

# The Sabbath Recorder.

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## THROUGH THE SHADOWS.

BY ANNIE L. HOLBERTON.

We do not discern, 'mid the darkness,  
When sorrow enshrouds,  
The light that shall break through the shadows,  
And scatter the clouds.

When nature sinks under the burden,  
The toil and the pain,  
When fate seems to mock at our struggles,  
And prayers are in vain,

And while 'mid the losses and crosses,  
We mournfully plod,  
Our faith fails to reach, in its blindness,  
The promise of God.

The infinite Being we worship  
Is merciful, just,  
And though in the fires of affliction  
He trieth our trust,

The hand that is lavish in blessing,  
The all-seeing eye,  
The ear never deaf to our pleading,  
Respond to our cry.

The day may be clouded with sadness,  
And dreary the night,  
But yet through the gloom and the darkness,  
God sendeth the light.

## IDEAL YOUTHFUL GEOWING.

(Concluded.)

Faith as open and clear vision, or God-consciousness, seeing and experiencing him as "all and in all" with undoubling assurance, enables man to apprehend him as the beginning of all beginning, the life of all life, the will of all will, the thought of all thought, the love of all love, the conscience of all conscience, nearer and more to each soul than that soul is to itself. All spiritual life being directly from God it must be perpetually supplied from its source. The faith faculty is organ, and faith the prerequisite condition for the inflow of this divine life.

This faith assurance awakens reverence for God, as the supreme excellency, reverence for spiritual self-excellency, and for all other spiritual excellencies, reverent obedience to divine authority and law, reverent service to others as his children, allegiance to all that is noblest and best. To thus reverence, obey and serve, are the "altar stairs" that lead upward to God.

Faith, as trust and self-surrender, stands with open, empty hands and heart in ready and prayerful receptivity for the divine life and light, as flowers stand with open petals to receive the inflowing sunlight and convert it into growth. "Thy will be done on earth as in heaven," is both a prayer and disposition, the very source of all true and right living and doing. When self ends give way and are absorbed in divine ends, then, and only then, will life take on its large and high significance.

The one essential of true life and growth is not to devise and plan for self, but to accept the divine purpose and plan, and to work with them and with the forces that are moving the world, to accept and do the present duty as presented by present opportunity. The allotted process of growth demands that one, like clay in the hands of the divine potter, becomes responsive to every touch of the divine hand, welcoming the pressure, even when felt in pain, having faith in the divine ends in view. It is the

high privilege as well as duty to live and act under the guidance of God. A life thus led on, under the nurture and guidance of God, will become a complete and beautiful whole. This assurance gives support amid trials, inspiration to endeavor, dignity to life's lowliest conditions.

When, in the late war, a clergyman said to President Lincoln, "We will pray that the Lord may be on our side," he replied, "No, no, rather pray that we may be on the Lord's side." This embodies the entire and highest principles of both praying and doing, indeed, the whole philosophy of living. Thus will life be truly, nobly, beautifully, divinely lived. Then will spring up steadfastness of soul in clinging in the trustfulness of faith, in spite of difficulties and darkness, to the assurance that God leads, giving resolution to stand or fall by whatever is seen to be for God and for which he is working. Then will the spiritual process grow in strength and completeness. "Be ye perfect, as your Father in heaven is perfect," begins to be realized in climbing:—

„The world's great altar stairs,  
Which slope through darkness up to God."

This gives an ultimate standard of worth, an ideal of growth in character. The perfection of the excellency of personality is the highest object of pursuit which all highest living implies, and towards which all right spiritual growth tends. Reverence awakens aspirations for completeness in God, not as having attained, but striving to attain, thus combining the lowliest humility with effort for the highest, with a faith bordering on vision, culminate in a life serene and radiant, the impersonation of the Christ life.

"Here shalt thou find rest,  
O weary one! Here thou mayst cease thy quest.  
Give thyself up. He leads where thou shalt go."

In reverencing God, we reverence humanity through him. In loving him, we love his children. Man is served in serving God. Consecration, or the self-devotement and dedication of one's entire being in a complete self-surrender to God and his service is inclusive of the same to man. As the Heavenly Father causes his rain and sunshine to fall alike on all, cares for the lilies and the sparrows, and numbers the hairs of the heads of his children, so to be devoutly conscious of this, awakens a desire to return love, gratitude and service for love and care, to be in union with him and in unison with his work, to lose one's self and selfishness in this all-embracing beneficence. Thus coming into accord with the divine purposes, we become co-workers with God in the realization of these purposes. Godward reverence, love, and consecration as the primal fountain has thus an outward flow upon our fellowmen, companions in the blessings of this sonship. All separateness, strangeness and antagonizing distinctions disappear in an all-embracing fellowship and harmony, and a oneness of life and aim spring up. This is grounded in the conscious assurance that God is Father and all men are brethren. These divine and human relationships constitute, at once, an ideal good and

an ideal obligation, that of mutual aid in the development of personal characters, and through them of society. The ultimate standard of worth is personal worth. Spiritual progress springs from the perfecting of this worth. This can be completely realized only through the aids furnished by society. Society supplies conditions for the development of the highest personal character—not in the gratification of the social impulses for enjoyment and pleasure, but in meeting reciprocal obligations and performing the services imposed by mutual good will. It is only in the intercourse of man with man, each under the guidance and inspirations of these high ideals that the vital source of all human good is found and each really lives to the ends of both individual completeness and the completeness of all. This is the parent of all progress and civilization.

The ideal man is he who accepts and lives out these great principles. His prayer is, "Thy will be done in me and through me," himself working freely and joyfully to this end. His doing becomes thereby both a continual prayer and a continual thank-offering. Thus he finds his highest fruition in faith, in reverence, in humility, in aspiration for the absorption of his will in the divine will. Herein he finds in Christ the embodied ideal of all he seeks. Christ presents to him the human side of God, the divine side of humanity, not alien or differing in kind. The union in him of the divine-human is typical, is the ideal embodiment and expression of the best possibilities, the incarnated divine-human life in its highest form. This union makes one a joint heir with him both of character and of inheritance,—inheritance because of character—a divine-human character whose fruitage is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Without this indwelling presence and life of the divine no strong and earnest girding of the will, no strenuous effort will avail in a high and ideal spiritual life.

All epochs in which this high faith and living prevail are elevating, brilliant and fruitful in growth for both the present and future. All epochs in which doubt or unbelief maintain a sad triumph, vanish without leaving anything good or great. They that lift the world, first in faith:

"Its sharp rocky heights to catch far morning  
Above all the nights of this world, must climb."

Young friends, there is an indescribable attraction about youth when in reverence and hope it gathers and concentrates its vigor for the mastery of life. The budding of young and untried gifts, the manifestation of high graces, the kindling of divine fires, the joy and aspiration awakened in the presence of high ideals, give promise and assurance that present attainments will mature into those still larger and higher. This is especially true when these ideals are comprehensive enough to include the whole range of an endless existence, with its ever-growing possibilities. Through your preparatory training you have been getting to your-



selves character, acquiring power. Now, as you enter the arena of your life work, efficiency and purpose are especially demanded.

No thoughtful person can stand fronting life's opening vistas and see the world's future rising before him without a sense of the greatness and the seriousness of life springing up within him. May this awaken you to an abiding earnestness and enthusiasm for noble and effective living. This will go far in shaping the nature of your influence upon both the present and the future; for you will have much to do with forming the character of society and of institutions that will tell upon other generations. Amid toils and distracting cares never lose sight of this high purpose of life, nor faith in man's sublime destiny.

Opportunity stands holding wide the door for some of you to go forth to your place in the world's work; to others she will present only the key with which to unlock and open the door for yourselves—perchance, with an effort requiring all your strength and skill; but for all, the places will be held only through your own energy, uprightness, industry, and untiring perseverance. The crowning fortune is to be born with a bent. If thus fortunately endowed, be what God intended you for, and life will be a joy and a success. Be anything else and it will be a fret and failure. What the child dreams the youth endeavors and the man achieves. One is not to be simply good, but good for something. In seeking your work, see to it that you are called to it by all your aptitudes, by all that is best and bravest in you, and by the divine providences that are shaping the ends of your lives. See to it, also, that it is something that the world needs, something that shall give worthy and fruitful results, results that shall ultimately win the approval of the world's best. Life should not be a haphazard affair but with a definite and assigned mission, and work which shall have a true significance and glory in its accomplishment. Get to yourselves ideas and definite opinions, clean and clear cut, reinforced by large, sound, good, all round common sense, free from fine fancies and wild vagaries, the whole utilized by practical skill. A character thus strengthened and toughened in all of its thews and sinews is prepared to lead the average world.

Coming thus to the estate of your life-work, well considered, well chosen and definite, give both hands to it. Rejoice in it. Bend all your energies to it with invincible determination and resistless energy till achievement is assured. Without this, neither opportunity nor talent will avail. Be assiduous, abstemious, frugal without stinginess, indifferent to ease or pleasure. Do your work wisely, solidly, thoroughly. Let not show nor sham have place or part therein. Never be maddened or mastered by difficulty or opposition. Let rather vehemence become clear insight, calm wisdom.

Knowledge should be not only a means of livelihood but a means of manhood as well. Be something as well as know something. Get to yourselves, not only a strong and well balanced mind, but likewise a sound and well rounded character. All things are to the intent of working together for your highest good by developing your entire nature. To secure this end, you must needs bend and mold these conditions and relations into aids for becoming constantly more and more proficient in intelligence, in reasonableness and largeness of view, in refinement and dignity, in beneficence, with increasing facility in serving others in grace and the charm and attracting persuasiveness which springs from the constant endeavor after

perfectness. This endeavor will promote a harmonious and symmetrical growth and perfect all sides of your nature. Cold and cloud and storm are as needful to this end as sunshine and dew and gentle showers. Everything gives divine results, when rightly received and used.

While using these instrumentalities for your own upbuilding, you will likewise be using them for upbuilding of humanity. In doing so, better spend your energy in seeking to build up your own ideals, and in making your own convictions prevail, than in undermining and tearing down those of others. Act and react upon the world to your utmost power, but only to the end of enlightening, reforming, improving. This may beget opposition and collision. Christ, though increasing in favor with God and man through his preparatory years, yet when he entered upon his great mission, came into such sharp collision with man that the rebound sent him to Calvary and the cross. In his footsteps must walk all who greatly lift and bless their fellows. Ridicule, abuse, misrepresentation and ostracism, have taken the place of the cross, the manacle and the fagot, yet inspired by the same spirit. Though subject to these things while living, after ages hold their names in grateful remembrance. It has been well said that those whom the present cannonades, the future will canonize. All true work is undying, ever growing, multiplying and fruiting. There is, therefore, no occasion for faintheartedness or discouragement. Though the work be humble and common place, yet, if greatly done, it may be the means of producing superb characters and inspiring lofty sentiments. If one works under manifold adversities, or amid opposition, persecution, or neglect; yet if the work be done in the spirit of consecration to the highest well being of man, the future, if not the present, will recognize and bless the worker.

"At the inmost core of thy being is a burning fire,  
From thine own altar-flame kindled in the hour when  
souls aspire,  
That which thou wouldst be, thou must be; that which  
thou shalt be, thou art.  
Thine is the crag-path chosen. On the crest shalt  
thou rest thy feet."

It is both a duty and a privilege to thus live and work as in the presence and under the guidance of God. It lifts above the mists and vapors of the common environments of every day life cares into the clear, calm light and air of the spiritual world ever round about us, and which it is the privilege of each consciously and constantly to dwell in. Dwelling thus in the light whose source is in the Life Eternal, your lives will not be as the sough and wail of the east wind, nor as the moan of waves breaking on the silent shores of eternity; but, rather as the spirit voice of the Æolian harp, or as the music of the great cathedral organ, with its many pipes and stops and banks of keys.

Men may come and men may go, individual lives floating like leaves upon the stream of time till lost in the great ocean of eternity, but "the river of water of life," "proceeding out of the throne of God and of the Lamb," shall flow on forever, full and more full, purifying and life giving. Be ye partakers of this water of life. Be ye completely characterized in the perfections of him who continually increased "in favor with God and man;" for,

"Be the day weary, or be the day long,  
At length it ringeth to evening song."

#### CENTRAL ASSOCIATION.

EVENING AFTER THE SABBATH.

Association called to order by the Moderator.

7.30. Musical hour conducted by W. C. Daland. Excellent music was rendered and three papers were presented as follows:

"Music in the Home." Miss Elva Crandall.  
"Music in the Sabbath school." C. H. Burdick.  
"Music in the Church." Abert Whitford.

8.15. Young People's Hour, conducted by W. C. Whitford. He remarked that the young people were working in their home churches, but as for united denominational work they were for the most part getting ready, and determining what we ought to do and can do. The following programme was presented:

Essay, "Scientific Giving," Miss Eda R. Coon.  
Essay, "The Young People's Prayer-meeting," Miss Elizabeth J. Hibbard.  
Recitation, "Poor Little Joe," Miss Maude Babcock.  
Discussion of Young People's Denominational Work in the Church. Miss Agnes Babcock.  
As related to the Societies, Mr. Leslie P. Curtis.  
Shall the Young People of our denomination devote themselves to some one feature of the work? Mrs. Lucy Stillman, read by Miss Susie B. Stark.  
If so, what? Miss Kate E. Clarke.  
Solo, "Ashamed of Christ," Miss Clara Wells.

At the suggestion of the Moderator, a collection was taken for the Young People's Work.

J. L. Huffman and O. U. Whitford were called upon and reported concerning the action of the young people at the South-Eastern and Eastern Associations.

There was an informal discussion of the question, "Shall the young people devote themselves exclusively to some particular feature of the work?" The question was decided in the negative by a vote of the young people, none voting in the affirmative.

#### FIRST-DAY, MORNING SESSION.

Called to order by the Moderator at 9 o'clock. Prayer was offered by A. Lawrence.

The minutes of previous sessions were read and approved.

The report of Committee on Essayists, Delegates and Preacher of the Annual Sermon was adopted as follows:

*For Essayists.*—William C. Whitford, subject, "How to interest our Young People in Church Work." Miss Agnes Babcock, "Our Young People's Work."

*For Delegates.*—To the South-Eastern and Eastern Associations for 1891, A. Lawrence; C. A. Burdick, alternate. To Western and North-Western, J. E. N. Backus; L. R. Swinney, alternate.

*For Preacher of Annual Sermon.*—A. B. Prentice; W. C. Daland, alternate.

A. LAWRENCE,  
J. F. DAVIS,  
IRVING A. CRANDALL, } Com.

The committee on changing the time of holding our annual sessions reported as follows:

Your committee appointed to consider the question of changing the time of holding the Association recommend that the time of meeting in annual session be changed from Fifth-day before the second Sabbath in June, to the Fifth-day before the second Sabbath in October, provided that the other associations make a corresponding change in the time of holding their sessions. If this plan should be adopted by all, the South-Eastern Association would convene Fifth-day before the last Sabbath in September and the other Associations in successive weeks according to the present order.

A. B. PRENTICE,  
W. C. DALAND,  
J. E. N. BACKUS,  
W. C. WHITFORD,  
MRS. C. J. YORK, } Com.

On motion to adopt remarks were made by A. B. Prentice, A. Lawrence, C. A. Burdick, J. L. Huffman, O. U. Whitford, D. C. Coon.

The motion to adopt was lost.

The roll of delegates was read and corrected.

The report of B. F. Rogers, delegate to the South-Western Association was read by the clerk as follows:

Your delegate appointed to attend the session of the South-Western Association would submit the following report:

That agreeable to his appointment he attended the session of that body held with the Texarkana Church at Texarkana, Ark., July 4-7, 1889.



He was very cordially received as delegate from the Eastern, Central and Western Associations, and to the best of his ability discharged the duties assigned him. Our cause as represented by the South-Western Association is as yet in its formative state and deserves all the sympathy and aid our older associations can render. It embraces a large extent of territory, and indications already warrant us in regarding it an important and fruitful field for spreading gospel truth and especially for Sabbath reform. The attendance was necessarily small, composed of only eight churches with a membership of 125, a net gain of 13 from last year. Extensive floods throughout the South-west kept some from the meeting. The churches were all represented by letter and some of them by delegates. One church of about twenty members has not as yet united with the Association, but it is hoped it will do so at the coming session.

Our brethren in the South-west have many discouragements in their work but show a commendable degree of wisdom and zeal in the Master's cause.

A tract of land containing several hundred acres has been purchased and surveyed for a colony site about sixteen miles south-east from Texarkana, on the Texarkana and Shreveport Railroad, with the hope of centralizing, as far as possible, the scattered Sabbath keepers throughout Texas and Arkansas. Some progress has already been made in this direction, which it is hoped will result in much good. Your delegate assisted in the ordination of N. L. Brown, from the Eagle Lake Society, to the gospel ministry.

The Association expressed great gratitude to sister Associations for the sympathy expressed and material aid rendered. They ask an interest in your prayers and hope to welcome a delegate from your body to represent the three Associations at their next session to be held with the church at Hewitt's Springs, Miss., commencing Fifth-day before the first Sabbath in July, 1890. Eld. J. F. Shaw with F. M. Mayes alternate, was appointed to represent them in sister Associations, and in case that neither of them was present at your session L. R. Swinney was appointed proxy.

All of which is respectfully submitted.

B. F. ROGERS, *Delegate.*

BERLIN, N. Y., May 30, 1890.

The report was adopted and L. R. Swinney was recognized as delegate from the South-Western Association to this body.

The Corresponding Secretary being absent, on motion the moderator appointed W. C. Daland to prepare the corresponding letter for the present year.

On motion of W. C. Daland the seventh resolution was taken from the table for consideration. Remarks were made by W. C. Daland, E. A. Witter, O. U. Whitford, J. E. N. Backus, W. C. Whitford, A. B. Prentice, C. A. Burdick, when on motion the resolution was again laid on the table.

The Committee on Finance presented their report accompanied by a recommendation that the Association provide for the expenses of the delegate to the Eastern and South-Eastern Association a year in advance.

A. B. Prentice called for a division of the question on the adoption of the report and the recommendation. Remarks were made by H. D. Babcock and W. C. Whitford.

The recommendation was adopted and the report adopted as a whole.

The Tract Society's hour was conducted by J. B. Clarke. Singing, "The Light of the World is Jesus." Bro. Clarke spoke of the work, saying that our forefathers thought that Seventh-day Baptist principles were worth something to themselves and to the world.

A. B. Prentice spoke in regard to the field and its demands. He said that most people have no opinion on the question of the day of the Sabbath. We need to be living epistles, to teach by our example this truth of the Scripture.

W. C. Daland spoke concerning our publications and their scope.

J. B. Clarke spoke further upon the needs and the supplies for the work. He pleaded for a heart offering to the cause. Then would the necessary supplies flow into the treasury.

At 11 A. M. there was preaching service, sermon by E. A. Witter. Text, Ps. 144: 12. After which a collection was taken for the Missionary and Tract Societies.

Benediction by J. E. N. Backus.

AFTERNOON SESSION.

Called to order by Moderator. At 2 P. M. was the Woman's hour, conducted by Mrs. W. C. Daland.

At the roll call of the societies reports were given by First Brookfield, Second Brookfield, First Verona, Adams, West Edmeston, DeRuyter. A sketch of the life of Lucy Clarke Carpenter was presented by Mrs. Eslic L. Rogers.

A paper in memory of Mrs. A. J. Green by Mrs. A. B. Prentice was read by Mrs. Clayton A. Burdick.

A report of the home box work was presented by Mrs. Irving A. Crandall. A paper, "Home Mission Boxes," by Mrs. H. D. Babcock, was read by Miss Agnes Babcock.

Mrs. Daland spoke of the needs of the Woman's Board, asking for hearty co-operation from all.

After singing by the children, a collection for the Tract and Missionary Societies was taken.

3 P. M. Preaching service. Sermon by B. E. Fisk. Text, Job. 5: 17. After which the business of the Association was completed as follows:

A. B. Prentice presented the report of the Standing Committee on the State of Religion as follows:

Your Committee on the State of Religion respectfully report that ten churches have reported by letter to this session; two not reporting have representative members in attendance. From four churches we have heard nothing direct. One of these latter, Ithaca, is undoubtedly extinct. Seven churches report baptism aggregating 29. Eight report additions to the number of 41. The losses in the ten reporting churches are 43. Thus from the letters we find a net decrease of 2 in the ten churches represented. There does not appear to have been any extended religious awakening during the year in any locality. Yet there is a hopeful spirit indicated, and a grateful recognition of the saving power of the gospel in giving the added souls to the church. In every instance the churches are represented as in good working order. There is good attendance upon the faithfully preached word, and upon the Sabbath-school. The young people are generally organized in Christian Endeavor Societies and are doing much for the prayer meeting and other departments of Christian work. But the small pastorless churches need our help. We cannot afford to let them suffer, for when one member suffers all the members suffer with it. While we give them our sympathy and our prayers let us be ready to sacrifice in their behalf. Your committee feel that we have great occasion for thankfulness to God for the many mercies received, and that with greater humility, consecration and faith, we should go forward, that better results to the glory of God may be registered in the year to come.

A. B. PRENTICE,  
A. F. BARBER,  
E. G. CURTIS, } *Com.*

The report was adopted.

Mrs. T. T. Burdick presented report of Committee on Education as follows:

Your Committee on Education would respectfully report that though we have no school of our own in this Association, there are several very fine graded schools where our churches are located, which are doing good work, and are worthy of our patronage; still we would recommend that our people support and patronize our own schools as far as practicable.

While we heartily appreciate the success and prosperity of our older institutions of learning at Alfred, Milton and Albion, we greatly rejoice in the added interest and efficiency of the new college at Salem, W. Va.

We commend it to the sympathy and as far as practicable to the support of this Association.

Respectfully submitted.

MRS. T. T. BURDICK,  
MRS. C. J. YORK,  
EDWIN SHAW,  
FLORA M. WILLIAMS, } *Com.*

The report was adopted after remarks by J. L. Huffman.

A. Lawrence presented report of Committee on Obituaries as follows:

It is with thankfulness to our Heavenly Father, for his considerate and merciful dealings with us as churches during the past year, in permitting the death angel to enter the ranks of our official members only once, that we present the following report:

Brother Samuel C. Church,—an acting deacon of the Otselic Church, passed from the church militant to the church triumphant, April 14, 1890. In early manhood, he made a profession of religion and united with the Otselic Church, of which he continued a member until his death. His house was always a home for ministers, and many of them enjoyed his genial society and partook of his generous hospitality. He suffered for several months before his death with heart trouble. He passed to the other side of the river of death fully trusting in Jesus, his beloved Saviour.

Voted that orders be granted on the Treasurer in accordance with the report of Committee on Finance.

Voted that the clerks publish the usual number of copies of the minutes and distribute them.

Voted that the clerks send copies of the minutes to the pastors and clerks of the other Associations.

Resolutions of thanks for hospitality and reduction of fare by the D. L. & W. Railroad were adopted.

W. C. Daland presented the corresponding letter as follows:

The Seventh-day Baptist Central Association to Sister Associations, greeting;

Dear Brethren, The Fifty-fifth Annual Session of our Association is now drawing to a close. The attendance has been quite large, though many churches have been represented by but few, and one or two not at all. The regular business of the Association has been promptly and satisfactorily transacted, in addition to which the Missionary and Tract Societies' representatives have held interesting sessions devoted to their work. Also the two departments of Woman's Work and Young People's Work were considered in two programs of remarkable merit. The preaching and devotional services have been of exceptional interest and power.

It is a source of profound regret that the religious state of this Association has not been better, and yet we are thankful that so great a degree of harmony and spirituality pervades most of the churches. One cause of sorrow to us is the number of pastorless churches among us, and the consequent lack of interest on those fields. Seven churches report accessions by baptism.

We have been glad to welcome the delegates from sister Associations and the representatives of the Tract and Missionary Societies, whose presence has so added to the enjoyment and profit of our meetings. We send as our delegate to the Western, North-Western and South Western Associations for 1890, Bro. W. C. Daland with Bro. J. E. N. Backus alternate; and to the South Eastern and Eastern Associations for 1891, Bro. A. Lawrence with Bro. C. A. Burdick, alternate; and to the Western and North-Western Associations for 1891, Bro. J. E. N. Backus with Bro. L. R. Swinney, alternate. These will bear to you our Christian greetings, and will represent us in your meetings.

Praying that God, who giveth freely of his Holy Spirit, may vouchsafe to you of the riches of his grace, and that he may bestow his blessing upon you in all your deliberations, we remain, dear brethren,

Yours in the bonds of Christian love.

W. C. DALAND, *Cor. Sec.*

The letter was adopted.

Voted, that when we adjourn, we adjourn to meet with the DeRuyter Church, Fifth-day before the second Sabbath in June, 1891.

EVENING SESSION.

At 7.30 there was a praise service led by W. C. Daland.

At 8 preaching service, sermon by A. B. Prentice, text I. Chron. 29: 5: "Who then is willing to consecrate his service this day unto the Lord."

Voted to adjourn.

Benediction by L. R. Swinney.

WILLIAM C. WHITFORD, } *Clerks.*  
JAS. E. N. BACKUS, }



## MISSIONS.

It is likely that our people do not approve all the ways and means of the Tract Board any more than they do those of the Missionary Board. And we invite critics of the Board of the Tract Society to read carefully the letter from Bro. Velthuysen published this week. The Holland Mission, with its consecrated laborers, and their earnest work for the sake of the Sabbath, temperance, purity, and the gospel is due to the agents and agencies of that Society. For how many dollars contributed to its treasury, returned to your pockets, would you have the Holland Mission, with its history, its noble band of workers, and its prospects for growing usefulness, blotted out? Again, there is a burdensome debt on their chapel; can we not help them pay that, and set them free?

FROM L. F. SKAGGS.

I preached at the home church last Sabbath, and in the evening after, and on First-day. We had a business meeting and voted to request the North-Western Association to dismiss us from them, and also voted that we, the Delaware Church, ask the South-Western Association for membership. The little church here is in peace. I visited the members in April and talked up an interest in a Sabbath-school, and one has been organized. There is not as much interest in the school as I desire to see; but the interest seems to be growing. My prayer is that God will bless it, that it may accomplish much good. I returned the third day of this month from my second visit to Swindle College, Barry county. Was kindly received by all that I met. I preached three discourses while there. Evening after the Sabbath I preached on the perpetuity of the moral law, showing the difference between the sacrificial law and the moral law, and two discourses on the subject of the Sabbath. All three of the discourses were well received so far as I know, several persons coming at the last service, wanting me to go home with them. Among the number was one Methodist brother asking me to send an appointment to his neighborhood. He said: "We want you to preach at our place of worship, as you do not fight or abuse any one. But we want the whole Bible preached." I agreed to do so, as soon as I could. I went home with a Bro. Jas. Swindle, the man who built the house where I preached. One Baptist brother stopped his wagon, with his family, at Bro. Swindle's gate to talk with me about subjects that I had preached on. I tried to clear up his mind, with a promise to visit him the next time I go back. Another Baptist brother went into the house and remained until bedtime to talk on the subject of the Sabbath and the perpetuity of the moral law. He was sound in theory and was well informed on the subject. Bro. Main, one said of old, "Lord, it is time for thee to work, for they have made void thy law." Surely God is working with the hearts of the people. The Sunday-school at Corsicana has commenced to investigate the Sabbath question. It has been introduced by Bro. J. B. Redwine, the Sabbath-keeping brother that lives there. I understand that it is being done in a kind Christian spirit. O that this was so everywhere! Pray that God may bless this interest for great good. I have an appointment at the Providence Church the third Sunday, commencing on Friday night before. The interest here is not as good as I would like to see it. Bro. Rutledge seems to be very glad to have me preach there

once a month, and says that my preaching is better received than that of any one else who has ever kept up preaching there. The fourth Sunday I preach at Mansfield, and evening before. The interest is good there.

As ever, yours in Christ.

BILLINGS, Mo.

FROM BRO. G. VELTHUYSEN.

HAARLEM, June 8, 1890.

I wish I could send you tidings of great victories of the truth by means of our testimony for God and his word here in Holland; victories seen in genuine conversions to God and his commandments by gospel's force. But such is not the case. As much as it is manifested to our eyes, truth is constantly stirring up the minds, troubling and disquieting the hearts, and raising a spirit of dispute and quarrel among our antagonists, not unlike to what was manifested among the Jews when our blessed Saviour walked in their midst. But real decision in choosing straight way and without fear the Lord's way, is like a white raven, almost so rare. "There is a division among the friends for our sayings." The Sabbath of our Lord, placed again and again before our Sunday-keeping fellow Christians, causes differences of judgment not wholly unlike to those that were brought out by the people of God, the old Israel, when with the Lord of the Sabbath they came again and again in contact. Some said "He is good," others said "He is not." Methinks I do not err by believing that another stroke of resemblance is existing too, viz: Many believed, but because of some good thing they did not confess, lest they should? As for me, dear brother, I do not despair because seeing till now so little fruits. I believe in the working of the truth like that of the leaven in the three measures of meal, yea, slow but sure, because irresistible.

Since I wrote you my last before this, one brother is baptized in our chapel. He lives at Amsterdam. Having assisted at a meeting for temperance where I gave a lecture, he heard afterwards that the lecturer was a Seventh-day Baptist. He wished a clearer conception; he could not conceive how such Christian principles as were preached to be the strength of total abstainers could join that strange and narrow minded "Saturday-keeping," and "plunging under." And so he wrote to me for some lecture concerning our principles. Immediately I send it to him. The result was a sharp examination of our confession in the light of Scriptures, dialogues and discourses with the minister of the Free Gospel Church, who had been the means to lead him to Christ, and with the consistory, and finally the well-settled conviction that Seventh-day Baptism is Biblical Christianity. The struggle ended in his surrendering to Christ by obedience to his commandment and ordinance. We got a good testimony of his standing with the church that formerly accepted him, when he confessed to have found Jesus as his Saviour. This brother is laboring in a manufactory, he being a diamond cutter.

You know that our dear Bro. F. J. Bakker moved from Vriescheloo to Rotterdam. One of the consequences of this removal, properly said, one of the main reasons of it, is the constitution of a Seventh-day Baptist Church at Rotterdam, with Bro. Bakker as elder or minister. Sabbath, 3d May, our deacon, Bro. Spaan, and self, were sent by the Haarlem Church to loosen the members of our church living at Rotterdam from their connection, and after ten brothers

and sisters there were united as a church, I introduced Bro. Bakker in his ministry, and closed at the same time my ministerial labors there. Although our action contained a separation, yet the unity of our hearts in Christ was at the same time confirmed. We enjoyed a blessed Sabbath. What never happened since I found the Lord's Sabbath has been the case in this last season. For temperance's sake I was invited to give lectures in Baptist chapels four times. I kept myself strongly bound to follow only the invitation, I made not the least allusion to our difference about the rest day. I firmly believe God does not permit me to bring in another subject than where my assistance is asked for. Nevertheless I feel sure that even for the propagation of the truths, trusted to us a people, such labors will be useful, be it indirectly. It is our duty to be careful to maintain all good works and to show the people that we have more than "Saturday and plunging under," and it is God's promise that he at his own time will make all our labors subject to his great aim, the victory of truth over all errors and will-worship.

By the goodness of our heavenly Father I may rejoice in laboring constantly for the spreading of truth in the old way, besides my pastoral work. I can not tell of any change, except that since 3d of May I don't visit longer Rotterdam, as I was wont to do the 3d Sabbath of every month. At Amsterdam I have now a weekly meeting with ten children or young people, who receive regular instruction in the matters of religion by me. And lectures on temperance, purity, etc., I delivered last season more than ever before. Now this kind of labor must cease till evenings become longer.

My elder son and Bro. J. V. D. Sheur, the Midnight Missionaries, are now at Arnhem. There they have a hard struggle and even are in danger, because the head of the policy is full of enmity against their testimony and refuses to protect them against the attacks of bad people. May our God and Father keep them safe. Arnhem is the sixth town where they do that work, in the five others they planted Midnight Missionary Unions or Societies.

My daughter's labor among the children goes on very happily. She is constantly giving herself to it with much love. Our tract distributing, our particular correspondence with people of the highest and the lower ranks, is not ceased till yet; but seldom do I get permission to present truth publicly. Papers are closed for us; ours is open to every one. As far as we know we are laboring faithfully and praying, although not without faults. My sweetest comfort is the confidence that many are praying also for us. The blessing must come from God, otherwise no real blessing will come, "Except the Lord build the house, they labor in vain that build it." And oh, the Lord answers prayers, so we will not labor in vain.

I sent my hearty thanks to the brethren who were so kind to forward numbers of Conference and Society reports. I now repeat these my thanks and hope the numbers that till now want may come also. Be so kind, dear brother secretary, to accept my Christian and respectful salutation to the Board. May God guide it in all its efforts for Christ's sake. Holland's little number of Seventh-day Baptists remember often in their prayers their good friends in the New World, and they rejoice in the certainty of your remembering them.

God's mercy works sweetly; it allures and conquers.



## WOMAN'S WORK.

### WOMAN'S HOUR,

At the Seventh-day Baptist Eastern Association, First-day afternoon, June 8, 1890.

It is generally admitted that for several years past the hour devoted to what is known as the "Woman's Board," at our Conferences and occasionally in our Associations is a season of much interest and profit. This year the same report may be made concerning the woman's hour at the Eastern Association. Dropping into the midst of the business sessions these golden hours, freighted with words of good cheer, wise counsel, valuable information and earnest exhortation, are like rays of sunshine following the storm. The storm is necessary, the clouds are indispensable, but who does not feel relieved and blessed with the speedy uplifting of the clouds and the breaking in of light?

Mrs. O. U. Whitford conducted the services of this hour in a very able and interesting manner. After she had read I Cor. 3d chapter, and offered prayer, the following excellent papers were presented:

1. "Woman's Work," by Mrs. W. A. Rogers. This paper was read by Mrs. Whitford, Mrs. Rogers not being present.

2. "Some of our Needs." Mrs. A. McLearn.

3. "Go Forward." Mrs. W. L. Clarke.

These papers were very valuable and would receive more attention here were it not for the probability that they will all appear complete in the RECORDER, in which case we bespeak for them a careful perusal.

It is only about six years since the organization of the Woman's Board in our denomination, and it has already become a strong auxiliary to our mission work. By this unity of effort our sisters are rapidly developing the missionary spirit, and infusing a new spirit of devotion into gospel work at home and abroad, which must result in great good. This organization should be heartily encouraged and supported in each of our Associations and in every church. There are hundreds, if not thousands of devout Christian sisters who could be more useful if gathered into these bands of mission workers. In union there is strength, and in every other department of Christian endeavor, systematic effort is as important as in the single line of Christian benevolence.

### SOME OF OUR NEEDS.

BY MRS. EVA H. MCLEARN.

A paper presented at the Woman's hour of the Eastern Association, June 8, 1890.

The department of our denominational work, known as the Woman's Board, is of so much importance and so full of interest, that we can notice but a few of the many things that are needed.

Our first inquiry is: *Who* are needed? We need women who are consecrated to the Master's service; whose sins have been washed and made white in the blood of the Lamb. The Master has need of every one, and there is work for all to do. We need strong, brave-hearted women who are willing to go forth in the strength of the Lord. We do not need to ask what there is to do, for it is apparent to all that the fields are already white unto the harvest, and the laborers are few. We need women with large hearts and consecrated purses. When we consecrate our hearts to the service of the Lord, we often forget that it is important that our purses be consecrated also, for how can work be done without the means with which to do it? If we can-

not *do* ourselves, we can aid those who can by our prayers and means; for while we know that prayer is a good thing, let us also remember that prayer will not count with God if we do not also aid by the means that he has placed in our hands. Our time, our talents and our means all belong to him.

My aged sister, you who have borne the burden and heat of the day, and are now nearing the other shore, is *your* work all done? Methinks not. It may not be yours to do now, only by your sympathy, your prayers, your more mature counsel and your means if God has blessed you with any. Give these.

And you my younger sisters, are you so much absorbed in the daily routine of your duties that you have not time to give to this work? Do you say that you have no talent and can do nothing? If so, you are excusable certainly, but surely you would not wish me to say that you are thus incapacitated. No! God has given us each a work, and if we bury our talents it will not increase; but if we use what we have to God's glory, the reward will not be proportioned to the amount of work we have performed, but according to our faithfulness.

You have a double duty if you have a family around you, for you can train them to lives of usefulness as a wise mother should. Inspire them to higher and nobler thoughts and lives, and the world will be the better for your life and theirs. Do you say that your home duties require all your time, that your house must be swept and garnished; that you cannot leave anything undone that involves the comfort of your family; that these things are *all* that is required of you? If so, let me ask you to remember that our Saviour, while he commended Martha for her carefulness, also reproved her for over-anxiety; she had no time to sit with Mary at the feet of her Lord and learn of him. I am afraid there are too many of us, who to-day, if our Lord should come in person to our homes as he did in older times, would be like Martha, more anxious to provide for his physical necessities than to sit at his feet and catch the words that fell from his sacred lips.

Young women, you who have grown and who are growing to woman's estate, the stern realities of life are before you, and what is your ambition? Is it to be a woman of society and fashion? If so, let me tell you that mere social position will never give happiness to woman's soul. Or is it to be a strong, true, brave-hearted Christian woman, ready to fill the places being left vacant all too soon by our mothers and sisters? Let your lives be pure; your hearts free from unholy thoughts; keep your feet from going into places where you cannot take your Saviour with you; keep your hands from doing things that you ought not to do, and your lips from saying things that are unbecoming to a pure-minded Christian woman.

Little girls, we need you. For you are to be the women of the future. And what the future will be, lies, in a measure, with you. If you grow to be faithful, strong women, you must train your hearts and minds to lives of purity, helpfulness and usefulness.

Do you ask me *when* workers are needed? It is *now*, at this very hour. But the Master has need of workers that are fitted for the work; and if he sees fit to give you some other place than that which you are now occupying, be ready, by doing faithfully and willingly the work now in hand, to obey his call when you hear it, whether it be in giving your life to his service or of the means he has given you.

Where are workers needed? Everywhere.

We hear the call all along the line. "Come over and help us," is the Macedonian cry. Help is needed both of women and means. Dr. Swinney needs a helper in her work; and God grant that some one may soon respond to the call. One young sister has taken her life in her hand and gone forth alone in response to the heaven-sent call from China. Young women, are you helping her to bear the burden by your sympathy, your prayers and by any self-denial on your part, that she may be encouraged to do better work for our Lord? Do you not think that it was a sacrifice for her to go to China? Some have said that she could afford to go, for she could have plenty of means to do with, and could return when she wished to. Do you think she went for the pleasure or the fame? No indeed! She consecrated herself to, and fitted herself for the service of the Lord, and he gave her a grand calling. Were her loved ones not as dear to her as yours or mine? Do you think it was any easier for her to leave them than for us to leave ours? By no means.

Our Miss Bailey is having to stop work for a while because of overwork in doing in a measure her own work and ours. We have plenty of sisters who are fitted for and willing to work, if we will but help them, and there is plenty of work to be done that they can do as well as our brothers. And have we no responsibility resting upon us? Will our hands be clean if we do not do our duty? We can help those who are now on the field by our sympathy in their work, and be it known that even that is worth a great deal, and also by the means that God has placed at our disposal, whether it be little or much.

My sisters, it may not be yours or mine to go out from our homes to do mission work, but the Lord may call our girls to the work, and are we helping them to a higher plane of living and inspiring them to nobler lives? And ought we not to take a greater interest in the matter?

What is needed? We need a more abiding and aggressive faith in God. We need a more simple, childlike faith, a faith that will trust him in the darkest hour. We need more faith in prayer. We need a faith that will not let go its hold upon God until he grant us the petitions that we ask of him. We need to have more faith in our leaders. We need harmony of purpose and concert of action. We need to realize more fully our responsibility to our Maker. We need to be co-workers together with God. We need to awake to a realization of the momentous fact that there are millions of our fellowmen that have never even heard of the love of God, that there are souls hungering for the bread of life, and that weary, faithful ones with already over-burdened hearts and hands are trying to hold up the banner of the cross, while we are sitting in our comfortable homes with indifference and thoughtlessness. O! that God would touch our hearts with a live coal from off his altar and awaken us to a sense of our privilege as well as our duty in this matter.

We have a beloved sister, who died with the harness on, one who was never known to shrink at duty's call, and who seemed in my eyes to be all that was noble and good, buried in China; another equally as faithful, buried in Wisconsin, who were among our first women to go out and do for the Master. If they could speak to us to-day, would they bid us be silent? Nay, verily! They would urge us to be more diligent, more in earnest, more consecrated, and better and truer women. God help us to see ourselves as he sees us, and make us more willing to be used by him.



## HISTORICAL & BIOGRAPHICAL.

### HISTORY OF THE "PROTESTANT SENTINEL."

(Continued.)

#### REMOVALS.

Every expedient within the reach of the publisher was resorted to in order to extend the circulation of the paper, and thus add to its support. The prejudice which existed towards similar undertakings in other denominations had to be met and overcome, and this was the work of time. It was suggested that a very important increase to the subscription list would be the result of an Eastern location, since the intelligence department was rendered uninteresting to the Eastern and Southern sections of the connection, as it had been received long before it had appeared in the *Sentinel*. Much interest was therefore manifest in its removal. But as the primitive design of the paper was to benefit the whole denomination, no decision would be made, or encouragement given of removal, without the advice of the General Conference. This was sought and obtained, and the paper was removed in strict accordance therewith. The advice of the Conference was that some method should be adopted to ascertain the amount of patronage which could be secured from the different localities named, and then locate the press where the largest amount would be secured. Measures were taken to ascertain this at DeRuyter and Schenectady, and since no encouragement came from DeRuyter, the press went to Schenectady. Notwithstanding the efforts made to take an unexceptional course in the matter, disaffection grew out of it; and from misrepresentation or other causes, it became a prolific source of the greatest trials and discouragements which the proprietor ever experienced. It was soon ascertained that the removal was but a partial remedy for the deficiency formerly realized, though some business advantages were thereby secured, and some increase of subscribers was the result. Still the support fell short of expenses, and the discontinuance of the paper became a subject of grave consideration. This measure was exceedingly difficult to determine.

The labor and expense already incurred to bring the work forward almost to maturity, the necessity of such a medium of intelligence, the pleadings of friends to hold out a little longer, and the hopes and prospects of usefulness which early animated the publisher, still seemed to linger on his mind, and occasioned indecision. Offers were made to dispose of the establishment to some individual, or to some association of individuals, who might carry forward the work; but this failed, as no proposition was made available which could be reasonably complied with. In the meantime the Missionary Society delegated two of their agents to appropriate a portion of their labor to relieve the press. This had the effect to revive the interest and to increase the subscription. But the opportunity given was short, and relief but partial.

At the close of the sixth volume prudence dictated that under individual responsibility the work could not be continued with safety, and it became necessary to suspend the paper. What greatly contributed to distress the publisher was that, owing to causes before mentioned, discontent had been sown, and had begun to bear fruit in various parts of the connection, and opposition had appeared to any general measure to sustain or relieve the press. Conscious of the wrong that was done him, and the injustice he was suffering from the asper-

sions of such as could never have appreciated his motives, and destitute of the means to carry it forward, it became a settled purpose in his mind to decline any farther connection with the enterprise. In this place it may not be improper to acknowledge the interposition of Providence which attended the prosecution of the work; and in how many instances the proprietor had occasion for gratitude for the unexpected and unlooked for supplies for that purpose, and of friends raised up in time of need. One instance will be related, as it was a circumstance which seemed somewhat peculiar, and is frequently referred to with the greatest satisfaction as a "particular providence." At the time the establishment was laboring under the severest embarrassment, the proprietor having applied in vain for the standing funds of the Missionary Society, and having in vain solicited a loan from friends of the cause to enable him to hold out till the paper should so increase in its income as to meet its expenses; while detraction was at work abroad, and of the real friends of the proprietor and of the establishment some were disaffected and others disheartened, it was, notwithstanding, necessary for the proprietor to have money to meet the expenses of the publication,—a large amount being due, and an order daily expected without means to meet it, or any knowledge as to how it could be obtained (being almost a stranger in the place), his mind being in a state of anxiety,—on the very day an order came in for six hundred dollars. A person, almost an entire stranger, living a number of hundred miles distant, unsolicited and unacquainted with the particular circumstances of the case, offered the loan of one thousand dollars. This was very thankfully received, and though security was offered it was declined. This timely aid relieved his present necessity, and was the immediate means of establishing a credit which proved of great service to him.

At the session of the General Conference of that year, held at Alfred, an inquiry was instituted into the circumstances of the paper, and into the most practicable measures to resume and sustain it. At this time Alexander Campbell, of DeRuyter, presented a proposition to resume the paper and publish it at DeRuyter on his own responsibility, as soon as the former publisher should decline. Aware of the impropriety of disconnecting the paper from the utensils purchased for the purpose of printing it, he relinquished the paper on condition that whoever might be recommended to succeed him should procure the establishment, which would be useless in his hands. This condition the Conference responded to, and after expressing their approbation of the paper, and their wishes that the former editor might continue to conduct it, recommended Elder Campbell to the patronage of the connection, in case the former editor should persist in declining.

Matters being thus arranged to the satisfaction of the former proprietor, he concluded that no circumstance would probably occur to make it necessary to be, in any wise, connected with the paper. Elder Campbell, however, feeling that the charge would involve an onerous responsibility, made a proposition to divide this responsibility with the former publisher, and that he should continue his connection with the paper. This proposition, though opposed to the settled purpose of his mind, was finally accepted, and a joint stock connection concluded upon and arranged. This arrangement, however, was suddenly and unexpectedly broken up, after most of the measures for removal had been taken, and the first paper nearly ready to be is-

sued. This circumstance made it necessary that some other plan be immediately adopted, which resulted in a joint interest in the profits or loss of business, for a time indefinite, without his being connected with the printing business, or any participation as proprietor of the paper. At the close of this volume Elder Campbell concluded to withdraw his connection from the paper, and a suspension was again the consequence. The establishment never having passed into his hands, the circumstances were much the same as at the close of volume six, with the exception of its location and lack of other business advantages. Elder Campbell made a statement in his valedictory, which explained the causes of his withdrawal.

#### VOLUME EIGHT.

The paper having been suspended after so short a period, was a disappointment to its friends, and an anxiety prevailed to have it again resumed. Accordingly, the proprietor proposed to publish the paper at the cost of labor and materials, putting the labor at journeyman's prices, if an association could be formed to sustain this expense. This was laid before the connection and an association formed, under which arrangement the paper has been published the present year, and the editorial charge committed to Bro. Wm. D. Cochran, with the unanimous consent of all concerned, he having been the only one named by those who were publicly requested to state their preference, who could be obtained to take that charge. This volume is now at its close, without any immediate prospect of being continued, unless the plan proposed by Bro. H. H. Baker should be successful. Of this he knows but little, never having discovered the advantages it possessed, never having been active in its advancement, nor interested to oppose it.

#### CHARACTER OF THE PAPER.

It would scarcely be necessary to make any statement on the character of the *Protestant Sentinel*. This perhaps is known and better understood by the readers and the connection at large than any other particular respecting it. Its object having been avowed at its commencement as a religious journal, political and other exciting topics were of necessity to be excluded. This has been conformed to as far as possible, avoiding ultraism in all its forms, as far as might be in morals or religion. Uniformity of purpose has been maintained throughout the whole series of volumes, and carried out as nearly as possible, and there appears no good cause to regret the position which it has taken and which has controlled its character.

The *Sentinel*, at its commencement, assumed firm ground in the Temperance Reform; sustained the Sabbath cause, and the cause of Sabbath-schools and Bible-classes; the cause of missions; a more effectual system of ministerial support; the cause of the aborigines of our own country; exposed the awful sin of slavery, and extended its sympathy for the oppressed. These positions have been sustained uniformly as far as consistent with the character of the paper, without presenting ways and means which were assumed by politicians as strongly exciting topics. Free discussion has ever been encouraged on all subjects within its object, and protected, excluding nothing from sectarian motives.

The paper was designed to be the organ of the denomination, and therefore has declined advancing any sectional interest, but has presented the general views of the denomination, both doctrinal and practical, as nearly as possible; and the right to modify and dictate its course has been fully conceded to the General Confer-



ence. It is a source of substantial satisfaction to the friends, and particularly to the conductors of the *Sentinel*, to know that the almost unanimous approbation of the connection has been freely bestowed upon it, and that the notices, uniformly favorable, from the best public religious journals and other works, have placed the *Sentinel* in the most unexceptional class of religious periodicals.

#### CONCLUSION.

In taking leave of the friends of the press, the publisher is gratified to know that he shares their good wishes, and he assures them that his best wishes and prayers will ever attend them. He feels deeply conscious that he has failed in many points, and possibly has given unnecessary pain to those friends whose happiness he would gladly have promoted. His highest claim is sincerity and purity of motive, and the consciousness that he has failed to carry out these intentions to the best advantage to accomplish the end, will be ever a consideration to incite in him humility.

It will also be a matter of sincere regret that those things which he has suffered have not been better improved to cultivate the graces of the Spirit, and to add more weight to his Christian character, and that his patience has not always been equal to his trials. Though he has suffered, in addition to his labor and sacrifices in the work, great injustice from misrepresentations, yet he should have remembered that he whose disciple he professes to be, had suffered still greater injustice, and "threatened not, but committed himself to him who judgeth righteously." He tenders his thanks to those who have labored with him, and contributed to the usefulness and character of the paper, and hopes that their labors of love will meet an abundant reward in this life in the fruit of their labors, and a harvest of glory in the world to come.

The paper, which was commenced by the recommendation of the General Conference, will be most respectfully resigned to their future direction and control; and may it never be resumed but to subserve the interests of the denomination and the cause of God.

## SABBATH REFORM.

THE editor of this department desires to change its character, for a time. Hitherto he has aimed to present a view of the Sabbath question outside our own circle, leaving it to other influences to keep the heart of the denomination alive to specifically denominational considerations. For a time, hereafter, this department will contain what may be called *denominational notes*: that is, such a consideration of the Sabbath question, and of our relations to it, as will lead to a deeper consideration of personal and denominational duty. No one truth can justly be placed above another. But each truth must be placed in its proper relation to all truth. Neglected truth must be crowded to the front, or it will not be granted proper consideration. The duty of repentance is not the only truth in the Bible; but when men neglect this truth, it must be crowded to the front, as in "revival work," not because it is the greatest truth, but because it is unduly neglected. The Sabbath question forms the only just reason for our denominational existence, separate from other Baptists. Various influences, which gain strength each month, have crowded us and our position upon the Sabbath to the front, until we must "Rise with the occasion," or be untrue to duty and op-

portunity. We ought not to defend our position because it is ours, but because of the neglected truth which we have so long represented. Either the Sabbath is not of sufficient importance to justify our continuance, or the present and prospective issues are such as demand far more of us than we have ever yet done. The logic on this point is so simple, and the conclusion is so evident, that it needs no discussion.

NO ONE can compel himself to realize great responsibilities, or to feel the importance of such a situation as that which now confronts the Seventh-day Baptists, by an effort of the will alone. Neither does momentary enthusiasm, awakened by one who is an enthusiast, form sufficient ground for intelligent and permanent action in such a case. Hence, we desire to present in this department such considerations as will compel a more searching consideration of our relations to the Sabbath question, and of our duty during the closing years of the nineteenth century. We shall not appeal to the feelings of our readers, alone, or mainly; but rather to calm judgment, hoping thus to awaken those deeper feelings which are an important element of success in prosecuting a mission like that which is now demanded of us.

OUR denominational life has run on for more than two centuries, with comparatively little to give inspiration or hope. We have stood firmly in the spirit of obedience, with little evidence from the world outside that the Sabbath question would ever find prominence or universal consideration. Meanwhile, the popular theories concerning Sunday have steadily increased the prevailing Sabbathlessness, and thrown numberless hindrances on us and our work. In spite of all this we have continued to exist and to increase. The greatest strength of the Seventh-day Baptists is yet latent; but it is abundant if developed and sanctified, to do a great work for Christ and for his Sabbath. We have ability to meet present and future demands if it be properly utilized and thoroughly inspired by a consciousness of the greatness of the work at hand. Without this we can do nothing worthy of our position; neither shall we be able to maintain such denominational strength, or such individual development in spiritual life as will make us worthy Christians, much less Seventh-day Baptists capable of meeting great issues.

THOSE who are already deeply interested in our denominational work must become agitators, each in his immediate field. All great movements grow through the inspiration of individual lives. The printed page carries little personal magnetism. It must be reinfused with life by those who read. Hence, activity in repeating what we may write, and in adding to it the influence of their own enthusiasm, will enable the friends of truth to give treble power to these columns. We appeal to all lovers of God's Sabbath to strengthen our hands in this way, and thus become direct laborers in the work of the Master. There is unlimited power in personal contact. It is important that the discussion of our denominational position, mission, and work, be renewed in every family, every social gathering, every church meeting. Demands are upon us, which our fathers knew not, and the plans and purposes which were adequate to their needs, will not answer for ours. He is blessed to whom great opportunities and duties come. He who does not redeem such opportunities is condemned. Whosoever shall fall on this stone shall be broken; on whomsoever it shall fall, it will grind him to powder.

#### THE SEVEN BIBLES.

The seven Bibles of the world are the Koran of the Mahometans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.—*Orange (N. J.) Journal.*

#### A TEST OF COURAGE.

One of the severest tests of courage is to carry on one's life quietly and faithfully under the cloud of a great uncertainty—something which makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience; but although it happens to many, it is never on that account the easier to bear. Living by faith has always involved a struggle even for the most heroic souls, and most of us learn it by the most painful processes. Nevertheless, if we are to live in any strength and peace, learn it we must, sooner or later. If one broods over an uncertainty, strength is paralyzed and work half done; the man who worries loses the power which comes from concentration and a calm putting forth of his whole force. There is nothing to be gained by this brooding; there is everything to be lost. A strong life is one which commands itself and does not give up the rudder to every wind of circumstance. When the time of uncertainty comes to a strong man, he is not deflected from the thing in hand; if possible, he puts more strength and skill into it; not defying fortune, but accepting Providence by that calm doing of one's work which goes with the consciousness that the honest laborer is worthy of his hire, and that work well done to-day means the opportunity of more work to-morrow. Take your life bravely and strongly; if uncertainties come into it meet them with quiet courage and good cheer. Above all, keep heart and hand in your work, and trust the future to that Divine Providence which has ordered the falling of every sparrow.—*Christian Union.*

GOD has spoken. We have his Word. It is all abroad in the earth in more than three hundred languages. It has been copied by pen and press a thousand times more than any other book. All down the ages it has been thrust upon the attention of the world, demanding search, belief, homage, obedience. It has been tested sharply; skillfully, remorselessly, and in multitudinous ways. Every joint in its celestial armor has been tried again and again by swords and spears of infernal temper. Scientific theories have proclaimed its falsity. Rationalistic "higher criticism" has self-complacently announced its utter lack of authenticity. All these and other forces of opposition have affected it very much as thunder and storms do Mont Blanc. The clouds around its base only make it seem loftier and more resplendent.



# THE SABBATH RECORDER.

L. A. PLATTS, D. D.,

EDITOR.

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REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"AS VIOLETS crushed are sweet;  
As petals of the rose  
Shed fragrance on the wind  
That o'er it roughly blows;  
As perfume from the lillies bent  
Ascends upon the air,  
So from the chastened soul doth rise  
Incense of song and prayer.

## THE WESTERN ASSOCIATION.

The Western Association held its 1890 session with the church at Independence; and, as is usual with the people of Independence, the most generous care was taken of all delegates and visitors. Independence is a good place at which to hold an Association for other reasons than that her people know how to entertain their guests.

The session was opened by an earnest and thoughtful discourse by Eld. Joshua Clarke on the kingdom of Christ, from the text, Matt. 6: 10,

"Thy kingdom come, thy will be done in earth as it is in heaven." This prayer Jesus taught his disciples in his day to use; his disciples have prayed it in every generation from that time to this, and they are still praying it; at some time and in some way,—in God's own good time and way—it will be answered in all its fulness. In an important sense the kingdom of Christ has come already, and is coming all the time. The kingdom of Christ is where Christ, the king, reigns in loyal, loving, obedient hearts; but, the speaker maintained, the time is soon coming when, according to the promise, the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. In proof of this doctrine many striking prophecies were quoted, such as Psa. 22: 27, Isa. 11: 9, Dan. 2: 44, and 7: 13, 14, also references were made to Isaiah 35, 52, 55, 61, 66, and comments were made upon Ezekiel's vision of the river, Daniel's vision of the stone cut out of the mountain without hands, and upon our Lord's parable of the leaven. The following characteristics of the kingdom were mentioned:

1. All idolatry, infidelity, and irreligion of every sort will be done away, and God will be universally recognized, loved and obeyed.

2. There will be no *isms* in the kingdom of Christ, but there will be one faith, one baptism and one Sabbath, as there is one Lord over all.

3. In the coming kingdom there will be no corrupting, soul-destroying intemperance, social vice, and kindred immorality; holiness, soul-purity, will be the distinguishing characteristic of all who enter there.

What can we do to hasten the coming of that kingdom? Clearly, whatever tends to produce the characteristics of the kingdom as above described. Our Missionary, our Tract, our Educational, our Temperance, and our church work in all its multiplied forms are just in the line of what the Lord would have us do, that the prayer of the text may be speedily fulfilled.

The annual reports of the churches show a gain by baptism and confession of faith of about one hundred, with net gain of something more than half of that number, though at this writ-

ing reports are not all complete. The spirit of the churches is tender and devoted, and in strong beat with all the various phases of our work as a people.

Resolutions touching Missionary, Tract, and Young People's work, were earnestly discussed and adopted, together with others upon various questions of vital interest to the church and to society. Hours devoted to the several branches of our work, under the leadership of representative men and women, brought to light many valuable facts, and set before the Association the grandeur of our opportunities, and the gravity of our responsibilities. The presence of delegates from the different Associations was a source of much encouragement and help to us.—We are one people, engaged in one work, for our common Lord and Saviour, and these messages from those who are widely separated from us on the wall, strengthen our hands and help us to build more efficiently and effectively.

The Sabbath services, beginning with the Sixth-day evening prayer and conference meeting, and ending with a review of the late National Y. P. S. C. E. Convention at St. Louis, by Dr. T. R. Williams, who was delegate to that body, on the evening after the Sabbath, were full of inspiration and encouragement to Christian hearts. Special mention should be made of two papers at the Young People's hour on the need of consecration among our young people and the need of greater missionary zeal on the part of all our people.

Sermons were preached at different stages of the meeting, which were warm and tender, as well as logical and forcible presentations of the blessed gospel of the Son of God. We cannot give the outlines here, the texts and themes will suffice to give the prevailing thought of those who preached. They were, "The new birth," by J. L. Huffman, John 3: 3; "The sufficiency of the word to keep from sin," by E. A. Witter, Psa. 119: 11; "The place of rest," by E. M. Dunn, Psa. 55: 6; and "Present opportunities," by Wm. C. Daland, Eccl. 9: 10.

The churches of the Association were all represented by either letter or delegate, and most of them by both letter and delegate. The attendance was not large, but the presence of many young people, and the promptness with which they took hold of the work of the sessions whenever opportunity afforded, was truly gratifying. Taken all together the session was one of unusual interest and profit.

## RELIGIOUS SUPERSTITION.

A recent issue of the *New York Sun* contained the following strange account of the miraculous deliverance (?) of the City of Paris from total shipwreck:

A letter has been received in this city from Rev. Father Robert, C. P., a missionary attached to St. Michael Passionist Monastery, West Hoboken, who was a passenger on the City of Paris when she was disabled. The Provincial of the Passionist Order, Very Rev. Father Benedict, and Fathers Thomas and Sebastian were passengers also. In the letter Father Robert tells what he and the other priests did. He says: "He (Father Benedict) told us to bless the winds and the waves. Many vows were then made in honor of our blessed Mother, dear St. Joseph, and our holy father, St. Paul of the Cross; also many offerings for the poor souls in Purgatory. We had recited the rosary together, many of the passengers joining in our prayer. We chanted the Ave Marie Stella, that the Star of the Sea might guide our ship safely to port. We blessed the sea with relics of St. Paul, St. Joseph, and the blessed Virgin Mary, and then, with unlimited confidence in St. Joseph, we turned to him on whose feast we sailed from home, and under whose special protection we had placed ourselves, and, taking his little statue, which we carried with us, we dropped it near the Captain's bridge into the stormy sea, when lo! a calm came over the mighty ocean, the winds and the waves

were quieted, and all on board said; 'How good God is to us!'"

On the foregoing, a religious contemporary makes these just and significant remarks:

It is frequently denied that Roman Catholics are idolaters, but denials count for little in face of facts. Had a Chinaman thrown an image of one of his divinities into the sea, imploring him at the same time to still the winds and the waves, every Christian would have denounced him as a heathen and idolater. Certain priests of the Roman Catholic Church threw a statue of a canonized man, called St. Joseph, into the ocean to calm its raging waters.

It is barely possible that there is a commercial significance to this Roman Catholic miracle. Perhaps the Church has a large lot of the statues of St. Joseph on hand and wants to dispose of them, and this little priestly episode is only an advertising dodge. We may expect to see all of our steamship lines lay in a large stock of St. Josephs. If the lives of a thousand persons can be saved by simply tossing overboard a wooden image of a Romish saint, every ship ought to carry a bushel or two of them. We are astonished that our miracle-working priests did not pitch the statue of a saint or two into the vessel's hold and stop the leak in her hull and repair her broken shaft. This would have added to their reputation and increased the saint-business quite perceptibly. We should like to hear from some one not a Roman Catholic who was a passenger on board the City of Paris, in regard to this story in the *New York Sun*.

## COMMENCEMENT WEEK AT ALFRED.

At the end of an exceptionally successful and pleasant school year has come an unusually enjoyable and profitable commencement season. The graduating class this year was the largest in the history of the institution, enrolling forty-nine members. Among these, degrees were conferred as follows: A. B., 6; Ph. B., 21; S. B., 2; B. E., 3; B. D., 2; B. M., 2; B. F. A., 1; A. M., 5; Ph. M., 4; M. M., 1; Ph. D. (in course), 3; L.L. D., 1. While some of these graduates are quite young, nearly all have attained a standing in scholarship rarely excelled. Representatives of such a class appearing upon the programme of the various literary societies is enough to evidence the high order of the exercises; but when we add to these the names of Judge N. M. Hubbard, Hon. Milo M. Acker, Rev. A. H. Lewis, Dr. Daniel Lewis, Col. C. J. Chatfield, J. J. Merrill, Mrs. Eva Allen Alberti, Mrs. Jennie Green Wilcox and Mrs. L. A. Platts, from the Alumni, besides such men as Dr. W. W. Potter, Revs. E. M. Deems and H. C. Cooper, as guests of the Alumni Association, it will easily be seen that we cannot adequately picture what was really enjoyed. From the Baccalaureate Sermon, Sunday evening, to the Class-day Exercises, Thursday afternoon, it was a continuous "feast of reason and flow of soul." There was not an item one could well afford to lose. And not only were the sessions of high intellectual excellence, but the religious element which has been so marvelously at work among us during the year, manifested itself in the public services during the week, and the whole exercises were pervaded with a deep moral and religious tone. Witness, orations and addresses upon such themes as "Truth as Related to Man," "Character," "Greek Philosophy a Preparation for Christianity," "The Gospel Ministry; its Essentials;" "Religion and Ethics," "The Philosophy of Religion," and others. Taken all in all it was a brilliant success, speaking well of the past, auguring well for the future.

J. A. PLATTS.

## CORRESPONDENCE.

Editor of the SABBATH RECORDER.

It has just been my privilege, together with E. W. Jeffrey and M. C. Threlkeld, to spend two months with Bro. G. H. Lyon and son of Bradforn, Pa., and I thought it would be of interest and encouragement to our people to know both



the steadfastness of Mr. Lyon, and the way he has of letting the world know of our people, and of spreading Sabbath and temperance truth.

Brother Lyon is one of our lone Sabbath-keepers. He embraced the Sabbath some eight years ago, and has since upheld it with untiring zeal. His occupation is that of civil engineering and is largely patronized by those having such work. When he has work that requires help to execute it, he makes it a point, so far as is possible, to employ Seventh-day Baptists, a plan which ought to be adopted by more of our people. Our work this spring was the locating of twelve miles of railroad. Our first Sabbath was spent at Guffey, an oil town, having about twenty-five families. Friday morning Brother Lyon posted up a notice that the railroad surveyors would hold a prayer-meeting at 7.30 that evening, and also a Sabbath-school at 3 o'clock the next afternoon. When evening came our hearts were cheered by the presence of fifty-six to worship God with us. Sabbath forenoon the party organized what was named "The Railroad Surveyor's Sabbath-school," with Bro. Lyon as superintendent. When the hour came there were twenty-two present, and, after a very interesting discussion of the lesson, in which all joined, Brother Lyon explained the work our people are doing, and scattered some Sabbath tracts, which were gladly received. The five succeeding Sabbaths were spent in our tent in the woods, far from any settlement; but each Sabbath we held our meeting at 11 A. M., and Sabbath-school at 3 P. M.; at the latter we always took a collection, the amount of which for the first six Sabbaths was ten dollars. This sum was appropriated to the General Missionary Fund. The seventh session was held with a Swedish lady at Mt. Jewett, Pa. She is a convert to the Sabbath and is not able to talk English very well yet. There is also a young man at that place who embraced the Sabbath some months ago.

Wherever Brother Lyon is he presents the claims of God's Sabbath, scatters tracts and endeavors to get the people to subscribe for our publications. In him the cause of temperance finds an active and efficient advocate. He has shown to the world that, by integrity and industry, a Sabbath-keeper can succeed, even in the midst of those who oppose him, and at the same time do much toward the further spread of truth.

The better I become acquainted with the feelings of the masses in regard to Sabbath truth, the deeper am I impressed with the words of our Saviour: "Say ye not there are four months and then cometh harvest? behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

W. L. BURDICK.

ALFRED CENTRE, N. Y., June, 1890.

#### THE CENTRAL ASSOCIATION.

There were some features of our late gathering at Brookfield that seem worthy of special mention.

1st. The attendance from a distance was small, except from Verona. There were none from Cuyler, Otselic and Scott; only one each from Lincklaen and Watson; very few from DeRuyter and Adams Centre, but a large number of young people from Verona. The Brookfield Churches did nobly in attending and the 2d Brookfield in entertaining. The small attendance, partly due to the lateness of the spring work, was yet used as an argument for the change of the time of meeting to October. This change, though attended by many and perhaps insuperable difficulties, seems favored by the annual decrease in attendance.

2d. The meetings were marked by the ab-

sence of well known leaders and official members in our churches whom we have been accustomed to see at our annual gatherings. But the seats were filled by a younger class who seemed to take an interest and performed a creditable part in the meetings. Indeed the Music Hour, the Young People's and the Woman's Hours equalled, if they did not excel, those at our General Conference.

3d. There was a deep longing after spiritual things. The key note was struck in the opening sermon by Bro. Backus, and continued to pulsate in prayer and song and sermon all through the sessions, and found its fitting climax in the closing sermon by Bro. Prentice, on Consecration.

And I do pray God that these pulsations may grow deeper and fuller and wider till our Associations may become to the church and churches at large precious seasons of revival.

L. R. S.

#### ORDINATION SERVICE.

In accord with the expressed wish of the West Milton (Wis.) Church to which G. W. Hills has been called as pastor, and of the Seventh-day Baptist Missionary Society through its Secretary and Prudential Committee, for which G. W. Lewis is soon to labor, the First Seventh-day Baptist Church of Alfred called a council to examine, and if satisfactory, to ordain these brethren to the gospel ministry.

Said council convened June 29, 1890, at 10 A. M., with the following representatives present from the First Alfred Church: T. R. Williams, J. Allen, L. C. Rogers, L. M. Cottrell, Perie F. Burdick, G. S. Allen, H. C. Coon, W. H. Crandall, B. F. Langworthy.

From Missionary Society: T. R. Williams.

Hartsville: D. E. Maxson, H. P. Burdick.

Second Alfred: L. C. Rogers.

Independence: H. D. Clarke.

Andover and Wellsville: J. Clarke.

Scio: A. A. Place.

Nile: H. B. Lewis.

Hornellsville: J. T. Davis.

The council was organized by appointing H. P. Burdick, Chairman, and J. T. Davis, Secretary.

J. Clarke was appointed to conduct the examination, T. R. Williams to preach the ordination sermon, H. B. Lewis to offer the consecrating prayer, and D. E. Maxson to give the charge to the candidates. After the examination it was voted that the candidates were found eminently fitted for ordination.

The meeting then adjourned until 2 P. M., at which time Dr. Williams preached from 1 Tim. 4: 16, after which the ordination was proceeded with as per order of council.

The hand of welcome in behalf of the council was extended to the candidates by H. P. Burdick, and after singing the benediction was pronounced by Dr. Williams.

H. P. BURDICK, *Chairman.*

J. T. DAVIS, *Secretary.*

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., June 25, 1890.

A notable sermon was delivered at the Church of Our Father, last Sunday, by a venerable Boston divine on the true means of temperance education. He described the great growth of the temperance movement, and said that it was time that the temperance reformation should proceed on broader and more radical lines. The movement now covers a much larger field than it used to. It enters into all the great questions of life, and its growing influence is altering our ideas regarding our dress, our diet, our

houses, our amusements, and all the familiar matters of every day life that might be perverted to the uses of intemperance and lewdness.

Therefore especial attention should be given to the true means of temperance education. It was easier, he said, to teach 100 children the principle of temperance than to permanently reform one who had become a drunkard or a liquor seller. True temperance education means more than crowds of children signing temperance pledges that are to be forgotten at the first approach of temptation, more than parading the streets to the music of brass bands, more than blue ribbons or red ribbons, more than the study of temperance text books in the schools, however good all these things may be.

He set forth the temptations to intemperance that surround the boy from the time he is twelve until he is twenty one. The tug of war, he said, was between those years. He told how the growing youth should be trained to regard intemperance as a vice, and as quite as serious a vice as any other. And in this connection I will mention that the ladies of the W. C. T. U. who have been fighting the saloons in a certain disreputable part of the city, can not have better proof of the efficacy of their brave efforts than was expressed in the wail of the saloon keepers of that neighborhood who declared their business was being ruined. This quarter of the city is known as "Hell's Bottom," and the way the saloons are fought is by holding temperance meetings, and by opening a free Reading Room in the locality, which last proved to be so popular an institution that the saloons felt the strength of the counter attraction. Some roughs of the neighborhood tried to annoy and discourage the ladies in various ways, but the police authorities pledged them protection, and they are going on with their good work.

The likelihood of an adjournment of Congress before the first of September seems to grow less every day. In the first place the leaders in both the Senate and House intend, if possible, to send a tariff bill to the President before the adjournment of this session.

This means extended debate, for the comments of Secretary Blaine on the tariff bill which have been quoted so widely, and the remarks made by certain Republican Senators in public debate concerning the measure now pending in the Upper House, make it evident that however harmonious the Republican party may be on the question of passing a tariff bill, it is by no means harmonious on the provisions of the bill as it passed the House, or as it is reported from the Senate Committee on Finance.

Then Senator Hale of Maine has announced his intention of pressing the reciprocity amendment to the tariff bill offered by him during the past week. This will be in pursuance of the plan for promoting trade with Southern and Central American countries, suggested by the International Congress, and outlined by the letter of Mr. Blaine to the President, which was made public a week ago. And as this proposes a decided departure from the policy of the House and Senate committee in several important particulars, it also means extended discussion.

If the free coinage provision of the Silver bill now pending in the House passes that body and gets the approval of the President, it will result in a great increase of work in the Treasury department. The great pressure will come upon the Bureau of Engraving and Printing, and it is even thought another building will be required. This bureau is now working under pressure to meet the demand of the Treasurer, and it is difficult to keep up with his requirements. This is because of a lack of room, it is alleged. If this be really the case under existing conditions, under the proposed new law it would undoubtedly be necessary greatly to enlarge the facilities of the establishment.



## YOUNG PEOPLE'S WORK.

ALL nature is but art, unknown to thee;  
All chance, direction, which thou canst not see;  
All discord, harmony not understood;  
All partial evil, universal good:  
And, spite of pride, and erring reason's spite,  
One truth is clear, *Whatever is, is right.*  
—*Essay on Man.*

OUR words and our deeds take their chief significance from what we ourselves are.

HAD the melodious lines which head this column been written by a man upon whom fortune had always smiled, we might regard them as mere moral platitudes. Written as they were by one whose proud spirit was constantly galled by the weight of the most distressing and mortifying infirmities, one who might naturally be supposed to murmur at the providence which had encased his fine intellect in so mean a tenement, they bear a deep and pathetic meaning.

THEY also show what the grace of God can do for the human soul. Faulty as Alexander Pope was, and his faults were great, we have no reason to doubt the genuineness of his religious utterances. We need not consider the orthodoxy of the most part of his "Essay." We do know that when a friend defended him against the charge of impiety, Pope was warmly grateful for the service, and that nothing was farther from his wish than to be thought a scoffer, despite the great admiration which he had for his friend Bolingbroke. It is an unfortunate truth in one way, perhaps in another it is a comfort to our weak human nature, that the most clinging faith in God is often felt by those whose lives are very far from consistent with his commands. It is good to think that Pope could say, "Whatever is, is right." If he could say that truthfully, how many who read these words have a right to complain of the lot which God has assigned them?

### DOING OR NOT DOING.

BY BOOTHE C. DAVIS.

One of the most common teachings of Christ is *doing*. "This *do*, and thou shalt live." The lawyer to whom these words were addressed knew what was required to make a man an heir to eternal life, and in answer to Christ's question could tell it, but the trouble with him was he did not do it. And even now we have many lawyers just like this one. You may find them in almost any Young People's society, as well as in other places. They know that in order to have a good prayer-meeting, the members of the society must be present; and that when present they must be prompt and active in bearing a part in the meeting—speaking, praying, or singing. And yet these same lawyers are "conspicuous for their absence," and if present once a month, their silence is so chilling to the meeting that they seem to say, "I'm sorry I am here, but as I am, hurry through as fast as possible."

There are some of these lawyers whose lives do not reach the standard they fix for others. Though few, I hope, such persons are found who know how charitable and forgiving we all ought to be, and yet, when they imagine themselves unkindly treated by others, will assume a false dignity and refuse to speak to them when they are thrown into their presence. I hope most of our young people have never known such lawyers as these, for they usually have other faults beside the one I have mentioned.

We have another class of "not-doers," much larger, too, I think, than the class I have described as "lawyers." This class is composed of young people who are willing, yes, anxious to work for

the Master. Some of these persons are fretting because they are doing no appreciable work. They are impatient that God does not give them something of account to do. Or they see some great work that ought to be done, and that they might do if they only had the opportunity. But they are always wanting in opportunities.

These persons forget that God cannot give a great work to one who has not prepared himself for it by patiently doing smaller duties. They forget that opportunities come to those who make them; and that the best way to make opportunities is by doing well the work that is within reach. They forget that their own personal culture is one of the noblest works in which they can be engaged. They forget that if *to-day* does not furnish an anxious pupil to whom they may teach the way of life and salvation, it *does* furnish time and opportunity to prepare the mind and heart for more effectual work when to-morrow shall bring the pupil. I presume we have all seen just such discouraged and fretful persons, who are always dissatisfied with themselves and whatever is about them. You have heard them say, like Dryden:

"I'm weary of my part,  
My torch is out, and the world stands before me,  
Like a black desert at the approach of night.  
I'll lay me down, and stray no further on."

There is no remedy so potent for such despondency, as work. Just let such a person go to doing what he can do, what he must do in daily life, *all* for Christ. Let him do the best he can, and rejoice that he can do even so much, and he will not long complain because there is nothing he can do. He will soon come to feel as Whittier expresses it:

"No longer forward nor behind,  
I look in hope or fear,  
But grateful, take the good I find;  
The best of now and here."

Young friends, let us commit this short stanza to memory, and when we feel discouraged, recall it for our strengthening. And when our associates are complaining, let us repeat it to them, remembering that the smallest work, if done for Christ, is a useful service. Even in our words, the simplest and easiest work, much good may be accomplished; for "Words fitly spoken are like apples of gold in pictures of silver."

## GOOD LITERATURE.

### SATIRES.

(Continued.)

Alexander Pope is an instance of a satirist who attacked his victims wantonly. Of the writers so severely handled in the "Dunciad," very few had given the poet any occasion to abuse them. Pope's satires, indeed, seem to have arisen partly from the wish to reign supreme at the head of the poets and critics of his time, and partly from an innate and incorrigible love of mischief *per se*. It amused him to see a commotion among the authors whom he excited by his attacks, and unfortunately his great abilities made it possible for him to succeed where a mere libelous scribbler, such as were many of his contemporaries, would have found his slanders passed over in contemptuous silence. He did not always escape without censure, however, and occasionally was obliged to shuffle and prevaricate in a manner unworthy of his genius, when he found that he had too hastily attacked the wrong person.

A modern satire which recalls the "Dunciad," is Byron's "English Bards and Scotch Reviewers," though with this difference, that while most of the names mentioned in the former would be now buried in oblivion had not Pope chosen to perpetuate them, Byron has vilely slandered

some of the noblest writers in the realm of letters. It is needless to say that he bitterly repented this undignified and malignant piece, and would have been glad later on to suppress it, but he, like Pope, had composed his foolish tirade of abuse in numbers which the world is not willing to lose, and this satire is still among his published works.

To mention all the satires that have appeared in the English language would be impossible. Leaving all written in England later than those just mentioned, we will hasten to speak of two by American writers: "Knickerbocker's History of New York," by Washington Irving, and "The Potiphar Papers," by George William Curtis. It may be as well to remark that these two works, together with "Don Quixote,"—although not an English work—the translation has become an English classic, and "Gulliver's Travels" are real satires, while many of the others, being almost wholly personal in their character, verge more nearly upon lampoons and burlesques. The "History of New York" is one of the most exquisite satires ever written. As we fear it is not much read now we feel like urging it upon the attention of the young people of our country. Its treatment of the pride of birth felt by the descendants of the Dutch families in New York may be appreciated as well now as when it appeared so many years ago. That feeling is well known to exist now among the *Vans*, whose names are so numerous in the chronicles of society events in the metropolis, and we are not surprised to learn that when first published, Irving's satire, albeit the most good humored possible, gave mortal offense to those who considered their Dutch ancestors a sacred subject not to be approached with profane jests. To have them made so ridiculous as they are in this mock history must have been a trial indeed. "The Potiphar Papers" is a more powerful but a far less agreeable satire. It is sad because we fear that it is not overdrawn. It holds up not so much to our laughter as to our detestation a state of things in the society of America which as Americans we would fain think had never existed. It is a curious fact that this strong and most sweeping satire appeared about ten years after Dickens, in "Martin Chuzzlewit," had made one of his American characters say of America, "I believe no satirist could breathe this air. If another Juvenal or Swift could rise among us tomorrow he would be hunted down. If you have any knowledge of our literature, and can give me the name of any man, American born and bred, who has anatomized our follies as a people, and not as this or that party, and has escaped the foulest and most brutal slander, the most inveterate hatred and intolerant pursuit; it will be a strange name in my ears, believe me." What was the first reception of "The Potiphar Papers" we do not know, but the position which its author holds in his native land to-day is sufficient evidence of his survival of harsh treatment. Nevertheless Dickens was so far right that probably nine out of ten Americans, if called upon for an opinion, would fail to acknowledge that there had ever been any occasion for "The Potiphar Papers."

In concluding this subject it is pleasant to reflect that no matter how bitter and unkind satires may have been at the time they were conceived, they are destined, after a few generations, if they have any intrinsic merit, to furnish innocent amusement as mere stories to thousands who know nothing of the vices and follies they at first tried to expose.

DO NOT wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*



## EDUCATION.

—A young woman carried off the highest honors at the June examination at Cambridge University.

—WHAT is needed in order to make all our colleges and academies prosper, is a widespread and genuine educational revival among the people themselves, and then means to make our schools and colleges such in their character as that no (Seventh-day) Baptist man or woman, boy or girl, will dream of choosing the place for an education elsewhere than among those founded and sustained by their own denomination.

—THE proposition of President Eliot, of Harvard, seconded by President Low, of Columbia, that the ordinary course of study for the baccalaureate degree at Harvard University be shortened to three years, comes with something of a shock to more conservative minds; and yet there is a great deal to be said in its favor. The closer competition of business life makes the proposed change acceptable to many young men who do not aspire to the professions. At the same time those who do, would sooner reach the special studies of theology, law or medicine. The fear is that too much may be attempted in the three years' course.

—THE school question is still up in Boston, and just now is big with interest over text books of history. Some time since the Text Book Committee, after careful deliberation, reported in favor of authorizing the use of "Myer's General History," and of "Sheldon's General History." But Joseph D. Fallon, a South Boston court judge, and a Romanist, has brought in a minority report, in which, with a great show of learning, he declares "that two books more inaccurate as historical records, more bigoted and objectionable in their language and spirit," etc., and that their adoption "can lead only to one result, the utter disruption of our present school system." How is that for Rome? Surely she cannot show her cloven foot much plainer. This report was presented on Tuesday, May 27. But on the following Sunday afternoon, in Tremont Temple, Prof. L. L. Townsend, of Boston University, and one of our leading theological scholars, showed up the Romanist's arrogance and ignorance that must have made Rome howl with rage. And so it goes. But our public schools will stand, and the truths of history will be taught in them yet. May God help the right!

—FOR many reasons that time of the year during which the work of instructors and students in so many institutions, from the public school to the college, or the university, comes to a close, is an interesting one. Those who remember their own youth, and their own school or college days, sympathize with that feeling of expectation, and its mingling perhaps of gladness and of dread, with which the ceremonies of the winding-up are anticipated. Beyond these lies the bright summer, its weeks and months already pre-empted in the interest of outdoor or indoor pleasures whose glow in the anticipation so sadly fades, often, in the sobering atmosphere of fact and reality. For those whose student days end with ceremonies of graduation, and who turn away from college or seminary halls with a somewhat daunting consciousness that they are boys and girls no longer, the commencement season is a specially momentous one. We watch them as they step from the stage where they have taken part in the final scene of school or college life, with a sensation of almost tenderness, realizing what an ordeal they at once enter, what brilliant hopes are soon to be clouded over, what dangers are by the way, and what alternations of destiny at the end.

## TEMPERANCE.

—STATISTICS tell us that during the last twenty-five years the sale of beer in the United States has increased from two million barrels to over twenty-four million.

—NOT only has South Dakota prohibited all intoxicants within its borders, but a bill to prevent the sale of tobacco to minors under the age of sixteen, has been introduced into the Senate.

—A SPECIAL home for the reclamation of inebriated and opium-eating women has been established at Lakeview, Ill. There have been ten acres of land purchased and commodious buildings erected.

—THE *Brewers' and Dealers' Journal* says, concerning Philadelphia: "There are in this city about one thousand licensed and over five thousand unlicensed places for selling liquor."

—A WEST POINT cadet who violates the law against cigarette smoking, is obliged to pace back and forth, rain

or shine, for twelve hours, with a musket on his shoulder.

—MAYOR KRETISINGER, of Beatrice, Neb., in his official message to the city council, says: "I certainly am not mistaken when I say that for the \$10,000 yearly obtained from saloon licenses the city loses annually \$75,000.

—A LONDON coal-whipper said: "I have backed as many as sixty tons of coal a day with perfect ease since I took the pledge. Before I should scarcely have been able to crawl home, certain to have lost the next day's work."

—THE New York State Legislature has passed a resolution making it possible for the question of a prohibition amendment to the Constitution to be submitted directly to the people. This will be provided for in a special election to be held on the second Tuesday in April, 1891.

—A BISMARCK, Dakota, liquor dealer has the following sign above his doorway: "By order of the prohibitionists I will sell my stock of wines, liquors, and cigars, before July 1, 1890, at greatly reduced prices. This is no selling-out fake. Wish it was."—*North-western Brewers' Gazette*.

—LORD RANDOLPH CHURCHILL has introduced into the British House of Commons a bill to abolish beer houses, to impose heavy license fees on clubs where liquor is sold, and to intrust the granting of licenses to municipal and county councils. The enthusiasm with which the bill passed its first reading indicates that England is being aroused as never before to the dangers threatening the nation from intemperance.

THE ORIGINAL PACKAGE.—All the indications point to the conclusion that the famous "original package" decision of the Supreme Court will not in the end prove such a blow to prohibition as was at first feared. The very fact that the weak barrier that heretofore protected a prohibition State is now entirely broken down will arouse the moral force of the nation to construct a barrier that will resist the assaults of the rum power. Until the levee shows signs of giving way the planters are not likely to bestir themselves to strengthen it. But when the water begins to pour in, then they are aroused. The travesty on prohibition which the "original package" (containing just one drink of whiskey,) will bring about will surely open the eyes and stir the hearts of many who have heretofore been lukewarm in the cause. The "original package" opinion may prove to be the "Dred Scott" decision of the cause of temperance.

## POPULAR SCIENCE.

INFORMATION gathered in London is said to show that cats catch diphtheria from human patients and carry the disease to healthy persons.

PROF. O. C. MARSH has recently discovered a new reptile of gigantic size. Its head was eight feet in length, furnished with horns; its body forty feet in length.

ELECTRICITY can now be used to operate a machine for mining coal. This fact has recently been demonstrated in Phillipsburg, Pa., and a revolution in coal mining is likely to ensue.

CHARLES W. HAMILTON, a naval surgeon, claims to have found in the seed of the kola, a remedy for seasickness. He says that half to one drachm of the seed, chewed slowly, was followed, in about forty minutes, by complete cessation of the various symptoms of *mal de mer*.

LIEUTENANT JOHN P. FINLEY, U. S. Signal Service states that electric storms are sometimes witnessed during the ascent of Pike's Peak, where "each snow-flake, charged with electricity, discharges a spark as it touches a mule's back in its fall. Electric sparks also stream from the finger-tips of upraised hands."

A SCIENTIFIC contemporary gives the following way to tell how fast one is traveling in a railroad car: "Every time the car passes over a rail-joint, there is a distinct click; count the number of these clicks in twenty seconds, and you have the number of miles the train is going per hour, as the length of the rail is uniform."

THE average reader is scarcely aware of the changes in the map of Africa, made necessary by recent explorations. The great globe of the Paris Exhibition was twice altered during its construction, to accommodate itself to these changes, and it is said that two years ago some Belgian map-makers were five times compelled to take from the press a large map of the Congo State, for additions and corrections.

STONES, similar to the famous traveling stones of Australia, have recently been found in Nevada. They range from the size of a pea up to six or seven inches in diam-

eter, and when placed within a few feet of each other upon a flat surface, they will at once begin traveling towards a common center, where they will huddle together. They are always found in heaps at the bottom of natural basins in that section. Scientists say that their attraction is a magnetic one, the material of which they are composed being a kind of lodestone.

A CERTAIN specimen of the species of acacia, whose home is in Australia, is called the angry tree. When its branches are handled the leaves are agitated and move uneasily, and if removed from one place to another it behaves as if highly indignant, its leaves rustling and standing out like the quills of a porcupine. It also gives out a remarkably pungent and sickening odor, and it is some time before it settles down into its natural calm. At sunset, each day, its leaves, and even the tender shoots, coil up tightly together.

AMONG the myriad curiosities at the Paris Exhibition, in the days of Napoleon III, none excited more interest among scientific men, than a single metallic bar labeled, "Silver Made from Clay." That bar of aluminum, the only one of the kind then in the world, was made by M. Deville, who also made the first article ever manufactured from the new metal, a rattle for the young Prince Imperial—a use for which it was admirably adapted by its sonorousness. Woehler was the original discoverer, in 1827; but he only extracted a few shining globules, barely enough to determine its properties. It may be safely said that every chemist of note has since tried to tread the alluring path opened by those pioneers, with the result that aluminum is now cheaper than German silver, and is destined soon to supplant many of our most familiar metals. Every cubic yard of common clay contains from 800 to 900 pounds of aluminum. Deville, when he made his metallic bar, would have rated the cost of that number of pounds at \$150,000. Even ten years ago the sum would have been \$25,000. Only two years ago it would have exceeded \$10,000, while to-day it would be less than \$2,000, the present market price of aluminum being \$2 a pound! No wonder that the new word is in everybody's mouth; and being so new it is no wonder that some funny mistakes are made. A dealer in aluminum and its alloys recently showed me an order that called for a specified quantity of "illumium." At a late club meeting in a large New England city a capitalist inquired as to the precise object of the new "alumni factory" just erected at Bridgeport, whereupon a Yale graduate gravely assured him, that the best factory of that sort was located at New Haven. Even scientific men are not agreed whether the word should be spelled "aluminum" or "aluminium;" and many who are not scientific compromise on "alumnum," whence the capitalist's natural mistake.

## FOR CHRIST NOW.

A lady moving in the highest circles of society, attended a religious meeting one evening. She was convinced of sin, and became alarmed about her state. Deep convictions followed. She struggled against them, but could not get rid of them. She thought of her many engagements and her social position in life. Conscience said, "Decide for Christ now." The world said, "Not just now, but by and by; such a step should not be taken hastily." In this state of perplexity and distress she retired to her room. Here the curtain drops—the scene closes to mortal view.

As she did not appear the following morning, nor answer any call, her room was entered. Oh, what a sight to the family! The stillness of death reigned. There lay the body, cold, lifeless; the soul, where was it now?

Her diary lay open upon the table. Two entries had been made on the previous evening: "1. I am determined this day six months to give up the world, and become a Christian."

But as if the conflict in her soul had deepened, and conscience had cried still harder, "Be decided now for Christ," she made a second entry: "2. This day month I am determined to be done with the world, and follow Christ."

But God said: "This night thy soul shall be required of thee." Oh, what rashness, to delay and trifle with the Holy Spirit! "Decide for Christ now."

If God gives us ability according to our work, we should give him work according to our ability.



## SABBATH SCHOOL.

## INTERNATIONAL LESSONS, 1890.

## THIRD QUARTER.

July 5.	Lawful Work on the Sabbath.....	Luke 13:10-17.
July 12.	The Great Supper.....	Luke 10:11-24.
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 II.—THE GREAT SUPPER.

For Sabbath-day, July 12, 1890.

## SCRIPTURE LESSON—LUKE 24:15-24.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him, A certain man made a great supper and bade many:

17. And sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife: and therefore I cannot come.

21. So that servant came and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, that none of those men which were bidden, shall taste of my supper.

GOLDEN TEXT.—Blessed is he that shall eat bread in the kingdom of God. Luke 14:15.

INTRODUCTION.—Since the period of the last lesson Jesus had been teaching throughout the cities and villages in Perea. The immediate occasion of the parable which occupies our attention in the present lesson, may be found from the narrative in the first of the 14th chapter. Jesus had been invited by a Pharisee to eat bread on the Sabbath. During the feast he takes occasion to disclose to the host his selfishness of heart, in that he invites those by whom he expects to be recompensed. The persons before whom the parable was spoken were self-righteous, proud, ambitious, selfish and cold-hearted.

## OUTLINE.

1. Introduction. v. 15.
2. Invitation to the banquet. v. 16, 17.
3. Excuse for non-acceptance.
  - (a) Excuse of necessity. v. 18.
  - (b) Excuse of disinclination. v. 19.
  - (c) Excuse of fancied impossibility. v. 20.
4. The invitation repeated and extended.
5. Rejection of those first bidden. v. 24.

PERSONS.—Jesus; the chief of the Pharisees and the other guests at the banquet.

HELPFUL SCRIPTURES.—Matt. 22:1-14, Rev. 19:9, 1 Cor. 7:29-33, Isa. 55, Rev. 22:17, Matt. 3:1-3.

WORDS EXPLAINED.—“One who sat at meat.” This man seems to assume that he would be one of those who sit at the heavenly feast, and beheld, like all Jews, that it was almost inconceivable that any circumcised son of Abraham should be excluded. “A certain man.” In this parable this represents our Lord himself. “Supper.” This represents the plenteous provision made for the souls of men in the redemption of mankind. “And bade many.” These men were the Jews or perhaps only the self-righteous scribes and Pharisees who were still pretending to keep the law. “Servant.” This represents all who are extending the gospel’s call. Others think that this means Jesus himself, the Messiah of Isaiah 55:1, 2. “At supper time.” It was the Eastern custom to bid the guests a second time to a feast, the last invitation being given on the very day of the feast when everything was ready. “With one consent.” They were all unanimous in making some excuse or other. “To make excuse.” This is equivalent to our common expression, “to beg off.” They had accepted the earlier invitation and were now seeking pretext to avoid the banquet which their Lord had so generously offered them. All these excuses more broadly represent the various objections of all those who refuse obedience to the call of God. The excuses are all prompted by worldliness, though in different forms. “Piece of ground.” This represents earthly possessions. This is the excuse which one makes who in the getting of wealth

disregards the offer of salvation. The absurdity of this excuse is farther apparent from the fact that the purchase has already been made. “Have me excused.” Particular emphasis rests here upon the pronoun. We often admit the obligation of others to do right while we excuse ourselves. “Prove.” To test whether they will be serviceable at the plow. A bullock which has not been trained to draw is comparatively worthless. This excuse is different from the preceding in that it represents greater anxiety after worldly things. “I cannot come.” This is just a softened form of expression for, “I will not come.” This is the worst case of all. This man does not seek to be excused but absolutely declines to come. This is one who is led away by the pleasures of this world. “Being angry.” God hath wrath in such circumstances. “The poor.” This refers to the publicans and sinners, the morally poor, the despised classes among the Jews. The gospel’s call was still confined to Jews. “Maimed, halt, blind.” The morally deformed. How well does this figure represent the condition of those who reject Christianity. “And yet there is room.” Grace no less than nature abhors a vacuum. “Go out into the highways.” This is prophetic of the spreading of the gospel among the Gentiles. “Hedges.” Paths made by means of hedges across vineyards and other cultivated places. “Compel.” The *Rev. Ver.*, “constrain,” is much better. Not by force of arms but by arguments. It was quite probable that these poor people would not believe they were invited unless the servant made his invitation urgent. The same Greek word is used in Matt. 14:22 and Act. 28:19. There is nothing in the word or in the parable to make us think of physical force.

CENTRAL TRUTH.—The love of this world is a hindrance to salvation.

DOCTRINES.—1. The blessings of God are proposed to us—pardon and eternal life. 2. The claims of God on our love and obedience are forcibly urged. 3. If we persist in making excuses we shall inevitably be shut out from heaven. 4. The provisions of God’s mercy are abundant and he desires all to be saved. 5. Many are called but few are chosen.

DUTIES.—1. We, as servants of the Lord, ought to extend the invitations of the gospel to others. 2. We must not let concern for temporal things, or the enjoyment of things lawful in themselves, turn us from doing God’s will.

SUGGESTED THOUGHTS.—Some one has said, “The comparison of the kingdom of God with a *δειπνον* [supper] is especially fitted to set forth the nature of this kingdom on its most attractive side. It is a kingdom of the most perfect satisfaction, of the most blessed joy, the most noble society. So much more unpardonable and senseless, therefore, the behavior of the first invited.

QUESTIONS.—What was the subject of last week’s lesson? What circumstances led to the parable of the Great Supper? At whose house was Jesus? Who is represented as giving the supper? What does the great supper symbolize? Who is the servant? Who were first invited? How was the invitation treated? What does each excuse represent? What are some of the excuses given now for not accepting God’s call? Who were at last invited? Is the redemption of Christ offered to us? Is it possible to come, now? Is there any authority found here for using physical force in the extension of Christ’s kingdom? Is there to come a time when those who would accept, cannot? What can we do in extending the gospel’s invitation? Is it wrong to be so occupied in temporal affairs that we cannot think of the spiritual?

## HOME NEWS.

## Pennsylvania.

HEBRON.—Quarterly Meeting was held in Hebron, May 10th, 11th, and 12th. The weather and going were bad, but the attendance was good. The dedication services were held on the 12th. Sermon by H. P. Burdick. Prayer by Geo. P. Kenyon. The house is large enough, —complete in all of its arrangements and so nearly paid for that there was no call for funds. This church was organized in 1833. More than half of the time they have been without a pastor, yet their Bible-school, prayer and conference meetings, and daily life (in the absence of saloon influences), have kept up their congregations. They have had some help from

the Missionary Board and others interested in their spiritual welfare. They have deprived themselves of much needed help that they might save up enough to build their church. Now that their house is completed, means used up, and they more than ever have the confidence of their First-day neighbors, who are interested and have nobly assisted in this important undertaking, they for a short time at least, as much as ever need ministerial help.

EAST HEBRON CHURCH.—In their letter to the recent Association, they claim that the work there through the Missionary Board was, to say the least, a time of seed-sowing. In the early part of last winter, W. L. Burdick and J. A. Platts held a few meetings there with good results. Soon after they left a United Brethren minister held a series of meetings, in which a goodly number were hopefully converted. Most of the people at this place attended the quarterly meeting and dedication at Hebron. Upon their earnest request, W. L. Burdick and H. P. Burdick went over there and preached to very large and apparently deeply interested congregations. May 25th, a United Brethren Church was organized and 21 persons baptized. Since then Eld. Summerbell has been there and baptized five. All told, Eld. Summerbell, J. A. Platts and H. P. Burdick have recently preached in the Hebron churches eleven sermons. They have each agreed to be at East Hebron and assist in a three days’ grove-meeting, commencing July 4th. The following is a part of the programme; 10 A. M. of the 4th, H. P. Burdick, temperance; a song by J. A. Platts. Then a basket picnic. In the evening J. A. Platts. Sabbath morning the United Brethren presiding elder. 3 P. M. Eld. Summerbell. Evening, H. P. Burdick. This arrangement will enable J. A. Platts to spend the Sabbath at the old church. So far as I know the people in all that country are anxious to hear Bro. Platts. If it is known that he is to sing or preach we may look for a full house. When people full of wonder ask me how it is that a man so young can do so much, I answer, “confidence in his parents, confidence in Alfred University, and first and last and alone all confidence in his Saviour.” Admitting myself more out of order, and off the track, than really out of place, permit me to say that now as this young brother’s school work closes and he enters upon his chosen life work, Bro. Summerbell and myself are agreed in saying that we have been on the field where he has labored for the Master, he has worked with us, and we feel sure that those who may be so fortunate as to listen to him in the future, will be pleased, interested and benefited.

H. P. BURDICK.

## RESTFUL KILLARNEY.

We had no thought of visiting Killarney, or any part of Ireland, when we steamed out from New York harbor, and waved a final farewell to loved friends on shore. Our plans for our European tour were quite definite, and we had determined just where we should be on each Sabbath until October, and this was in the month of May. No one, at any of our itinerary sessions, had even mentioned green Erin, nor amid all the activities of the last two weeks before sailing, nor those more disagreeable activities on board ship for the first few days out, had the Emerald Isle passed before our vision as a place of rest.

But three days before we came in sight of land, as, somewhat revived, we sat in the saloon writing letters and studying the map, suddenly a happy thought struck one of the party and she exclaimed, “Let us spend a week in Ireland, and rest for a few days at Killarney before really starting out on our journeyings!” Some ques-



tions were asked as to the distance from Queens-town, and the route we should take from the Killarney lakes to England, and it was soon agreed to by all that we were wise in changing our plan, even before we landed, for a little glimpse of "Ould Ireland."

Orders were given to have our larger trunks and steamer-chairs taken on to Liverpool, and stored at the steamer office, and when the Irish coast greeted our delighted eye, green, oh, so green and beautiful! and when soon after the black old tug came out from Queenstown harbor, and we and a few others were taken aboard, and soon stood again on "terra firma," we were happy indeed, and with gratitude cabled our first message, "All well. A week in Ireland."

The importunate beggars with their Irish blarney, who throng the quay at Queenstown, have been oftentimes described, as also the huts of the peasantry in the neighborhood of Cork, which cause all Americans to wonder that any of the people remain on the other side.

A good dinner and a night's rest in a wide bed at Cork, quite set us up, and a drive the next morning to Blarney Castle, along the banks of the pretty river Lee, the road most of the way like a bower, so broad and arching were the branches of the great trees, and the wall on one side, the road lovely with trailing vines and blossoms which filled the air with fragrance, was a real delight. And the chimes of the bells,

"The bells of Shandon,  
They did sound so grand on  
The beautiful banks of the river Lee,"

added to our pleasure. But how shall we describe our impressions of Killarney, which remains a picture of beauty in the halls of memory.

The old town itself is somewhat dilapidated, and nothing worthy of note did we see there, but the beauty of the drive of four miles to the "Royal Victoria," near the lake, we shall not soon forget. The road, with its many turns, was bordered on either side with white-washed walls covered thickly with flowering vines which depended gracefully from them, and the views along the way of lovely country seats, the glimpses of the lakes here and there, with the hills of Kerry beyond, the avenues of limes and lindens, and the freshness of the green everywhere was most charming.

Arrived at the hotel, greeted by the courteous host and ushered into the drawing-room, what a feeling of restfulness took possession of us! The air of homelike, quiet comfort was so marked, that one of our number exclaimed, as she sat on an old-fashioned, creton-covered sofa, and looked out from the window upon the lovely prospect before her, "How delightful! How restful! I would like to spend the summer just here."

Taking possession of our suite of comfortable bed-rooms, with their dimity curtains and bed-hangings, with an outlook the same as from the drawing-room, our steamer trunks were soon unpacked, and we settled ourselves for a few day's stay.

What pleasant Irish ladies we met in the drawing-room, and what a good dinner did we sit down to in that cheerful, immaculate dining-room, with its great plate-glass bow-window opening to the well-shaven lawn, where flowering shrubs and grand old trees enhanced the nearer view, while the lakes and mountains beyond with the mists gathering about them, softened the picture. How we did enjoy that fine, fresh salmon, and sweet beef, those perfect pear-shaped chicken croquettes, that delicious marmalade pudding, and all served so quietly and so well by the gray-haired dignified waiter, as we conversed with the Irish ladies opposite, who, coming to the lakes year after year, for a decade, had never tired of their beauties.

The "Royal Victoria" stands six hundred feet back from the lake, on an eminence, and the grounds, sloping to the water's edge, are kept in perfect order. The old oaks and beeches, the beds of beautiful flowers, the hawthorne hedges, the great rhododendron trees in full blossom, and the many flowering vines were a constant delight. Jackdaws, crows and herons were flying about, and robins and singing birds made the air melodious. The lakes abounded in delicious speckled trout and salmon.

How often we have recalled the pleasant Sabbath we spent there, and can see to-day the

landlord's little boy, a ruddy-faced; blue-eyed lad of eight, who, when asked if he had a Bible story-book that we might borrow to read to our children, touched his hat in a most knightly fashion, and bowing and smiling so gracefully, said, "Certainly, mum, with the greatest pleasure," and ran to fetch it. And how polite and pleased he was to sit down with us, under the shade of a great tree, and listen to those old stories again!

Then that row, wild and romantic, which we took the next day, of twenty-two miles, winding in and out among the three lakes, going ashore several times on those rose-embowered islands, and taking our lunch in a romantic spot, spending the whole day in exploring and enjoying the beauties about us, how charming was it all!

We tried to recall Thackeray's description in his "Irish Sketch-Book" when he wrote:

"For about half way from Kenmare this wild, beautiful road commands views of the famous lake and vast blue mountains about Killarney, which were clothed in purple like kings in mourning. Between Bantry and Killarney the rain was pouring down furiously, and we had only opportunity to see a part of the astonishing beauties of the country. What sends picturesque tourists to the Rhine and Saxon Switzerland when within five miles of the pretty inn of Glengariff there is a country of the magnificence of which no pen can give an idea? I would like to be a great prince and bring a train of painters over to make, if they could, and according to their several capabilities, a set of pictures of the place."

Sweet, restful Killarney! Thus we always speak of thee! Thy peace and thy beauty will never be forgotten, nor the rest and the comfort we found on thy green and shining shores, after the restlessness and the discomforts of our ocean voyage. Art thou not typical and a fore-taste of that rest and peace which, when the stormy voyage of life is over, and we have anchored in the quiet harbor, we shall find on the other side, where

"Sweet fields beyond the swelling flood  
Stand dressed in living green"?

#### YOUTHFUL INDEPENDENCE.

There is a stage, I am told, in the development of all plants, of wheat, for instance, when it has exhausted its store of nutrition packed up for it in the seed, but has not yet developed the power of gathering nutriment from the soil. Then for awhile the plant becomes limp, and languishes while it is learning self-reliance. But that temporary weakening does not injure the plant, for nature gives something better than she takes away in the power of finding the sustenance it needs. Even so a transition has to be made from acting on the finding of others to acting on our own, a transition from acting on the precepts laid by others, to acting on the principles we find for ourselves to be reliable and true. This constitutes a season of peril, an interval of unsettledness, of doubt, of skepticism it may be; an interval of impatience, of weakness, of falling off from work in which we delighted; and perhaps from devotion in which we lived. In such circumstances, the true teacher has a delicate work cut out for him, and he will do that work best by setting himself, like John, to decrease that Christ may increase; and betraying no impatience, no solicitude, will rather guide and direct, and assist the development of soul than combat its assertion of freedom, and blame its crudity of thought. Probably the error of crossing this natural development lies at the root of much of the loss of the elder scholars, which is so much lamented by teachers. Happy the church or school which is rich in free, trustful spirits, which will know how to recognize the rights of youth, and how to rely on the charms of truth, how substitute sympathy for authority, and to become the trusted friends and helpers, when it is no longer possible or desirable to be the masters of their charge. Such guides will be able to lead and usefully employ energies which, under other treatment, might become restive, or perhaps divergent altogether from paths of faith and sanctity.—*Ridley Lectures.*

God is to be adored in the heart, and not painted to the eye.

#### THE JOURNALIST'S FUNCTION.

The following paragraph on "The Journalist's Function," from the *Universal Review*, is noble and inspiring: "An old friend of my father's was wont to say, as he unfolded his newspaper, after reading his Bible: 'Now let me see how my Father is governing this world of his.' That is what newspapers ought to tell, and that is what, in more or less fragmentary fashion, they do tell—the best imperfectly, but even the worst contain some tracings, however blurred and faint, of the chronicles of the inspired present. For they mirror life, and all life is from God, and returns to him, often by a very devious road, but it is in progress as in essence divine. We are all traveling the infinite ascending road that leads to God. Sometimes the road seems to lead downward, when God seems diabolic and all things seem to work together for evil. This is what is called the age of pessimism. Sometimes the road seems neither to lead up nor down; everything is as it was and ever will be, and man stands with his appetites, not knowing whence he came or whither he is going, whether he came from any place or is going any whither. This is the age of materialism. But sometimes men stand at such a point as to catch a glimpse above them of the great whirling sweep of the ascending spiral clearly outlined against infinity, and to see beneath that all the labors and blunders and tears and groans—all the sins and sorrows and joys of the past—have contributed to further the progress of the race in its eternal pilgrimage toward the ideal. And when man stands at that point it is called the age of faith. The evidence of things not seen, the confidence of things hoped for, by which we understand that the worlds were framed by the Word of God, then reveals to us that the World-Framer is still the World-Ruler, and that the divine plan is being slowly evolved by him who is the Lord Governor among the nations. Hence the journalist should be the seer of his day, discerning the signs of the times and interpreting the ways of God to man."

#### KEEPING AT IT.

It is a great mistake to suppose that the best work of the world is done by people of great strength and great opportunities. It is unquestionably an advantage to have both these things, but neither of them, quoting from the *Manufacturer and Builder*, is necessary to the man who has the spirit and the pluck to achieve great results. Some of the greatest work of our time has been done by men of physical feebleness. No man has left a more distinct impression of himself on this generation than Charles Darwin, and there have been few men who have had to struggle against such prostrating ill health. Darwin was rarely able to work long at a time. He accomplished his great work by having a single aim, and putting every ounce of his force and every hour of his time into the task which he had set before him. He never scattered his energy, he never wasted an hour, and by steadily keeping at it, in spite of continued ill health, and of long intervals of semi-invalidism, he did a great work, and has left the impression upon the world of a man of extraordinary energy and working capacity. Success is rarely a matter of accident; always a matter of character. The reason why so many men fail is that so few men are willing to pay the price of self-denial and hard work which success exacts.

#### WHAT CONGRESS COSTS.

The salary of Senators and Congressmen is \$5,000 per annum, with a mileage allowance of 20 cents to and from Washington, and an allowance for stationery and newspapers of \$125 per annum. A total of \$380,000 is required to pay the salaries of Senators, and \$1,695,000 to pay those of the Congressmen. It costs a little less than \$150,000 per session to pay the mileage of the members, and the country pays \$50,000 to purchase the stationery for members and officers of the House alone in any one session. The Treasury pays \$52,000 for reporting the debates, whether Congress sits for one month or for twelve, as the official reporters, like most of the clerks, are paid by the year, though they seldom do more than twelve month's work in the twenty-four months that make up a Congressional term.



## MISCELLANY.

## MARGERY'S TITLE.

"You may laugh, but I shall earn one," said Margery Ellis.

"Ha, ha! How you would look to have a remarkable string of abbreviations to piece out your cognomen!" her brother replied.

"I didn't intend that you should hear me say anything about it."

"Who could help it, I should like to know, when you proclaim it from the house-top?" Ned Ellis questioned, teasingly.

"Twas only from the doorway; and I don't know why a girl may not have titles as well as a boy," said Margery, impatiently.

"Not the least reason in the world, Lady High Jingororum de Fiddle de—o-och!"

"Well, I don't mean to be laughed at any more." Margery half laughed at the sudden turn in his form of address which her unfriendly pinch had evoked.

"Say, Margery, when are you going to begin?" questioned Ned, rubbing his arm ruefully. "I'll have to change it if you're going to set out to torture a fellow."

"You're right. I'm going to begin right now. Of course, I must be a lady first of all; so excuse me for that pinch," Margery impulsively exclaimed, as she turned to go.

"Whew! Well, that is a new wrinkle!" Ned gazed in astonishment at her retreating form.

Only last June Margery Ellis had graduated from the High school with great hopes and ambitions filling her breast; and how she was to realize them was the question that filled her thoughts day and night. As yet, the horizon had not widened very much to her view; but her ambition was dauntless. She felt very sure that out in the world lay some great work which would crown her with the coveted laurels, and she had resolved to win them.

This little episode with Ned, though, had produced a suddenly formed resolution, which she determined to carry rigidly into execution; "because," as she said to herself, "it will not hurt but help me in great things, if I am careful about little things."

"Oh, pshaw! Don't be mooning about encompassing the earth just now. My ball wants a brand new cover; and here it is all cut out,—just wants your needle to finish it up," Ned said, a few days later. So, with a sigh for the great things, Margery hunted for her work box, and soon completed it.

"Thank you, my lady," was Ned's return for the work, coupled with a lordly bow.

"Margery, don't think of leaving me alone this year; I need you," her mother remarked one day, as she was planning for the accomplishment of her wishes. And she was not sorry that she had relinquished the plans readily, when a few weeks later her mother rallied from a severe illness to whisper faintly: "You have saved my life. Your presence has relieved my mind of responsibility, and your care has been most faithful."

Yet even this did not make her lose sight of what she had in view. It would be longer now, but some day the coveted distinction should be hers.

"Margery, you are worth a whole Chinese laundry!" exclaimed her older brother Ben, as he took his share of the glossy linen from the ironing table. "You are surely a professor, if Ah Ling is."

"I had never thought anything of such work. I like to see it look well, so I try my best," she answered, with a glow of satisfaction at praise from Brother Ben.

"O Margery! If you only would teach us music!" was the delighted exclamation of the minister's daughters at Margery's casual offer to do so, knowing of their talent and inability to pay for a course.

"Why, it would be a pleasure; I must keep busy while here," she said, as she thought of the opportunity to keep fresh in such accomplishments.

It was this that led her to form a class for the work girls, and teach them many things to render life brighter for them.

"Keeping my hand in will make it easier, too, for me, when the time comes to win my honors," she confidentially whispered to her aunt one day.

But would the time ever come when she should see the world bowing to her for great deeds, when she would be greeted by and welcomed among the titled of the land? It seemed a long time from the day Ned had overheard her at the doorway expressing her desire for a title.

All of this came back to her when that misfortune came to her eyes, and so many weary weeks had to be spent in her darkened chamber.

"What shall I do? I had planned so much, and I have done nothing toward it—nothing at all," she moaned, with an overpowering fear of disappointment, when she was lovingly told of the weeks yet to come that she must pass in patience. "You may see yet that you have done something already," said tender Aunt Clara, when she broke the news to her.

But it fretted her sorely; yet she curbed the impatience, that others might not fret.

"Patient Margery!" said a friend in Ned's hearing one day.

"I guess she is," returned Ned, emphatically; "and I don't see what she wants to get well and go away for to get titles. That's one she has earned right here."

"Make a list," suggested his aunt, "and see if she'll not be satisfied to stay."

"That's just what I'll do; for I want her. She doesn't refuse to fix balls or anything else for a fellow," he fretted. "It isn't everybody that's so willing."

"Put that down, too," said his aunt.

"Hurry and get well: we can't spare you long," said the girls for whom she had worked; and the minister's daughters added, "She never seemed to think of self."

"Unselfish Margery!" was what Aunt Clara whispered to Ned.

"Hurry, Margery, and get well: no one can do my starched things like my little professor," said Ben, cheerily; and grandma plaintively added, "Nobody nurses me like Margery."

"My, and ain't the list growing!" exclaimed Ned in admiration, as he showed it to Aunt Clara one day. "And it isn't a speck too long," he stoutly added, "for she's the bestest sister out."

"Be sure and add that," laughed Aunt Clara.

But Margery was growing wan under her affliction, while her former gentle offices were swelling Ned's list; and all rejoiced when the day came that she could again look upon the world.

"I can't wait," said Ned; and it was his hand that laid before her weak eyes the heavy sheet that his boyish hand had gotten up "in regular diploma style," as he asserted.

"You've earned 'em all, sis, every one; and I tell you, Margery, they're a heap better than if you'd been My Lady High Jingororum. We shouldn't've had you, nor you these, if you had."

"And I guess I'm a great deal happier, too," she answered tremulously. "Though I thought I had done nothing," she added.

"If you had not done the little things, see how much time would have been wasted," said her aunt.

"And I should perhaps have earned nothing, for it will be a long time now before I can go out into the world. And I don't know as I wish to now," she finished, slowly looking again at the sheet before her.

"Hurrah, that's just what we wanted!" exclaimed Ned. "But which do you like best?" he questioned. "You can take your pick, for the string is longer than any of those F. R. S. A. E. Pluribus unum fellows wear."

"I think I prefer 'the bestest Sister Margery,'" she answered, after a moment's thought.

"Bless your heart!" said Ben. "Who'd've thought it!"

"Cricky!" exclaimed Ned. "You don't say so! Why, we thought professor or doctor would be the least you'd look at."

"Loving home titles are of far greater worth than those the world may give," answered Aunt Clara, gently, adding, "and the highest and best of honors come to those who uncomplainingly do the duties that lie next them."

And Ned supplemented it with a promising aside to his brother,—

"What say you, Ben, to our both going in to win one, too?"—*Christian Register.*

## THE CHIMING BELLS.

In the year 1641 the well known John Evelyn visited Amsterdam, and went up into the tower of St. Nicholas' church to note the playing of the marvelous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a key-board. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there floated out over the sea and over the city the most exquisite music. Many men paused in their work and listened to the chiming, and were glad. And it may be that in your watch towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the songs of angels, and is ringing through the corridors of the skies. It may gladden some burdened souls here, and harmonize with the rapturous music of heaven.—*Sel.*

NONE are so likely to maintain watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege and will fear losing it. They will dread falling from their high estate, and marring their own comfort by bringing clouds between themselves and Christ. He that goes on a journey with a little money about him takes little thought of danger, and cares little how late he travels. He, on the contrary, that carries gold and jewels, will be a cautious traveler; he will look well to his roads, his horses, and his company, and run no risks. The fixed stars are those that tremble most. The man that most fully enjoys the light of God's countenance, will be a man tremblingly afraid of losing its blessed consolations, and jealously afraid of doing anything to grieve the Holy Ghost.

## SPECIAL NOTICES.

☞ To COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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

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CONTENTS.

Through the Shadows—Poetry; Ideal Youthful Growing..... 417  
 Seventh-day Baptist Central Association..... 418  
 MISSIONS:—Paragraph; From L. F. Skaggs; From Bro. G. Velthuysen..... 419  
 WOMAN'S WORK:—Woman's Hour; Some of our Needs..... 421  
 HISTORICAL AND BIOGRAPHICAL:—History of the Protestant Sentinel..... 422  
 SABBATH REFORM:—Paragraphs..... 423  
 The Seven Bibles; A Test of Courage..... 423  
 EDITORIALS:—The Western Association; Religious Superstition..... 424  
 Commencement Week at Alfred; Correspondence..... 424  
 The Central Association; Ordination Service; Washington Letter..... 425  
 YOUNG PEOPLE'S WORK:—Paragraphs; Doing or not Doing; Good Literature—Satires..... 426  
 EDUCATION..... 427  
 TEMPERANCE..... 427  
 POPULAR SCIENCE..... 427  
 For Christ Now..... 427  
 SABBATH-SCHOOL:—Lesson..... 428  
 HOME NEWS:—Hebron, Pa.; East Hebron Church..... 428  
 Restful Killarney..... 428  
 Youthful Independence; The Journalist's Function; Keeping at it; What Congress Costs..... 429  
 MISCELLANY:—Margery's Title; The Chiming Bells..... 430  
 SPECIAL NOTICES..... 430  
 BUSINESS DIRECTORY..... 431  
 CATALOGUE OF PUBLICATIONS..... 431  
 CONDENSED NEWS..... 432  
 DEATHS..... 432

CONDENSED NEWS.

Domestic.

A cargo of 700 tons of Florida phosphate was shipped from Savannah recently.

George M. Pullman is reputed to be a very generous man. He is said to give away \$20,000 every year.

Southern California fruit growers are importing orange trees from Cuba in large numbers.

Jay Gould has been fined \$100 by Judge Fitzgerald, for not answering a summons to act as petit juror.

The watermelon crop of Georgia and Florida, this year, is estimated at 10,000,000 melons.

Ex-President Grover Cleveland was recently sworn in as a member of the United States Supreme Court bar.

Postmaster-General Wanamaker has issued a circular, calling for designs for a letter-box to be used on front doors of dwelling-houses.

A new cavern has been discovered in Giles county, Va., which is said to surpass in extent and beauty that of Luray.

It is said that 30,000 strangers remain over in New York every night, furnishing plenty of business for the 125 hotels in the city.

A big tree from California is to be set up at the Chicago Fair, which will take ten men two months to fell, and require three flat cars to haul.

An \$8,000,000 ship canal is to be built by a French company, connecting Delaware and Chesapeake bays. It will be a valuable short cut.

Baltimore is to have a Jewish synagogue which will be the most perfect and consistent example of byzantine architecture in the country.

Ex-Governor Morton, of Nebraska, father of the Arbor Day for tree planting, says that more than 600,000,000 trees planted by human hands are growing in that State.

The total receipts of the New York and Brooklyn Bridge for the year ending June 1, 1890, were \$1,078,847 03. The receipts have increased rapidly every year since the bridge was opened.

Foreign.

The Pope has netted from the pilgrimages to Rome, during the last four months nearly £40,000.

Influenza in India stopped the publication of several newspapers in small towns prostrating the whole staff at once.

The Jews of London have held a meeting to promote the colonization of Palestine by the Hebrew race.

Agricultural schools are being established throughout England, and are endowed by the State.

China has asked Russia to furnish instructors for her military college. She has hitherto employed Germans.

There is no mistaking the nationality of the Central African pioneers. They have called a station Bannockburn, between lakes Nyassa and Tanganyika, and the harbor terminus Abercorn.

The reason that the tide is so slightly felt in the Mediterranean is that the ebb and flow are checked by the Gibraltar Strait and the Sicilian ridge.

Russia expends large sums for the destruction of wolves. Last year 49,000 of the brutes were killed in the Province of Vologda, and 31,000 in the Casan district.

The famous Stradivarius violin, known as the "Messie," has been purchased by Hill & Son, London, for £2,000. This is the highest price ever paid for a violin.

It has come to the knowledge of the police of St. Petersburg, that Nihilists in France are engaged in a fresh conspiracy against the life of the Czar. The French police have been placed on the track of the conspirators.

The London Times declares that the order to dispatch American cruisers to Behring Sea smacks too much of the methods of the first Napoleon in dealing with weak statesmen, and that if the order is executed British men of war must follow.

There is a great demand for metal furniture in Australia, not only for household use, but in places of business, school-houses, etc. The demand is caused by the ravages of the white ant, which eats all kinds of wood.

If you want a good paying position write D. H. Patty, the Nurseryman at Geneva, N. Y. He wants men to sell Trees, Shrubs and Vines, for fall delivery. See his advertisement in another column.

DIED.

MOLAND.—In Andover, N. Y., June 19, 1890, of complicated disease, Mrs. Josie Potter Moland, wife of Arthur Moland, aged 35 years.

She made a profession of religion about 12 years ago, and united with the Seventh-day Baptist Church of Andover, of which she remained a good member until removed by death to a place in the triumphant division above. A husband, mother, sisters, and many friends mourn her untimely death, but are comforted with the hope that their loss is her gain. "Not my will, but thine, O God, be done." J. C.

COON.—In Lincklaen, N. Y., May 27, 1890, of pneumonia, Vernon W. Coon, aged 61 years, 7 months and 27 days.

About eight years ago he made a profession of religion and joined the Lincklaen Church and lived an humble Christian life, dying in the hope of an inheritance above. L. R. S.

MILLER.—In Lincklaen, N. Y., June 5, 1890, of typhoid pneumonia, William H. Miller, aged 50 years and 24 days. L. R. S.

JUSTICE.—In Lincklaen, N. Y., June 8, 1890, of Bright's disease, Edwin J. Justice, in the 33d year of his age. L. R. S.

SOULE.—In DeRuyter, N. Y., June 23, 1890, of tubercular meningitis, Gernie L., son of Albert D. and Ida Soule, aged 1 year and 9 days. L. R. S.

STILLMAN.—In DeRuyter, N. N., June 24, 1890, of cholera infantum, infant daughter of Silas M. and Rosalia J. Stillman, aged 4 months and 9 days. L. R. S.

CRANDALL.—In Brooklyn, N. Y., June 5, 1890, at the residence of Clarke T. Lanphear, her nephew, Miss Mary A. Crandall, daughter of Joseph and Nancy Crandall, in the 89th year of her age.

Sister Crandall united with the First Seventh-day Baptist Church of Hopkinton, R. I., nearly 70 years ago, and continued a member of the same until her death. Last April she sent her last communication to the church. Her remains were brought to Westerly, R. I., and laid to rest in River Bend Cemetery, where a few remarks were made to the friends by her pastor. I. L. C.

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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 E. 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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