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ABIDE IN ME.

That mystic word of thine, O sovereign Lord,
Is all too pure, too high, too deep for me;
Weary of striving, and with longing faint,
I breathe it back again in prayer to thee!

Abide in me, I pray, and I in thee!
From this good hour, O, leave me nevermore!
Then shall the discord cease, the wound be healed,
The life-long bleeding of the soul be o'er.

Abide in me; o'ershadow by thy love
Each half-formed purpose, and dark thought of sin;
Quench, ere it rise, each selfish, low desire,
And keep my soul, as thine, calm and divine.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

Abide in me; there have been moments blest
When I have heard thy voice, and felt thy power;
Then evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare;
Abide in me, and they shall ever be;
Fulfill at once thy precept and my prayer—
Come, and abide in me and I in thee.

—Harriet Beecher Stowe.

THE HIGHER LIFE.

Baccalaureate Sermon before the Graduating Class of
Milton College, June 22, 1890.

BY PROF. W. C. WHITFORD, D.D.

"Man shall not live by bread alone." Matt. 4: 4.

It was an old thought with which Christ silenced the great tempter. For ages it had protested against the undue fondness of the world for bodily gratifications. Still the Epicurean maxim as worded by Solomon, "There is nothing better for a man than that he should eat and drink," was controlling the masses of the people everywhere. Only the few contended that life is capable of higher enjoyment.

It was, then, a most common and effective temptation with which our Saviour was assailed in the wilderness, when he was urged, after fasting forty days and forty nights, to command stones to be made bread, so that he might appease his hunger. It was as if the voice of myriads of persons called upon him, at the beginning of his ministry, to aim at the indulgence of his appetites, and to become popular with the vast multitude by participating in their career of carnal pleasures. In response, he shows no weakness and no hesitation. Calmly asserting the unchangeable truth, that life is sustained not by bread alone, but by a better nature, he banished at once the dangerous allurements; as the captive's sword severed at one blow the iron fetters his enemies were binding about his limbs.

Happy if this was the last struggle of the lower and sensual nature of man for the mastery. But the latter years are as the ancient. The right hand and the right eye still offend. As in the days of Noah, men are yet gross and stupid from eating and drinking. Houses and lands are coveted more than the teachings of the Redeemer. Barns and granaries are filled to minister unto the body as it would take its ease and be merry. The laborer who entered the vineyard at the eleventh hour is still envied, because he received the same wages as he who had "borne the burden and heat of the day." Christ would be worshipped in all places

if he would constantly repeat in them his miracle of feeding the idle ones, as he did the five thousand men, besides women and children, with the five loaves and two fishes. Rarely is the lesson learned: "Take no thought for the morrow," as he who feeds the fowls of the air and clothes the lilies of the field knows that we have need of meat and raiment; and he supplies us bountifully with these comforts that we may be free to attend to the culture and happiness of the soul. The fearful saying, "Whosoever will save his life shall lose it," has not deterred all from spending their best energies in the headlong pursuit of the pleasures of sense. Too many become slaves to their corrupting desires and passions; and society to-day is largely under the scepter of the worst impulses.

Happy, also, if the triumph of Christ's spirit over the basest appeals in the hour of this sorrest trial, had led the higher and spiritual powers of men, in all coming time, to overcome and keep in subjection their lower and physical promptings. Look out upon the activities of people abroad and about you; even where the sublimest truths of the intellect and of religion, and where the purest and most lasting joys of the human soul are known; and see how strong and imperious is the longing for mere animal enjoyments. Its handwriting is upon the walls of the palaces and the humbler homes of the land. Our tables are loaded at the expense of great toil with the viands and luxuries of all climes, not simply for our sustenance, but to gratify a dainty or greedy appetite. Countless hands are busy, and untold wealth is lavished in adorning the outer person, while the mind is starved in the poverty of its thoughts, and exhibits disgusting grossness from lack of refining study. The haunts of loungers and the saloons of dissipation train and strengthen the vilest propensities and cravings by their scenes of excess and debauchery, and send forth, as from schools of infamy and pollution, the most degraded beings in the walks of life.

Often, in the hidden career of a man, has been slowly formed some vicious habit, or some prominent impulse of his physical nature has been unwisely indulged until it overmasters his strong will, and blunts any delicate sense of propriety; and thus have become revealed the inward shame and debasement of his soul. When these bodily tendencies reign supreme in us, there is no chance for the convictions of the reason and the reproofs of the conscience to be heeded. Can our innate aspirations for a purer and more useful life, under such an influence, be developed into the noblest traits of character? Are the divine heart-throbs in our spirits ever then converted into the sublimer governing impulses of our beings? Imprisoned and manacled, like the Athenian youth in the Crétan labyrinth, they are devoured by the monster whose appetite is never satisfied and whose ravages are seldom resisted. Devote to degrading uses the most active and invaluable elements of matter, and they hasten and defile the corruption to be effected. Drag down into an existence of groveling sensations those pow-

ers and capacities which ally us to the Divine Being, in whose image we are made, and the soul becomes the seething caldron of pollution, around which the furies may dance.

But life is more than feeling and action, it is a purpose. Make it the settled object of your thoughts and exertions to increase your animal pleasures, and you join the selfish with the sensual. The degradation is deeper and more permanent; for you add to the vacillating and short-lived, the persistency and energy of the dominant faculties of the soul. To stimulate the passions and to gratify them becomes the studied and unwearied effort of man. To this end, gladly and patiently are distant islands visited and topical regions ransacked; and steadily, and with an unerring aim the lowest cunning is developed and taxed. How many are everywhere imitating the example of the voluptuous Roman monarch who offered a large reward to whoever would reveal a new pleasure! The most flattered and the most caressed for the passing hour is the rich spendthrift who wastes his unearned income in the frivolities and revelings of a few months. The self-made victim of carnal excesses, the devotee at the shrine of mere physical enjoyment, cannot, in the bluntness of his mental perceptions, the narrow range of his ideas, and in the gross sentiments of his heart, appreciate the relish of intellectual culture, the chivalrous sense of honor and integrity, nor the self-denials and the priceless worth of moral heroism, which are among the best fruits of a sanctified life. Like the eyeless fishes of underground lakes, he never sees the beauties and grandeur of the air, the light, and the overarching sky of the upper world.

Take another phase of inordinate self-love, and consider what influence it has on our nature, and consequently on our character. Transfer our chief aims to the gratification of personal pride, our overweening ambition, or excessive love of gain, and do you not find a type of selfishness which entails upon us some abasement of fatal injury? Can the incentives of place, power, or riches, call into exercise all our capabilities of action and enjoyment, or satisfy our deepest and most spiritual needs? Are not such incentives as limited and superficial in their effects upon the inmost longings of the soul, as they are trivial and deceptive in themselves? Do they not enthrone a stern and domineering disposition, which rejects all hearty fellow-feeling for others, and sharpens only those mutual powers which qualify us to rebut the harsh usages of life and control the rough elements of a depraved society? When a man spends all his efforts upon himself, he cannot attain any high culture or ecstatic joy. The portion of his being which he has trained, can have no sympathy with the noblest feelings of self-sacrifice, or with the love for immaterial and immortal realities. Though he may share the groveling delights of the mind, still his uncurbed eagerness to possess worldly good for his own comfort and happiness contracts greatly the scope of his preferences and the sphere of his actions. His self-love overrides his moral sense,

and sanctions the employment of all means which are chosen by himself, however hurtful to others and demoralizing in their tendency, but which will more effectually secure the coveted honors or wealth. Seneca, in his *Morals*, tells that Crates saw a young man walking by himself one day, and accosted him, "My friend, have a care of lewd company." An exclusive spirit must depend upon its own resources for growth and enjoyment, and cannot be anything else than stunted and soiled, because of the sterility and corruption of its own nature.

The worldly, selfish person soon realizes that his heart is embittered by violent prejudices and needless jealousies, and becomes distracted when his idols are torn from his grasp. Ever absorbing, and never yielding fruit, like the barren fig-tree, he invites the stinging reproofs of the passers-by, and soon withers up in the fountains of his own being. A great traveler once complained to Socrates that he was never the better for visiting abroad. "This is very true," was the stern reply, "because you travel only with yourself." The individual who converts even the best temporal gifts always to his own advantage, discovers in the end that his most vigorous toil and most skillful plans fail to satisfy the higher and stronger impulses and power of his nature; and disappointed and saddened in not becoming as happy as he fondly hoped, he often resigns his soul with ill-will towards the world and with curses upon himself, to the retribution which his course has justly merited.

It is the fixed law of a true life—a well developed, useful and contented life—that we must go outside of ourselves in the choice of the controlling objects of our being. Otherwise, the vampire might expect to sustain itself by sucking its own blood; and the most perfect example of a successful career would be the recluse, self-doomed to his solitary cell, never visiting the abodes of active men, and in hatred with all the busy scenes and genial lessons of the outer world. Forgetfulness of self is essential to freedom and vigor of action. The real enthusiasm of human love depends upon laboring, living, and ever doing for others. The holiest inspirations of thought come, like sunshine and starlight, from sources far above us in brightness and purity. The acquisition of knowledge and the training of the intellect, though among the most valuable of our pursuits, do not necessarily turn the mind beyond itself, and furnish it with motives above its own needs and ardent desires. There is a selfishness in learning, as in sensuality and greediness of gain. Bacon was called the wisest, and at the same time the meanest of mankind. Endow one fully with the virtues of self-denial, grace his mind with a refined but liberal culture, and enable him to bid defiance to the lusts of the flesh; but center all his purposes, hopes and aspirations upon obtaining some worldly advantage, in which his own interests will not even enter as a factor—some good secured by the teachings of the best maxims and rewards of a life that has no regard for the hereafter; and do you then produce for him the highest state of earthly blessedness, and equip him for the more stirring and beneficent position? The fertile genius of Shakespeare created a perfect character from the best materials of a similar life, and placed it under the choicest conditions of Roman civilization,—Brutus in the play of Julius Caesar. This noblest conspirator is represented as "unselfish, just, magnanimous, patriotic;" as "thoughtful, truthful, ingenuous;" as "affectionate, gentle, kind, yet firm, bold, energetic." He has, in fact, every "imaginable human perfection." All his

ripened soul is devoted heroically, as he believes, to save his country from the designs of a tyrant. Yet his career ended in a failure. He died conscious that the Roman power was ruined, and that his efforts had been instrumental in its destruction. He committed suicide, as there remained to him nothing to love, to struggle for, nothing to live or die for, even in his own country.

(Concluded next week.)

PREPARATION AND MISSION OF JESUS.

Often we read that Christ was "sent" into the world. "Sent" suggests a man's sending a servant on an errand, with certain instructions. It means this and more: to prepare for, equip, qualify, including support while executing the order, and hope of reward when the work is done. And Christ needed all this, even though he was equal with the Father.

Long before he came the Jews had ceased to look through sacrificial animals to Christ. The ritual, corrupted, was no longer pleasing to God. Hence, Christ said: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me"—a body to take the place of all other sacrifices. It was prepared by the Spirit and presented by the Father for this special purpose. So have we bodies to be given to God; sacrificed on the altar of consecration, including all powers of body and mind.

Christ needed support in his work, and it was given. When his temptation ended, angels ministered unto him. Amid the agony of Gethsemane, an angel strengthened him. At his arrest he might have been delivered by angelic hosts, had he desired to escape. So we have help—angels minister for us who shall be heirs of salvation; and we can do all things through Christ.

No preparation is complete without hope of reward, no matter how complete the equipment otherwise. Send a servant on an errand, with money for expenses, letters of introduction, and all else necessary, but offer no reward, and the chief part of preparation is omitted. Christ needed this hope, and it was given. A glorious reward was promised him in the exaltation of his God-man person above every name, before whom every knee should bow, in the universal dominion committed to him as Mediator—"the Father hath committed all judgment to the Son." "Sit thou on my right hand till I make thine enemies thy footstool;" and in giving to his hand all the provisions of grace—"all power is given unto me." "To as many as received him gave he power to become the sons of God." To him was given the salvation of those for whom he acted; including the provisions of regeneration, justification, sanctification, perseverance and glory—"eternal life which God . . . promised before the world was." "I will put my fear in their hearts." So we need hope of reward and have it. "Bethou faithful unto death, and I will give thee a crown of life."

Christ had all personal qualifications besides those given by the Father. He saves men in the character of a high-priest—"a priest for ever after the order of Melchizedek." He was chosen from among men to represent men, and that he might have compassion on the ignorant and those out of the way. To this end he assumed man's nature; hence is able to succor the tempted: "We have not an High Priest that cannot be touched with the feeling of our infirmities." He was chosen of God: "No man taketh this office unto himself." He glorified not himself to be made an High Priest: "Thou art my Son, to-day have I begotten thee."

Jewish priests must be holy, and if the type must be holy, how much more the antitype! "Such an High Priest became us." Only the high priest had right of access to God in the Holy of holies. Christ had this right in a higher sense—by his own blood. The blood of goats sanctified the flesh; the blood of Christ purges the conscience from dead works to serve the living God. He discharged all the functions of a priest on earth, and still stands as our Mediator before the throne of God. "It pleased the Father that in him should all fulness dwell." He had a body given him, was supported in

his work, promised a reward, and had all personal qualifications—"to heal the broken-hearted"—to improve, make well, etc. Grand mission! when there was so much need for improvement? The whole head sick, the whole heart faint; from foot to crown no soundness—wounds, bruises, putrefying sores. And no balm in Gilead, no ointment to mollify. But the Great Physician came, bringing the antidote for sin, the sovereign remedy for every heart-trouble. He stands at the top of his profession, to be sought alike for those worn out by sin, and the child of God in distress. Gentle, sympathetic, skillful, no wonder he was so successful.

Ancient doctors knew little of blood diseases; they used poultices, ointments, etc. Christ cleansed the blood, sanctified the heart, and thus did thorough work. A long series of troubles is said to break the heart. This is not literally true, else death would result. Then it would be too late "to heal." We must look for another meaning for "broken-hearted"—literally, "broken as to the heart."

"Broken" means, primarily, to rub, or wear off, just as an edge-tool is worn off by the grindstone to prepare it for effective work. We all know what it is to be weary; strength all gone, hope almost gone, and life itself half-worn away. Just as tools are sharpened by friction, so a man becomes sharp for the conflict of life by a rough turn in the school of experience. Discipline is secured to us through Christ, whereby we are fitted both for service here and for a higher life hereafter. Even the heart of the best Christian needs correction and development. How is this to be done?

A man finds a rough diamond and starts to bear it away. But it cries out: "What are you going to do with me? Let me alone in my isolated quietness!" Heedless, the man goes on and gives it to a lapidary, who at once calculates its present and future value, and the particular shape it must be to make it worth the most. He then puts it on a grindstone and begins to wear off the surface. And again, the stone cries: "Let me alone! You are grinding my very life away!" But the work goes on. Projection after projection is ground off; face after face appears, till the stone loses its repulsive character, begins to glisten, then sparkles, and is finally bought at a great price, and finds its way to a king's palace. Then it laughs for joy, and says: "The artist knew better than I. But for the grinding there could have been no shining. Only by being 'broken' could I become a king's jewel!"

So God's jewels are made by the friction of discipline. It takes much polishing to fit a rough stone for the Saviour's crown. So when the divine artist finds a projection—of pride, for instance; pride of intellect perhaps—he grinds it off. Reason may be dethroned for a season, as Nebuchadnezzar's and when it returns he is ready to thank God for every gift. Or imbecility may fall on some of his family, and thus take away his pride.

If it be pride of blood, his own child may do something to disgrace the entire family name. Pride in physical strength may be destroyed by bodily affliction. Pride of wealth, and consequent hardness of heart, may be cured by loss of all property. Thus God makes his children stars of rejoicing for the Saviour's crown. But the process seems almost to kill sometimes, and we are ready, like the stone, to cry out in rebellion against God.

But bear it we must. There is no royal road to heaven. Heights of holiness are not scaled without much toil and many a fall. There is no polishing without rubbing, no crown without a cross, no joy without sorrow, no mansion in heaven without deprivation of some kind on earth. This developing process is a spiritual necessity. It must go on, else we cannot hope for a higher life. It is God's way, and the only way.

Then is it the part of wisdom to murmur or repine? Is it the part of children to rebel against what our Father does? Let us rejoice that we are counted worthy to suffer with Christ. Let us be willing to be fashioned according to his will, assured he is doing that which will fit us for the mansions he has gone to prepare. Diamonds are not made in a day; nor is a shin-

ing character. This world is a training-school. Let us be patient to the end of the full course. And through it all we have a great teacher and sympathizing friend.

And ours is a great mission in the world. Many gifts are placed in our hands to be used for God. He will sustain us all the way. And there is a grand reward for all the faithful. For this we must be trained by God's own hand, shaped by his own tools, and chastened by his own providence. And when the last touches are put upon us, we shall be prepared for bright mansions, starry crowns, golden streets, palms of victory, hosannas—home! rest! peace! gladness! Jesus! and everlasting blessedness!

Each changing future scene,
I gladly trust with thee;
Straight to my home above
I travel calmly on,
And sing, in life or death,
'My God, thy will be done!'

—S. W. Presbyterian.

A REGULAR BOY.

He was not at all particular
To keep the perpendicular,
While walking, for he either skipped or jumped,
He stood upon his head awhile,
And, when he went to bed awhile,
He dove among the pillows, which he thumped.

He never could keep still a bit,
The lookers-on thought ill of it;
He balanced on his ear the kitchen broom,
And did some neat trapezing,
Which was wonderfully pleasing,
On every peg in grandpa's harness-room.

From absolute inanity,
The cat approached insanity
To see him slide the banisters, so rash;
But once on that mahogany,
While trying to toboggan, he
Upsets his calculations with a crash!

And since that sad disaster
He has gone about in plaster;
Not of Paris, like a nice Italian toy;
But the kind the doctor uses,
When the bumps and cuts and bruises
Overcome a little regular live boy!

"MOTHER MUST KNOW."

Myron Fielding was not quite fourteen years old when the leader of the "Newton Band" asked him if he thought he could play the tenor drum.

His father had been a drummer-boy during the war, and Myron took to music like a fish to water, so, with his mother's consent, he became a member of the "band," as well as the envy of all the town-boys.

It was a proud day in his life, when, dressed in his bright, new uniform, he made his first appearance with the band-boys in public. Several times through the summer he went with his companions to play at exhibitions, fairs and political meetings. No boy could have entered into the pleasures of these little trips with more delight than Myron, whose excursions hitherto had been confined to the neighboring villages.

A few weeks ago his band was invited to play at a soldiers' reunion, and on that occasion the soldier's son was allowed to beat the drum that had so often cheered the brave men when carried by his father.

For several years after the war was over his father had been accustomed to take his old place in the regimental band at these reunions, but since his death the men had marched to the beat of a stranger, and when they learned that the little drummer was the son of their old comrade they gave him a royal welcome.

The band had arranged to return home on the morning of the third day, but at the close of the second night's camp-fire, Colonel Madox announced that the regiment had accepted a very pressing invitation to attend the dedication of the new court-house in the adjoining county, and that an extra train would be at the service of the soldiers at nine o'clock in the morning.

"I cannot go," said Myron positively; when he learned that the band had arranged to go along.

"But you must," replied John Travers, the leader. "What would a military parade be without a drum? Of course you must go, for we want to do our best, and every fellow must be at his post and do his duty."

"I cannot go unless I can find some way of sending word to mother," insisted the boy.

"You can drop a card for that matter," was the reply.

"She would not get it until evening. You know the mail does not reach Newton until four o'clock in the afternoon."

"I can't see what difference that makes. We will be home in the morning, and twenty-four hours will not change any of your prospects seriously."

"It is not that," argued Myron. "I have no special work calling me back, but I will not have mother in suspense a whole day. She is not strong and her anxiety will be apt to make her sick."

"She is not so foolish as all that," laughed Travers.

"I can go home on the four o'clock train and be back on the eight," said Myron, after a moment's thought.

"And walk six miles between trains," was the reply.

"I can soon skip over that distance," said Myron.

"You are a queer chap," laughed Travers. "Mind if you fail us to-morrow, some other fellow will get your place."

"I'll be on hand. It only requires fifteen minutes to make the distance, so I will have three and a half solid hours for my walk. I'll not disappoint you."

The next morning, a little before six, he rang the bell at his mother's door. "Is that you, Myron? I was not looking for you so soon," said his mother, thrusting her head out of the window.

"Never mind, mother, I have only a moment to stay. I came to tell you that we are going down to Ashland to the dedication of the court-house and will not be home until to-morrow. I must be back at the station to catch the eight o'clock accomodation." "Then you took this long tramp to save me a day's anxiety! Not one boy in a hundred would have been so thoughtful," declared his mother, proudly.

Hastily swallowing his breakfast, he hurried back to keep his appointment with Travers.

"Where is your little drummer-boy?" asked Colonel Madox when the regiment was about to break camp.

"He'll be here on time," said Travers, and then he went on to explain what the little fellow had done.

"He is a queer chap, Colonel, but he'll be here on time if he has to foot every step of the road."

"It's a pity that there are not more queer fellows like him," replied the Colonel. "Boys who will not give their mother an hour's uneasiness will not be apt to go very far astray. I admire the lad's pluck and will hold our train back until he arrives."

"You're just in time, my boy," said the Colonel, grasping his hand. "Always be good to your mother, and never do anything that you would be ashamed for her to know. Mothers are the best friends boys have, but it takes some fellows a whole life-time to find it out."

THE GREAT WALL OF CHINA.

The Rev. Wm. P. Sprague, of Kalgan, North China, writes as follows to the *Missionary Herald*:

If any one doubts the existence of China's great wall let him come with me to Kalgan, and see for himself the identical wall built by the first Emperor Chin, in 200 B. C.

Take a steamer across the Pacific to Tientsen, then a native boat up the Pei Ho River three days, then pack saddle or mule litter five days more, through mountains and plains to Kalgan. Before you reach the city you see a dark line along the hilltops just beyond the town, and by the time you enter our compound you see the wall stretching away over the mountains as far as the eye can reach, both east and west, with towers on all the prominent elevations. As we pay it a visit for closer inspection you find it a windrow or ridge of reddish-brown porphyry rock broken, not cut, into irregular blocks. These are so well fitted to each other, that the outer surface is tolerably smooth, and has somewhat the appearance of crazy patchwork.

It is about ten feet broad at the base and fifteen feet high, the sides sloping to a sharp ridge like a steep house-roof. You may follow

this wall eastward to the sea, and westward to Kansuh, the northwestern province; and so doing you will have traversed the entire northern frontier of China, fifteen hundred miles. Though you find several hundred miles of adobe sundried mud wall, yet other hundreds of miles are of good brick and higher than at Kalgan. By the time you have traced its length you will be willing to concede not only that China has a great wall, but also that the ruler who could conquer so vast a country, drive out the invading Tartars, and build a fortification fifteen hundred miles long to keep them out, was worthy to be called the first emperor, and to give his name (China) to the country.

If any one laughs at the folly of spending so much labor on such a useless defense, let him remember that it was a defense only against horseback riders, armed with nothing but bows and arrows. A few guards on the watchtowers could, with their signal fires on the mountain tops, easily rouse the villagers, far and near, to the defense of their homes. And this wall accomplished its purpose for over a thousand years, when the great Ghenghis Khan, with his brave Mongol followers broke their way through.

This section of the great wall becomes, for half a mile, the city wall of Kalgan. A beautiful temple is built on this wall to celebrate Ghenghis Khan's victorious passage.

This two thousand year old wall is little known to the world at large, because there is another wall much oftener visited, and described by visitors from the western world. It is near Peking and a far more imposing structure. This is only an inner arm of the great wall, but five hundred miles long, and not so old by seven hundred years. It is built of cut granite and good brick, and is thirty feet wide at its base, twenty-five feet wide at the top, and thirty feet high. It is a fine sight as it winds over the highest mountain tops.

MAKE AN AGREEMENT.

It is a difficult matter to deal with that class of men who will neither give nor receive a definite proposition looking toward compensation. If, on the one hand, you meet a man who says, "That will be all right; I guess we won't have any trouble about that part of it," set it down that there will be trouble on just "that part of it." If, on the other hand, you find a man who is always declaring, "You'll not lose anything by this; I'll see that it's all right," you may be sure it will be all wrong in the end. When two men of this sort get together, and the services are of such nature that to determine their exact value at the time of their inception is impossible, the end will be a misunderstanding, mutual dissatisfaction, possibly an estrangement. Yet there is no case in which a probable value cannot be got at. If you consider matters as a complete affair, and estimate the value of results as you plan them to happen, you can never be far wrong. If one cannot do that, he has no business to undertake to make contracts at all. It may be that there are times when a man may go into a business engagement without a definite idea of what his pay is to be, and there may be men who will always settle satisfactorily. But one is never safe to make engagements in such a lax way. False modesty always stands in the way of sensible business arrangements. But it has no place in business. As an old merchant said once to the writer: "We are friends, and I trust will always remain so. Perhaps it is against my interest to tell you so, but when you are making an agreement for the purchase and delivery of goods, don't think of your feelings towards each other at all. Buy of me as you would of a stranger; consider your own needs and profits, and don't hesitate to buy where you can do best." It should be exactly this way in making arrangements for employment. Treat the matter simply as business, pure and simple. You can't afford to do business without making proper arrangements for all points. These sensible suggestions from the *National Grocer* have more than a money value. "Business is business" seems sometimes like a heartless proverb, but it is a fact that no business is likely to prove so satisfactory as that which is done strictly on business principles. Here is where the great value of business education comes in. It impresses upon the mind at every stage of its course that "business is business."

MISSIONS.

The address of the Missionary Secretary is changed from Sisco, Fla., to Ashaway, R. I.

FROM S. D. DAVIS.

The labors of this quarter, though they have not been marked with as much apparent fruits as some others, have afforded me great pleasure. The fact that the roads in this country have been almost (and in places quite) impassible has compelled me to leave the leading high-ways and go to the points of established interests over the by ways. These have been so very difficult and dangerous that it has given me varied experiences in which I have seen the guiding hand of the Holy One. The first few days of April were spent with my correspondents, and in preparing to reach my appointments which I felt must this quarter be at places distant from railroads. On the first Sabbath in the month I attended service at Lost Creek, and the next day I preached at Broad Run. On the 12th I began a series of meetings on Rock Run, in Doddridge county, which continued until the 21st, with such interest that many felt that it ought not to have closed so soon. I think there were only seven persons that professed to be converted in this series of meetings, but there were quite a number that were renewed, and seven persons over 60 years of age set out to serve God. April 25th I started for Conings Church, where I conducted a meeting of three days, and on my return preached on Straight Run and on McKan's Run. Near these places there are isolated Sabbath-keepers whom I visited at their homes. On the first day of May I started for Roanoke, via Berlin, Garton, Skin Creek and Sand Fork of the West Fork River. At Garton my hostess desired to know of our views and listened with marked attention. After the usual quarterly meeting at Roanoke I started for Copen, Braxton Co. I staid the first night at a hotel, where my voice was recognized by the landlord who had not heard me speak for over thirty years. He could not tell at first when or where, but finally decided it was on Nati Creek, in Barber county, where he had heard me preach in a school-house. Our conversation was largely on doctrinal subjects, and when I took my leave of him he said he would not have missed having me stay with him for five dollars. I was aiming to go down the Sand Fork of the Kanawha and across the river, which was known to be too deep to ford at Glenville, on a bridge; but a stranger friend (of whom I enquired) plead so earnestly that I should not go down that way, lest I should be drowned, that I changed my course to Stout's Mills where my friend assured me there was a ferry boat that would take me across the river. On arriving at this place I again put up for the night at a hotel kept by a man who seemed very anxious to learn the difference between the Seventh-day Baptists and the First-day Baptists. I told him that the principal difference was the Sabbath; but there was a doctrine which some of those believe, which we as a people did not believe, which was what was called the final perseverance of the saints; and that this doctrine was doing a great amount of mischief. I knew a man who told a wonderful story of his conversion, and argued that if a man was once converted he was safe, and that I had reason to believe that he descended to the lowest vices. I had met a man near West Union who confessed that there was nothing in the Bible to show that the first day of the week was the Sabbath,

and when I asked him if he kept the Sabbath, he said, "No; is there any other doctrine in the Bible so plain as that if a man is once converted he is safe?" I learned at this point that the landlord believed the same thing, and I called for his Bible and read to him a part of the 33d chapter of Ezekiel. Then he said, "If this was what we were to be guided by it did not look very safe." He then confessed that there was no Scripture to prove that Sunday was the Sabbath, but he did not know which was the original seventh day. I then called his attention to the unmistakable evidence which so clearly proves this point, and his intelligent wife said she believed in the seventh day. I then, by request, read a lesson from the Bible and prayed, after which we retired. The next morning when I went to pay the bill the landlord refused to take anything and invited me to call on them as often as I could.

I then proceeded to the ferry, which proved to be a small coal boat which the owner ran across that rapid stream with a hand pole. The passage across with my horse and chaise was a success and I proceeded on my journey, riding where I could not walk, and walking where I could not ride; and where my faithful Dan could not take the chaise I unhitched him, and with such help as I could obtain took it by hand. I reached the little church in safety, conducted the quarterly meeting, and returned, crossing the river again in the coal boat and, seeking in vain for a better way, made home by another route, feeling that I had been wondrously cared for and blessed. After one day at home I went to Long Run and arranged for a two day's meeting at the school house near by, to begin on the 24th of May, and returned to Salem where I attended the quarterly meeting. At the meeting near Long Run station I baptized three ladies who will join the Seventh-day Baptist Church at Salem as soon as they have the opportunity. The next Sabbath I was at the Association at Greenbrier. On the 5th of June I started for Middle Island, where I conducted a quarterly meeting, and on the second Sabbath and First-day in June I conducted the quarterly meeting at Lost Creek by the request of the pastor who was away attending sister Associations. I spent the third Sabbath in Shire county; on the fourth Sabbath I was with the Greenbrier Church in their quarterly meeting. In this quarter I have traveled by private conveyance, five hundred and forty-five miles, sometimes cutting my way through the woods, sometimes in fields and sometimes in the mud so deep it did seem as if I never would get through; but in all this I have had the pleasure of carrying the precious gospel of him who promised that all things shall work together for good to those who love God.

JANE LEW, W. Va.

FROM E. H. SOCWELL.

GARWIN, Iowa, June 30, 1890.

Dear Brethren,—Although the quarter just ended has been a very busy one for me, yet I have not accomplished as much as I hoped to.

The time has been improved as best I could, and I trust that the results for good which follow will exceed my anticipations.

Just at the close of last quarter I was called to Pueblo, Colo., by the death of my last brother, which was one of the keenest trials of my life; and I returned home feeling incapacitated for labor of any kind. Still I kept at work and did all I could through those very dark and sorrowful days and was refreshed by the work of my field.

Church affairs at Garwin remain very much

as in the past, Sabbath-school and preaching services being quite well attended; but our Sixth-day evening prayer-meeting does not receive the support it ought, and as a consequence we do not stand spiritually on as high ground as is our privilege and duty.

Our young people hold weekly prayer meetings which are well attended and prove a great help to us. On May 30th, I went to Grand Junction and held a short series of meetings and found the friends resolute in keeping up their weekly Sabbath service, and to all appearance they are in a prosperous condition. Bro. A. M. Wells, formerly of Berlin, Wis., has purchased a farm in this society and is permanently located; and I heard of others who contemplate locating within the bounds of this society.

Arrangements have been made for me to visit and hold meetings at Grand Junction quarterly, in the future, which we trust will result in good for the society. It is my desire to also hold meetings during the next quarter at Des Moines, Gowrie, and Rolfe and perhaps at Dedham. Since we have brethren residing at each of these points I think a few meetings would do good. I want to try and occupy every new opening in our State, and get in appointments as often as possible. On my return from Grand Junction I went to Vinton, Ia., to visit my sister, and while there I found a young man who for some time has been keeping the Sabbath and in the near future desires to receive baptism and become one of us. I attended our Association at Welton for two days when I was called home by the sickness of my wife; but she has so far recovered that I am permitted to fill my appointment as delegate to the South-Western Association to convene at Beauregard, Miss., next Fifth-day, and I shall start for that point this evening.

I do hope and pray that I may accomplish more in the quarter now opening than I have in the one just closed.

TREASURER'S STATEMENT.

Receipts in June, 1890.

Mrs. G. Tracy Brown, Los Angeles, Cal.	\$ 2 00	
Phebe L. Brown, "	50	
Carlton B. Brown, "	1 10	3 20
Eld John Lindgren, Athens, Minn.	1 40	
Andrew Westling, "	1 50	
John Lawson, "	25	
R. Orst, "	25	
Andrew Swenson, "	30	
Peter Morlander, "	30	
Mrs. C. Lundgren, "	1 00	
Mrs. Ella Frisk, "	40	6 50
New Auburn Church		5 00
Second Westerly Church		12 50
A tithe, Ashaway, R. I.		2 00
Dr. E. S. Maxson, New York City, S. M. S.		8 50
Milton Junction Church	15 52	
W. H. Greenman	5 20	
Rosa D. Affolter	1 50	
Mrs. Olive Pierce	1 30	23 52
Plainfield Church		42 21
Received through J. F. Hubbard, Treasurer:		
Adams Centre Church	20 00	
Mr. and Mrs. O. D. Greene	12 50	
Mrs. Wm. G. Quibell, H. M.	1 00	
G. H. Lyon, Bradford, Pa., S. M. S.	15 00	
Mrs. Geo. H. Rogers, Preston, N. Y.	1 00	
Robert V. Rogers	1 00	
William Wilson, Norwich, N. Y.	1 00	
Mrs. Orilla Whitford, Berlin, N. Y.	50	
Wm. D. Greene	1 00	
A friend, " C. M.	5 00	
Callie Greene	1 00	
Mrs. R. E. Lanphere	1 00	
Phebe Burdick	2 00	
J. H. Hull, Bole; Neb	1 20	
Mrs. Emma Witter, Wausau, Wis.	1 00	63 83
Second Hopkinton Church, to make L. M. of Alexander C.		25 00
Kenyon		22 63
First Brookfield Church		61 42
Collection at Eastern Association		17 11
Second Alfred Church		
Received through Rev. O. U. Whitford:		
Booth Bond, Lost Creek, W. Va., C. M.	5 00	
Bellinda Bond	5 00	
Prof. C. E. Crandall, New Haven, Ct., C. M.	10 00	
Collection at South-Eastern Association	9 21	
Ritchie Church	1 89	31 10
Welton Church		4 70
Richburg		2 00
Sisco Sabbath-school		4 19
Hammond Church		3 00
A friend, Oxford, N. Y.		2 00
Milton Church		12 17
Received through Woman's Executive Board, G. F.	29 25	
" " " T. F.	27 11	
" " " H. M.	2 00	308 96
Nortonville Church		6 65
Lyra A. Babcock, Rockville, B. I.		1 00
Charles Potter, Plainfield, N. J., H. M.		100 00
Railroad Surveyors' Sabbath-school, to apply on L. M. for		
E. W. Jeffrey		18 50
Friendship Church		5 50
Rockville Sabbath-school		5 00
Received through Rev. O. U. Whitford:		
Collection at Central Association	13 23	
Second Brookfield Church	9 16	
A friend	1 00	
First Genesee Church	25 00	
Mrs. J. P. Remington, Independence, N. Y.	2 00	
H. D. Babcock, Leonardsville, N. Y., H. M.	100 00	150 39

Independence Church.....	10 00	
Mrs. W. W. Kingsbury, M. M.....	2 50	
J. Clark.....	1 00	
Alice Clarke.....	1 00	
Mrs. Carrie Friar.....	1 00	
F. M. Bassett.....	50	16 00
Ladies' Aux. Sab. Tract Society, Alfred, N. Y.....	2 88	
Pawcatuck Church.....	42 01	
Sabbath-school.....	25 00	
E. E. Whitford, New London, N. H.....	5 00	5 00
Little Genesee Sabbath-school, S. M. S. Col. Children's	5 00	
Day.....	11 65	
Little Genesee Sabbath-school, Primary Class, Boys' School.....	5 00	
Mrs. S. D. Wells, Girls' School.....	10 00	31 65
Receipts per Rev. A. B. Prentice:		
Adams Church.....	21 00	
E. W. Irish, Hammond, La.....	2 00	
Contributed by himself.....	15 58	38 58
Farina Church, C. M.....	1 35	
G. F.....	14 55	15 90
Farina Sabbath-school, S. M. S.....	7 17	
G. F.....	4 19	11 36
Dr. Ella F. Swinney, contributed by remittance on salary.....	35 00	
	\$ 1,170 05	
Received by Loans.....	3,000 00	
	4,170 05	
Balance May 31, 1890.....	885 36	
	5,055 41	
Payments in June.....	4,899 01	
Balance.....	216 40	
Indebtedness for Loans.....	\$ 3,500 00.	
E. & O. E.	A. L. CHESTER, Treas.	
WESTERLY, R. I., June 30, 1890.		

WOMAN'S WORK.

ALL may of thee partake,
 Nothing so small may be,
 But draws, when acted for thy sake,
 Greatness and worth from thee;
 If done beneath thy laws,
 E'en servile labors shine;
 Hallowed all toil, if this the cause,
 The meanest work, divine.
 —George Herbert.

WOMAN'S HOUR, WESTERN ASSOCIATION.

The hour from 10 to 11 o'clock, First-day morning, was given to the women of the Western Association, when the following programme was presented:

- Prayer, by Mrs. H. P. Burdick.
- Music, "Go ye into All the World."
- Paper, The Needs of Our Medical Mission, Mrs. C. M. Lewis.
- Recitation, "How, When, Where, Why," Mabel Clarke.
- Paper, Thank-offering Boxes; their Object and their Use, Mrs. L. C. Hunting.
- Music, "A Cry for Help," Duet and Chorus.
- Report from Committee on Home Missionary Christmas-box Work, Mrs. M. O. Burdick, read by Miss Vina Hemphill.

At this point Rev. O. U. Whitford was asked to give his views regarding the benefits to be derived from the Woman's Board. In his remarks he presented facts showing that it had been the means of accomplishing grand work, and work that could not have been accomplished by the General Board alone. Also that their work is aggressive, and in every respect helpful to the General Board in carrying out their plans. Sisters, if this is a fair statement of the case cannot the Woman's Board expect and have the support and co-operation of the women of our denomination?

Following this, the Associational Secretary presented some thoughts for the consideration of our women, expressing herself as fully in sympathy with all that had been said regarding the needs of our Medical Mission. She presented the financial side of the question as regards both that and the Teacher's salary, emphasizing the thought that in either case this is life work, both for the one who goes out and for us who pledge ourselves to their support when sending, and for this reason would not encourage churches to hold out inducements by pledging for the first year that do not expect to continue these pledges, as a failure in this respect finds us the second year in arrears.

The exercises were concluded with a song, entitled "Go Forth, Go Forth." The music was under the supervision of Rev. H. D. Clarke, and well adapted to the occasion.

As the papers are to be reproduced in these

columns we will simply say they were full of interest, and are well worth the careful reading of all.

THE NEEDS OF OUR MEDICAL MISSION.

BY MRS. C. M. LEWIS.

A paper presented at the Woman's Hour of the Western Association, June 22, 1890.

In presenting the needs of our Medical Mission I would in no wise ignore the claims of other departments of mission work, for all lines of work which we have undertaken in the Master's name must not only be sustained, but enlarged to meet the growing demand. All are important. We are commanded to sow beside all waters, and in the broad and far-reaching plan of Christian endeavor which seeks to win the whole world to Christ, each line of work has its legitimate place for presenting the truth that elevates, ennobles and redeems humanity.

The history of medical missions is replete with thrilling incidents, revealing their power to reach avenues for the dissemination of the gospel which are open to no other line of missionary work. The reports of Foreign Missionary Boards unite in placing medical missions in the front rank as evangelizing agencies in heathen lands.

When the Seventh-day Baptist Medical Mission was established it was believed to be one of the most interesting and important steps ever taken in connection with our foreign mission work. The spreading of the gospel was from the first the prime object in view, and the work has been so fraught with the divine blessing, and the accumulation of facts showing its far-reaching influence and beneficent results, that the most sanguine expectations of its friends have been more than realized, and this, too, with all the hindrances experienced through lack of funds and suitable equipments, and greatly needed helpers from the home land.

It is nearly seven years since Dr. Swinney stood before the Missionary Society, at its annual session at Adams Centre, N. Y., and repeated, as applicable to her own case, the memorable words spoken by Jehovah to Abraham—the first missionary divinely called to go to a strange land and establish a new religion: "Get out of thy country, and from thy kindred, and from thy father's house, to a land that I will shew thee." Dr. Swinney left the dear home-land, with all its sweet and hallowed associations. Happy home ties were severed. The aged mother who had thought to lean upon the daughter's strong arm as she journeyed down the declivity of life, was committed to the Heavenly Father's care and the tender ministry of other friends, and the daughter went forth to carry the gospel of healing, for both body and soul, to a people unacquainted with the Saviour's love and redeeming power. In undertaking this mission Dr. Swinney was sustained with the thought that she would be upheld by the prayers and aided by the liberal contributions of those who remained in their quiet homes, surrounded with family, friends, society, and all the blessings of a Christian civilization. She has labored faithfully all these years. You who have read her official reports and her familiar letters to friends, have often had your sympathies stirred, and your zeal for the work rekindled by the soul-stirring incidents, the wonderful experiences, and the marvelous success attending her efforts. Her appointments for ministering to the suffering are far beyond her ability to meet. She has struggled on all these years, weary and discouraged many times through physical weakness and the increasing demands of the work. In her annual report for 1889 she says: "The interest in the medical mission work has been

constantly increasing among the Chinese. They are practical people, and readily see the good that comes to them through it. A much larger number of patients have been anxious to remain until they could recover, some coming from long distances and refusing to leave. Hence I am pressed on all sides by the need of wards for in-patients, and out of the depths of these needs have I asked for a helper. Now the cheering word comes from the home land that efforts are being made to send out a trained nurse. We are truly thankful for this. The work is waiting for her, and our earnest desire is that she may speedily come, for the harvest in this department is truly plentiful." All friends of the mission were deeply grieved that the hopes and expectations thus raised were doomed to disappointment. This need of reinforcement remains, only growing more and more urgent. The fear is entertained that Dr. Swinney will break down under her accumulated burdens before help can reach her. The necessity of the case is urgent. The demand is imperative that a helper be sent to Dr. Swinney at once, and that wards be furnished for in-patients. I appeal to you, dear friends, that out of your sense of justice to Dr. Swinney, and your compassionate regard for precious souls who have never heard of a Saviour's love, you take to your hearts the work of reinforcing the medical mission; and while you do this, do not neglect other needy fields. Now is our time to sow if we would reap a rich harvest, and be able to present to the Lord of the harvest golden sheaves instead of lost opportunities. In order to do this with that completeness which should characterize our efforts, all hearts should be fired with a missionary spirit, and all contribute liberally to the work, according to their ability as God has prospered them. If each would do his or her full share in helping to raise funds our treasures would be filled, and no one would be burdened.

My hope for the success of our missionary enterprises centers largely in our young people—our societies of Christian Endeavor. I look to them to take up our mission work and carry it forward with that enthusiasm which belongs to youth, and the practical good sense which characterizes those who have been taught in our schools. Dear friends, your hearts have been stirred to new zeal and a desire to make greater sacrifices as you have listened to the presentation of the inviting home-fields waiting to be occupied, and the needs of our foreign mission stations, and the Tract Society's needs, and I pray you go to your homes and communicate your enthusiasm to those who were not permitted to attend these sessions, and stir them to new activity and the planning for larger things. May we as a people, blessed of God, keep pace with the great moral and spiritual forces which are gathering and concentrating for battle against sin, error and superstition, and bear an honorable part in proclaiming to the world the truth that elevates, ennobles and redeems humanity, and brings it back to God.

WOMAN'S EXECUTIVE BOARD.

Treasurer's Report for the Quarter ending July 15, 1890.

Dr.	
Received for Missionary Society.....	\$ 89 55
Tract.....	70 61
Teacher Fund.....	132 07
Nurse Fund.....	25
Board Expense Fund.....	17 79—310 27
Balance Teacher Fund, April 15, 1890.....	386 17
Nurse Fund.....	66 75
Board Expense Fund.....	59 75—512 67
	\$ 822 94
Cr.	
To A. L. Chester, Treas. Missionary Society.....	89 55
balance due.....	277 11
To A. L. Chester, Treas. Missionary Society, Teacher Fund advanced.....	240 00
To J. F. Hubbard, Treas. Tract Society.....	70 61
To Sec'y Woman's Ex. Board, Board Expenses.....	15 00
To Treas. Postage and exchange.....	75—693 02
Total amount Teacher Fund on hand to date.....	1 13
Nurse Fund.....	67 00
Board Expense Fund on hand to date.....	61 79—129 02
	\$ 822 94
E. & O. E.	NELLIE G. INGRAM, Treas.
MILTON, Wis., July 15, 1890.	

HISTORICAL & BIOGRAPHICAL.

A SKETCH OF JOHN BLISS AND HIS FAMILY.

BY DEACON JOSEPH STILLMAN.

John Bliss, an uncle to me by marriage, and a son of Eld. William Bliss, pastor of the Seventh-day Baptist Church at Newport, R. I., emigrated to Saratoga county, N. Y., when it was a wilderness, and purchased land sufficient for a farm in the present township of Greenfield, when there was neither road nor path to direct him to and from his home, and his only guide was blazed trees. Possessing a remarkable constitution he found that his labors were unceasing until he had built himself a log house, and cleared sufficient land to begin the operations of farming and raising something toward a subsistence. He then returned for his wife, whom he had married and left in New Bedford, Mass., with two or three small children. With them he returned to his new home and continued his labors on his farm, his family increasing to fourteen living children, two having died in infancy, and one, a promising young man, losing his life in the war of 1812.

By this time Mr Bliss had several neighbors, but no religious meetings. Having a pious mind and a good talent for public speaking he was drawn toward spiritual concerns, and religious gatherings were appointed on the Sabbath at his house, until a more convenient plan could be adopted. Thus situated he might with a contented mind have enjoyed as many of the comforts of life as he could reasonably require. His land was well cleared and cultivated; and his family were healthy, prudent and industrious. Saratoga and Ballston Springs, one eight and the other fourteen miles distant, furnished a ready market for most of the products of his farm. In short, I think that he had a very pleasant prospect of enjoying his latter days in peace and comfort.

About this time a land speculator appeared and proposed exchanging farms, offering him fifteen acres of new land in Pennsylvania, lying in Clearfield county, on Conamahoning Creek, for one acre of his farm. This would give him about sixteen hundred acres in Central Pennsylvania. I saw that the bait was likely to take, and I warned him to beware of the consequences, especially in trading with a speculator. He replied: "I have a large family, you know, but not land enough here to employ them all. Some of them have already arrived at maturity; others will soon arrive, and then begin to scatter, some one way and some another. But if I go with them now into a newer country I shall have land enough to employ them all; and we all can then remain together and form a Seventh-day Baptist church. I can be authorized by the General Conference to preach and administer the ordinances. In these respects we can be much better off there than we are here; and if others settle around us, as they undoubtedly will, there will be no other church in the locality and all will fall in with us, and in a few years we shall have a respectable Sabbath-keeping church." I responded: "Your sons are some of them mechanics, and others will be, if they live; and a mechanic will never attack the forest if he can find employment at his trade. Illinois, now thought to be the garden of America, is offering great inducements of every kind to mechanics; you will take them half way to that country, and the rest of the way they will help themselves. Besides, you run the risk of bad titles." But reasoning and warning were useless. The offer was too tempting to be resisted. He accepted it, sold his farm, exchanged deeds without seeing his new land, and prepared for his departure.

As the Sabbath and the prospect of a church were objects of some importance, he obtained ordination agreeably to his wishes and departed for his new home, leaving two of his sons, who had families of their own, but who calculated to follow when it should be convenient. During the first winter those who removed suffered greatly for want of provisions. Nothing could be bought nearer than sixty or seventy miles away, and produce had to be brought by canoe navigation down the creek to where it enters the Susquehanna, and where was a village and a place of trade. With one voyage down the creek, and with the aid of good rifles which the two oldest sons had taken with them to kill deer, they reached another season of vegetation; but before it was passed their title to the land was challenged, contested, and about three-fourths of it proved invalid. This left them with only four hundred acres, and not of the best quality. The family then began to scatter; one returned to Livingston county, N. Y., where the two brothers left behind at Greenfield had located. The two oldest sons removed down to Susquehanna, where they engaged in business; another went to Iowa to live; two remained on the homestead; a daughter, the only one they carried with them, married and remained in the neighborhood; and another having married before they left Greenfield made her home there. Elder Bliss and his wife moved to Livingston county, and resided with their sons in that vicinity, where they ended their days, the former about five years since, and the latter during the present year, 1852. What could not have been very consoling to the aged and affectionate father, all his children forsook the Sabbath which he had so strenuously exerted himself to maintain and perpetuate.

QUESTIONS OF THE DAY.

BY HON. GEORGE H. SHIELDS.

1. *What qualities are especially needed to secure success?* Honesty, truthfulness, temperance industry, and continuity. He who is scrupulously honest in all his dealings with his fellow men, who will never permit the greatest temptation to lead him to use for his own benefit another's property in his hands, with the hope of "being able to replace it soon," will never be compelled to emigrate to Canada. One who is truthful in all things, not swerving from the truth, even when it hurts, whose "word is as good as his bond," will always have the love and respect of his fellow-men, and this trust will bring him business. One who is temperate in eating and drinking, in speech and deportment, who vents not his spleen in angry or slanderous words about his neighbor, and who avoids vulgarity and questionable jokes and allusions, and whose judgment is fair and deliberate, will ever find his friends anxious to honor him. One whose industry is proverbial, who works regularly and systematically, and not "by fits and starts," is the one who accomplishes his ends. One who possesses the element of "stick-to-it-iveness," who, having chosen his vocation, changes not, but pursues it to the end amid adversity and trial, will succeed. An old successful business man once said that in his experience of over fifty years he found that the man who kept to his business, and did not give it up, if not immediately successful, was ultimately the prosperous man. If, in addition to these qualities, a man has true religion, he will have a never-failing source of consolation, even though his temporal affairs are not satisfactory. The great evil of our age is "haste to be rich." Few attain wealth; those who do, sometimes sacrifice truth, honesty and manhood to do it. Ambition is laudable; but all good does not center in the almighty dollar, and if young men would set their standards on a higher plane as to morality, righteousness and worth, and lower as to their cash accounts, there would be more true success and less disappointment.

2. *What advice as to occupation would you give to a young woman who is obliged to earn her own living?* Young women have more avenues of occupation than formerly. I see no reason why they should not follow lighter mechanics, such as repairing watches, setting type, running machinery, where the machine does the work and only requires skill in directing it. Teaching, shorthand and type-writing are already widely open to the women of our land. Book-

keeping, selling goods in stores, the practice of the decorative arts and authorship are by no means masculine employments; and there are many other avenues of trade in which women would succeed if they would only lay aside a certain false pride and remember that the occupation does not make or unmake the lady, provided it be honorable. Women ought not to feel that they will fall in the estimation of men if they honestly strive for independence in life. On the contrary, all true men will aid them and honor them for their endeavors. The business to be selected must depend upon the circumstances, and untoward circumstances should not prevent the utilization of whatever opportunity affords.

3. *What is the outlook for young women in professional life?* It is probable that the future will develop greater success for women in the legal profession. Within my observation, while some are good lawyers, theoretically, there are not many practical lawyers. There is no apparent reason for this; but presumably it is because generally men will not risk their property interests with women until the age becomes better educated as to their business ability. The medical profession offers strong inducements to one who will undergo the necessary training, and no doubt the next generation will see a large number of women physicians. They are not likely to succeed as surgeons, as they are too emotional, sympathetic and nervous. For these very reasons, they ought to succeed as practitioners where care and nursing are essential. Whether St. Paul's admonition will keep them out of the ministry, remains to be seen, but surely there could be no objection to their teaching God's Word to their own sex or to the children, and there ought to be no objection to paying them for their support while employed in missionary and charitable work. The sciences present many avenues in which the intuitive faculties and deftness of touch of women may be available. The fear of doing something out of the usual channels of life often deters them from making an effort, which if made would succeed.—*Golden Rule.*

RELIGION AND CHRISTIANITY.

To be religious is not necessarily to be Christian, though to most people the one is synonymous with the other. Religion of some sort is characteristic of nearly everyone, but it may be vain and worthless in the sight of God. Indeed, some of the most religious people in the world are the least Christian in character, bridling not their tongues, nor otherwise bearing the peaceful fruits of righteousness. A religion that should abound in every trait supposed necessary to one's self, save only love, would avail nothing. But that which is pure and undefiled before God and the Father is manifest in visitations to the windows and the fatherless,—not in words only, but in deeds and in truth,—and in keeping one's self unspotted from the world. This is the ringing of the coin which will reveal the base metal, the acid touch which will cause the gold to shine before God. Any amount of profession and praying is profitless except as it is backed up by the inner life which springs from love of God and man.

Then let us not deceive ourselves by being religious without being Christian. Better save all the time and trouble of Bible-reading, praying, and church-going, if it be not an outflow of the new life created within by the power of the Holy Spirit through the word of truth. Better save the charity subscriptions and pew-rent if they are only perfunctory acknowledgments of religious custom; and better by far stand honestly and openly among unbelievers than to let the devil ensnare us with the thought that to do certain things accounted among men to be religious, is to make us acceptable before God.

What is needed in the world to-day is less of a certain religion and more real Christians; less talk and more work; shorter prayers and longer suffering; fewer windy sermons and more of daily helpfulness in the affairs of life; less money in church-houses and choirs and ministers, and more in the care of the poor saints; fewer forms and ceremonies, and more simplicity in worship; and less and less of worldly spottedness, and more and more of undefiled religion that never brings a reproach upon Christ, as does much of that which is in common use.

SABBATH REFORM.

By referring to the report of the last meeting of the Board of the Tract Society, you will see that a heavy debt rests upon the Society. The current expenses of the Society have been less than last year, and yet the debt has been unavoidably increased. This is due to the delay on the part of individuals and churches to do promptly that which they have intended to do. The bills of the Society cannot wait however much the people may delay. The Board is willing to make temporary loans, but the credit of all parties concerned demands that all debts be liquidated at the end of the year. The Treasurer's report must close early in August. Whether you are pastor, deacon, or layman, *please do at once all you can* to forward the Lord's money to his treasury, before Treasurer Hubbard closes the books for the year. The man in the parable who buried one talent, "Hid his Lord's money." Take care lest thou do likewise, and so merit the result which came to him: "Take therefore the talent from him."

SPREADING THE TRUTH.

While the conscienceless state of the public mind presents many serious hindrances to the progress of Sabbath reform, there is much to encourage the friends of the Sabbath in the fact that knowledge concerning the truth has been so widely disseminated within the last few years. The extent of this knowledge, as compared with twenty-five years ago, is cause for devout thanksgiving. So many influences are now at work that some form of the agitation must continue, and increase. Our mail, during the last week, has been especially prolific in evidences of this wide-spread agitation. *The Toronto Globe*, for July 4th, brings an article entitled: "Sunday Versus the Sabbath," from which we clip the following:

The Canada Presbyterian refers to the passage of Sunday laws by Germany, Italy and Austria, and the probability of the like in France, and quotes a contemporary opinion that the labor movement may yet attain the limitation of work to five days a week. Here we would find ourselves in the lines of those primitive Christians of the first and second centuries who gave only five days a week to secular concerns, but with this difference, that they observed the first day of the week as a festival and the last day as a fast. A recent utterance of Dr. Lyman Abbott on the Sunday observance question does not please Sunday Sabbatarians. It will find sanction, however, in the comments of pastor Maclaren, of Manchester, in *The Sunday School Times*, on next Sunday's international lesson: "There is no religion," he says, "necessarily implied in enforcing forms of belief or conduct." It is surprising how readily Protestants forget this, and it must amuse Roman Catholics who remember two things in nonconformist history that have filled a large place, to see how utterly laid aside they are. The nonconformist has always set up the authority of holy scripture above tradition, but the advocate of a first day against a seventh day Sabbath puts tradition above scripture, and draws his strongest arguments from primitive church history. The nonconformist having suffered from penal laws against himself, readily lent his aid for the repeal of those against Roman Catholics and Jews; but he now joins the Roman Catholic in penal legislation against those whose conscience requires obedience as fully to the fourth as to any other command in the Decalogue, and who, having obeyed that command, should not be compelled to observe another day in the week. The evolution of Sunday to its present place in Christian public opinion is traced in the "History of Sunday and Sabbath," by A. H. Lewis, published by the American Sabbath Tract Society, Alfred Centre, N. Y.

Not less suggestive and interesting is the appearance of an article in *The Independent*, New York, of July 10th, from the pen of the Rev. Dr. Pereira Mendes, Minister of the Spanish and Portuguese Hebrew Congregation, New

York City, in which the writer justly complains of the ignorance, the injustice, and the inaccuracy of those people who complain of the narrowness, gloominess, and undesirableness, of "The Judaic Sabbath." With far greater accuracy and justice, does Mr. Mendes say:

Next to religious service, the feature of the Judaic Sabbath was, and is, re-union of sons and daughters with their parents; interchange of visits between brothers and sisters, friend and friend; in other words, a "re-creation" of the bonds of love, sympathy and friendship, without which human life is barren of its sweetest flowers and deprived of its most refreshing fragrances. The Judaic Sabbath! It meant, and it means, a day sanctified by being consecrated to the development of our spiritual powers, without which guidance our material wants must lead us to ruin. Hence, the Sabbath crowns creation's story. Creation provides for man's material needs; but the energies and passions set in motion by these needs would soon brutalize us, were it not for the day of "re-creation."

The Judaic Sabbath! "Without going over to the Judaic Sabbath!" Did these learned men understand the phrase? Did it occur to them that perhaps they would be more consistent Christians if they did "go over" to the Judaic Sabbath? The Judaic Sabbath is the Sabbath of the seventh day. Not one priest in all that vast assemblage, not one layman there could have given or could to-day give one sound reason why the Founder of Christianity should be by them slighted as he is by the institution of the Sunday Sabbath! For he himself kept the seventh day Sabbath, truly not with extremist or puritanic rigor, but as a sacred day, as *the Sabbath*, the only Sabbath that he knew of. He himself ordained the continuance of the Seventh-day Sabbath when he commanded, "Till heaven and earth pass, one jot or tittle shall in no wise pass from the law," and the fourth commandment of that law Decalogue ordains the seventh day Sabbath. If, as we are told by no less an authority than Bishop Taylor, among a thousand others: "The primitive Church kept both the Sabbath and the Sunday till the time of the Laodicean Council, about three hundred years after the birth of the Founder of Christianity;" if as another authority, such as Paley among a myriad of others, asserts: "There is not a single instance recorded in the Christian Scriptures of the Sunday having in the time of the apostles been observed as a prayer day," and, "Those Scriptures contain no evidence from which we can even infer a custom among the Christians of that period so to observe it"—if in spite of these facts our Christian brethren choose to institute a Sunday Sabbath they make free to do so, but they thus defy their own origin of action and of being. It is no New Testament command they thus obey, and above all, they may not hold up as a something to be steered clear of "The Judaic Sabbath," since it is the Sabbath which alone has Old or New Testament authority, and which the Founder of their faith kept and bade his followers keep.

In the same mail with the above comes a statement of the case from the Roman Catholic stand-point, which statement is being widely copied by the press, Protestant as well as Roman Catholic. A correspondent of *The Ledger*, Philadelphia, writing from Baltimore under date of July 8th, says:

Sunday base ball has precipitated the question of what constitutes a proper "Sunday-observance," and the press, the pulpit and the people are all more or less engaged in the discussion and concerned about the outcome. Cardinal Gibbons says:

"I think that Sunday should be, first of all, a day devoted to religious worship; and second, to innocent and healthful recreation, as being the only day in which the great masses of the people have time to seek relaxation from their work. The danger is in the excess either way, and I entirely agree with Dr. Weld, pastor of the First Independent Christ's Church, in deprecating the closing of our art galleries, libraries, etc., absolutely to the public. Presupposing that a certain portion of the day is set apart for religious exercises, I think that any recreation that will contribute to the physical, mental and moral benefit and enjoyment of the masses should be encouraged. I think that base ball is a game that is in conflict with the quiet decorum and tranquility that should characterize the observance of the Lord's-day, and is too violent an exercise to be conducive to such harmony. But, whatever may be the abuses arising from Sunday base ball, I regard the base ball players and observers of the game as far less reprehensible than those who would utter from the pulpit, on the Lord's-day, unjust and uncharitable statements about

their neighbor. The Christian Sunday is not to be confounded with the Jewish or even with the Puritan Sabbath. It prescribes the golden mean between rigid Sabbatarianism on the one hand and lax indulgence on the other. There is little doubt that the revulsion in public sentiment from a rigorous to a loose observance of the Lord's-day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath and imposed restraints on the people which were repulsive to Christian freedom, and which were not warranted by the gospel dispensation. The Lord's-day to the Christian heart is always a day of joy. The church desires us on that day to be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day, but, as the Sabbath was made for man, and not man for the Sabbath, she allows such work whenever charity or necessity may demand it. As it is a day consecrated not only to religion but to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation."

A few years ago we must have searched our "exchanges" for weeks to have obtained what is given above. But Seventh-day Baptists must not conclude that the work is done because thought is being provoked. The masses, even among Christians, are not yet awakened either in defence of Sabbatism or against. The battle is not yet fully opened, it is a "skirmish," but if the friends of truth come into the fight "reserves" and all, the promises of the present will find fulfillment in the near future. The struggle is to be far greater than even the sanguine now think. The long entrenched enemy, No-Sabbatism and false Christian liberty, will not yield without a bitter contest. Seventh-day Baptists should come rapidly to the front with doubled confidence, and quadrupled zeal. He who does not do this is unworthy the name and the honor of Sabbath-keeper and Sabbath reformer.

THE REAL FOUNDATION.

It is a great gain when a man sees the real foundation of success in life with such clearness that he is no longer confused or led astray by illusions. Every conception of success which does not depend on honest work, intelligently and faithfully done, is an illusion; a conception, that is, which is essentially misleading, and which sooner or later involves disappointment or defeat. It is by no means uncommon to hear men explain the success of others by reference to personal influence, claims of friendship, luck or chance. That all these elements, at times, enter into a man's life is undeniable, but no man ever yet won a true success, or kept it, who depended on any of these things. Friendly influence sometimes opens the door to a fine position; a piece of what for lack of fuller knowledge we call pure luck, sometimes brings a man a fine opportunity; but no man can hold the position or prove himself equal to the opportunity without discovering character and capacity. In the severe competition of life, sooner or later, a man's claims are adjudicated on the basis of what he really is. The one thing upon which we must all depend for our real success, is the quality of our work. No man, who holds his position by mere tact, by the good will of others, by friendly influence, or by any of the numerous combinations which may be effected by a skillful tactician, has any real foothold in life; he may be swept away in a moment. There will come a time when tact will prove unequal to the strain of the situation, when friendly influence will be unavailing, when the fortunate combination cannot be made. He only is secure whose work has the quality which makes it essential to the success of an enterprise. A man whose work is stamped with honesty and competency depends for his position in life on something which is a part of himself, not upon extraneous combinations of circumstances. Put your strength into the doing of your work, and the question of stability and success will settle itself. —*Christian Union*.

THE SABBATH RECORDER.

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"SEND a sweet breeze from thy sea, O Lord,
From thy deep, deep sea of love;
Though it lift not the veil from the cloudy height,
Let the brow grow cool, and the footstep light,
As it comes with holy and soothing might,
Like the wing of snowy dove."

THOSE who have occasion to send material for the annual report of the Missionary Society, and others interested, will notice the Secretary's address has been changed from Sisco, Fla., to Ashaway, R. I.

THE new Constitution of the Republic of Brazil has been proclaimed. It is fashioned after that of the United States, and provides for a President, a Senate, a House of Representatives, and a judiciary.

WHEN Dr. Lyman Abbott was installed pastor of the Plymouth church in Brooklyn, not long since, he began his own address in the following words, which many a minister, at least, will appreciate: "To be a Christian, and to be a Christian minister was my desire from my childhood days. My earliest recollections are of preaching to a congregation of empty chairs, with two elder brothers who had no reverence for the cloth, and who, as choir, insisted on practicing their music while I preached my sermon. Thus from a very early day I learned to bear two common ministerial burdens—an empty house and an irreverent choir."

SOME time since it was announced that Bro. Theo. L. Gardiner had resigned the pastorate of the church at Shiloh, N. J., and that the church had by a very large majority asked him to withdraw his resignation. We are just informed that on Sabbath, July 5th, after prayerful consideration of the subject, he publicly declined to accede to their request. He asks to be released from the pastoral care of the church on and after September 30, 1890. Brother Gardiner's pastorate in Shiloh has been wonderfully blest in the ingathering of many souls, while the country round about has made large demands upon him for ministerial labor, which he has met to the great satisfaction of all concerned. May the Lord increase his usefulness wherever he may labor.

THE following paragraph is being quite extensively published in, and favorably commented upon by, the newspapers of the North-west. Dr. Wallfisch is an occasional contributor to these columns: "Milton college, at Milton, Wisconsin, conferred the degree of 'Doctor of Music,' upon Rev. J. H. Wallfisch, pastor of the German M. E. Church at Sherill's Mount, Iowa. Miss Clara Baur, directress of the Cincinnati conservatory of music, writes: 'It gives me pleasure to testify to the high attainments that distinguish Rev. J. H. Wallfisch on the field of music. After having studied the piano-forte, theory of music, etc., with the foremost masters of the world-renowned conserva-

tory at Leipsic, Mr. W., with great honors filled positions as professor of music and director of orchestra at Breslau; also as musical critic of one of the largest newspapers at Berlin, Germany. His merits as a performer on the pianoforte as well as a composer are especially well known to me."

WHAT TO DO ABOUT IT.

Four weeks from the time this issue of the RECORDER reaches the majority of its readers our people will be in the midst of the anniversaries at Salem, W. Va. The coming of these anniversaries a month earlier than they came a few years since still takes us by surprise, and we have hardly found time to get ready for them. To some phases of our work this getting ready is a matter of immense importance. For example, these are the annual meetings of our benevolent societies, when accounts are balanced, reports are made, and plans for the future are formed and adopted. One of the most important features of these reports, that on which everything for the future work depends, is the financial. Shall our treasurers come to the anniversaries with all bills paid and no debts at the banks? Without doubt every reader will say most emphatically, "Yes." But let us see what is to be done during the next few days that this may be done. The treasurer of the Tract Society reports, in this week's paper, an interest-bearing indebtedness of \$3,950, and the treasurer of the Missionary Society an indebtedness by loans of \$3,500, a total indebtedness of \$7,450, every dollar of which should be paid within the next thirty days. But these Societies are the servants of the people, and they can do what we provide means for doing—this and only this. If, therefore, these debts are to be paid before the anniversaries, we, the people, must pay them, and we must pay them without delay.

Some of us, no doubt, are saying that we ought not to run in debt; that our servants, the managers of our Societies, ought to go only so far as the money in hand will allow them to go, and there stop until there is more money with which to go forward. But this is easier said than done. Take, for example, the publication work of the Tract Society. The fields for work in Sabbath reform by means of printed matter are almost unbounded, and every year the harvests whiten in them for the ingathering; we select a humble portion of the work which might be done, and put our hands to it. This means the issuing of regular periodicals, as well as books and tracts which may be put out at irregular intervals, but the demands for which are steadily increasing. This means the maintenance of the printing office, which again means regular supplies of stock and material of various sorts, as well as a sufficient force of workmen to do the work; and the bills which these things imply must be paid every month or every week. There is no other alternative; we must do this or stop business entirely. We might as well advise the farmer to quit his fields with a crop half raised, when he has not money to pay his help or feed his teams, as to talk about carrying on this business while we have money and letting it rest when we have no money. It cannot be done in that way. It must go steadily forward, and if we do not furnish the money for this steady forward movement, the Board must borrow it, and trust the people to make it up. This is where we are now, with a debt of \$3,950. The same principles apply to the needs and working methods of the Missionary Society, with about the same results.

As is well known, we have sought, during the

past year, to meet the demands of the treasuries of our Societies for this steady stream of supply by the systematic method of contributions. This has come short of our expectations, not, we feel sure, through any inherent fault of the system, but because we have not all taken hold of it as we should have done. This brings us again face to face with a heavy debt, and anniversary not a month in the distance. What shall we do about it? Pay the debt, of course. But how? In the first place, let all churches, societies, and individuals, who have any moneys on hand, collected, or laid aside on any plan for the use of the Societies, forward the same without any delay; in the second place, let us all carefully and prayerfully consider how much more than we have already done we can personally do to meet this particular emergency, and then do it at once, remembering that it is the Lord's work, and that in all these things we are his stewards.

Finally, we cannot close this talk on "What to do about it?" without saying a single word about future work. So far as the work of the Tract Society is concerned, it seems to us idle and useless to talk about retrenching, as some have done in the past. In view of the almost unlimited possibilities for work which the ever-widening circle of agitation of the Sabbath question offers us, and the urgent demands for Sabbath literature which press in upon us from every quarter, we are now doing about as little as we can do. The question before us in the immediate future is not whether we could not do a little less than we are now doing, and so curtail expenses, but a question of doing something or doing nothing. Brethren, we may as well face this question first as last. Shall we close the doors of our publishing house, or shall we go on sending out the truth, increasing the output every year? Whichever way we decide this question we must first pay the debts we have already made. We have no doubt that the voice of our people will be, "Let the work go on." As a people we are loyal to the truth, and we mean to do our part toward its propagation and defense; but we have not yet risen to any proper conception of the magnitude of the conflict which is on us, and consequently we have not yet counted the cost. When we do this we will go forward, increasing the amount of work with the passing years, and paying the bills as we go. But just now our first duty is to pay the debt, and to pay it quickly.

A VISIT IN SOUTHERN MISSISSIPPI.

BY THE REV. W. C. DALAND.

Great as has been my pleasure in attending the sessions of the General Conference, and of the various Associations since I have been connected with our beloved denomination, I can truly say that never did I enjoy any of them more than the session of the South-Western Association, lately held at Hewitt Springs, Copiah county, Miss.

I had attended our own Central Association at Brookfield, N. Y., June 12-15, and had been greatly blessed. I had gone thence to the meeting of the Western Association at Independence, N. Y., June 19-22, and was wonderfully encouraged by what I there saw and heard. From thence I went to Welton, Iowa, stopping for a day at Milton, Wis., where I met with a decidedly "warm" reception in more senses than one. In Welton I was made to feel the responsibilities upon us as Christians, as well as the joys which are ours in doing the Master's work. Hard indeed was it to tear myself away from the good people at Welton, but after a

YOUNG PEOPLE'S WORK.

Now that in nearly all the Associations the young people have thought it unadvisable that any uniform policy be adopted, let us not on that account relax our endeavor, but come up to Conference with a will.

LET each individual determine that he can and will do something, and something worth the while, for the Master's cause. Let each society determine what they can and will do likewise. And if in the different sections of our country there can be united action on the part of different societies let such be consummated in the best possible manner.

CHARACTERISTIC FEATURES OF THE ALAMO CITY.

BY MISS MAY TOMLINSON.

School children learn in the recently published geographies that Galveston is the largest city in Texas. How unfortunate it is that we cannot all learn geography by observation. Who knows but we shall soon have traveling schools. The idea is not impossible to this age of advanced thought and extravagances. When that day arrives children will not be taught such inaccuracies as the one above mentioned. The statement, nevertheless, proves the rapid growth of the Alamo City since the taking of the last census, ten years ago.

San Antonio and Dallas are the largest cities in Texas, the former claiming fifty thousand inhabitants, not including the floating population, which is large in winter and spring. Even Matthew Arnold, I think, would have pronounced it an *interesting* city—it is old and has historical associations.

The lone star State has a romantic history. It was a Mexican province until half a century ago, when it fought its own independence and declared itself a Republic under Sam Houston, that brave general and wise statesman whose name is beloved by all Texans.

During the revolutionary period San Antonio, then a strongly garrisoned Mexican town, was the scene of several struggles. It was down Soledad and Acequia streets, that General Burleson's army marched, in two divisions, under Milan and Johnson, in Dec., 1835; both divisions advanced in the face of a terrific fire from the fort and from the house tops (there are still, in the old parts of the town, many stone houses with the walls several feet higher than the flat roofs which remind one of the turbulent times during Mexican rule), and after four days of desperate fighting forced their way into the Plaza; the Mexican general retreating to the other side of the river and taking possession of the Alamo. Kennedy says of this victory: "This first essay in the field was astonishingly successful, and the storming of Bexar will rank among the most remarkable feats of chivalric daring."*

A few steps from Main Plaza, on Soledad street, may be seen the entrance to the old Mexican house, known as Veramendi's Palace, where Gen. Milan was shot. The doors are scarred and dented with bullet marks. In the heart of the city, on Alamo Plaza, stands the famous mission building, the scene of that horrible massacre in March, 1836, when the Alamo was captured by Santa Anna, after a siege of thirteen days, during which time the fortress was defended by a little band of less than two hundred Texans against the whole Mexican army. Visitors are shown the damp, dark cell where the wife and

*San Antonio is in the county of Bexar (pronounced Bayar).

child of one of the officers existed during those fearful days. It is said, "Thermopylæ had its messenger of defeat, the Alamo had none." "Remember the Alamo" was the war cry at the battle of San Jacinto, which resulted in a complete victory for the Texans, and the capture of the Mexican General, Santa Anna. The twenty-first of April, the anniversary of the battle, is the Texan Fourth of July.

South of the city, on the river bank, is the Concepcion Mission, built by the monks in 1731. Edward King, in an article published in *Scribner's Magazine* some years ago, says of this mission: "Indians and friars had toiled for twenty-one years upon one of the noblest churches ever erected in America, but to-day it is a ruin. I first saw it at a distance, peering above some graceful trees, the turn towers of Concepcion; saw them with a thrill, appreciative of their beauty and grandeur, just as hundreds of weary travelers over the great plain saw them a century ago—a welcome sight, for it guaranteed security in a land where nothing was absolutely certain but death. Approaching I could see that the towers arose from a massive church of grayish stone, once highly ornate and rich in sculptures and carving, but now much dilapidated. The mission bore here and there bursts of Moorish spirit—the tendency to arch and vault one sees so much in Spanish architecture. The great dome, sprung lightly over the main hall of the church, was a marvel of grace and precision. In front, a long wall, now fallen into decay, jutting out at the right hand, showed the nature of the original defenses of the place. A curious parapet along the roof seems to have been contrived at once for armament and shelter. It is a grand piece of masonry. My masters of to-day, you can do but little better than did the poor friars and Indians a century ago."

The San Jose Mission, two miles below, is not so well preserved, the north wall and dome having crumbled away. This building is the most beautiful of all the missions. It was decorated by Huizar, a celebrated artist sent over by the King of Spain; so the story goes. Over the entrance are elaborate carvings and life-size figures of great beauty. On the south side, protected from the north wind, are the ruins of a beautiful arched cloister, where the gray-frosted monks breathed the balmy air of a Southern winter, and enjoyed the cooling south breeze during the long summer. Here they walked and perhaps dreamed of home and friends across the sea. It was not love of glory or riches that induced them to brave dangers in a strange land; pure religious zeal was their inspiration. The power of these peaceful monks over the hostile, uncivilized Indian was wonderful.

The San Juan Capestran and the San Francisco de la Espada missions are little more than heaps of stone.

(To be continued).

TWELVE LINKS IN ENGLISH HISTORY.

II.

THE MARTYR OF CANTERBURY.

Until the Battle of Hastings the Roman Catholic Church held a very subordinate position in England. Over the other countries of Europe the Pope had already begun to exercise that temporal power which has played so important a part in the politics of all the western nations, that it is impossible for us to imagine for a moment what turn events there would have taken with this mighty element eliminated. But the isolation of Britain has always made a difference between it and other countries even when it has been apparently observing the very same customs. Thus the clergy of the Anglo-

Saxons were more English than Romish in their feelings, and this fact rendered the English branch of the Church a great deal more independent of the centre at Rome than was at all agreeable to the views of the Pontiff. This little circumstance was a great help to William in the invasion of the kingdom. The Pope was well pleased at the prospect of having a king upon the throne of England who would feel more of an allegiance to the Holy See than had been felt by any Saxon monarch, and all the weight of Alexander's great influence was given to William's enterprise.

The Pope had calculated correctly. When the Normans began to rule in England the Church there at once assumed that character of supremacy over all temporal affairs which was already fully settled in other European countries. Everything went smoothly until the middle of the twelfth century. Then the conjuncture of a king who "could brook no brother near the throne," and of a primate who was determined to rule England under the guise of a devotion to the interests of the Church, brought about one of the most interesting crises in history.

Henry the Second was a thorough king, and his one great idea was to render the crown supreme. He was wise enough to see that a divided government could not hope to stand any more than a divided house, and it was plain to his mind that the encroachments of the Church had reached such a point that it must soon be decided whether the King or the Primate was really the ruler of England.

The Church of Rome is the same in all ages, this is her boast. She must reign supreme and have all things under her feet, and she will never rest until she attains this end. She may dissemble while times are unfavorable to her purpose, she may use gentle means where harsh ones would clearly be useless; but she never really loses sight of her one object, which is to gain absolute control over all the affairs of men. The Church in England had now reached a point where dissembling no longer appeared necessary, and her haughty assumption of authority had aroused the enmity of one of the most spirited of English monarchs.

Henry laid his plans well, and but for one mistake of his in reading character they might have succeeded perfectly. He had advanced to the office of Chancellor the first Saxon who had held any important trust under the government in the century which had passed since the Battle of Hastings. The Chancellor had in his office shown such a zeal for the government, and such a magnificence in his own style of living, that Henry had not a doubt in his mind that he had found the very man who could effectually humble the Church and bring her under complete subjection to the State. Therefore he only waited until the gentle Theobald, Archbishop of Canterbury, had passed away to give the office to Thomas a' Becket. The primate had no sooner been invested with his sacred office than Henry saw his mistake. The disillusion came when the archbishop resigned his office as chancellor, clearly manifesting his intention of placing himself in direct opposition to the King. This was followed by an entire change in his mode of life. From the most magnificent subject of the Kingdom he turned suddenly into the most severe and devout of anchorites. This change must have involved a terrible sacrifice to Thomas a' Becket's luxury-loving nature. No doubt the hair shirt, the hard bed, the unpalatable food, the nightly vigils were harder for him to endure than for most men, and the fact that

he was able so to school himself shows how great was his ambition. For the whole key to the further career of the Archbishop of Canterbury is to be found in his indomitable determination to rule England.

Thomas a' Becket was a king by nature. Fortune had denied him the name of king, but such a man is always a king in fact wherever circumstances are such as to put power within his grasp. From the day when he assumed his sacerdotal robes until that when his outraged monarch called out in an agony of righteous indignation: "Will no one rid me of this man?"—there was one long struggle between primate and king. The struggle would have been shorter had Henry been a worse man than he was. He stands out in history as a murderer, while Thomas a' Becket poses as a martyr, and the passions of men for a long time obscured their judgment so much as to make them incapable of seeing that when the archbishop fell before the altar he died by a fate which he had been preparing for himself from the day when he entered upon his office. Henry had many of the faults of kings in those days, but it is indisputable that if he had been a bad man Thomas a Becket would have been crushed many years sooner. How Henry could have done differently it is hard to conceive. State and Church were opposed, and one had to yield. With Thomas a Becket died the attempt of the Church to subjugate the kings of England. The tomb of the martyr of Canterbury stands as a memorial of the spirit of patriotism which in the English people has always conquered superstition.

OUR MIRROR.

At the North-Western Association the hour from 2.30 to 3.30 on Sunday by arrangement was allotted to the Young People, at the expiration of which, by motion of the Association, the time was extended twenty-five minutes, during the last fifteen of which forty testified for Christ. Missionary work and the best methods of carrying it on, was the central thought of this meeting.

The following is a list of societies reporting with a total membership of five hundred and four, nearly four-fifths of which are active members: Albion, Wis., 50; Milton Junction, Wis., 46; Milton, Wis., 71; Walworth, Wis., 90; North Loup, Neb., 26; Farina, Ill., 44; West Hallock, Ill., 27; Rock River, Wis., 40; Nortonville, Kan., 30; Long Branch, Neb., 22; Welton, Iowa, 37; Dodge Centre, Minn., 21. All but one society, that of Nortonville, Kan., was represented by one or more delegate. They report eighteen conversions, and \$389 42 of money raised for benevolent objects during the year.

The amount of money raised by these societies, would support a missionary on this home field, where one-fourth of the churches are without pastors. There are forty churches reported. This leaves twenty-eight of them with no Young People's organizations, if all reported. How many of these can organize for "Christ and the Church" during the coming year? How many societies can we organize where there are now no churches?

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 1st, 1890, at greatly reduced prices. This is no selling-out fake. Wish it was."—*North-Western Brewer's Gazette.*

EDUCATION.

—GREAT BRITAIN has 11 universities, 334 professors and 17,400 students.

—MISS JOANNA BAKER, who was a tutor of Greek in an Iowa college at the age of 16, now occupies the chair her father filled 71 years ago—that of the Greek Professorship.

—MR. COLLIER COBB, of the Natural Historical Department of Harvard, and Mr. Carpenter, instructor in English, have accepted positions in the Massachusetts Institute of Technology for next year.

—IN the *National Baptist* we find some suggestions on the education of children that are worthy of consideration, from the pen of Prof. G. G. Groff, M. D., L.L. D. He says: "It may aid parents who have children yet to educate to receive some hints gathered from the experience of years in the school room. 1. Not all children will profit *equally* by the instruction of the schools. Some take naturally to books, while some can apparently learn nothing from them. The latter, after a fair trial, should be withdrawn from school, and placed where they can learn some business or trade. The honest teacher always feels that he has some students who should be in the workshop rather than in the school room. When the opportunity presents, he should so inform the parent, but not until after a fair trial. Every child should have a fair chance to obtain an education. 2. Parents often send their children to school at too early an age, and expect too much of them. It would be much to the advantage of many boys and girls if they could go to school two, three, or four years later. In some, the mind develops slower than in others. In some cases they are just beginning to learn in earnest when they must leave school. Better keep such at home in some useful work, and send them to school some years later. 3. It is always a mistake to develop the mind at the expense of the body. The strong body should be secured first; mental training later. It is a mistake which many make to suppose that all the wisdom of the world is between the covers of books. There is yet a great deal to be learned in the open fields, in the forests, beside running streams, and on the mountain side. Every child should have all the chance possible to become intimate with nature. 4. Too much is *very often* expected of the school. As for instance, the school is expected to make the boy industrious. That belongs to the parent before the boy enters school. The boy does not become lazy at school; but he may continue lazy there. The schools are expected to make dull boys bright. They cannot do it. They are expected to make vicious boys moral and upright. They cannot do it. That is the result of individual effort and the grace of God. The function of the school of every grade should be to set before the pupils high examples of noble living, to stimulate them to diligence, and to aid them as rapidly as they can progress in their different studies. 5. As a part of the education of every boy and girl, they should be sent from home for several years. This produces self-reliance. It makes them love home. It gives them a useful knowledge of the world. It presents temptations from which at home they are shielded, but which they should learn to meet and overcome, if they are to be men and women of strength in the world. They cannot always have father and mother to guide them and decide all questions for them. At school, they will have chance to form valuable and life-long acquaintance, which at home they could not form. Most people look back upon the years spent in school as the happiest of their lives.

TEMPERANCE.

—THERE are now twenty-one miles of saloons in Chicago,—one to every thirty-four voters.

—IN South Dakota, the W. C. T. U. are laboring to influence legislation to the extent of securing scientific temperance instruction for the schools of that State.

—A KIRBYVILLE, Mo., groceryman is credited with the following striking and novel advertisement: "Any man who drinks two drams of whisky per day for a year, and pays ten cents a drink for it, can have at our store thirty sacks of flour, 220 pounds of granulated sugar, and seventy-two pounds of good green coffee for the same money, and get \$2 50 premium for making the change in his expenditures."

—WHEN but a child I noticed that the belle of a Christmas party shook her head smilingly when egg-nog was passed to her, and that her attendant followed her example in declining it. I also heard the explanation of her singular conduct given, subsequently, to her girlish

companions: "They say that Ed. Taylor is trying to break off drinking. He was my shadow all the evening, you know, and of course it wouldn't do for him to accept what I had refused. Moreover, girls!" resolutely, "I made up my mind to-night never to drink so much as a glass of wine with a young man again! I will not lose the thousandth part of a chance of saving a tempted soul, or take the millionth part of a risk in ruining one."

—THE *Pharmaceutical Era* calls attention to the fact that the authorities of Lynn, Mass., high school have been obliged to enter complaint against confectioners in that city for the sale of brandy drops, which were found to contain between seven and eight per cent of brandy. Fortunately for the city of Lynn, a license is required for the sale of any substance containing more than one per cent of alcohol, so the trade in this intoxicating candy may be stopped; but it is important for parents to know that even in the popular candy drops and apparently innocent chocolate-covered sweets of various sorts, there may be hidden that which "stingeth like an adder."

—GOVERNMENT by rumsellers is well discussed in a late number of the *Forum* by Dr. Howard Crosby. There is no doubt that most of our cities are now ruled by the saloon, and that this baneful power has a strong hold upon legislatures. The freedom of our institutions, as well as the morality of our people, is threatened by the saloon in politics. Dr. Crosby well says: "It is no slander to say that the saloon is the resort of idlers, loafers and roughs. Any one who has eyes may see who go in and out of the saloon and who stand at its portals." He draws a sad picture of the evil influence of the saloon upon the families, and says: "Were all the right-minded electors to vote according to conscience, and not according to party, the rum power would be suppressed at once." This, he claims, is the most important question now before the people. His article ought to have a wide reading.

POPULAR SCIENCE.

DOCTOR FLINT is quoted as saying: "I have never known a dyspeptic to recover vigorous health who undertook to live after a strictly regulated diet, and I have never known an instance of a healthy person living according to a strictly dietetic system who did not become a dyspeptic."

"I NOTICE one thing," said an observant manufacturer, "and that is, that hard wood logs, especially oak, that have been placed in the water immediately after cutting and allowed to thoroughly soak, make brighter lumber, with less tendency to sap stain, than that from logs that are left on the ground for several months. I find, also, that in green logs, if sawed immediately after cutting, and the lumber is thoroughly steamed, preparatory to placing it in the dry kiln, the same results will be obtained, greatly enhancing the value of the lumber for fine finishing purposes."

AN OIL CARTRIDGE.—A cartridge has been invented, which, when filled with oil and discharged, will pacify the roughest sea. The receptacle is of ordinary cartridge size; but it is made of heavy paper and weighted at the further end with a small piece of lead. It will hold about two ounces of oil. It is fitted into an ordinary cartridge shell, and fastened to it by means of cotton shreds. The cartridge is put into a breach-loader and the trigger is pulled. The cotton connecting the cartridge with the shell is ignited by the powder. It is burned, and the cartridge, filled with oil, is sent spinning over the waves. Then, at any point the navigator may wish, the cartridge, because of the lead at its head, will sink into the waves. By means of these cartridges a path an eighth of a mile broad can be made through the heaviest seas.

PAPER PILLOWS.—During the Franco-German war the ladies in England were busy making paper cushions which they sent to France to be used for the wounded in the hospitals. Hundreds of thousands of these cushions were sent and were of great service. Now all England is crazy on the subject of paper pillows again. They tear the paper into very small pieces, not bigger than one's finger nail, and then put them into a pillow-sack of drilling or light ticking. They are very cool for hot climates and much superior to feather pillows. News-paper is not nice to use, as there is a disagreeable odor from printer's ink; but brown or white paper and old letters and envelopes are the best. As they are torn stuff them into an old pillow case, and you can see when you have enough. The easiest way is to tear or cut the paper in strips about half an inch wide, and then tear or cut it across. The finer it is, the lighter it makes the pillows.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

July 5.	Lawful Work on the Sabbath.....	Luke 13:10-17.
July 12.	The Great Supper.....	Luke 10:14-24.
July 19.	Taking up the Cross.....	Luke 14:25-35.
July 26.	Lost and Found.....	Luke 15:1-10.
Aug. 2.	The Prodigal Son.....	Luke 15:11-24.
Aug. 9.	The Rich Man and Lazarus.....	Luke 16:19-31.
Aug. 16.	The Ten Lepers.....	Luke 17:11-19.
Aug. 23.	Prevailing Prayer.....	Luke 18:1-14.
Aug. 30.	Entering the Kingdom.....	Luke 18:15-30.
Sept. 6.	Jesus and Zacchæus 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 V.—THE PRODIGAL SON.

For Sabbath-day, August 2, 1890.

SCRIPTURE LESSON—LUKE 15:11-24.

11. And he said, A certain man had two sons:
12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13. And not many days after, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living.
14. And when he had spent all there arose a mighty famine in that land; and he began to be in want.
15. And he went and joined himself to a citizen of that country; and he sent him to his fields to feed swine.
16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.
17. And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19. And am no more worthy to be called thy son: make me as one of thy hired servants.
20. And he arose, and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck, and kissed him.
21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22. But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet:
23. And bring hither the fatted calf, and kill it; and let us eat and be merry.
24. For this my son was dead, and is alive again: he was lost and is found. And they began to be merry.

GOLDEN TEXT.—Father I have sinned against heaven and before thee. Luke 15:18.

INTRODUCTION.

This parable is the complement of the other two given in the first part of the chapter, and should always be read and considered in connection with them as being a part of the same great lesson, the divine plan of redemption. Those two parables represent the part of him who came to seek and to save the lost, while this one represents the part of him who has wandered away and lost himself. The one illustrates what the Saviour does and the other what the lost man does in the redemption of the soul. Christ brings home by his love, man comes home in his new love. The time and place of this lesson are the same as the last lesson.

EXPLANATORY NOTES.

V. 11, 12. *And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.* This parable was spoken to the same audience to whom he had spoken the other parables. In its thought and lesson it is inseparably connected with the other parables. Two general classes of persons made up the assembly of his hearers; the scribes and the Pharisees making one class and the publicans and sinners the other class; the one is represented by the elder son and the other, by the younger son in the householder's family. We often find these two classes represented under the titles, Jews and Gentiles. The younger son is the chief object of attention in this lesson. He is represented as demanding his portion of his father's estate before he had any just claims to it; that is, before his father was under any obligations to make a division. He is getting ambitious, restless and worldly minded, dissatisfied with the restraints of home, and determined to have his independence. Of course he has a free will and is responsible for himself, the father cannot absolutely dictate without taking away his free moral agency. The father therefore grants his determined demand and pays over to him for his own independent use, the value of his future share in the estate. This property thus acquired is to be the only source of the younger son's living. The young man is not mature enough in his rebellious spirit to turn his back at once upon his childhood home, but he gradually girds himself for his desperate purpose and soon is ready to take his final departure from all the sacred associations of home life and go out into a strange

and wicked world, entering into riotous modes of living. We have here a very graphic description of the stages of sinful life. The first thought is that of departure from the sacred presence of home life. The next step, or thought, is that of demanding help even for this rebellious life, and then ungratefully turning away his face. The third step is that of plunging into sin and all the excitements of a selfish life, by which, if possible, to obliterate the memory of a purer, sincerer life.

V. 13, 14. *And when he had spent all there arose a mighty famine in that land; and he began to be in want.* Sin is always a squandering agency and it is very rapid in its work. The fact is, it is a form of moral insanity. Nothing appears to a sinful heart in its true light, but self-indulgence is constantly promising what it can never fulfill; it is a kind of gambling in which the excited and intoxicated player always loses. He is represented as very soon coming to want; he has spent everything that he had, destroyed all his resources and has received nothing in return except shame and poverty of soul, utter degradation and friendless desperation. This is the ultimate result of every sinful life.

V. 15. *And he went and joined himself to a citizen of that country; and he sent him to his fields to feed swine.* This represents the sinful man as far away among strangers, who care nothing for him in his poverty and distress except as they can use him in the most menial and degrading service. Nothing could be baser than for a man to be compelled to herd with, and feed swine. In the estimation of an oriental this was the most degrading employment conceivable, hence the figure fitly represents the ultimate moral depravity of selfish, sensual life. The more a moral being indulges in vile habits the deeper are the sinful cravings of his soul, and the more irresistible their power over him; hence the sinner is represented as having joined himself to a pitiless master, or as having given himself to a degrading service that utterly destroys all his self respect.

V. 16. *And no man gave unto him.* He was compelled to subsist upon the same food that he gave to the swine. It is represented as a kind of wild bean, the fruit of the carob tree, not disagreeable to the first taste but poisonous in its continued use, begetting a deepening and unsatisfied hunger, and finally disease and consuming sores in the swine that had to live on it. This was the subsistence that was afforded to the enslaved young man. He had no friend in his desolation to give him anything better than this poisonous and hurtful food. His case has become desperate, he has reached the inevitable result of his chosen selfish and sinful course of life. In this he represents that great class spoken of in the context of our lesson as publicans and sinners, the last for whom Christ came to suffer and to die that he might save to the uttermost.

V. 17. *And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!* He is represented as awakening from his deep intoxication and delusion, and at once he remembers his father's house and those that cared for him in his childhood. He sees the servants even in their enjoyment of comfort and plenty; indeed all that beautiful home-life is unveiled before his raptured soul, in its wide contrast with the dark and awful experiences of his desolate, perishing condition. He can no longer deceive his own soul as to his real condition, but he must confess to himself that he is perishing in his poverty, whereas he might have been happy and filled with the joys of a better life. Whence came these new visions to his soul? Doubtless the Holy Spirit has lifted for the moment the dark veil of self-deception and has helped him to behold the might-have-beens and the can-bes.

V. 18, 19. *I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants.* He has taken the first step in repentance by the aid of the Holy Spirit, has come to see himself as he never saw himself before, now he is ready to take the second step, to summon all his resolution and start for his father's house. The object is clear and distinct before his mind, the purpose and effort are now in his heart, but instantly the question comes, How shall he meet that father to whom his wayward life has brought so much of sorrow. He can never go back willful and arrogant as when he left that home; he must go in humility, confessing his real condition as it is already known to his father, and having made the most complete confession in sorrow and true repentance then he must ask that father for just a humble place in his household. What more can he do, what less can he do? All that he must do or go back into unmitigated despair.

V. 20. *And he arose and came to his father. But*

when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck, and kissed him. The moment he arose and turned his face homeward, his father was with him, taking away from his heart every possible doubt of the warmest reception and welcome. His father did not wait for him to make a long and solitary journey but he came quickly and fain would bear him on his way rejoicing in his willingness and purpose to return home. But the son had nothing to say except to confess his own unworthiness and utter dependence.

V. 21. *And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.* He saw himself, now, in the light of all the mercies of God, and in the light of the patience and affection of his father, and it was no wonder that his own wayward, willful life should come up before him as a hateful spectre.

V. 22, 23. *But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry.* Nothing in that paternal home is too good for this returning son. Every gift that can be made a token of love and welcome is brought forth and bestowed upon him. But the welcome is not completed until they can sit down together around the family board, expressive of the most perfect and heart-felt communion, for the broken family is now made one, undivided, happy, united in spirit and in life. Such a unity is always baptized in joy.

V. 24. *For this my son was dead, and is alive again; he was lost, and is found.* These words express the great, the profound reason why the father should make such unlimited bestowment of treasures; he feels that the greatest event has now come to his household; the long-lost one, the darling, wandering boy who has been carried away captive by the enemies that would destroy his soul has been recovered, is saved, is in his right mind, and his perverted affections have become sane and pure uniting him with the father and the home. Where, in all the experience of changeful human life, could there be cause for joy like this? It seems as if Jesus himself was supremely inspired in unfolding this beautiful lesson of divine love for lost humanity. From beginning to end we observe the portrayal of condescension and readiness to forgive to the uttermost, and to restore with the most unbounded welcome. It is a beautiful gospel in the bosom of the great gospel of redemption and salvation. The Lord's answer to the critical, faultfinding scribes and Pharisees reached its matchless climax in this parable of the prodigal son.

QUESTIONS.

What is the Golden Text? How is this parable related to the two preceding parables? What class of people is represented by the prodigal son? How was the prodigal son moved in his heart to arise and go to his father's house? What is the thought expressed by the welcome which the son received?

FROM THE MISSISSIPPI TO THE ROCKIES.

As nearly all readers are glad to hear from other sections of the country than their own, and as it is especially gratifying to us to get the benefit of a trip while some other fellow pays for it, I wish in this article to give the pointers of the first week's outing, covering the western portion of the territory included in the above heading.

The first evening was spent at Atchison, a city of about 20,000 population, on the Missouri River, in North-eastern Kansas, and some seventeen miles from our Nortonville Church. Here the Christian denomination was holding its State Sunday-school Convention, with a considerable blare of trumpets and effort for a good time, which an outsider would say they succeeded in having. They had but recently improved and enlarged their church and paid the bills which were \$3,000, more or less, the evening audience overflowed the pleasant and commodious house. Strangers were made welcome, and papers were passed through the audience that the names of all in attendance might be secured. They counted some 600 delegates of their own people. Dr. B. B. Tyler, of New York, gave the address, which was full of strength and fervor, and was enjoyed by the large audience. Though we had scarcely ever

heard of this denomination in the East fifteen years ago, it is very flourishing in the West and now contains seven or eight hundred thousand communicants. They are immersionists, and wholly do away with the old law, and claim to have no Sabbath but a Lord's-day. Their position on the Sabbath, though unscriptural, seems to us rather more consistent and difficult to combat than the theories of other Sunday-keepers.

The next night found us at the General State Sunday-school Convention, nearly half way across our State, in the thriving little city of Hutchinson. This city is the salt of the earth in more than one respect. The salt veins that were discovered two or three years since beneath the surface are successfully worked by means of several wells through which water is forced into the salt mines beneath, afterward to be pumped out as strong brine and evaporated or boiled down in large pans. Hundreds of barrels of snow-white salt are daily shipped from this point. This city is also morally the salt of the earth in temperance matters. Unlike such towns as Wichita and Leavenworth, her citizens will not put up with any fooling in the way of liquor selling. We were told of one man, who, for telling another that he could find a drink in a jug under the hay in a certain manger, and accepting a quarter for his information, had to pay a big fine and serve out a term in prison.

The Convention was after the usual order. Through our General Secretary, Rev. John A. Bright, the State has been well-organized, all but three or four of the 106 counties being organized and holding county and township conventions. The State sent Secretary Bright to the World's Convention in London last year, where he was told by some of the great men of England: "The eyes of the world are on Kansas, never take a step backward," and in the name of humanity he pledged Kansas to stand true to the principles of Prohibition.

Another night's run landed us in Eastern Colorado, Sunday morning. It was rather a novel sight to behold the great stretches of flat country, with but now and then a residence, as we passed through the western counties of Kansas early in the morning. And, Ho! here is a nice looking town by the name of Tribune. The next, but two or three miles farther on, is Horace! and the county is Greely! Now we have it. Horace Greely's Tribune! The whole thing, you see, in the hands of the veteran New York journalist. It is well that the extreme West should thus remember him who had done so much to fill up her territory by his advice: "Go West, young man." While the train took on water at Horace, just as the sun peeped above the horizon, the passengers took on coffee and sandwiches from two or three tables at the side of track, furnished by the "early birds," etc. A stop over at Eads, Sunday, gave us time to hunt up a tree claim, nine miles out, in which we had a personal interest, on which we discovered some of the box-elder trees an inch high from the previous fall's planting. It is difficult to tell what is to become of this country. Doubtless much of it will be brought under irrigating ditches, and many crops will probably be raised in favorable years without this artificial aid. Sunday evening, on an hour's notice, we promised to talk to the people if they could be assembled. Twenty-five or more came together and the speaker exceedingly enjoyed the hour, speaking hastily collected thoughts upon a theme suitable to the place and occasion, sowing seeds which he trusts may grow and bring forth fruit.

Monday morning we were hurried along in our journey until we reached the city of Pueblo, which for a year or more we had been planning to visit, hoping to see our friend and former church member, Herman Socwell. But alas! a few weeks previous he had been snatched by the assassin's bullet from the midst of life, home, success and comfort to the realm beyond the snowy mountain peaks on which for the last time he looked. We were glad to make the acquaintance of Mrs. Socwell, with whom we had a few hours to stop. After dinner, with her horse and cart she showed us over the city, by the mineral palace, asylums, public buildings and smelting furnace. As we drove upon the bluff, the snow-capped mountain peaks broke upon our enraptured vision. "Isn't that grand?" "Those are the Spanish Peaks." "How far away?" "O, probably four or five miles." "Fifty." "Possible!" Well let me stay here awhile and enjoy that. Mrs. Socwell is a remarkable business woman and doing a paying business in renting rooms for lodging. She also keeps the Sabbath and desires to get nearer our people. We were glad to know of Herman's loyalty to the Sabbath and staunch Christian integrity, and it was said that on the day of the burial there was the largest funeral procession ever known in the city. What a lesson to our young men! Here was a young man who, through a half score of years in a wicked mountain city, had been able to be true to God and conscience, had refused more than one good position that he might keep God's Sabbath, yet he had never lacked for plenty to do, was highly esteemed and honored in life, and surpassingly so in his death. This one case shows what it is possible for an earnest Seventh-day Baptist young man to do, and that there is little excuse for so much whining on account of the sacrifice, except that so many are deficient in the all-important quality—*moral stamina*, or religious backbone.

A few hour's ride brought us into the city of Denver, nearly the whole distance lying in sight of snowy Pike's Peak. Grand scenery this mountain range makes at our left, and having already made several thousand feet cloudward we almost imagine it is taking our breath. A night in Denver and a trip over the city in the morning and we return to Colorado City and make a short stop in the Wonderland of Manitou.

This is a beautiful resort under the foot of Pike's Peak which lifts its snowy crest 14,146 feet above the sea. Here are several mineral springs of excellent quality. Of these you may drink to your fill. Two or three miles distant you may visit the "Garden of the Gods." You may find the "Cave of the winds." You may visit Helen Hunt Jackson's grave, and after casting on a stone may bear one away. You may pay five dollars for a small horse or mule to take you to the summit of the mountain, a distance of twelve miles, or by this time you can go quicker and cheaper by the new cog-wheel railway. In fact there are many wonderful things to be seen around Manitou. And if this doesn't satisfy you, take the Midland road for Leadville, or go west from Pueblo by the Rio Grande and see more mountains and Grand Canons.

A few minutes in Colorado City gave us another sadly pleasant privilege, that of a short call on the widowed wife of our old friend and Shiloh student, Harry Eldredge, who died here last autumn, of consumption.

The next pull landed us in Emporia, at the State Y. P. S. C. E., which was an enthusiastic

meeting, as shown, if by nothing else, by the six o'clock morning prayer-meeting, at which 300 to 400 were present. We also saw an interesting sight at the chapel in the State Normal School. A thousand students all told. Perhaps six hundred or more were crowded into the room that morning. As next day was Decoration, an expression was taken. How many of that band had family friends in the army? Hands up. Count. 396. Remarkable! How many that had a father in the war? 185. Here are the safeguards of patriotism. Bound by these sacred memories and relations, here is the coming future to meet and counteract socialism and lawlessness. Here, too, in the person of President Taylor, the other professors and the school influence, religion and learning are joined hand in hand, and what God hath joined together let no so-called science attempt to sunder. God bless the schools of our country. We here met an Alfred graduate, Prof. Edwards, who has the past year been doing good work as principal of the school in Strong City. The next move landed us in Nortonville, having traveled in one week over 1,200 miles, attended three State conventions, preached a sermon, visited a tree claim, etc. More anon.

G. M. COTTRELL.

TO ALL INTERESTED.

Providence permitting I shall be at Trenton, Minn., the second Sabbath in August, and at Alden the third Sabbath in August. Especial attention is called that all may be present, both those in the vicinity and others more remote. There will be two sermons on Sabbath at each place, with an hour or two between for refreshments. Probably the communion will be administered at each place, that all may have the privilege of commemorating the sufferings and death of him who bought us with his own precious blood. As usual, there will be other meetings aside from these Sabbath services, as shall be deemed best at the time. Let these appointments be remembered in prayer for the blessed presence of the Holy Spirit of God. Also let the collections be remembered. As a people we are doing a great work, both at home and abroad. Let us sustain it with our means as God hath prospered us.

S. R. WHEELER.

DODGE CENTRE, Minn., July 16, 1890.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Scott, DeRuyter, Cuyler Hill, Lincklaen, and Otselic Churches will be held with the Otselic Church, commencing Sabbath morning, July 26, 1890, at 10.30 A. M. We can announce no further programme except that there will be meeting Sabbath afternoon, and First-day morning and afternoon. Further arrangements will be made at the church. Bro. L. R. Swinney is expected to be there and probably Sister Perie R. Burdick, and Bro. J. A. Platts, of Scott.

All are cordially invited to come, and to come praying for God's presence in rich blessings.

W. H. HUMPHREY, Church Clerk.

THE next Ministerial Conference, composed of the churches of Southern Wisconsin, will convene with the church at Utica, on Sixth-day before the third Sabbath in August, August 15, 1890. The following programme has been arranged for this occasion:

1. Sermon, to be arranged on homiletic principles, E. M. Dunn.
2. Nature of Sanctification, J. W. Morton.
3. Are we in imminent danger on account of the power of the Catholic Church? G. W. Hills.
4. Who should be admitted to the communion service? L. C. Randolph.
5. What is the condition of the dead between death and the resurrection? N. Wardner.
6. Are there degrees in future rewards and punishment? S. H. Babcock.
7. Anti-Christ, R. Trewartha.
8. Is the habit of our sisters in being connected with the W. C. T. U. movement likely to be deleterious to our Sabbath cause? Mrs. E. B. Crandall.
9. The relation between God's sovereignty and man's free agency. W. F. Place.
10. Does the title, "Son of God," as applied to Christ, refer to his pre-incarnate state, as well as to his earthly life? F. O. Burdick.
11. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.

W. H. EERNST, Sec.

MISCELLANY.

A NEW LEAF.

"I suppose you won't help clean out that room this afternoon, Fan? It would be no use to ask you."

"Certainly not. If you want the room cleaned you can do it yourself. There's no need of having all those boys here, anyway. They could meet somewhere else."

"That's all you know about it. It is my turn to have the club, and I'm not going to sneak out of it. I can't have them meet in the house, for it would disturb mother, and that room in the barn loft is the only place I can think of. It wouldn't hurt you to fix it up a little."

"Yes it would, too. It makes my heart flutter if I sweep and dust, and dirt hurts my hands."

"Bother your hands! What's the use of being so particular about them, anyway? Ruthie isn't particular about hers."

"No, and just see how they look! Aunt Azalia wouldn't want me if my hands were to look like Ruth's."

"Hands or no hands, Ruth is worth two of you, and I mean to tell Aunt Azalia so, too, if she ever comes here. For my part, I don't believe she'll ever come."

"She will send, then. She said very plainly that mother needn't worry, she would take care of one of the girls, and as I have her second name, she's sure to send for me."

"She'll be sick of her bargain. You're about as useless a girl as I ever saw. You put everything off on Ruth. It's a shame."

"Ruth is stout and healthy, and you know very well that I'm not strong."

"All your imagination."

"George, you're the most hateful boy I ever knew. I will be glad enough to get away from here. I do wish Aunt Azalia would send for me this very day."

"You never would be missed," sang George, and just then the door opened, and a quiet-looking girl of about fifteen years of age came in with a coat over her arm. She was rather stout, and her face was freckled, but she had very large, soft brown eyes, and a gentle expression.

"I sewed on every button, George," she said, as she put the coat on a table, "and I found holes in two of the pockets."

"You're a jewel, Ruthie," said her brother. "You do so much for me that I don't like to ask favors; but I *must* have some help in fixing up that room in the barn loft."

"Why, of course I will help you," says Ruth. "I can go out there as soon as I get the dinner-dishes washed. It won't take me long."

"Why can't Fannie wash the dishes for once?"

"Because I don't choose to ruin my hands," cried Fannie. "Nice-looking hands I would have for the piano if I put them in hot, soapy dish-water every day."

"Of course it don't matter about Ruth's hands," said George.

"No; Ruth's hands are beyond all help, and Ruth isn't going to Aunt Azalia's."

"I'm tired hearing about Aunt Azalia. I wish to goodness she would send for you and be done with it," said George, as he went out.

"I'm sure I wish so myself," said Fannie, as she went to the old-fashioned piano, and began to turn over a pile of well-worn music. "I am heartily tired of being poor and having to dress like a beggar. My life will be very different when I am with Aunt Azalia."

"You'd want to come back again, Fannie. You'd miss us all so much you couldn't stand it."

"I think I'd manage to get along somehow," said Fannie, as she sat down at the piano to practice. She was very faithful about her hours for practice, for she had a real love for music, and twice a week took a lesson from the minister's wife.

"Don't you think you had better go in and sit with mother a little while before you practice, Fan?" asked Ruth. "If I have to help George fix up that room I won't be able to sit with her at all this afternoon, and she wants some one to read to her."

"I'll go in half an hour," answered Fannie. "Once I get in there I won't be able to get out."

Ruth went into the kitchen to begin the dish-washing. The table was piled with dishes, the sink full of pots and pans, but she was not dismayed. It was her daily work, and she performed it faithfully and well.

Presently she began to sing softly to herself, but not so softly that Fannie did not hear her. The door of the kitchen opened with a jerk.

"I wish you wouldn't sing, Ruthie. It disturbs me."

"Very well," answered Ruth, good naturedly. "I'll be quiet. I forgot that you were practicing."

After the dishes were washed and put away, and the kitchen swept, Ruth went out to the barn, which had long been used for nothing except the shelter of the family cow, for Mrs. Ellis owned only three acres of land, and raised nothing except the vegetables needed in her own household. George took care of the garden and the cow, and they managed to get along somehow. But George often said he didn't know what they would do without Ruth.

He said a great many pleasant things to her as they cleared up the room in the barn-loft, and Ruth felt well repaid for her labor, but she was very tired when at last she went into the house again. And there was supper to be prepared, and after that more dish-washing.

"How white and tired you look, daughter," said her mother when she went into the bedroom with the invalid's supper neatly arranged on a tray. "You mustn't overwork yourself this warm weather, Ruthie. Let things go." Ruth smiled, and setting down the tray, bent to kiss her mother's thin cheek.

"I'll feel well enough by to-morrow," she said. "All I need is a good night's sleep."

But she failed to get even this, for George wanted lemonade and gingersnaps served for refreshments, and of course she staid up to help him. It was after eleven o'clock when the members of the Triumph Club finally dispersed, and Ruth was free to go to bed.

And then she was so tired she could not fall asleep for an hour, and when the clock sounded the alarm at five o'clock it seemed to her that she had not rested at all.

"How I wish I could lie in bed just this one morning," she thought.

But she did not indulge herself. She sprang up, and was soon dressed and down stairs.

"You look real sick, Ruthie," said George when he came in to breakfast.

"I have a dreadful headache," answered Ruth. "I have been out too much in the sun, I imagine."

"And too much in this hot kitchen," said George.

When breakfast was over and the house put in order, Ruth put on a sunbonnet and took down a basket from a nail, for there were peas and strawberries to be picked for dinner. How her head ached! It seemed as if it would burst! She stood at the kitchen door and looked out, thinking that never before had the sun seemed to beat down so hotly on the garden. If Fannie just for once would help her—She went to the door of the sitting-room and looked in. Her sister was on the piano-stool, trying over and over a new exercise the minister's wife had given her.

"Fannie, would you mind very much helping me pick the peas and strawberries this morning? I don't feel very well."

"Why, where's George? Can't he help you?"

"He has gone to the grocer's to see if he can sell some of our new potatoes."

"Well, he'll be back soon, I guess. I would help you, Ruthie, but I *must* learn this exercise this morning. Mrs. Gibbons would never forgive me if I stumble over it this afternoon."

Ruth sighed heavily. "I feel so badly," she said. "I wouldn't have asked you but for that."

"Can't we do without peas and strawberries for dinner?"

"Then we'd have only potatoes."

"Oh, that wouldn't do, of course; and I don't care much for potatoes, any how. I tell you what to do, Ruthie—put a bandage over your forehead, and prop an umbrella over you. Then you won't feel the sun."

Ruth went out and shut the door behind her.

She did not think Fannie naturally selfish and unkind—only thoughtless.

How hot the sun was! She staggered a little as she walked to the garden. And her head throbbled violently.

"I hope I'm not going to be sick," she thought. "I mustn't think about it."

Half an hour later Fannie was just closing the piano when the door of the parlor was thrown violently open, and George, pale and wildly excited, rushed in.

"Come quick," he cried, "Ruthie's lying dead out in the strawberry patch."

Fannie forgot all about her lovely complexion then. She did not stop to put on a hat or give a thought to the broiling sun. She was out in that strawberry patch in less time than it takes to tell it.

Her heart stood still as she saw Ruth lying there, the half-filled basket by her side, and her face so deathly white. For a moment she stared at her, horror-stricken, then fell on her knees by her side.

"She can't be dead," she murmured brokenly. "She has only fainted. Help me carry her into the house, and then you go for the doctor."

It was nearly half an hour before the doctor came, and Fannie thought it the longest half-hour she had ever known. She had time to do a great deal of sober thinking as she bent anxiously over the bed on which her sister lay; time to realize how selfish and unkind she had been; time to make all sorts of new resolutions. She had never known until now how deeply she loved Ruthie, how much she had been impressed by her younger sister's sweetness and usefulness.

"If she only lives!" thought Fannie. "Oh, I could not bear it if she were to die."

The doctor came at last, and great was Fannie's relief when the soft blue eyes opened once more, and a wan smile flitted across the pale face.

"Don't you feel all right now?" asked George, affectionately.

"I'm afraid I'm going to be sick," whispered Ruth, a deep anxiety in her eyes. "I don't know what you'll all do."

Fannie knelt down and put both arms about the sister grown so dear.

"Don't worry," she said, in a low voice. "I'm going to take your place, Ruthie. I've got my eyes open at last. I know just how selfish and cruel I've been. But I'll make up for it all."

And she did. It was hard, of course, but she carried out the good resolutions she had made. The shock of seeing Ruthie in the strawberry patch lying like one dead at the post of duty, was one she never forgot. Nothing else could have so completely opened her eyes to her own selfishness.

When Aunt Azalia came at last, and said she wanted to take one of the girls to the sea-shore for six weeks, it was Ruthie who went. Fannie insisted upon it.

"You need it, and I don't," she said. "I'm not going to let you sacrifice yourself for me any more."

Ruthie took in hers one of Fannie's hands—no longer white and soft, but roughened with domestic labor, and brown with exposure.

"Your poor hands!" she said. "Oh, Fannie, it is too bad."

"You needn't pity me. My hands are useful now, if not ornamental. That's a hundred times better, Ruthie."

Fannie's face was bright with happiness as she stood in the doorway one morning and watched the carriage containing her Aunt Azalia and Ruthie disappear in the direction of the railroad station. She had never felt happier in her life. George looked at her wonderingly. He did not understand the change in her.

"What's changed you so, Fan?" he asked. "You're not the same girl you were a month ago."

"I'm glad you think so," rejoined Fannie. "I don't want to be the same. I turned over a new leaf that day we found Ruth in the strawberry patch, George."

"I hope you'll keep it turned," said her brother. "I mean to," answered Fannie.

And she kept her word.—*Standard.*

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CONDENSED NEWS.

Domestic.

There were snow and ice on Mt. Washington Thursday morning, July 10th.

The Secretary of the Navy has ordered the acceptance of the cruiser Philadelphia.

This year's wheat yield in Northern Minnesota and North Dakota promises to be the best that it has been for ten years.

Two hundred and thirty six thousand California trout have been placed in Cazenovia Lake, N. Y., within the past year.

July 8th was the hottest day in New York for 14 years. The thermometer registered 101 degrees in the shade. There were many cases of prostration.

A bill has been introduced in the House of Representatives having for its object the establishment of industrial training schools, and to provide land for negroes.

The United States Book Company is the name of an organization incorporated in New Jersey last week with a capital of \$3,250,000. The company will handle non-copyrighted books.

A wonderful discovery of gold is reported from Tincup, Col. The average value of the yield is \$1,000 a ton, and it is believed that many millions of dollars' worth are in the streak.

It is announced that the Vanderbilts have secured control of the Chicago stock yards, and that the concern will be capitalized for \$22,000,000. Chauncey M. Depew will be the president of the company.

The President has sent a communication to Congress recommending favorable action on the resolution of the recent Pan-American Congress favoring an International American Monetary Union.

The stockholders of the Missouri Pacific railway company have decided to increase the capital stock of the company \$10,000,000 and the bonded indebtedness by the same amount.

In the government vaults are 317,677,233 silver dollars, 6,856,492 ounces of silver bullion, gold and gold bullion to the value of \$320,748,853, silver certificates to the amount of \$297,993,825 and gold certificates amounting to \$133,808,289.

Newfoundland is a queer country, inhabited on the coast only, by people whose living is made chiefly on the sea and its products. The whole interior is an unknown territory. Only one white man has ever made the journey from east to west—a Mr. Cormack, who accomplished the feat in 1829. Consequently there is no

map of Newfoundland extant which is in any degree reliable.

President Mills of the Delaware railroad, has furnished the annual estimate of the peach crop. The total estimated shipments are placed at 12,375 baskets, of which the Queen Anne & Kent Railroad is credited with 11,375 baskets, the Baltimore & Delaware Bay Railroad with 250 baskets, and the Delaware Railroad with 150 baskets. The other branch roads are not credited with any expected shipments. This is the smallest yield in the history of peach growing with two exceptions—1868, when the shipments were twenty-three carloads, and 1881, when seventy-eight carloads were sent to market.

Foreign.

The floods at Kustendel have caused much damage.

Henry M. Stanley and Dorothy Tennant were married July 12th in Westminster Abbey.

A great storm in Galicia, lasting forty-eight hours, devastated the crops over an area 2,000 square miles.

Albert Lincoln Smith, an American, has taken the degree of Doctor of Chemistry at the Berlin University.

The Hamburg merchants have sent a petition with many signatures to Caprivi, asking the removal of the embargo on American pork.

Cholera has spread from Mesopotamia to Lake Van. Nomads are spreading the infection.

The financial situation in the Argentine Republic has decidedly improved. Negotiations will be re-opened for a sterling loan.

The Turkish Government has sent a note to the British government demanding that it fix a date upon which Egypt shall be evacuated by British troops.

The Madrid Gazette says in the last two months there have been 455 cases of cholera in Spain. Two hundred and fifty-one have been fatal.

An English syndicate has secured a monopoly of supplying the Belgrade market with pork, hams, lard, etc. The syndicate agrees to erect houses with a capacity for slaughtering and dressing 200,000 hogs a year; and to increase the output if the demand for the product shall warrant it.

The Servian government has sent a circular to the powers with reference to the recent murder of the Servian consul at Prestina. The circular says the murder was not due to personal vengeance but to religious fanaticism and demands special reparation from Turkey.

MARRIED.

BURDICK-STAYSA.—In Condersport, Pa., at the home of the bride, by Rev. G. P. Kenyon, Mr. Edwin G. Burdick, of Hebron, and Miss Susie Stayse, of Condersport.

CHAPEL-STILLMAN.—In the Baptist Church, at Wakefield, R. I., July 15, 1890, by the Rev. Mr. Duncinson, Mr. Wm. H. H. Chapel and Miss Grace M., daughter of Dr. H. L. Stillman.

DIED.

AINSWORTH.—In Whitesville, N. Y., July 15, 1890, Leroy A. Ainsworth, in the 79th year of his age.

Mr. Ainsworth retired at night in his usual health, but in the morning, when his daughter, Mrs. Charles Mather, with whom he had lived for many years, went to call him to breakfast, she found him dead. His position indicated that he went to sleep but did not awake. He had been a resident of the place 48 years. He has left five children. J. K.

GREEN.—At her home in Olean, N. Y., July 12, 1890, after protracted illness, Mrs. Alzina Beebe Green, wife of Warren R. Green, in the 54th year of her age.

While residing in the family of Rev. Joshua Clarke, in Hopkinton, R. I., she experienced religion, and was baptized by Eld. Clarke into the fellowship of the First Hopkinton Seventh-day Baptist Church. For some years past she has been identified with the Seventh-day Adventists, of which denomination she was a worthy member at the time of her death. She was an earnest Christian, an affectionate wife, and a kind and loving

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

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mother. She will be greatly missed by the bereaved husband and children, but they mourn not as those without hope. Funeral services were held at the West Genesee Seventh-day Baptist church, July 14th; sermon from Rev. 14:13. G. W. B.

LANGWORTHY.—John Langworthy, son of Asa Langworthy, was born in Genesee, N. Y., Aug. 27, 1833, and died at the home of his nephew, Byron A. Langworthy, in Genesee, July 12, 1890.

He leaves one brother, three sisters, and a large circle of other relatives to mourn their loss. The esteem and respect in which he was held in the community were indicated by the large attendance at the funeral services, which were held at the Portville Seventh-day Baptist church, July 14th. Sermon from 1 Sam. 20:3. The Masonic Lodge, of which he was a member, participated in the burial service. G. W. B.

BURDICK.—In Chicago, Ill., June 26, 1890, Mary I. Graham Burdick, wife of Andrew J. Burdick, six miles north of Emporia, Kan., aged 49 years, 4 months and 24 days.

Sister Burdick was born in Preble Co., Ohio. At the age of twelve, with her parents, she moved to Indiana, and after a few years to Hancock Co., Ill., where she lived till the summer of 1876, when she came to Lyon county, Kansas, and in September of the same year she was married to A. J. Burdick. She was an earnest, consistent Christian, having believed in Jesus in early life. She united first with the Christian Church, but after moving to Kansas she united with the Methodists. Afterwards, becoming convinced that "the seventh day is the Sabbath of the Lord," she kept it with the rest of the commandments of God until her death. She had been a great sufferer for several years past, and at the time of her death was in Chicago at the Woman's Hospital, where only three days previous an operation for the removal of a cancerous tumor had been performed. She leaves a devoted husband, and one daughter aged thirteen years, and many friends to mourn her loss. A funeral discourse was preached by the writer on Sunday, July 14th, at the Maxson School-house. Many were present to show their respect to the memory of the deceased. M. H.

McMELLON.—At her home on Fink's Creek, Lewis Co., W. Va., June 27, 1890, of consumption, Mrs. Joanna McMellon, daughter of Josiah Bee, and wife of Geo. McMellon.

This sister has been for several years a non-resident member of the Ritchie Church, and although surrounded with those who do not observe the Sabbath, yet she remained faithful to her covenant and died trusting in him who said, "I am the resurrection and the life." Her remains were brought to Berea cemetery for interment, where services were conducted by her pastor. O. S. M.

BRUNDIGE.—In Round Grove, Minn., 15 miles west of New Auburn, Mrs. Matilda Brundige, aged 83 years, 9 months and 20 days.

Sister Brundige was born in the town of Fort Ann, Washington Co., N. Y. She knew what it was to mourn the loss of loved ones. She was left an orphan at the age of 17 years. Two husbands, six children, and a number of grandchildren had preceded her to the spirit land. When 14 years old she experienced religion and joined the First-day Baptist church. Some years ago she became convinced that the seventh day was the Sabbath, and joined the Seventh-day church at New Auburn, of which she remained a faithful member till her death. Her funeral was held in New Auburn, July 2d. Sermon by her pastor, A. G. Crofoot, from 2 Cor. 5:1. A. G. C.

IRVING SAUNDERS expects to be at his Friendship Studio July 24th, 25th, and 27th. Last trip before September.

AUCTION SALE.

The house and lot on Sayles street, Alfred Centre, N. Y., known as the Ryno Place, near the Chapel, will be sold on Wednesday, the 18th day of August, 1890, at 3 o'clock, P. M., on the premises. Said lot contains five acres of land, a young orchard of apple, pear, cherry, and plum trees in bearing. A spring supplies the house with an abundance of water. House is large and convenient to be occupied by more than one family. Location good for keeping boarders. Sale positive. Title good. Must be sold to settle up an estate. Immediate possession given. Terms made known on day of sale. A. E. CRANDALL, Trustee.

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MINUTES WANTED.

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

Citation—Proof of Will.

The people of the State of New York, by the grace of God free and independent: To Louisa M. Green, residing at Alfred, New York; George Manroe, residing at Davis Junction, Illinois; Duane P. 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 Seely 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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