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LINGER NOT.

The time is short!
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet 't is day;
Set out with girded loins upon the way;
Up! linger not!

Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

With his reward
He comes: he tarries not; his day is near;
When men least look for him will he be here;
Prepare for him!

Let not the flood
Sweep thy firm feet from the eternal rock;
Face calmly, solemnly, the billows' shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayst live;
Be faithful unto death; thy Lord will give
The crown of life.

—Bonar.

THE HIGHER LIFE.

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

BY PRES. W. C. WHITFORD, D.D.

(Concluded.)

As I have more than intimated, we have spiritual emotions and susceptibilities more valuable than the endowments of the earth, by which we are connected with an immortal existence, and hold fellowship with our Maker. In forming a circle the center is as necessary as the circumference; but when made, you erase the center and the circle still remains. It is not so when you destroy the circumference, for all that you see left is the meaningless point. Remove from all our activities the spiritual and divine functions which constitute the boundaries of the human soul, and you have, as we have seen, a gross, selfish, earthly life,—a miserable failure; but assign them their due place, and permit them to work out their power in us, and you join yourself, as by the tangents of a circle, to all the grander substances and forces which compose the temporal and eternal realms of thought, goodness, and bliss. The tall, wide-branching and healthy oak has other uses than to extract the coarse minerals from the ground and the noxious gases from the atmosphere, and to attempt to convert them into vegetable fiber solely by its own vigor. It absorbs the intangible but all-powerful forces of light and heat, and combines them, with its own vital operations, in producing the life-sustaining sap, the hard wood, the green leaf, and the perfect acorn. We must, through our moral and religious capacities, imbibe the very spiritual energies of our Maker. Piety, which is more than a sense of doing right—it is a committal of ourselves to God, yielding to the sublime purpose of the soul to understand his revealed nature, to be guided by his truth, to do his work as given us, and to be filled by his holy presence,—this piety is the all-absorbing need, the crowning excellence of a symmetrical, influential, and happy life. This is truly living "by every word that proceedeth out of the mouth of God."

1. But as the claims of the gospel of Christ are urged upon the attention of men, because it develops, forms, and satisfies the higher life of the soul, one responds, "It condemns all our bodily or animal pleasures, and this is unnatural; therefore I cannot accept it."

Surely, it is far otherwise. The privileges clearly belong to us to please the palate, to nourish our frames, to beautify our persons, and to delight in physical strength and activity. Christian piety forbids only the immoderate indulgence in these gratifications. It will not allow us to offer any Bacchanalian worship at their altars. It says, "Invite not disease, nor stupefy your minds by luxurious and gluttonous eating." It commands you not to touch the drunkard's bowl, nor defile your bodies by narcotic poisons. It lifts up before us our greater selves, and warns us not to descend to the level of the brutes, to which we are allied, though far beneath us,—not to prostitute our God-like powers to mere animal enjoyments. It pictures to us the high carnival of beastly riot and wantonness, and tells us, "This is the hell of degradation." And what will save our race from utter shame and ruin if the united voice of reason and piety does not cry out as we blindly and madly rush along under the steep Alpine slopes of debauchery, "Beware of yonder avalanche?"

On the other hand, the work of Christ honors our physical being, as it begins with rebukes at our excesses and ends with a trumpet-shout over our resurrection. It would have us restrain our appetites and subdue our lusts of the flesh, that our bodies may be pure, healthy, and in bounding activity, ready to obey the demands of our minds. These we can present as "a living sacrifice, holy, acceptable unto God." Christ was known, "in the breaking of bread," unto the two disciples with whom he journeyed on the day he came forth from the grave. Thus is often the loving presence of our Saviour revealed to us in our bodily exercises and enjoyments. The apostle Peter was first taught through his hunger, in the vision, when all manner of beasts and fowls were let down from heaven in a vessel, like a "great sheet knit at the four corners," that the gospel must be preached to the Gentiles. So many a divine, spiritual truth is suggested to us through the gratification of our physical wants. It is, then, no cynical hatred of our material existence that the Christian religion inculcates.

2. But another objects to the practice of piety because "it quarrels," he affirms, "with all our habits, prejudices, loves, and efforts in striving for wealth and distinction, and thus pits itself against most powerful motives of the human heart." This is, also, a mistake. God rewards labor with earthly treasures. The distinguished prizes of life, those better than the breath of the multitude, he confers with a lavish hand upon the worthy, in compliance with the injunction, "Honor to whom honor is due." He sustains the hands of princes and raises up for us our leaders. He to whom "the earth and the fullness thereof" belong, does not begrudge our possessions of farms and gold; and he to whom

all glory is ascribed, does not envy man his brief authority. But he commands, "Set not your heart upon these." An inordinate attachment here may exclude higher treasures and more lasting honors hereafter. Worldly fortune is fickle; it subjects us to a thousand disappointments and heart-burnings; it cannot buy virtue for you, nor claim the consolations of fervent piety.

What if religion does require restraints and self-denials? Does not successful work in any pursuit demand the same? Is not the rapture of the intellect in acquiring new thoughts in any profession opposed to the dwarfing excitements of mere money-getting? Is not the haste to become rich accompanied by innumerable sacrifices of comfort and ease? And shall not the development of our higher selves, and our devotion to God, be permitted to utter in the face of our natural inclinations and practices, "Thus shalt thou not do?" Have we not false ideas of earthly good to be contradicted? Are not many of our scramblings for perishable rewards selfish, detestable, and dangerous? And shall no friendly hand lead us from the crowded thoroughfare, where the rushing, jostling, and infuriated throng presses hard against us, and bears us on toward destructive pitfalls?

But is the chief glory of our faith, that it adapts its conditions to the necessities of our common business affairs, and enters as an incentive into all our rightful toils, and as a sanction into all our honest successes? It gilds the dull-brown industry of lowly life with the golden radiance of the coming joys of heaven. It says to the honored, faithful servant, "Here are thy earnings, increased a hundred-fold: you are made a ruler over many things." Yea, the Christian is shown in what fields to reap that he may garner the wealth of the world, and he is taught how to guard against his weaknesses and to keep clear his intellect, that he may not be guilty of extravagance, but retain his hard-gotten store. The sensual man rots away and is forgotten; the selfish is dreaded and dies unmourned; but the self-denying, true-minded, and pure, awakens the highest esteem, and calls to his aid the good-will of his fellow-men, and walks among them an accepted master.

3. "I will have to spend a dronish, prosy, and psalm-singing life, if I become religious," avers a young man of energy and enthusiasm. All is not cheerfulness, stir, and zeal, which is boisterous and excitedly active. A worldly and ungodly pursuit does not appropriate all the glee, vivacity, and vehement exertions of men. Ardent piety does not repress the out-gushing spirit or the mental power, and thus reduce man to the dead level of servility and dullness. It shows better modes of action than those seen in the freaks of low cunning, and in the pranks of an inconsiderate or dissolute youth. It points to the ineffable follies of a fast, headstrong career, and declares with our reason, in the words of a Spanish proverb, "What a wise man does in the beginning, a fool does in the end." Religion is profitable not alone to old people just about

to die; it is fitted for all in the flush and fire of early manhood. It does engage the most energetic powers of the mind; it does excite the soul as by a superhuman presence. It will not permit us to waste the strength it infuses into our natures in idle frivolities and meaningless amusements.

Quiet, steady, and intense action is the most effective. Religion produces calmness, gives a man a self-center, and aids him in holding, Jupiter-like, in a firm grasp, all the instruments of his powers. All fitful movements and arrant blusterings spring not from its inspirations. Give yourself a living interest in the duties and sentiments of the gospel of Christ, and a serene joy will pervade your soul, and a new-born vigor will inspire your being. There is physical animation as long as the heart beats. Let the promptings of a warm enthusiasm, fresh from indwelling devotion, arouse your thoughts, emotions, and very choices, and you will realize that heretofore you have existed as one dead.

Christianity commends and invigorates the stoutest zeal and the most spirited enterprises of yourselves in swelling the happiness of the race. It is underneath all those gigantic movements of society, lifting man to a truer civilization and greater usefulness. It is the in-working power which makes "fifty years of Europe better than a cycle of Cathay." It can not act with stupid people; it demands unceasing agitation and progress, and the soul will not stagnate under its influence. In the restless activity of our years, when more than the dreaming Turk is wakened from his slumbers by the sentry's cry, "To arms! they come! the Greek! the Greek!" let us press forward with the forces which piety leads under its banner to the battle without a doubtful issue, and feel, in our higher nature, the full exhilaration born of the victories being won for Christ.

4. "I shall be exposed to the ridicule and contempt of my associates," thinks one, "if I pray publicly and become an acknowledged Christian." This is an experience of an oversensitive and somewhat timid nature. It sees in the sneer and mocking of society the dreaded ill. The cheek is blanched and the limbs tremble when the cold scorn of others is pointed at you. We often endure the wickedness of strangers and even the filthy conduct of companions, rather than bring down their derision upon ourselves. Clearly this is bartering away our sense of duty and our right to reprove or correct, so as to gain the admiration and praises of bad men. As an act of ours it is despicable and dangerous. The brave, manly, and faithful spirit, combating wrongs, upholding truth when weak, and kindly but firmly resisting the enemies of righteousness, is a most effective instrument for God in the world. "Come out and be not of them," is the test precept of Christ; and when the decision is made for his sake, a baptism of courage descends from heaven upon the trembling soul.

Ah! the heroes of the just cause, the despised faith, and the needed but neglected reforms—they are too few. And are we also lacking in the sterner, truer spirit which always actuates the immortal leaders of the earth? The talismanic call is for men of keen and unswerving consciences to go forth and work. Fling to the ground paltry pelf; find your reward in the feeling that you are right; see in the coming decades yourself and your principles rescued from obloquy; follow the onward course of the beneficence you have started in the world, and watch the white light streaming down from the throne of God upon your intrepid and purified soul, and

you will then know the meaning of an exalted life devoted to the interests of a hated but priceless truth.

In concluding, permit me to say that our age is distinguished for the triumphs of mind over physical nature. It lends its encouraging voice beseeching the higher in you to master the lower. The victories of the Olympian games no longer attract the attention of the whole civilized race. The conquests of intellect are beginning to delight more fully the admiring multitude. Many already hail the advent of the complete development of the heart as furnishing the perfect standard of human excellence. The examples of Christian devotion must stand out as way-marks in the progress of mankind.

Shall we not learn to shun the false and hurtful schemes of education, so universal, which prepare the young simply for the business of materialistic and selfish living? Practical study very often means only, "Learn how to make the most money." Realize that there is committed to your training intellectual and spiritual powers of greater inherent worth than the perishing gifts of nature, and by which powers you can climb, as on a ladder, "from this gross and visible world of dust," to hold communion with the loftiest intelligences in this sanctified life.

"Yea, and when thrones shall crumble down,
And human pride and grandeur fall,—
The herald's pride of long renown,
The miter and the kingly crown—
Perishing glories all;
The pure devotion of thy generous heart
Shall live in heaven, of which it was a part."

NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association convened with the church at Welton, Clinton county, Iowa, on June 26, 1890, at 10.30 A. M.

The Association was called to order by the Moderator, J. W. Morton, and prayer was offered by U. M. Babcock.

The Executive Committee reported the following programme of exercises for the session:

FIFTH-DAY MORNING.

10.30. Call to order by the Moderator.
Opening prayer by U. M. Babcock.
Annual Report of the Executive Committee.
Introductory Sermon by R. Trewartha, W. H. Ernst alternate.
Communications from the churches.
12. Adjournment.

AFTERNOON.

2. Devotional exercises.
2.15. Communications from churches, continued.
Appointment of Standing Committees.
Communications from Corresponding Bodies.
Report of delegates to sister Associations.
Miscellaneous business and miscellaneous communications.
4.30. Adjournment.

EVENING.

7.45. Devotional exercises.
8. Missionary Sermon by S. R. Wheeler.

SIXTH-DAY MORNING.

9.30. Devotional exercises.
9.45. Reports of Standing Committees and miscellaneous business.
10.30. Exegesis of Matthew 18:15-18, by N. Wardner.
Essay on "System of Pastorates," by C. A. Burdick.
Annual Reports and miscellaneous business.
12. Adjournment.

AFTERNOON.

2. Devotional exercises and miscellaneous business.
2.30. Hour of Woman's Board, conducted by their delegate.
3.30. Missionary Conference led by J. W. Morton.
4.30. Adjournment.

EVENING.

7.45. Praise, prayer and conference meeting, led by G. M. Cottrell and Lester C. Randolph.

SABBATH MORNING.

9.30. Prayer meeting in behalf of churches, pastors and special requests, led by Stephen Burdick.

10.30. Sermon by delegate of Western Association, followed by collection for Tract and Missionary Societies.

AFTERNOON.

2. Sermon by delegate of South-Eastern Association.
3. Sabbath school exercises, led by Superintendent of Welton Sabbath-school.

EVENING.

7.45. Devotional exercises and unfinished business.

FIRST-DAY MORNING.

10. Tract Society's hour, led by their delegate.
11. Sermon by delegate of Eastern Association, followed by collection for Missionary and Tract Societies.
12. Adjournment.

AFTERNOON.

2. Devotional exercises and unfinished business.
2.30. The work of the Y. P. S. C. E., led by E. B. Saunders.
3.30. Unfinished business.
4.30. Adjournment.

EVENING.

7.45. Sermon by Madison Harry, followed by closing conference, led by S. H. Babcock.

JOSEPH W. MORTON,
STEPHEN BURDICK,
E. H. SOCWELL,
C. A. BURDICK,
W. B. WEST,
L. T. ROGERS, } *Ex. Com.*

An anthem was then sung by the choir.

In the absence of R. Trewartha, the Introductory Sermon was preached by the alternate, W. H. Ernst, from Acts 20:28. Subject, "The Workers and the Work."

Letters were presented from the following churches: Milton, Utica, Albion, and New Auburn.

The Moderator was requested to appoint the Standing Committees, and the session adjourned to two o'clock, P. M.

Prayer by J. M. Todd.

FIFTH-DAY AFTERNOON.

Devotional exercises for fifteen minutes were conducted by G. J. Crandall.

James Hurley, in behalf of the Welton Church, gave a welcome to the delegates and friends of the Association, after which the reading of the letters from the churches was resumed as follows: Milton Junction, Rock River, Welton, Walworth, Nortonville, Delaware, Chicago, Southampton, Coloma, Long Branch, Farina, Jackson, Taney, Pleasant Grove, Dodge Centre, Alden, Carlton, Berlin, and Grand Junction.

There being no letter received from the Marquette Church, W. W. Ames, their missionary pastor, who had been requested to represent them, gave information concerning the condition of that church.

S. R. Wheeler gave information concerning the Trenton Church, followed by singing, "Not the half has ever been told."

The Moderator announced the Standing Committees, which were confirmed as follows:

On Petitions—Stephen Burdick, J. O. Babcock, W. W. Ames.

On Finance—W. B. West, E. B. Saunders, D. Davis.

On Resolutions—N. Wardner, E. A. Witter, J. L. Huffman, L. A. Platts, W. C. Daland, J. B. Clarke.

On State of Religion—E. M. Dunn, J. M. Todd, G. J. Crandall.

On Nomination of Essayists, Delegates to Sister Associations, Preacher of Introductory Sermon, and Sabbath-school Board—G. J. Grandall, S. H. Babcock, E. B. Saunders.

On Education—W. H. Ernst, L. C. Randolph, S. R. Wheeler.

On Obituaries—Mrs. G. M. Cottrell.

On Nomination of Officers—M. G. Stillman, C. W. Threlkeld, F. E. Peterson.

The petitions contained in the letters were referred to the Committee on Petitions.

The Resolution which came in the letter from the Long Branch Church, was referred to the Committee on Resolutions.

Communications from Corresponding Bodies being in order, J. L. Huffman, delegate from the South-Eastern, read the corresponding letter of that Association and followed the same by remarks, giving much interesting information about their work, especially the school work in that Association. E. A. Witter, delegate from the Eastern Association, presented the corresponding letter of that Association, and spoke concerning the condition of the churches in that Association, especially in reference to the decrease of membership, as shown by the statistics, owing to the revision of rolls of membership. W. C. Daland, delegate from the Central Association, read the corresponding letter of that body, and made remarks concerning the condition of the churches of that Association, particularly mentioning facts concerning pastorless churches. L. A. Platts, delegate from the Western Association, read the corresponding letter of that Association, and in connection with his remarks spoke of an interesting and extensive religious work by and among the students of Alfred University. C. A. Burdick presented (by request of J. F. Shaw, who had been appointed delegate of the South-Western Association,) the corresponding letter of that Association, and gave account of the character and condition of the wide field in that Association.

Voted that the delegates from sister Associations be received and invited to participate in our deliberations. It was also voted that all visiting brethren and sisters present be invited to participate in our deliberations.

The hour of adjournment having arrived, it was voted to extend the time twenty minutes.

C. A. Burdick, delegate to the South-Western Association in 1889, presented his report, which was adopted as follows:

Your delegate to the South-Western Association would respectfully report as follows:

I attended the second session of that Association held with the church of Texarkana, and was warmly welcomed to the participation in the deliberations and religious exercises of their meetings. Eight churches were represented by letter, or letter and delegates. But as these churches are widely scattered in the States of Texas, Arkansas, Missouri and Mississippi, the attendance was very small. Those present manifested a good degree of enthusiasm in the work of the Association.

Bro. B. F. Rogers was present representing the Eastern, Central and Western Associations.

The brethren showed a high appreciation of the presence of the delegates representing sister Associations, and they are in situation to be very much benefited and encouraged by such delegations. They have shown considerable enterprise in organizing a Publication Association and in printing and sustaining the *Sabbath Outpost*, which I think is calculated to help them much in the work.

The churches, particularly that of Texarkana, had had their trials during the year preceding, but they seemed at the time of the meeting to be overcoming them. The letters showed a net increase of 13 in the membership of the churches. On First day the Association had a recess to allow of the examination of Bro. L. N. Brown to the gospel ministry. He had been laboring with the Sabbath-keepers at Lovelady.

Your delegate remained a little more than one week on that field after the close of the session of the Association, according to instructions given at your last session. I preached four or five evenings at Texarkana, and in company with Bro. Shaw, and Dea. Beard and Granbury, made a trip to the neighborhood of Fairland Post-Office, 16 or 18 miles south-east from Texarkana, where we spent Sabbath and Sunday. We had learned that some interest had sprung up in that neighborhood on the Sabbath question, but we found an Eld. Parker who had withdrawn from the Texarkana Church, on the ground and holding a series of meetings. He did not give way for either of us to have any appointment, and so we had a small meeting of those who were interested in the Sabbath question, at the house of a Brother Eastly, a Baptist Licentiate. There, in a conversational way, we canvassed the question of the Sabbath, and

made them acquainted with some of the views of Seventh-day Baptists. Bro. Eastly announced himself as a keeper of the Sabbath of the Bible.

As the distance to the other churches was so great that a visit to any of them would involve a good deal of extra expense, I did not visit them.

The expenses of the trip chargeable to the Association, was \$20.29, which your Treasurer, Wm. B. West, paid to me soon after the trip. I succeeded in getting a round-trip ticket from St. Louis to Texarkana, by the Iron Mountain Railroad, for one fare.

C. A. BURDICK, *Delegate*.

The financial part of the report was referred to the Committee on Finance.

E. M. Dunn, delegate to the South-Eastern, Eastern, Central and Western Associations, presented his report as follows:

Your delegate to sister Associations reports that he attended these as follows: The South-Eastern convened at Green Brier, W. Va., May 29th; the Eastern at Rockville, R. I., June 5th; the Central at Brookfield, N. Y., June 12th; the Western at Independence, N. Y., June 19th; that he was cordially welcomed to share in their deliberations and assigned a place to preach upon Sabbath-day in each Association.

At the South-Eastern, the attendance was not large, owing to the very bad roads, but the spirit of the session was excellent. On Sabbath and First-day more were present than could be crowded into the church-house. There are 10 churches in that Association, 9 of which were represented. Their Committee on State of Religion reported, that the last six months, on account of bad roads and sickness, have been very unfavorable for religious services, yet the churches are in a fair religious condition. Only 3 of their churches have settled pastors, 7 are supplied with occasional preaching, 3 monthly and 3 tri-monthly. Their need is more settled pastors. Their additions by baptism during the year are 58, net increase 51. There are 429 church members in that Association. Eld. S. D. Davis is general missionary on that entire field, and he reports that all that part of West Virginia is missionary ground.

The new College building at Salem is completed so far as to be used, and is quite capacious and well adapted to the purpose for which it was erected. It cost nearly \$6,000, and all but \$1,000 is paid for, the money having been raised within that Association: They have 94 students on the roll, besides pupils in music, drawing, and painting. This college promises to do great things for that Association.

At the Eastern Association the attendance was not large, owing in part, as I think, to the fact that the large churches located near do not take that interest in attending the Associations which I think they ought, yet on Sabbath and First-day as many were present as the house could accommodate. The spirit and the exercises of the various Associations were most excellent. Dr. A. H. Lewis preached the Introductory Sermon, and as you will see by its outline in the RECORDER, it suggests as to methods, a new department from the line of policy which the denomination has hitherto pursued. The church and society at Plainfield, N. J., are preparing to build a new house of worship, ornamental and durable, to be constructed of stone and terra cotta, the latter manufactured at Alfred Centre, N. Y., the building to cost \$40,000 or upwards, two members having already subscribed \$25,000. As the previous year had witnessed large additions by baptisms, a large increase was not looked for this year. Their reports show additions by baptism 16, decreased by death 28, by exclusions 37. Actual loss during the year 49.

At the Central Association the attendance was good, and the devotional and other exercises were full of life and earnestness. Elder Backus preached the Introductory sermon, *theme*, "The Gospel Feast." Text, John 11: 36. The thought of the sermon was the inquiry, "Will Christ be present at our Association?" The sermon had the right ring in it, and your delegate felt that in conception and outline it was almost a model as an introductory sermon, and Christ was present there in all our sessions. The churches were represented by letters. There are seven settled pastors in the Association, and eight churches without pastors; some of these pastorless churches are quite small. Seven report additions by baptisms, aggregate 41, losses by death and rejected 43, net loss 2. There is a prospect of some of the pastorless churches being supplied with settled pastors. I was impressed that the Central Association was good missionary ground, there are isolated Sabbath-keepers over all that field. We regretted to notice that the church at Scott was not represented either by letter or by delegate, and is at present without a pastor.

In the Western Association the attendance was good,

and the interest manifest in all the exercises more than equal to that in the other Associations. Here as in the South-Eastern, an hour was given to the consideration of our educational interests, in the Western by L. A. Platts, and in the South-Eastern by Preston Randolph. A consideration of this department of our denominational work elicited much interest. The additions in the Western Association were by baptism 103, and by verbal testimony 4; churches represented by letters 15; churches without pastors 3; of the 103 added by baptism 52 united with the church at Alfred Centre. In all these Associations an hour was devoted to the interests of the Woman's Board, under the charge of the Associational Secretaries in the Central and the Western, and Mrs. O. U. Whitford in the South-Eastern and Eastern. An hour was devoted to the interests of the Missionary Society under the lead of O. U. Whitford, and an hour to the interests of the Tract Board under the lead of S. D. Davis in the South-Eastern, and J. B. Clarke in the other Associations.

An hour was also given to the Young People's Society of Christian Endeavor, in the South-Eastern led by O. S. Mills, in the Eastern by Jessie Briggs, in the Central by W. C. Whitford, in the Western by D. I. Green. The exercises of this hour in all the Associations consisted of addresses and papers presented by young persons selected in their respective localities.

In the Western Dr. T. R. Williams, who had just returned from attending the Y. P. S. C. E. International Convention at St. Louis, gave an interesting account of their proceedings. The exercises of the hour devoted to these several departments elicited much interest and enkindled a fresh inspiration.

Great harmony prevailed in the sessions of all these Associations, not a jarring note was heard, nor an ungenerous feeling manifested anywhere. On the contrary it was clearly noticeable how lovingly and faithfully the brethren and sisters worked together, the interests growing as your delegate passed from one Association to another.

The expenses of your delegate chargeable to the Association were \$65.60, of which an itemized list will be furnished if desired.

Respectfully submitted,

E. M. DUNN, *Delegate*.

WELTON, Iowa, June 26, 1890.

After the benediction, adjourned until evening.

FIFTH-DAY EVENING.

Devotional exercises led by L. A. Platts, after which a missionary sermon was preached by S. R. Wheeler, from Matt. 6: 19-21.

SIXTH-DAY MORNING.

Devotional exercises fifteen minutes, led by E. A. Witter.

The Committee on Petitions presented their report as follows:

Your Committee on Petitions would respectfully report:

The church at Delaware, Missouri, asks to be dismissed from this Association in order to unite with the South-Western Seventh-day Baptist Association. We recommend that their request be granted, and that when duly received by said Association that the name of the Delaware Church be dropped from the list of churches comprising this body.

The churches of Dodge Centre, Farina, and North Loup, have asked for the next session of the Association. We recommend that the next session of this body be held with the church at North Loup, Neb.

In behalf of the committee,

STEPHEN BURDICK, *Chairman*.

The Committee on Resolutions presented the following report:

1st, *Resolved*, That we have great reason for gratitude to God for his bountiful blessings, temporal and spiritual, during another year, and that we are thereby laid under obligation to renew our consecration and Christian activity.

2. *Resolved*, That the work of the Seventh-day Baptist Missionary Society demands the renewed consecration of ourselves and of our substance to the cause of missions, in obedience to the command of our Lord and constrained by his love as the inspiring motive in all our Christian endeavors.

3. WHEREAS, Our missionaries have intercourse with many unrenewed persons outside of Sabbath-keeping families; therefore,

Resolved, That it is desirable and very important that our Tract Society publish awakening and other religious

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MISSIONS.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist Church, at Westerly, R. I., July 9, 1890. George B. Carpenter, in the chair. Prayer by Rev. L. C. Rogers. Ten members present and two visitors. Minutes of the last regular meeting read and approved.

The Treasurer presented his quarterly report, which was approved and ordered to be put on record.

Correspondence was read from the following: A. E. Main, Cor. Sec.; A. B. Prentice; J. A. Hubbard, Treasurer of The American Sabbath Tract Society; W. M. Stillman, Plainfield, N. J.; Geo. W. Lewis, Alfred Centre, N. Y.; J. F. Shaw, W. Ames, J. M. Todd, S. R. Wheeler, C. A. Burdick, T. R. Williams, S. T. W. Potter, L. C. Thomas, Mrs. C. Tracy Brown, Mary F. Bailey, L. F. Skaggs, U. M. Babcock, L. R. Swinney, E. H. Socwell, W. C. Daland, H. P. Burdick, Mrs. S. E. Brinkerhoff, R. Trewartha, W. N. Burdick.

Business transacted as follows:

Voted that the Committee on Permanent Fund, Legacies, etc., be instructed to place the eight shares of bank stock bequeathed by the late Arnold Saunders, in the Permanent Fund.

Voted that the report of the committee appointed by this Board "to co-operate with a committee of three appointed by the Tract Board, to carry into effect the plan of securing pledges of five cents a week from the members of all the churches, for our benevolent operations," be accepted and be put on record.

The report of the Prudential Committee was read, adopted and ordered to be put on record.

Voted (1) that the salary of George W. Lewis, General Missionary on the Louisiana and Mississippi field, be at the rate of \$500 a year and traveling expenses.

(2) That he shall commence his work Oct. 1, 1890.

(3) That the Treasurer be authorized to advance \$100 to George W. Lewis, on salary, on or before Oct. 1, 1890.

Voted that the salary of J. F. Shaw be advanced to the rate of \$500 a year and traveling expenses, to take effect from July 1, 1890; and also that he be advised that he has the confidence and sympathy of this Board in his labors.

Voted that the Treasurer be instructed to forward \$50 to Bro. Ch. Th. Lucky.

Voted that H. P. Burdick be employed to work at Hebron Centre, and Hebron, Pa., until our Anniversary Session in August, at the rate of \$1 per day and expenses.

The report of O. U. Whitford, who, by appointment, represented the interests of the Board at the South-Eastern, Eastern, Central, and Western Associations, was approved, and ordered to be put on record.

The following orders were voted:

To A. E. Main.....	\$155 69
" J. F. Shaw.....	100 00
" J. W. Morton.....	208 97
" S. D. Davis.....	115 70
" C. W. Threlkeld.....	50 00
" W. W. Ames.....	85 97
" L. F. Skaggs.....	93 53
" Madison Harry.....	153 89
" 1st Westerly Church.....	25 00
" 2d ".....	25 00
" R. Trewartha.....	15 38
" Carleton Church.....	37 50
" Hornellsville Church.....	25 00
" Ritchie Church.....	25 00
" S. R. Wheeler.....	37 60
" O. U. Whitford.....	22 75
" G. Velthuysen (from July 1 to Oct. 1, 1890).....	100 00
" American Sabbath Tract Society.....	486 50

Voted that the Treasurer settle with all the churches and missionaries for this quarter, not reporting at this meeting, when he shall have received their quarterly reports.

Voted that the Treasurer be authorized to raise the amount of money requisite to pay the orders voted this day.

GEORGE B. CARPENTER, *Chairman.*

O. U. WHITFORD, *Rec. Sec.*

OUR MEDICAL MISSION.

The Board of Managers can best carry on the important work committed to their hands when the people have most knowledge, interest and sympathy respecting it. It is with this thought that we give to our readers the three communications below from Dr. Swinney, although they were not written for publication.

Dear Brother Main,—You know the present condition of affairs in the home land and in the Board, and if you think it proper, send my request to the Board. If you think it is not the proper time do not send it but destroy all these papers. I will leave it entirely to your judgment and wisdom. E. F. S.

SHANGHAI, June 10, 1890.

Rev. A. E. Main, Cor Sec'y:

The work is pressing on all sides for enlargement. The Chinese are doing their part in helping, as they are very anxious for the erection of wards, having already given to Mr. Davis some of their means for the buying of ground and the erection of buildings.

Land around us is advancing in price, and the near and best pieces are being quickly taken up. One fine lot adjoining the dispensary and fronting on the main road, we have for a few years hoped that we might sometime be able to buy, but the price has greatly advanced, and now it is withdrawn from the market altogether. Another lot has recently been offered us at an ordinary price. My desire in writing to-day is to ask the Board for permission to use the money on hand—credited to the Medical Department—for the purchase of land, if a good opportunity occurs, and one satisfactory to the judgment of the Association. My desire is to buy land while we can get it, before it is too late; after which I hope to wait patiently until the Board is both able and willing to move further in the matter.

The work is the Lord's and I am sure he will bring enlargement and means from some quarter. Whether by opening the hearts more and more of the wealthy Chinese, or by inciting the hearts of a larger number of women in the home land to be more intensely interested in the sufferings and needs of their sisters in this country, or by some other way I know not, yet I am sure he will bless his work here. The Board seems burdened and but barely able to carry on its work, and so I have hoped and trusted the time would come when help for hospital work would come from new channels, and not interfere with the usual missionary contributions. Therefore I have waited patiently in all this trying time, believing the opportunity for the first step in advance would *sometime* come. Now in looking over the present condition and future prospects of the field, and realizing the earnest needs, I think the time has come to make at least one petition, and that is, to ask that the means on hand, (over \$1,100,) or a part of it, be used, if needed, for the purchase of more ground, should a proper opportunity occur in the judgment of the Association.

Very respectfully,

ELLA F. SWINNEY.

Dear Brother Main,—A word to you concerning our circumstances and surroundings.

You and others in the home land may have as great a desire as I have for the enlargement of the medical work, yet I may realize it more fully because the need is constantly before me. It seems sometimes hardly possibly to do our work any longer without more room and wards; and yet I must wait patiently until the Lord gives us this great blessing.

Some one asked me recently how nearly self-supporting a hospital might be. In investigating the subject, I find that one hospital is entirely self-supporting; another has been doing even better and laying by money for an additional building; while others are in different degrees self-sustaining. Many of the patients pay their board while others are not able to do so; and the board money, together with that taken in on dispensary days, with donations now and then from the Chinese and foreigners, help to pay the running expenses, such as the wages of the helpers, medicines, etc. From this you will see that the buildings are the greatest expense, and after they are up, the work partly or wholly supports itself.

If you will look at this rough sketch of Shanghai which I send you, you will see the fine position our mission occupies. Though there are many fine, wide streets in the settlement, there are only three carriage roads running out into the country. One from the American part, the street Broadway, reaches miles into the country, built up all along with handsome residences. In the English part only the "Bubbling Well Road" reaches into the country, closely occupied with fine homes. While from the French part there is also only one, the fine road out this way and on beyond to the French schools. We are about a mile from the settlement, and when I came here, excepting the village at the west gate, there was scarcely a house on the way. Now nearly up to our mission it is a solid street of houses. Property is earnestly sought for all along this road and prices have steadily advanced. Our land is hardly large enough for the medical work to grow, nor can it always be hampered as it is, and so what of the time to come? Should not more ground be bought if we are planning at all for the future, especially as money for that object is already given? Indeed we must enlarge if any advancement is to be made. The best opportunities are fast passing away. The other day a lot was offered to us, and at an informal meeting the Association appointed me to write to the Board. The Chinese, you will remember, have given the money and I expect they will give more. They are anxious for wards, and though that may be a long time in the future, yet I think the time has come at least to enlarge the ground; for after awhile all the suitable places will be taken or be far beyond our means.

Have I made these facts and circumstances plain to you? I may have left out much that I ought to say, but have written very hastily as the mail goes almost immediately.

Very sincerely your sister in the work,

ELLA F. SWINNEY.

TREASURER'S QUARTERLY REPORT.

A. L. Chester, Treasurer.	
In acc't. with the Seventh-day Baptist Missionary Society.	
<i>Dr.</i>	
Balance last report, April 7, 1890.....	\$ 474 07
Receipts from April 7th to April 30th, 1890.....	838 50
" in May.....	455 85
" in June.....	1,170 05
" from June 1st to date.....	147 91
" by loans.....	3,500 00—6,586 39
<i>Cr.</i>	
Paid Rev. A. E. Main, to balance, March 31st.....	154 34
J. F. Shaw, receipts on field.....	25 00
" to balance, March 31st.....	81 80
Joe. W. Morton, receipts on field.....	17 62

Jos. W. Morton, to balance, March 31st.....	193 83	
S. D. Davis, receipts on field.....	10 85	
" " to balance, March 31st.....	121 50	
C. W. Threlkeld, to balance March 31st.....	50 00	
W. W. Amies, receipts on field.....	17 74	
" " cash on account.....	75 00	
" " to balance, March 31st.....	17 38	
L. F. Skaggs, receipts on field.....	10 50	
" " to balance, March 31st.....	42 49	
Madison Harry, cash on account.....	100 00	
First Westerly Church, balance March 31st.....	25 00	
Second Westerly " " " ".....	25 00	
Lincklaen " " " ".....	18 75	
Otselic " " " ".....	18 75	
Hornellville " " " ".....	25 00	
G. Velthuisen, salary to July 1st.....	100 00	
O. U. Whitford, printing and postage.....	2 80	
" " on order Rev. D. H. Davis.....	4 00	
Interest at bank.....	10 42	
Mary F. Bailey.....	200 00	
Ritchie Church, balance March 31st.....	25 00	
Postmaster for printed and stamped envelopes.....	11 00	
Note at bank.....	500 00	
New Auburn Church, balance March 31st.....	25 00	
Long Branch " " " ".....	25 00	
Garwin " " " ".....	37 50	
Interest at bank.....	33 34	
Notes.....	1,500 00	
O. U. Whitford, on traveling expenses.....	25 00	
Interest at bank.....	20 84	
D. H. Davis, on salary, July 1st to Dec. 31st.....	452 60	
G. H. F. Randolph.....	450 00	
Dr. Ella F. Swinney, receipts on field.....	85 00	
" " balance salary.....	205 00	
Susie M. Burdick, balance salary.....	300 00	
D. H. Davis, for Shanghai M. S.....	450 00	
" " for incidental expenses.....	125 00	
F. F. Johnson, to balance, July 1st.....	50 00	
Interest at bank.....	2 75	
T. L. Gardiner, on order D. H. Davis.....	3 40	
A. B. Prentice, balance expenses at Hammond, La.....	88 58	
Note at bank.....	500 00	6,222 08
Balance.....		364 31
Indebtedness for loans.....	3,500 00	
Salaries and expenses for quarter ending June 30th.....		
E. & O. E.....		A. L. CHESTER, Treas.
WESTERLY, R. I., July 9, 1890.		

WOMAN'S WORK.

GO FORWARD.

BY MRS. WM. L. CLARKE.

Paper read at the Seventh-day Baptist Eastern Association.

"And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel that they go forward."

"What have your people been doing for more than eighteen hundred years, that they have not sooner told my people of this wonderful Saviour?" was the question of a heathen man, when first made to comprehend the doctrines of Christianity. The slow growth of the kingdom of heaven in the earth, and the fact that so many millions of people are still living and dying without knowledge of God and the way of salvation, can only be explained through the lack of any sense of personal responsibility in the spreading of Christ's gospel, which prevails to so great an extent among his followers.

When we remember that the four hundred millions of heathen China alone, equal in numbers all the nominal Christians on the earth, we can but feel that the farewell command of the great Teacher, "Go and teach all nations," has not been given due prominence in the hearts and lives of his followers. It is one of the hopeful signs of the times that the Christian Church is at length awakening to a sense of responsibility in regard to this subject, and that especial efforts are being made, through Missionary, Training Colleges and Theological seminaries, to bring to thoughtful men and women a solemn sense of their obligations, and a desire to show their loyalty to this command. The recent movement in this direction, which originated in the Theological Seminary of Princeton College, resulting in the pledging of five thousand persons, directly or indirectly, to the cause of foreign missions, would seem to mark a new era in the Christian Church, or at least a fuller consciousness of the pre-eminence of this work.

Through the providence of God every land is opened or is opening in advance of the missionary.

The dark continent of Africa is soon to be traversed by great railways, and light and civilization will flow in, where darkness and terrors abound. Japan is already alive to every new thought and influence. India's walls of caste

are slowly crumbling away, and China waits only for bolder and more aggressive movement on the part of Christians to evangelize its millions. The vast tide of immigration flooding our own country with the inhabitants of every land and clime, opens at our very feet the doors of opportunity and responsibility, and above the voice of pleasure or the din of business, the listening ear may hear the cry, "Behold! the Bridegroom cometh, go ye out to meet him." By his providences, as of old by the mouth of his servant Moses, God is speaking to the people "that they go forward."

To consider how we may best act our part, as Christian women and as Seventh-day Baptists, in the forward movements of the day, is the thought I would bring before my sisters at this hour. Slowly but certainly is dawning upon women the consciousness of personal obligation, so far as personal ability allows in spreading the knowledge of salvation. It is not enough that our fathers, brothers and husbands do their duty, we must each stand or fall to our own master, even Christ, and they can no more do our duty in regard to this, than in any other of the relations of life. "For as many of you as have been baptized into Christ have put on Christ." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." To render more practical, united and efficient, the work of our women, the "Woman's Executive Board" was organized in 1884, whose annual reports to the General Conference testify to a growing interest and activity in all that pertains to the Master's cause, the report of 1889 showing that a firmer stand and broader outlook had been attained, and was bearing fruit, in work full of promise. The earnest and repeated call of our missionaries in China for a teacher for the "Girls' Boarding School" had found an echo in the heart of one of our young women, in every way fitted for the position, who had responded to the call, "Here am I, send me." And the Woman's Board, backed by the women of the denomination, had joyfully accepted the candidate, becoming responsible for her traveling expenses, salary, and all the practical phases of the question, and with the full approval of the Missionary Board, bidding her God-speed in her self-sacrificing obedience to the command of Christ. This department of work among the young, is one of the most hopeful in which our people are engaged, and Miss Burdick has already been promoted to the head of our educational interests in Shanghai, thus the action of the Woman's Board places us under renewed obligations for faithfulness and perseverance, and some regular and systematic method of raising funds. We must remember that the Boards are only our servants, to dispense the means which we place in their hands. We are "the power behind the throne," the really responsible party in sustaining the missionary which we have placed in the field. "Let not him that putteth his hand to the plow look backward," but with greater earnestness and zeal and firmer faith in God, who giveth the increase, let us go forward.

The work suggested by the Woman's Board, and carried forward in a systematic manner by the Associational Secretaries, of sending boxes of prepared clothing to the families of home missionaries on the frontier, has been cheerfully responded to by our ladies societies, and gratefully acknowledged by the recipients. A recent report from the Box Committee shows that at a moderate valuation, nearly \$1,000 worth has been donated in this way during the pres-

ent season, as the direct result of organized labors, in contributions scarcely felt by the donors. To go forward unitedly in the line of work already planned would appear to be not merely a privilege, but a solemn duty.

In the last Annual Report of Dr. Swinney to the Missionary Society she says, "The interest in the medical work has been constantly increasing among the Chinese. They are a 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. The work is waiting for her, and our earnest desire is that she may speedily come, for the harvest in this department is truly plenteous." In a later letter she says, "How much I need rooms for the sick, who are willing to come for treatment; surely our Heavenly Father will provide some way for wards to be erected to be used both for the bodily and spiritual good of this people; this is my hope and my prayer." And again, "I am waiting patiently until the Board is ready to enlarge in the medical work—I can do nothing in that direction, till wards are opened and means provided. I am so straightened on all sides till that time shall come."

The already over-taxed strength of our efficient laborers in this field, and the great need of the suffering ones who ask in vain for help—the fact that most of those who are refused, thereby lose not only physical aid, but their only opportunity of hearing of the one true God and the way of salvation, makes this appeal for rooms and a helper come with great force to our hearts. A native, blind preacher talks to the waiting people at the Dispensary daily, from the Word of God, and who shall know, until eternity reveals it, the fruits of this labor of love? God has said of his Word, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is there not indeed a wide door of opportunity for us to equip and send a helper to our medical missionary? The cost of some personal adornment, the sacrifice of some pleasure or luxury, bestowed with regularity and made universal among us, would easily furnish the means for her support, and when these are forthcoming, we may well believe that faith and prayer will bring the consecrated soul to the altar of service.

When the people of Israel stood still, and murmured at Moses for what he had done, the Red Sea lay like an impassable barrier before them, and the enemy with his horses and chariots pressed close behind them. When they went forward, they were on dry ground in the midst of the sea, and the waters were a wall of protection, on their right hand and on their left, and harmed only the enemies of the Lord.

It is not that the needs of our own country are not great. The field is wide and white for the harvest. The heathen are at our doors, the unconverted are all around us, many hands are out-stretched for aid, we are not to neglect these in the broader unfolding. The voice of the Master still says, "These things ought ye to have done, and not to leave the other undone."

Time, talents and money alike are his to command, nor need we fear to do what we can, because our means are small. The same Lord who estimated the poor widow's mites, sitteth over against the treasury, and judges of the value of the gift, according to the ability of the giver.

Our days pass swiftly as the weaver's shuttle, and every year lessens the period of individual usefulness, but thank God, though the workers fall, the work goes on—the work will go forward. And to those who go with it, though they have not the guidance of the cloud and the pillar of fire, there remains the unfailing assurance of him who ordained the work, "Lo, I am with you alway even unto the end."

HISTORICAL & BIOGRAPHICAL.

EXTRACTS FROM THE EARLY RECORDS OF THE NEWPORT CHURCH.

The blank page of these records at the beginning reads as follows, viz:

"ye 4d of ye 12 Mo. 1708-9.

The Church Records of the Seventh-day Sabbath keepers on Rhode Island.

Lett us hear the conclusion of the whole matter fear god and keep his Commandments for this is the whole duty of man.

if ye love me saith Christ keep my Commandments."

"At a yearly meeting of the church at Westerlie 17 of the 7 month 1708, It is ordered and appointed by the mutuall agreement of the church, that that part of the congregation in and about Westerlie, shall be henceforward a distinct congregation by themselves, and also that part of the congregation in and around Rhode Island, shall be a distinct church or congregation from them att newport, yt wornt present at sd meeting, do consent by letters yt hand since yt meeting passed betwixt us and them, and for severall weighty reasons yt was then considered of, we have consented that henceforward we, on Rhode Island, shall be a distinct church from our bretheren att or about Westerlie in asosiation and entire communion, as heretofore, our bretheren att and about Westerlie do consent yt Brother Joseph Crandall, att present be the administrator of baptism both to them and us, as may appear by a letter from the church from Westerlie, 19 of ye 10 mounth, 1708.

"The church of Christ, in and about Westerlie, keeping ye commandment of god and ye faith of Christ, to ye Church of Christ, in and about Rhode Island, in the same faith and order in fellowship with us sendeth greeting. Desiring yt all grace mercy and peace may be multiplied inn you, and that you may be rooted and established in love and a blessing to each other, by the Spirit of god Dwelling in your hearts, as long as you shall Remain in this Tabernacle amen.

"Beloved brethren, you may understand yt we have your letter sent by Brother Barker, dated ye 27 of ye 9 mo. 1708, wherein you signified yt if Joseph Crandall may be at least, at present, looked upon as ye administrator of Baptism to both us and you you can and doo Consent with us yt we may be henceforward two churches as above sd in asosiation.

"Whereupon we taking it into Consideration doo att present Consent that he may be ye administrator of that ordanance if you desire it, notwithstanding wee should be glad to heare you have set apart a man amongst you for the office of a decon knowing yt it is the churches duty to be suplyed with those officers they stand in need of So we commit you to god and the word of his grace and remain your Bretheren in the bonds of the gospile sighest in ye be half of church.

JOHN MAXON Sen
JOSEPH CLARK Sen
POTTER CRANDALL
JOHN MAXON Jun'or."

William Hiscox first pastor of the first Seventh-day Baptist church in America, was born in 1638, embraced the views of the Seventh-day Baptists in 1666, was chosen pastor of the church in Newport, in December, 1671, held the position 33 years, or until his death in May, 1704.

William Gibson, second pastor of the church in Newport, came to this country from London, in October, 1675, succeeded Mr. Hiscox, at the

latter's death in 1704. He died in 1717, having occupied the pastoral office thirteen years.

Joseph Crandall was the third pastor of the Seventh-day Baptist church in Newport. He was a member of that church as early as the year 1692, at which period the earliest existing records of the church commence. Of the date of his birth, or his baptism, we have no means of ascertaining. He was ordained elder of this church, May 8, 1715, and pastor at the death of Elder Gibson in 1717. He died on the 12th or 13th of Sept., 1737.

John Maxon was the fourth pastor of the Seventh-day Baptist Church in Newport; was chosen to the office of deacon, and authorized to administer the ordinance of baptism, in accordance with the previous practice of that church, viz.: that all candidates for the ministry should first become deacons—supplied the pulpit for some time, and was ordained pastor, Nov. 24, 1754—the pastorate having been vacant since the death of Elder Joseph Crandall, in 1737, a period of seventeen years. He died March 2, 1778, age 65 years.

William Bliss was the fifth pastor of the Seventh-day Baptist church in Newport, born in 1728, ordained to the ministry in 1779, was installed pastor of this church, Dec. 24, 1780. He died May 4, 1808, in the 81st year of his age.

The first place of public worship occupied by this church is by some supposed to have been the old chapel at Green End, and which was destroyed about the time of the Revolutionary War; but in 1706, a deed was taken from Jonathan Barney for a lot of ground situated on the corner of what is now called Spring street and Barney street, extending on Spring street 40 feet, on Barney street 85 feet, by Barney's burying-ground on the southeast, and on Gov. Cranston's land on the northeast, 85 feet. The consideration for this lot was "twenty-one pounds, six shillings, and eight pence, current passable money at eight shillings per ounce silver."

The deed was made to Arnold Collins, goldsmith, who was a member of the congregation and the father of the distinguished Henry Collins, who afterwards took a leading part in the affairs of this church, as well as of the town of Newport. Soon afterwards a small piece of land on the east side of the meeting-house was bought for an addition thereto. Peter Barker, Joseph James, and Jonathan Sabin, being the trustees of the church, to receive the deed in their own name for that purpose. In 1716, a resolution was passed by the church, prohibiting the appropriation of the land by said persons to any other use than for the service of God and the use of the congregation for which it was intended in the purchase.

In 1718, the church "voted that Richard Ward and Jonathan Sabin shall have full power to enter on the back of the deed under the hand and seal of Sarah Barney, made to Peter Barker, Joseph James, late deceased, and Jonathan Sabin, the purport of which was read at said meeting, in order that the church and congregation of Seventh-day Baptists may have full power and authority to claim, challenge, and demand all the rights and profits arising, or in any wise appertaining, to the said Peter Barker and Jonathan Sabin, or any buyer under them, for any other use than the true intent the land was purchased for, and the change to be made by the church." At a meeting of the church, Oct. 31, 1729, a resolution was passed by the church as follows:

"Voted, That Jonathan Weeden and Henry Collins take a deed of Mr. Job Almy of the land on the back side of the meeting-house, for the use of the church, and be appointed trustees to

take a deed in their name, for the use of the church aforesaid."

"Att a church meating Novem. 9, 1729' voted that a meeting house be Built 36 foott in Lenth and 26 foott in Breadth on part of that Land whereon their present meeting house now stands."

"Voated att the same time that Jonath Weeden and Henry Collins be apointed a Committee to undertake in the whole affair of erecting sd house and to Raise the money by subscription.

"Voated att the same time the Two above mentioned Bretheren do their Endeavours to make Sale of their present meeting house to the best advantage they can, and Dispose of the money toward the better finishing of the house they are to Erectt.

"In April 1772 John Tanner had the Meeting House Whitewashed Cost him £44.—July 1773 had the ten Commandments written in Letters of Gold Cost him £200, being 25 Dollars.

The house thus built now stands, but the quantity of the land is by no means preserved to the use of the church, nor do we find in the records any order for the sale of any portion of it, unless the authority for selling the old meeting-house in 1729, included the selling of the land also; but the direction of the church to build the new house on part of the land whereon the present meeting-house "now stands," would be rather difficult to perform, if the land was sold with the house. The original deed is still in the possession of that church, and appears to have been properly acknowledged before Nathanael Coddington, Assistant, 1707, and recorded by William Coddington, town clerk, in book of land evidence, No. 15, pages 321 and 322, June 13, 1761. Thus it appears that the church bought land at three different times for the purposes of the meeting-house, and at the present time the lot occupied is much smaller than the original purchase."—*Seventh-day Baptist Memorial, Vol. II, Page 29.*

BE HAPPY TO-DAY.

In 1852 Bishop Simpson thus wrote to his wife: "Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them; and if we look down at the earth, our hearts are never charmed. Be resolved to be happy to-day—to be joyful now—and out of every fleeting moment draw all possible pure and lasting pleasure."

If this advice were generally followed multitudes of people who are wretched now would be comparatively happy. The mother, who is continually looking forward to the time when her children will be grown and able to take care of themselves, misses the happiness she might have if she gave herself up to enjoying their baby ways, their innocent prattle, their mischievous pranks. "I suppose you think your children will be a great comfort to you when they're grown up," said a care-taking, trouble-anticipating old lady to a young mother who was absorbed in her little ones.

"O no," was the reply, "I don't think about that; I take comfort in them now; they pay me every day they live for all I can do for them, in the delight they give me." And they went on paying her in the same way all along to manhood and womanhood and so long as she lived.

The business man looks forward to the day when he can retire and then have "a good time." But when he is able to retire his capacity for having a good time is largely diminished if not entirely gone. The infirmities of age begin to creep upon him, the taste has gone out of things, desire fails. He might have had "a little good time" often if he had only thought so, and planned for it, and thus have cultivated his capacity for enjoyment as he went on accumulating.

The student looks forward to the day when he shall receive his diploma as a great day.

And so it is; but on that day he will be at the bottom rung of a long ladder reaching up higher and higher as life goes on. If he postpones every-day happiness, the postponement will be likely to continue as long as he lives, and he will "die without the sight."

We may lay plans that run through all the years to come, and it is right we should do so; we may build high hopes of future achievement—the man is to be pitied who does not thus build; but while working out our plans, while cherishing our hopes, we may each and every day nourish our souls at the fountains of pure pleasure springing everywhere around us. The sky above us is full of varied beauty. "Day unto day uttereth speech, and night unto night showeth knowledge." Flowers are bursting into bloom at our feet, birds make the air vocal with song; we can but be happy if we let our hearts beat in time with the great heart of Nature.

"Man is born unto trouble as the sparks fly upward," but man is born equally to joy; nay, he is born more to joy than to sorrow. The sensation of life is one of joy; there is pleasure in seeing, in hearing, in tasting, in smelling, in the use of those wonderful instruments, our hands, in the use of our feet, in the growth of our minds. Sickness and sorrow develop our capacities of enjoyment. How keen are the senses of the invalid; and if we will resolve to make the best of everything trouble will prove but a stepping-stone to higher joy.—*N. Y. Christian Advocate.*

SABBATH REFORM.

CHANGING TO MEET CHANGES.

"CHANGE" is written on all human experience. Change and decay is written on all things except life. It is not optional in matters of thought and action, whether our plans and methods change. To a certain extent, these must change in order to meet the changes which are uncontrollable. All things good change by progress. Life is always struggling to rise above death and decay, thus bringing constant changes. In all healthful organism this law of struggle brings normal progress. It goes forward without jar or discord. The laws which govern life and growth in general, govern with equal power in the realm of religious thought, in individual and denominational history.

THE denominational life of the Seventh-day Baptists has been persistent, but slow and circumscribed. Isolation has sheltered, but it has also weakened it. This slow and circumscribed life has brought about a comparatively large amount of denominational decay as compared with what would have been under more favorable surroundings. Still the strongest influence has not been from without. Outward opposition is not infrequently an aid to growth. In their earlier history in America, the religious world with which the Seventh-day Baptists came in contact, held Sunday sacred, much as they held the Sabbath. So far as practical observance was concerned there was but slight difference between the days. Under such circumstances there was little to awaken enthusiasm, or to give hope of denominational growth and strength. The changes which have come over public mind since that time concerning Sunday and the Sabbath question have changed the situation so far as Seventh-day Baptists are concerned, more than they can easily realize. The issue is no longer one between the Sabbath and the Sunday, each day being observed under the supposed or real authority of the fourth commandment. The issue now is: ought there to be any Sabbath under the gospel dispensation? Are Christians under obligation to observe any day of the week as sacred? The great prepon-

derance of public opinion answers these questions in the negative. The influence of the past fifteen hundred years is overwhelmingly in favor of such an answer. Whoever pleads for Sabbathism under the authority of the fourth commandment, so far as human history is concerned, pleads with mighty odds against him. Since Seventh-day Baptists can make no other plea, and since that plea is the key note of their denominational life, they are placed at once in the forefront of the battle. The issue which surrounded their early history has yielded to this larger one, in which the deepest and most fundamental principles are directly involved. Under such circumstances, it is apparent that they must change their methods and their attitude, or be overwhelmed in the changes which now impend. Isolation cannot continue without destruction. If the destruction of their denominational life be not immediate, it will be certain, unless they move out with the occasion. When the call is to the front of the battle, there can be but one result if the men stay in the rear. It is therefore of the greatest moment that Seventh-day Baptists consider how they can successfully push themselves, and the truth of the Sabbath into the thickest of the fight. If their position will not stand this new change, better know it at once. A truth that cannot go to the front when God calls it there, is not a truth to be continued.

OUR representative denominational work, such as publications and missions, should take a place where the currents of thought and action are strongest, and where every advantage will be given for circulating truth and for meeting the positions which error will assume. Without change—when we consider all the questions which are crowding to the front—it is plain that the denominational life of Seventh-day Baptists will be crushed like an egg shell, or wiped out as a speck upon the window pane, in the near future. One might rest at ease if there were no greater obligation upon him than isolation and personal obedience. But greater obligations do arise. Personal obedience involves the largest fields of action and the most trying situations. He who is not willing to consider these demands is not worthy to be one of the minority who are commissioned to defend great truths, and carry forward great reforms.

MEN must not be permitted to answer, "These demands are too great, we cannot meet them." Doubt, fear and cowardice are all implied in such an answer. There is but one fundamental question to be answered. "Is the Sabbath law still binding, and does it require the keeping of the Seventh-day?" When that question is settled, all subordinate ones adjust themselves. If in the affirmative, go forward. If in the negative, disband. Such is the situation which Seventh-day Baptists now face.

PERSECUTING SABBATH-KEEPERS.

It is well that the case of R. M. King, Seventh-day Adventist, of Obion Co., Tenn., is to be carried to the Supreme Court of the United States for adjudication. It will be remembered that he was heavily fined in the lower court for quietly working on his farm on Sunday, and that his defense as a Sabbath-keeper was disregarded. The decision has been sustained by the higher courts in the State, and hence the final appeal to the Supreme Court of the nation. There have been several similar cases in which Seventh-day Adventists and Seventh-day Baptists have been thus persecuted. Prejudice and

ignorance have thus combined to produce a state of things like that which existed in the middle ages. Such cases denote a revival of the bigotry which burned Protestants and Papists in the stormy days of the English Reformation. It seems incredible that such things can be in the last decade of the nineteenth century. They are part and parcel of the new crusade represented by the American Sabbath Union, and the attempt to save the failing fortunes of Sunday by civil law. We are glad that the highest tribunal of the Nation is to pass upon this case. Every Sabbath-keeper is directly involved in the results which are likely to flow from that decision. The whole status of the Sunday laws of the United States is also likely to be much affected, *pro* or *con*, by the verdict of the court. Let that verdict hasten.

THE FAMILY NEWSPAPER.

There are at present too many newspapers which seek to gain popularity and extend their subscription list by printing exciting, impossible stories. Especially is this the case in the smaller towns, where much of the matter printed is furnished by syndicates. Such papers are of doubtful worth. This feature, aside from being out of place in a daily paper, is even fraught with some danger. Of course these tales have no interest for us older people. We have no time to read stories which are not worthy a more permanent place than a daily paper. But the boys and girls of the family can not be expected to exercise so great judgment. Often, possibly, these stories are not bad in themselves, but they are at best exaggerations, and a child's imagination can not be thus continually strained without harm, often the most serious.

Nor should that paper be admitted into the home which reports crime in a sensational manner; which heralds a murder with a joke and double head lines, and prints with apparent relish the minute particulars of a divorce suit. It is true, we must meet with crime; and it is too important a factor in human affairs not to be noticed in a daily paper; but we would not have its description made an attractive feature. That is a wise law now in force in France, imposing a penalty of 20,000 francs for publishing the revolting details in a divorce case. In the absence of such laws in America, we must protect ourselves.

One would do well also to avoid the paper that deals heavily in personal gossip. Not that we should lack interest in the affairs of our neighbors. We do want to know what comes of good or ill to others. This interest, too, extends to private life. Yet I will not believe that it is prompted by curiosity alone; rather by sympathy, and this sympathy cries a halt at the cruel exposure of private and family life, in which the daily papers take such delight. There is a privacy in every man's life, which in some is too sacred, in others too revolting, to be entered. Wholesale comments on individuals and individual reputations add nothing to the value of any periodical, least of all a family newspaper. Gossip of all kinds may be dispensed with here as everywhere.—*Interior.*

ALL the mightiest leaders of human progress—the Pauls, Luthers, Calvins, Wesleys, Edwardses, Wilberforces, Lincolns, and Gladstones—have been open-eyed learners who have watched and waited to discover what God was saying to them, and what God would have them to do. The sun never changes his place; but for us everything depends on whether we live in the daylight, or down in a cellar.—*Dr. T. L. Cuyler.*

THESE are days of hastening providences, of tumultuous upheavings, of overturnings rapidly chasing each other, of crowning culminations, of quickly ripening harvests, the accumulated growth of the ages, and whether she will or not Christendom must move and act. If all will not do it then a few must, and God will be on the side of the few.—*Rev. Wm. Ashmore.*

THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

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

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

"LET us break the sod in spring time,
 And sow our scanty seed;
 Though we weep o'er vacant caskets,
 And wait in patient need;
 Though we wait in dark, sad places
 And plead one drop of rain,
 God is God of seed and harvest,
 And labor is not in vain."

THE committee on reduced fares to Conference authorizes us to say that the round trip can probably be made from all points, east, west, north, or south, to Salem and return for one fare and one-third. Detailed announcements will be made later.

A CORRESPONDENT asks to have the RECORDER sent to him, or her, at Zearing, Story Co., Iowa, but forgets to sign any name. As the post-office named has not appeared on our mailing books, we have no clue to the name of the person sending the request. Any person furnishing the necessary information on this point will doubtless confer a favor upon our correspondent.

AT the request of the North-Western Association, we publish the minutes of the late session of that body in the RECORDER, entire; but owing to their length we have thought best to divide them, publishing a part in this number, and the remainder next week. The engrossing clerk wishes us to explain that a pressure of other duties prevented him from preparing these minutes for publication at any earlier date.

LAST week we called attention to the fact that the interest-bearing indebtedness of the Tract Society is \$3,950, which is larger than the debt of any former year. The books of the Publishing Agent will show that for this year the cost of the publications put forth by the Board, mainly for gratuitous distribution, has been about \$1,000 less than last year. Won't somebody who believes in curtailing expenses tell us why it is that debts increase as expenses are diminished?

THERE were destructive storms in Potter county, Pennsylvania, on several different days last week, in which some of our brethren suffered quite heavy losses. It is reported that a large barn belonging to Bro. L. R. Burdick, at Hebron, was taken from its foundations and "laid as flat as the walls of Jericho." Two days later, in a severe hail storm, the windows in many houses were all broken and growing crops were destroyed. It is also reported that the Seventh-day Baptist church at Shingle House was so badly damaged that it will require to be rebuilt. It is to be hoped that later and more definite reports will be a little more favorable, though the losses to our brethren in that vicinity will be heavy at the best.

A PERSONAL MATTER.

One of the most striking features of the Word of God in its claims upon men is its personal character. "Thou art the man," seems

written upon the face of every command, every appeal to the better nature of men, every exhortation to forsake sin and walk in the ways of the better life. It is related that a reader of a certain local paper went to its publisher one day with the request that he publish in it a copy of the ten commandments. The publisher, who had evidently had difficulty with some of his readers on account of his plain speaking, replied that he had no objections, himself, to the ten commandments; indeed, he regarded them as very excellent precepts. "But," he added cautiously, "I am afraid my readers would be accusing me of being too personal." Therein is one of their great excellences, they strike home. So is it with every call of God to duty and personal service. "What is that to thee, Follow thou me," was Jesus' reply to Peter when he expressed some anxiety about the prospects of a fellow disciple. So it is in our present work. We talk about what we as a people ought to do, forgetting, apparently, that we as a people can do our duty only as we individually do our duty. In all such matters we have no right to ask how much such and such persons, or such and such churches have done, or are doing, but we should be concerned to know that we are doing our full share, individually, and in our own church and society. Otherwise we make ourselves of the number of those whom Paul condemns, who, "measuring themselves by themselves, and comparing themselves among themselves, are not wise." If we would be governed by this personal rule in our denominational work, each doing his whole duty according as God has given us severally the ability, there would be little danger of running behind year after year, as we are now doing. It was the object of the five-cent plan of collections to lay this burden of personal work and personal responsibility upon each individual. The plan has failed us this year, not because the plan is not a good one, but because so many of us have failed to appreciate and accept our personal responsibility. Let us not forget that when God calls us to an account for our stewardship, it will not be by societies or by churches, but as individuals, man by man. "How much owest thou my Lord?"

THE AMENDMENT IN NEW YORK.

The Legislature of the State of New York has, in due form, resolved to submit the question of constitutional prohibition to a vote of the people of the State at a special election to be held for that purpose. The following is a copy of the full text of the proposed amendment:

Resolved, That the Constitution be amended by adding an additional article thereto, to be known as Article seventeen, to read as follows:

ARTICLE SEVENTEEN.

Section 1. No person shall manufacture for sale or sell or keep for sale as a beverage, any intoxicating liquors, whether brewed or fermented or distilled. The Legislature shall, by law, prescribe regulations for the enforcement of this article, and shall provide suitable penalties for its violation.

Resolved, That the foregoing amendment be submitted to the people of the State of New York at a special election to be held on the second Tuesday of April, 1891.

It will be noticed that the call for a special election on this amendment removes the whole subject, as far as possible, from all mere partisan issues and places it upon its own merits. It is a square issue. Do the people of the State of New York want such a constitutional provision, or do they not want it? Yes, or no, will answer the question. The issue being thus simply made, it ought to be easy, on the 9th of April next, to decide what the people of the State want.

But as in all other great reformatory move-

ments, so here, much will need to be done before the time appointed for this final decision to educate and arouse the people to an appreciation of the importance of this measure, and to the grandeur of the opportunity which the submission of this amendment offers to the people of this great State. A State Convention has recently been held in Syracuse, made up of over 300 accredited delegates from various temperance organizations and churches of all denominations throughout the State. The object of this Convention was to consider the most effectual methods for the prosecution of an earnest campaign in favor of the amendment. All temperance societies were requested, each in its own way and through its own agencies, to push forward the educating work.

At a meeting of the clergymen present, pastors from nearly or quite all denominations in the State, held on the day following the Convention, a committee was appointed to secure, if possible, a united and harmonious movement among the churches of the State. This committee has issued a circular letter recommending, among other things, "That each church organize for immediate and constant work, under the direction of a 'Prohibitory Amendment Committee,' duly appointed by proper authority, and of which the pastor shall be a member; that each denomination make use of its own peculiar agencies and appliances for the promotion of this work; and that the pastors and committees provide for frequent public meetings, aided by the best talent to be secured, with good music, and the generous distribution of 'Amendment Campaign literature' in the audiences and through the community." The committee makes a most earnest and eloquent appeal to the Christian people of the State, regardless of political party affiliations or denominational or church relations, to make a determined and united fight against that enemy of all righteousness, that foe of the church, that destroyer of peace, of purity and the home, the liquor traffic. It would seem that with the issue so simply, so sharply, and so clearly drawn as this proposed amendment puts it, there could be but one voice from the great mass of the Christian people of the State next April. The danger is that we shall not awake to the importance of the occasion until our opportunity shall have passed from us.

As before stated it is the object of this representative committee of clergymen, throughout the State, to keep this matter before the Christian people of the State. Brother Joshua Clarke, of Alfred Centre, is the member of the committee for our people, and those wishing circulars or other information respecting the work, are referred to him. It is greatly to be hoped that all legitimate, Christian means will be used for the success of this movement, fraught with so much interest to the church of Christ.

RUBBISH.

Moving, or cleaning-up day brings to light an astonishing amount of rubbish, old letters, pamphlets, magazines, essays, and withered flowers, reminders of happy days of yore, full of remembrances of youthful hopes, aspirations and triumphs. The imperative demands of space, however, compel us to sort and reject much of this matter, and with many a pang we see the flames consume the mementoes of once dear friends and joyous occasions. So it is in our mental and spiritual development. Many ideals, religious, political, literary, which were once dearer to us than the apple of our eye, become the *exuviae*, the cast off remains of the growing spirit; and though fond memory bids

us still cherish those beliefs, the demands of the living and ever-growing spirit compel their rejection. The destruction of rubbish of this kind is most painful; for the change in our faith appears in our lives, and friends who cannot follow our thoughts and who regard the bits of dross we are throwing away as pure gold, become estranged, and sorrowfully we lose the most inestimable of possessions,—a friend.

We may console ourselves, however, with the thought that the seekers after more light are always objects of suspicion, that Socrates had to take poison, Servetus and Savonarola were burned, our Saviour was crucified, and that all who attempt to remove the rubbish from the human soul have the same experience in greater or less degree. But we need to be on our guard that we do not mistake change for growth and throw away priceless gems, retaining only tinsel and glittering glass, and think that we are thereby purifying our spirit treasures and allying ourselves to the great spirits of the world. "Prove all things, hold fast that which is good," comes to us from the wisdom of the past, warning us to make no rash changes.

But, on the other hand, woe to the man who never changes, but thinks the thoughts and lives the life of his father, balancing his grist with the same stone. The aimless wanderer is worth more than he. Such men are clogs on the wheels of progress, the dead weights which humanity has to carry in its painful toiling up the heights of progress.

The last rubbish which we shall throw away is this mortal body with its fleshly lusts and passions, its aches and pains and its clogging weight upon the fiery spirit. Glorious day! When we shall stand, clothed in our spiritual body, in the pure sun-light of God's presence, with the dark mist of our earthly life and knowledge dispelled by the "Sun of Righteousness."

TOPOS.

For the SABBATH RECORDER:

"MY SOUL WAITETH FOR THE LORD."

(Psa. 106-7.)

BY MRS. M. E. H. EVERETT.

In solemn night time, waiting to hear thy holy feet,
Thou healer of the nations' woe and sin;
Watching for thee through the shadowed midnight hours,

Darkness heavy on the earth and night within.
Many eyes look eagerly to see the morning break,
Many hearts are praying for blinding mists to flee;
But more, O, my holy Lord! than any for dawn,
Watcheth now my waiting soul for thee.

The maiden may forget her bridegroom's coming feet
When the golden stars are dropping into the West,
The mourner remember not the bloom-strewn grave,
Or the mother may forget the child on her breast;
They are waiting for morning to restore their joy,
They watch in their patience for the day to be;
But I, O, my dearest Lord! I sit and wait;
More than they that watch for morn I watch for thee!

BENEDIC ANIMA MEA.

"Benedic Anima Mea," (Ps. 103), composed by the Rev. Wm. C. Daland, published by the White-Smith Music Publishing Co., Boston, Mass., Price 30 cents.

The piece is a proof of the composer's understanding of, and love for, good music, and his inclination for polyphonic manner of writing. It is, although comparatively short, grand and broad in conception and could easily be thought a part of an extensive oratorio. It is more a display of sense for harmony than for melody. Quick, frequent modulations, sometimes surprising, awaken recollections of Richard Wagner, and bring beautiful plastic and dramatic liveliness. Performed by a numerous choir, with accompaniment of pipe-organ, it will originate deep impressions. That the composer in his holy inspiration closes with a doxology of

the *Triune* God in words peculiar to the New Testament, corresponds not only with his being a minister of the gospel; but it is also quite logical, for we only can praise the Lord *intelligently*, if we know him as the father of our Lord Jesus Christ in the light of the Holy Spirit. I gladly recommend the above piece as one which fully deserves to be performed for the honor of God and the inspiration of mankind.

REV. J. H. WALLFISCH, MUS. DOC.
SHERBILL, Ia., July, 1890.

IN MEMORIAM.

Resolutions passed at the annual meeting of the "Ladies' Benevolent Society," held June 4, 1890:

During the past year Mrs. W. B. Gillette, an active and esteemed worker with us, has been called to the society of the redeemed, and to-day,

Resolved, That we hereby express our appreciation of her many labors with us and counsels to us, and that we thankfully hold in memory the lesson of life so firmly fixed on truth.

"The foundation of God standeth sure having this seal. The Lord knoweth them that are his."

By order of

COMMITTEE.

NORTH-WESTERN ASSOCIATION.

(Continued from page 483.)

tracts for distribution, which, while they would call attention to the question of salvation, would not uphold Sunday for the Sabbath and other unscriptural teachings.

4. WHEREAS, Three out of the four Associations just held have declined to adopt the recommendation of the Conference to hold their sessions in the winter, and

WHEREAS, The convening of the North-Western Association and the Commencement Exercises of Milton College and Albion Academy occur at, or nearly, the same time, thus preventing individuals from attending the Association and the Anniversaries; therefore,

Resolved, That we instruct our delegate to the Sister Associations for 1891 to ask these several bodies to consider the propriety of holding their Associations one week earlier.

5. *Resolved*, That we view with great interest and favor the establishment of Salem College, and that we urge upon our people the duty of supporting our own educational institutions with their means and attendance, and that we encourage all our young people to obtain a thorough and liberal education.

6. WHEREAS, We recognize in the liquor traffic an enemy of satanic and appalling power, menacing the purity of the Christian church, the virtue of society and the safety of government; therefore,

Resolved, That we declare ourselves among the most pronounced foes, believing that it has no defensible right to exist, that it can never be reformed, and that it stands condemned by its own unrighteous fruits as a thing un-Christian, un-American, and utterly perilous to every interest of life; and

Resolved, That we profoundly deplore the results of the recent Supreme Court decision, whereby prohibitory laws in Maine, Kansas, Iowa, and other States are rendered less efficient and extremely imperiled, and we sincerely hope the Congress of the United States may speedily rise to so meet the exigency of the case that the last state of the liquor traffic may be worse than the first; and also,

Resolved, That we pledge ourselves to every legitimate means to work, pray, and vote for the absolute abolition and overthrow of the iniquitous traffic in State and Nation.

7. *Resolved*, That we regard the increasing interest generally manifested among Christian people on the subject of the Sabbath as a call from God to us to increase our efforts for the dissemination of Sabbath truth, both by the living teacher and by the printed page; and further,

Resolved, That we pledge our continued sympathies, prayers and contributions to the Board of the American Sabbath Tract Society in their efforts to meet the demands thus providentially made upon them and us.

The Obituary Committee, U. M. Babcock, said that he had had no occasion, during the year, for a report, but since arriving at Welton he saw in the SABBATH RECORDER an account of the death of Eld. Sebeus M. Burdick, to which attention was called.

On motion it was voted to refer the report of the Obituary Committee to Stephen Burdick, with the request that he obtain and embody in

it the particulars in regard to Bro. S. M. Burdick, and forward it to the engrossing clerk to be incorporated in the Minutes.

A letter from the church at Marion, Kansas, was then read by the clerk; a statement concerning the churches of Stone Fort, Bethel and Villa Ridge prepared by C. W. Threlkeld, (missionary) was read; U. M. Babcock made a statement concerning some churches which have become extinct.

On motion of Stephen Burdick it was voted that the clerks be instructed to drop the names of extinct churches from the list of churches.

Madison Harry (missionary) made a statement concerning the condition of the Friend Church in Kansas. U. M. Babcock made a statement respecting the Long Branch Church. Singing by the choir.

An exegesis on Matt. 18 : 15, was read by N. Wardner. After remarks it was voted that we request that the paper read by N. Wardner be published in the SABBATH RECORDER.

Chas. A. Burdick read a paper on the question, "Is our system of pastorates, including locating and method of work, conducive to our highest spiritual welfare?"

The Treasurer presented his annual report which he read, and which was referred to the Committee on Finance.

The following is the report :

The Treasurer submits the following financial statement for the year ending June 27, 1890.

WM. B. WEST, Treasurer,

In account with the

SEVENTH-DAY BAPTIST NORTH-WESTERN ASSOCIATION.

Dr.

To balance from last year.....	\$ 137 45
" collections.....	27 85
" ".....	38 65
" contribution.....	50
Apportionment of Long Branch Church.....	4 43
" " Taney, Idaho, ".....	1 74
" " Albion ".....	5 06
" " Grand Junction ".....	75
" " Milton Junction ".....	10 65
" " Walworth ".....	7 88
" " Alden ".....	90
" " Southampton ".....	5 63
" " Dodge Centre ".....	7 50
" " Chicago ".....	1 50
" " Milton ".....	12 23
" " New Auburn ".....	3 08
" " Rock River ".....	1 95
" " Wood Lake ".....	45
" " Farrington ".....	38
" " Coloma ".....	68
" " Marion County ".....	1 21
" " Nortonville ".....	13 88
" " Utica ".....	3 09
" " North Loup ".....	11 40
" " Welton ".....	4 50
" " Carlton ".....	4 43
" " Delaware ".....	2 20
" " Pleasant Grove ".....	2 70
" " Berlin ".....	1 35
" " Trenton ".....	4 05
" " Bethel ".....	45
" " Farina ".....	9 38

\$ 327 90

Cr.

By cash paid Stephen Burdick, ex-delegate to the South-Western Association.....	\$ 27 15
By cash paid F. F. Johnson, ex-delegate to the Sister Associations.....	59 25
By cash paid L. T. Rogers, engrossing clerk, for printing blanks, postage, etc.....	11 11
By cash paid Treasurer Tract Society for one-half collections.....	33 50
By cash paid Treasurer Missionary Society for one-half collections.....	33 50
RECORDER Publishing House, balance on Minutes.....	95
By cash paid L. T. Rogers, engrossing clerk, for printing Minutes, 43d Session, (700 copies).	30 00
By postage for the year.....	58
Balance in treasury.....	131 86

\$ 327 90

Churches in arrears as follows :

Albion, Wis.....	\$ 14 33
Jackson Centre, O.....	6 38
Villa Ridge, Ill., (2 years).....	3 16
Stone Fort, Ill.....	1 72
Cartwright, Wis.....	1 35
Taney, Idaho.....	2 17
Friend, Kan.....	52

Amount due.....\$ 29 63

Respectfully submitted,

WM. B. WEST, Treasurer.

WELTON, Iowa, June 27, 1890.

YOUNG PEOPLE'S WORK.

ONE fact more than any other clearly revealed in the different Associations is that we, as Young People, are already a potent factor in general Christian work and in our denominational enterprises. If we do not yet wield a mighty influence we are capable of exerting a great effect for good or ill.

THIS should cause us to face responsibility and meet our obligations like Christians, and not treat them as child's play. Our young people's work is not the toy of an idle hour, it is not the curious novelty wherewith we exploit ourselves before our elders to induce them to clap their hands. Burdens are resting upon us and we must bear them. The future of our denomination, the future of God's kingdom so far as we are concerned, is in our hands, and it rests with us to say how it shall be molded and shaped. Let us make this a subject of earnest thought and prayer. How shall we, as young servants of Christ, meet the responsibilities and obligations which are clearly ours?

CHARACTERISTIC FEATURES OF THE ALAMO CITY.

BY MISS MAY TOMLINSON.

(Continued.)

San Antonio has a dry climate with an average temperature of sixty-eight degrees. Every day in the year fresh vegetables are carted about the city, and roses bloom the year round. Early in March roses begin to hold high carnival; front yards are festive with flowers, and verandas are perfect rose-bowers. They seem human in their joyousness and sweetness. Surely, they praise the Lord and show forth his glory!

The city has pushed out upon an old country road, now called Flores St.,—crooked and shady, without side walks, and on one side, running in front of the houses, is a ditch, or acequia, crossed by little bridges, many of them shaded by arbors covered with honeysuckle or woodbine, and oftentimes the tiny bridge contains a seat. From April to November the ditch is almost hidden by a mass of green,—fig and magnolia trees, banana plants, fern, and a tangle of vines. Behind this wall are many pretty homes with rose-covered galleries.

Water for irrigating the mission gardens was brought through ditches from the springs at the source of the river. The market gardens in the vicinity of the city are watered now by these same ditches, dug by the Indians more than a hundred and fifty years ago. Garden street, another old highway, is shaded by fine, large pecan and hackberry trees. The San Antonio River rises a few miles above the city, through which it flows in a winding course and with a rapid current. In summer this stream is a refreshing sight as it goes rippling along with sudden, unexpected bends and loops, under arching foliage and between banks green with luxuriant vegetation. Only a Texan can realize the blessing of water and trees.

On Military Plaza, every pleasant day at sunset, the chili stands are placed, and here, all night long, are served the Mexican dishes—chili con carne, a mixture of meat and peppers; tamali, made of corn meal and wrapped in corn husks and boiled; tortillas, corn meal skillfully patted and shaped into perfectly round and very thin cakes, and baked on a griddle; fryoles, a small dark bean; also coffee and chocolate, which last they have a knack of frothing with a stick rolled between the hands. To sit in the air on a moonlight night in midwinter and sip choco-

late or partake of mysterious dishes served by dark skinned Mexicans, with the flow of their musical language in our ears, is indeed a novelty to Northerners.

Military Plaza is the market place. When the market men come in before daylight with their fresh vegetables, fruit, poultry and wood, they are glad, after their long rides, to take a cup of strong coffee, or a plate of hot chili. The wood carts, piled high with post oak or mesquite, and drawn by four or six mules, are everywhere seen.

To a Northerner the Mexican is an interesting object. On almost every corner, in the business parts of the city, is a picturesque Mexican with his stand of candy, such as only a Mexican can make. Many of the wood-choppers are native Mexicans, and cannot speak or understand one word of English. For sandals they wear pieces of cowhide tied to their bare feet; each man carries a bright red or blue blanket, which serves as a bed, and an axe; these being his sole possessions.

These descendants of the race of Montezuma, with all their indolence and ignorance, have an air of distinction, a shadowy reminder of their former grandeur. Among the women there is much grace and dignity. I have seen an Aztec woman, whose hair and features marked her as an Indian, go down the street in a ragged dress, with a black shawl over her head, with the carriage of a queen.

They are the happiest, most care-free people, content to huddle together in huts scarcely fit for chicken-coops, and not much larger. Pieces of board and tin, picked up anywhere, sticks and mud, and a few rocks for a chimney, make a home where a Mexican family can live happily on grits and black coffee. They are generous, willing to share the last cup, with no anxiety as to where the next meal is coming from. The old among them are always cared for. In the Mexican quarter of the city may be seen house after house without floor or window. The thatched roof, adobe house is rare. In summer the inhabitants of these jacals sleep out on the ground. Those living near the river, wash their clothes in the stream, drying them on the bushes.

San Antonio is the military headquarters of the Department of Texas, and the post on Government Hill, overlooking the city, is the second largest in the Union. The parade grounds cover a space of fifty acres. They are surrounded by drives and nicely paved walks, shaded by china-berry trees. The garrison was formerly located in town on North Flores street where the arsenal still stands. The annual disbursements in payment of troops, supplies, and so forth, amount to \$1,500,000.

A walk through Commerce and Houston streets offers variety and entertainment for him who goes with his eyes open. We see charming Southern ladies in jewels and bright colors, and with powdered faces; dashing cowboys in high heeled boots and sombreros heavy with silver braid; Aztecs, picturesque even in their rags and filth; and dark eyed Spanish beauties. A gay riding party of ladies and gentlemen from the garrison dashes by; the post ambulance is crossing the Plaza with the commanding officer inside; down the street there is a prairie-schooner; and now two or three open coaches pass us with sight-seers,—Northerners, Oh yes, you can tell them. An excursion train must be in and these people are *doing* the city in, two hours, and then off they will be for Mexico or California. What do they know of the fascination and romance of this old town?

TWELVE LINKS IN ENGLISH HISTORY.

III.

THE THIRD EDWARD AND HIS SON.

Side by side with the influence which the church exerted in all departments of life during the Middle Ages, was another influence quite as powerful, that of the institution of Chivalry. Indeed, the two were in many respects so linked together as almost to blend into one, for the celibate Knights of the Temple and the order of St. John owed allegiance to both the church and the king.

This wonderful system of chivalry, very early formed upon the continent and introduced by the Normans into England, attained its culmination and final glory in the time of Edward the Third and the Black Prince. After this reign its decline began, for although the names, manners, and customs pertaining to the institution were in use for a full century later, yet by the middle of the fifteenth century the real spirit of chivalry was about extinct. Its decline began with the use of gunpowder and was accelerated by the invention of printing. True, artillery was used by Edward the Third, in whose reign chivalry was at its brightest, but such an institution does not die quickly. It is only in looking backward that we can clearly see the causes which led to its final extinction. The spirit and aim of chivalry have been much misunderstood and misrepresented, suffering just as Christianity has always done through the faithlessness of those vowed to uphold it. The comparison will not seem irreverent if we consider that to those living under the control of the institution of chivalry it became a religion, and one far more vital than that furnished by the Church of that time.

To realize the difference between the ideal spirit of chivalry and the practice of its principles by its votaries, it is only necessary to study Tennyson's "Idylls of the King," and Scott's novels of "Ivanhoe," "The Talisman," "The Betrothed," etc. Tennyson has beautifully set before us the high ideal, the true meaning of chivalry. It meant the preservation of honor among men and purity among women, the protection of the weak by the strong, the redressing of every wrong, the driving of every evil from society. King Arthur and Sir Galahad are ideal knights, brave in arms, upright in heart, as perfect as is possible to human beings who are not supposed to be exempt from all human temptations. Exactly these same principles were the foundation of chivalry during the succeeding centuries. It was not the nature of the institution that changed, it was the character of its votaries. King Arthur's court is more than half mythical, the courts of the Normans and the Plantagenets are the sober reality of history. Take the character of Lancelot as portrayed by Tennyson and that of the Knight Templar painted by Scott. Each is an exact type of chivalry as practiced in his own time. Both Lancelot and Brian De Bois Guilbert are brave and devoted knights, both are men of strong passions, both violate their duty towards the institution which they serve under the stress of strong temptation. But how different the characters of the two men, how different the effects produced by their sin. In Lancelot's noble heart the arrow of remorse never ceases to rankle. He suffers agonies of contrition for the wrong he has done his King, and at last he renounces his sin, and we read,

"So groaned Sir Lancelot in remorseful pain,
Not knowing he should die a holy man."

The Knight Templar, on the other hand, has always entertained a secret contempt for many

of the principles which he is sworn to defend; he has allowed himself again and again to violate his vows until he has felt small compunction in doing so, and when at last his conflict with a pure nature which he finds it impossible to corrupt shows him all the blackness of his own heart, and when he would atone, if he could, for so ill spent a life, he finds it too late. He dies miserably overcome by his own evil passions, a fate from which his late generous impulse cannot save him. Thus we come to the fourteenth century, where we find chivalry at its height as a magnificent and honored institution, causing men to observe every form of courteous address towards each other, and of extravagant devotion towards women, compelling princes to treat their royal captives with elaborate respect, and gilding all the horrors of war with the trappings of a gay tournament. This was the aspect of chivalry when Edward the Third ruled England, and when his son gained one brilliant victory after another in Europe. What lurked under this brilliant exterior may be guessed when it is stated that while the knights were making the most fantastic vows to prove their devotion to women, it was yet deemed advisable for any young girl who chanced to be left an orphan to take up her abode in a convent until her marriage should give her a legal protector in the character of her husband; that while Edward magnanimously forgave the French knights for their treachery against him, he was saved only by the entreaties of his queen from putting to an ignominious death six of the noblest citizens that any town has ever known; and that while the Black Prince obsequiously stood behind the chair of the king who was his captive, it is yet to be told of him that he massacred a whole town without a feeling of compunction. Can we remember with pleasure Ribamont and Charni, and forget the nobler six of Calais? Can we glow with admiration of the Black Prince's treatment of John, and forbear to blush when we think upon Limoges? And yet, we must not conclude that chivalry utterly failed of its high intent. In the fourteenth century it had come to bear very much the character of the code of etiquette used in modern society. To be a truly polite gentleman one would have to be a Christian, for the Golden Rule is the basis of the whole scheme of etiquette. Nevertheless, we know that to-day a man may be a swindler, a drunkard, or a libertine, and yet appear in society correctly observing every polite form which governs its movements. Because we abhor his character, shall we then praise the man who refuses to lift his hat to a woman because he will not give his adherence to what in the other is an empty form covering all sorts of wickedness? No, politeness is necessary among us now in order to preserve the comfort of others. The customs of chivalry answered the same purpose in the Middle Ages. Without them wars would have been no less bloody, and wickedness no less pronounced, but they certainly served to brighten an age which otherwise would have been one long barbarism.

EDUCATION.

—THE Connecticut State Teacher's Association is trying to raise funds by contributions for the purpose of providing an annuity for Dr. Henry Barnard, one of the foremost educators in this country.

—DR. JOHN C. ROLFE, son of the Shakespearian scholar, William J. Rolfe, and teacher in the Latin department of Harvard, has accepted an election to an assistant professorship in the University of Michigan, and will enter upon his duties in the autumn.

TEMPERANCE.

IS ALCOHOL A FOOD?—The latest apology offered for the use of alcohol, by those scientific gentlemen who seem to consider it to be a part of the duty of science to find some excuse or natural necessity, however unsubstantial, for every vice to which men are addicted, is the assertion that it has a food value. If this were true the facts would still remain that alcohol is in no way superior to a vast number of simple, safe, and wholesome foods; that it is decidedly inferior to a number of the best foods; that its detrimental effects are not to be equaled by the use of any other food, and that it is the most expensive of foods, if a food at all. But the assertion that it is a food has never been satisfactorily proved, and the present indication is that no such proof will ever be forthcoming. The same arguments which are relied on to prove alcohol to be a food would also prove the same thing for ether, opium, arsenic, and a great number of other poisonous drugs. So good an authority as the *British Medical Journal* has recently spoken upon this question, as follows: "The clinical facts which some writers have produced as demonstrative of the food-nature of alcohol, are, as such, worth absolutely nothing. We have no hesitation in saying that to call alcohol food, in the present state of our knowledge of its effects, is an abuse of language. We possess no particle of satisfactory and scientific evidence to show that it is such. Those who affirm that it should give us something beyond the mere vague surmises of their own opinions. But to say that an emaciated creature, who rises from his bed, and has swallowed during his sickness large quantities of water and alcohol, is a living proof that alcohol is food is manifestly an unfounded assumption."

—PROTECTION FOR AFRICA.—It is well known that the enterprise of the missionary in penetrating into the dark places of the earth with the blessed gospel of salvation is equaled, if not surpassed, by the enterprise of human greed, and that rum and other intoxicating liquors are working dire evil in Africa. It is from Christian lands that this monstrous iniquity comes, from America and England and Belgium and Germany and France that intoxicants are carried to debase these people and plunge them into even deeper miseries than heathenism and ignorance had already brought them to. The evils resulting from this infamous traffic have long been notorious, and it is none too soon that the various women's missionary boards have been moved to take it up. Not long ago a deputation from these boards representing the leading denominations went to Washington and waited upon the President and others, with the intent, if possible, to put in motion steps for the protection of these helplessly ignorant people against those who are thus ruthlessly doing them wrong. This is not, indeed, the first time that these women have moved in the matter, and the fact that on a previous occasion their efforts elicited no response from those in authority did not suffice to deter them from making a second attempt. What will be the immediate result of this effort it is too soon to predict. It is cheering to learn that Secretary Blaine manifested interest in the matter and undertook to consider what would be done, and that Senators Morgan, of Alabama, and Colquitt, of Georgia, as well as other influential men of both houses, took up the subject with heartiness. Whether or not their zeal continues warm, and any real departure is to be dated from this time, one thing is certain; the Christian Church, having once opened its eyes to the enormity of this great wrong cannot—dare not—accept rebuffs, nor let the matter rest until some way has been found to right the wrong. Africa must not be left a prey to the spoiler, and this work, we feel assured, will go on until that great and beautiful continent, opened under the providence of God by the toils and the prayers and the blood of his devoted servants, will be rescued from this terrible curse.—*American Messenger.*

POPULAR SCIENCE.

SOME time since a German chemist discovered that excellent butter could be made from cocoonut milk. A Bombay newspaper describes it as pleasant to taste and smell, of a clear, whitish color, singularly free from acids, easily digestible, and far more wholesome than the cheap butter and oleomargarines of European markets. The manufacture is carried on in Germany, large numbers of cocoonuts being imported for the purpose from Bombay. One firm is now turning out from seven to nine thousand pounds daily, and the trade seems likely to increase.

THE shell of the crab and lobster owes its bluish-gray color to the super position of two pigments or coloring matters, which have been isolated—a red pigment and a blue one. As long as these two pigments exist simultaneously, the crustaceans remain gray. But the blue pigment is very fugitive, and sometimes, under the influence of a disease, it is destroyed, and crabs are found with portions of their shell more or less reddish. When the crustaceans are immersed in boiling water, the blue pigment is entirely destroyed, and the red pigment, which is very stable, appears alone in all its brilliancy.

AN ingenious contrivance for obtaining a light without matches, is in use by the watchmen of Paris, in all magazines where explosive or inflammable materials are stored. They put a piece of phosphorus the size of a pea, into an oblong vial of clear glass, and pour some pure olive-oil, heated to the boiling point, upon it, leaving the bottle about one-third full; it is then corked tightly. To obtain the light, they remove the cork, let the air enter, and then recork. The entire empty space in the bottle then becomes luminous, giving a strong, clear light. To increase the light, if it grows dim, one has but to uncork the bottle for a moment, and admit a fresh supply of air.

THERE has been patented in Germany a process by means of which sulphuric acid for manufacturing purposes can be safely transported. The inventor takes advantage of a property of certain salts,—of which alkaline sulphates are representatives,—by which they give up their water of crystallization when heated, and take it up again when cool; and he does so by mixing the salts in an anhydrous condition with a calculated quantity of sulphuric acid. The whole mass becomes granular, or may be formed into cakes, and, when heated the whole liquifies, and may be used as if it were sulphuric acid, for the presence of bisulphate of soda does no harm.

PAPER MATRICES.—Paper matrices for making stereotype plates from type forms, used in newspaper offices, are prepared as follows: Make a jelly paste of flour, starch and whiting. Dampen a sheet of soft blotting paper, cover its surface with the paste, lay thereon a sheet of fine tissue paper, cover the surface with paste, and so on till four or six sheets of the tissue paper have been laid on. The combined sheet thus made is then placed, tissue face down, upon the form of types, which are previously dusted with whiting, and with a brush driven down upon the types and thereon allowed to dry. The operation of drying is facilitated by having the types warmed by placing them upon a steam-heated table. A blanket is placed over the paper during the drying operation.

THE elevator in modern big buildings has only one drawback—the sickness it causes when the car is suddenly stopped. To people of a delicate constitution this sickness is often such a serious matter that to them the elevator is a dangerous blessing. This sickness, says a contemporary, can be avoided by observing simply physical laws. Elevator sickness is caused by the same law that throws a person to the ground when he gets off a moving car in the wrong way. The stoppage of the elevator car brings a dizziness to the head and sometime nausea at the stomach. The internal organs seem to want to rise into the throat. All this comes from the fact that all parts of the body are not stopped at the same moment of time. The feet being next to the car floor stop with the car, while other portions of the body continue moving. If the body as a whole can be arrested at the same time with the feet there can be no sickness. This can be done by placing the head and shoulders against the car frame. Then there will be no sickness, and according to the *Scientific Press*, it is a sure preventive.

GLASS may be etched as readily as iron or steel. The method is about the same, the only difference being in the kind of acid employed. The glass to be etched is completely coated with beeswax or paraffine, and the design is traced thereon by means of a needle or narrow scraper, which cuts through the wax and exposes the surface of the glass. The next step in the process is to prepare the hydrofluoric acid for use. A gutta-percha or lead bottle is required for containing this acid. It may be bought in the concentrated form, or it may be purchased in a dilute state ready for use. The strong acid should be diluted with 8 or 10 parts of water. The article may be dipped in the acid, or the acid may be applied by means of a brush. The surface will be sufficiently etched in four or five minutes. After etching, the glass is washed in water and dried, when the wax coating is melted and removed by means of a cloth. The design will appear as a dull or frosty surface. The operator should be very careful to avoid inhaling the fumes of the acid, and also to avoid touching the skin with it, as it produces painful ulcers, which are long in healing. It is obvious that beautiful designs may be made in this manner upon window screens, lamp shades, mirror borders, etc.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

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

For Sabbath-day, August 9, 1890.

SCRIPTURE LESSON—LUKE 16: 19-31.

19. There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day:
 20. And there was a certain beggar named Lazarus, which was laid at his gate full of sores.
 21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried:
 23. And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
 24. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.
 25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.
 26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.
 27. Then he said, I pray thee, therefore, father, that thou wouldst send him to my father's house:
 28. For I have five brethren; that he may testify unto them lest they also come into this place of torment.
 29. Abraham saith unto him, They have Moses and the prophets; let them hear them.
 30. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent.
 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

GOLDEN TEXT.—How hard is it for them that trust in riches to enter the kingdom of God. Mark 10: 24.

INTRODUCTION.

This lesson seems to be closely connected, by the intervening discourses, with the previous lesson. In that lesson our Lord was addressing the multitude in the parable of the prodigal son. In the parable of the unrighteous steward he addressed the disciples, though probably the Pharisees overheard the discourse. The remarks in regard to the right use of riches were also addressed to the disciples, but they excited derision on the part of the Pharisees. Then our Lord turned his address directly to the Pharisees and in a very pointed way condemned them. This was followed by a few words about divorcing a wife, which seems to come in without any close connection with the preceding or following context. This brings us to our present lesson.

EXPLANATORY NOTES.

V. 19-21. *Now there was a certain rich man, and he was clothed in purple and fine linen, and fared sumptuously every day.* This parable seems to have been addressed to the Pharisees, who had just before derided the remarks of Jesus concerning the love of money. He desires now to answer their scoffing by showing them what is the end of an avaricious course of life. For this purpose he brings before their minds a man clothed in purple and fine linen, as a representative character. Such men make great show of their wealth by their manner of dress and their sumptuous living. *And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.* Here he brings a character to represent the widest contrast with the rich man. But he keeps the rich man as the central figure in the parable. At the gate of his palace is laid a poor helpless beggar full of sores. Of course he is never brought within the palace, but is barely permitted to remain outside, desiring to subsist upon the refuse of the sumptuous tables which has been thrown out for the ravenous dogs. It was very common in the East, even in the cities, to see dogs prowling about the large palaces seeking for food. Hence we see how the poor beggar is associated with these homeless dogs which are represented as licking his sores. The contrast between the rich man of the palace and the poor man outside among the dogs is very great and still does not exceed the reality.

V. 22. *And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom.* The

rich man also died and was buried. Here the poor man is represented as being transferred from his poverty to the most desirable position in the future world. Instead of dogs to attend him, angels took him and bore him away from his poverty. The highest conception of exaltation for an Israelite was to be permitted final companionship with Abraham. This exaltation was so great that it was of no consequence to mention the poor man's burial, but the rich man was buried and that was the most that could be said of him so far as his attendance and honors after his death is recorded.

V. 23. *And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom.* This verse opens up the changed condition of the two men in the future world. The one has had his good things and his honors in this world, and now he has his torments and bitter self-reproaches in the next world. But the poor man, though he suffered every hardship that comes with poverty and neglect in this world, yet was worthy in the heart life for the highest exaltation in the future world. The Lord does not mean to teach that all rich men are proud and cruel, and hence must go to a place of torment, nor that all poor men are pure in heart and must come into the bosom of Abraham, but he does mean to teach that the widest contrasts in this world may be completely reversed in the future world, and that was the chief point which he was making with the murmuring Pharisees.

In the 24th verse he represents the rich man as expressing his dependence upon the poor man in the future world, for the smallest possible favor.

V. 25. Here Abraham replies to the petition, simply reminding the rich man of their former relations as contrasted with their present relations.

V. 26. *And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.* These words bring out the doctrine of the fixed moral condition in the future world. The righteous and the unrighteous are separated irrevocably, the one exalted and saved, the other cast down and lost.

V. 27, 28. *Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren: that he may testify unto them, lest they also come into this place of torment.* The rich man has, at least, this one more request to make and this in behalf of his wicked associates who are still in the world. He has awakened to a sense of his own deep sinfulness of life, and he remembers that he might have turned away from it before he died, but after death there is no redemption for the lost. Therefore, he is the more earnest that his wicked companions shall be warned, and if possible, led to repentance while there is yet opportunity for their salvation.

V. 29. *Abraham saith unto him, They have Moses and the prophets; let them hear them.* This is a reminder of the great fact that God has sent his messengers to warn the people and to teach them the way of life and salvation. There is no more that need to be done or that can be done if they will not hear them.

V. 30. *And he said, Nay, father Abraham.* The lost man thinks that something more might be done than was ever done for himself; he does not even yet realize all the mercies of God towards him while he was yet alive.

V. 31. *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.* God had spoken to the people through Moses and the prophets. How could he more effectually warn them through the agency of another, even though that other should rise from the dead? This discussion between Abraham and the rich man in torment had many sharp points for the conscience of the Pharisees. Abraham was their father, Moses and the prophets their teachers. The Pharisees must admit, therefore, that Abraham was commending the very highest teachers, and that Jesus himself endorsed Abraham's commendations. The lesson was a very sharp and impressive lesson, if the Pharisees would reflect upon it. It is a lesson of great practical importance for the self righteous, the proud and arrogant of the present time, who are disposed to despise and cruelly neglect the poor and helpless of this world. There are doubtless hundreds of thousands, yea, millions, of helpless, starving victims of intemperance, to-day, who will soon be transported and delivered from the pitiless cruelty of the self-righteous, self-seeking, proud and haughty lords of this world. But what shall be the condition of that great host of rum-sellers, of licensed sellers, of saloon legislators. They must inevitably die, and be buried and wake up with the rich man in torment.

QUESTIONS.

What was the occasion of this parable? What is the chief point of the parable? What is the doctrine taught? What is the application of the lesson? What practical lesson does the parable suggest?

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 23, 1890.

Postmaster General Wanamaker is being sharply criticised for having entered into an agreement with the agent of a St. Louis brewing company, promising to lease for the use of the Postoffice department, a six-story building which the brewing company is to erect opposite the department building, at an annual rental of \$9,000. Of course everybody knows that the department is badly cramped for room, but many people think that some one else might have been induced to put up a building for the purpose, in view of the handsome rental to be paid; at any rate, they do not like the idea of the Government renting from a beer brewing company. There is something in it that jars upon one's sense of the fitness of things, and it will not be strange if Mr. Wanamaker's fellow-Christians persuade him not to carry it out. Some of the temperance folks are talking of testing the legality of his action in the matter.

The House of Representatives yesterday passed its substitute for the "Original Package" bill, which had already passed the Senate, although for a few minutes the matter seemed to be in doubt, and when the preliminary vote was first announced, there was only a majority of one for the House substitute, but owing to a number of changes, when officially announced it was 112 to 97; and upon the final vote upon the passage of the bill as amended, the vote was 176 yeas to 53 nays. Seeing that the bill was going to pass, a number of members who have opposed it all the time, voted for it. Following is the exact language of the bill as it passed the House, and as it will go to a conference committee from the House and Senate: "That whenever any article of commerce is imported into any State from any other State, Territory or foreign nation, and there held or offered for sale, the same shall then be subject to the laws of such State: Provided, that no discrimination shall be made by any State in favor of its citizens against those of other States or Territories in respect to the sale of any article of commerce, nor in favor of its own products against those of like character produced in other States or Territories; nor shall the transportation of commerce through any State be obstructed except in the necessary enforcement of the health laws of such State." The only difference between this bill and the original Senate measure, is that this includes all articles of commerce, while the original was confined to intoxicating liquors. It is well nigh certain that the Senate will accept the amendment.

If the good people of the country are not on the alert, the Mormons will succeed in their efforts to defeat the bill which the Senate has passed, and which is now being considered by the House Judiciary Committee, providing for the application of the forfeited Mormon Church funds to the support of the common schools of Utah. The Mormons are represented here by the best legal talent that money will employ, and these lawyers are working hard to convince members of the House that to pass the bill would be a violation of existing law. Public sentiment, both in and out of Congress, favors this measure, as it has everyone introduced which promises to aid in crippling the power of the Mormons. Still it will not do to sit down and fold your hands if you expect to see this bill become a law, as it should.

Did you know that sailors and marines in the United States Navy are not allowed to wear temperance badges? It is even so; and the military branch of the W. C. T. U. want to know the reason why. Their representative has called upon Secretary Tracy and he has promised to look into the matter and see if there is not some way of amending the regulation so as to allow sailors and marines who are members, and there are quite a large number of them, to wear the button badge which the military branch of the W. C. T. U. has adopted.

THE COLLEGIATE CONFERENCE.

During nine months of the year the village of Northfield, Mass., is the school home of three hundred young women, who are fitting themselves for the active duties of life. The class of pupils for whom the Northfield Seminary and the Mount Hermon school are especially designed, is restricted to those who have small means and high aims; who wish a good and distinctively Christian education; who are unable to enter expensive private schools, and are unwilling to attend such public schools as are within their reach. Mount Hermon is about two miles from Northfield, and at this place nearly three hundred young men study during the year.

But during the vacation months, Northfield is not altogether an idle town. For the last two weeks it has been an unusually lively and interesting place, as the five hundred college students, from nearly one hundred institutions in America, Europe and Asia, can testify. The Fifth Annual College Conference, which ended last night, has been in many respects the most successful of all that have been held. All the larger colleges have been well represented, and an exceedingly pleasant feature this year has been the presence of some forty students from Virginia. One man came from the "Lone Star State." The British delegation numbered fifteen. England, Ireland, France, Germany and Sweden, being the countries from which students had come, to be under the influence of Mr. Moody and his friends for a fortnight. Japan had a still larger delegation, though many of its members also represented American colleges.

Two or three Chinamen added variety to the scene. Mr. Moody said that he hoped next year there would be more Chinamen present. After one of them had sung a gospel hymn in his native tongue, Mr. Moody, who had risen from his seat and stood leaning with his elbow on the pulpit, turned and said to the audience: "This man is of more importance in China to-day than Mr. Sankey and Mr. Towner and Mr. Stebbins, all put together, for he can sing the language of the people, and they can't." In speaking one day about the way the Jews treated the Samaritans, he said that "it was just about the way the people in California treat the Chinese there." Some one applauded that sentiment, and Mr. Moody added:

I know what I am talking about. I saw a Chinaman in San Francisco walking along as quietly as any man could, but a hoodlum, catching hold of his cue, threw him to the ground. When I attempted to remonstrate against such brutality the ruffian drew a knife and I nearly lost my life. I wonder that the Chinese do not rise in their wrath and drive every American out of China, because of the hellish things done in this country. We call China and Japan and India and Africa heathen nations. Let us drop that word heathen. I believe we are more heathen than they. America will have far more to answer for in the day of judgment than the nations we call heathen. Japan may have to send missionaries to us one of these days.

Besides Mr. Moody, who presided at nearly every meeting, and delivered several addresses during the Conference, there were several other prominent speakers, among them being Dr. R. S. MacArthur, of New York; Dr. A. T. Pierson, of Philadelphia; Dr. George F. Pentecost, of Brooklyn; Bishop Thoburn, of India; Prof. Townsend, of Boston; Prof. W. W. Moore, of the Union Theological Seminary, of Hampden-Sidney, Va.; the Rev. W. R. Mowll and the Rev. Mr. Marsh, both of England, and Prof. R. S. Weidner, of the Lutheran Theological Seminary, in Rock Island, Ill. Mr. Moody took up the first five books of the New Testament, explaining their leading characteristics and drawing from them many practical lessons. As usual his addresses were enriched by numerous incidents occurring in his long evangelistic experience. On Sunday afternoon he spoke at Round Top, a little hill back of his own home, and very near the house where he was born a little more than fifty years ago. At this time he gave an account of the call to the work in which he has been engaged for more than thirty years. He thinks that a man can tell whether or not he is called to be a minister, and can tell whether or not his work as a foreign missionary will be successful by the success which the Lord gives him before he enters the ministry and before he leaves his native land. If a man cannot lead a soul to Christ in America, the probability is that he will not bring many

to Christ in Yokohama or Bombay. The way to find out whether or not you are called to win souls to the Saviour is to try your hand at it.

Dr. MacArthur and Prof. Townsend were the only speakers who resorted to manuscript, quite an innovation for Northfield. Dr. MacArthur discussed "Christianity and Her Critics" one evening, and "The Influence of the Bible" on the following morning. He thinks that the church need not fear criticism; she should fear nothing but error and sin. Truth seeks the light, comes to the light, rejoices in the light. Error loves darkness, grows in darkness, and reluctantly comes into the light, which at once reveals and rebukes its deformity. A true Christianity knows that correct knowledge, and not gross ignorance, is the mother of genuine devotion. Dr. MacArthur doubts whether such a phenomenon as an intellectual atheist ever existed, but practical atheists are and always have been common. He characterized atheism as "a freezing void, an Arctic breath, an atmosphere in which no mind can soar, no heart can beat, and no soul be glad." His address on the Bible was a brilliant picture of the marvelous influence of the Word of God on literature, art, music and legislation. His assertion that no flag except the stars and stripes must float over American soil, was received with hearty enthusiasm, as was also his severe criticism of class legislation which would lay down one law in regard to immigration at Castle Garden, and an entirely different one at the Golden Gate.

Bishop Thoburn roused the students and Mr. Moody to a high pitch of enthusiasm when he told of the need of missions in India, and the remarkable amount of good which could be accomplished at a cost of \$30 a year. Mr. Moody said that he desired to have one of those missions, and would subscribe \$30 for that purpose. He asked how many of the students desired to help Bishop Thoburn. In exactly 16 minutes, \$3,000 was raised, and part of the money was handed to him before he left Northfield. When the astonished Bishop ventured to remark, "I never dreamed of such a thing," his host replied, "This is better than a dream; who will add \$30 to the amount already subscribed?"

Prof. Moore preached the sermon on the second Sunday morning. He was one of the favorite speakers during the Conference. He is a young man in a leading seminary in the Southern Presbyterian Church, and his sermons and addresses abounded with quotations from leading authors. In great contrast to Prof. Moore was the Rev. Mr. Puddefoot, who delivered an exhortation in behalf of home mission work immediately following the sermon. His unconventional manner, as well as his happy way of presenting homely truths, won him many friends, though some of them were painfully shocked by his free and easy way in the pulpit. When he told of the great need that there was for money and men on the frontier and in some of the mining towns in the older States, and more especially, when he said that there were five Yale graduates ready to enter the new State of Washington, he touched a responsive chord, and Mr. Moody proposed that Northfield send one of those young men for a year, at least, and nearly \$900 was collected for that purpose.

An important feature of the College Conference, a characteristic, indeed, of every meeting with which Moody is connected, was the singing of gospel hymns. This part of the programme was in charge of Professor and Mrs. D. B. Towner, who have been associated with Mr. Moody for five years. Mr. Towner has a baritone voice, while his wife, who accompanies her husband on the organ, has a rich contralto voice. He has published several hymn books, the last one, which was used this time, is "Hymns New and Old, No. 2." But besides these singers there have been other favorites heard. Mr. Sankey, and Mr. and Mrs. Stebbins, whose singing was so popular in New York last winter, have been called out a number of times. On Sunday afternoon Mr. Sankey sang the "Ninety and Nine" on Round Top. Mr. and Mrs. Stebbins sang two or three duets and were loudly applauded each time. They will lead the singing at the Bible Conference in August. The Japanese also sang in their own language, and a quartette from the British delegation sang, in German, Martin Luther's hymn, "A Mighty Fortress is Our God."

Northfield is the home of the Students' Volunteer Movement for foreign missions, and one-fifth of all the delegates present have signed this pledge: "We are willing and desirous, God permitting, to be foreign missionaries." More than 5,000 students in theological seminaries, in colleges, in medical institutions, in academies and in grammar schools have signed this pledge since the movement was started four years ago. Of that number, two hundred and fifty young men and women are in foreign lands to-day. In response to the appeals made by Mr. Wilder, Mr. Speer, Mr. Cossum, Mr. Mott and others, between fifty and one hundred new names have been added in the last ten days. About \$600 was raised one afternoon at a parlor conference in the Northfield Hotel to support two or three students during the coming year working in the interest of the movement. Forty denominations altogether are represented among the volunteers, and twenty-five organizations have aided in sending them out. One of the most impressive meetings held here this summer was that on Sunday evening, when a Chinaman, a Japanese and a North American Indian stated the needs of their respective people. The Indian said that he had stopped attending the Students' Volunteer Meetings, for when he went there he felt that the claims of foreign missions were so great that he ought to go abroad, but all the time he heard the plaintive voice of his people saying: "Will you also go away?"

The morning classes on Inductive Bible Study, led by F. K. Sanders, of New Haven, and on "Personal Work," conducted by James McConaughy, Secretary of the Twenty-third Street Branch of the Young Men's Christian Association in New York, were largely attended, more than a hundred young men being enrolled in the sub-classes supervised by Mr. McConaughy. All the meetings during the Conference were attended by friends of the students who boarded in the hotels or boarding-houses in the village. The afternoons were given up to recreation, Mr. Moody insisting that the young men must rest as well as study.

As a whole, the College Conference was a great success. There was at all times a deep religious feeling pervading the atmosphere. Besides the instruction received from those invited to address the meetings, there was much work of a personal character done. Men whose faith was weak came into close contact with fellow students farther advanced in the spiritual life, and many who had previously done nothing of a practical nature, and did not know how to begin, will go home determined to make a beginning, and determined also to put into practice the many helpful hints which they have received while here. All will return fired with something of that marvelous enthusiasm which has been for a quarter of a century the leading characteristic of their warm personal friend and fellow-laborer, Mr. Moody.

BOOKS AND MAGAZINES.

The Treasury for Pastor and People for August, 1890, presents for its frontispiece, the portrait of the Rev. J. W. Chapman, D. D., Pastor of the Bethany Presbyterian Church, Philadelphia; with a thoroughly gospel sermon, "The Responsibility and Joy of Christian Service," followed by able sermons. Special services are "To Children," by Arthur Little, D. D., and "Beautiful Old Age Crowned," by P. S. Henson, D. D. In the series of Living Issues Discussed by College Presidents, "The Papacy in Politics," by John Hall, D. D., is suggestive and timely. There are the usual number of Leading Thoughts of Sermons, Questions of the Day are, The Morality of Romanism, by I. J. Lansing; A Word about the Old Sermon, by A. J. Lyman—other departments are filled with noteworthy papers. Yearly, \$2 50; Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE next session of the Quarterly Meeting and Society of Christian Workers of the Rhode Island and Connecticut churches, will be held with the Hopkinton City Church, Sabbath and Sunday, Aug 16th, and 17th. The following programmes have been arranged:

Sabbath morning, 10.30, sermon by O. U. Whitford. Sabbath-school immediately following the sermon, conducted by Superintendent of school.
7.45 P. M. Praise service, led by B. P. Langworthy, 2d.
8.15. Sermon by J. G. Burdick.
Sunday, 10.30 A. M. Essay on Justification, E. A. Witter.
2 P. M. Essay, (not yet assigned.)
3 P. M. Exegesis of Heb. 4:3, given by I. L. Cottrell.
8 P. M. Praise service, led by Ahva F. Randolph.
8.15. Essay, Aims and fruits of the Christian life, Edwin G. Carpenter.

E. A. WITTER, Secretary.

MISCELLANY.

ELSIE'S TRIAL OF PATIENCE.

The short December day was fast drawing to a close in the quiet country town of Sigamund. The long line of elms on either side of Main street bent their great arms in the strong, cold wind which was sweeping up and down its length.

In striking contrast to the slow, faltering steps of old Ezra Kilrain, the lamplighter, Ned Cameron, a lad of twelve years, ran swiftly down the street. He nodded pleasantly to the Scotchman as he passed him, and ran on, evidently anxious to get home with the letter he held in his hand. Unmindful of muddy boots, he opened the door and hastened into the sitting-room.

"O mamma!" he exclaimed, "here is a letter from Boston for papa, and I'm almost sure that it's from Aunt Ruth. Isn't papa at home yet? I do want to hear what she says."

"Ned Cameron, don't be so noisy! Just look at your boots! You have brought in mud all the way. Won't you ever learn to be careful?"—this from a young girl who was busily engaged in mending stockings.

Ned, somewhat subdued by his sister's rebuke, went out again to await his father's coming.

Evidently the young lady was not in an enviable frame of mind, for, breathing a sigh of relief, she exclaimed,—

"There, mother, that tiresome mending is done, though I did think I never should finish it, and now it is nearly time for supper."

"Yes," she continued, "Rob and Kittie grow more and more careless. Kittie's aprons and dresses are always in a dilapidated condition in spite of all I can do, and Rob,—well, I do not believe that there is another boy in town who wears out so many stockings. I am heartily tired of mending, and wish that I might never do another stitch."

"Why, Elsie, child, what is the trouble this afternoon? You are not usually as impatient as you seem to be to-day. Remember that Rob and Kittie are yet but children,—good and loving, if a little careless. Talk about your blessings, and let the trials go."

Elsie Cameron made no reply to her mother's gentle remonstrance; but hurried from the room and went upstairs.

She was the daughter of a country doctor, whose practice, though extensive, had never been remunerative. Sigamund was a factory town, and consequently a large portion of the small population were poor people. If, as was often the case, a family were too poor to pay for the services of a physician, he never reminded them of their bill, choosing to settle all such accounts with his Lord.

Three years before the time of which I write, Mrs. Cameron had been thrown from her carriage, receiving injuries from which she might never fully recover.

Elsie had been obliged to give up her long-cherished plan for a college education and remain at home, tenderly ministering to the sick one and caring for the children. How great the trial had been to cheerfully relinquish all her desires no one knew but her Elder Brother.

It was a great trial to Mrs. Cameron to see her husband troubled, and she had worried much over her utter inability to do anything in the household. But Elsie, she had said many times, was a good daughter and knew almost as much about housekeeping as she did, and so gradually the care of the home was left to the young girl, who was generally such a "brave little woman," as her father said.

A shade of perplexity rested for a moment upon Mrs. Cameron's face after Elsie had left the room. "The dear child needs a rest and change," she thought, "but is too unselfish to think of it. I must speak to her father about it at once."

Meanwhile Elsie in her room was struggling to keep back the tears which seemed determined to come. She was tired, for it had been a peculiarly trying day. As she thought of it all, she drew from her pocket a letter she had re-

ceived that morning, which had been the innocent cause of much of her discomfort. It was from Cousin Alice, in Boston, and contained a glowing account of the pleasant life she was leading in the midst of wealth and friends.

"And now, Elsie," she concluded, "I have a plan. Aunt Ruth has been staying with us for some time, you remember, but is now going away for a few months to care for a sick friend, and it will leave us quite lonely. Now dear, we all know how much you wished to go to college, and something of what it cost you to give it up. Boston has many opportunities for learning which I know you cannot get at home. Mother and I have been thinking of you and have decided that the best thing for you to do is to come and spend the winter with us. I know that you would devote much of your time to study, but I have in mind many sources of entertainment which I know will prove profitable to both of us. I am confident that it may be arranged, if you will but consent to our plan."

As Elsie finished the letter, the tears, so long restrained, filled her eyes, and covering her face with her hands she wept bitterly.

Could she give up so pleasant a prospect? She had thought hope buried, but all day long she had found herself thinking of the letter, and longing, O, so earnestly, that she might have her heart's desire in this matter. No, no, she must lay it down again. After a few minutes she became more calm, and something seemed to whisper to her, "Your Heavenly Father knoweth that ye have need of these things." Lifting her heart in prayer she told him all her trial, and asked him for the all-sufficient grace. She arose strengthened and encouraged.

As Elsie opened her door the clock struck five. She knew that her father must have come, and supper was not ready. Mentally chiding herself, she ran swiftly down the stairs and into the dining-room.

The door of her mother's room was ajar, and in passing it, she heard her father say,—

"About eight, I believe. I will bring her home with me."

She wondered for a moment what he meant, but other things claimed her attention, and she soon forgot all about it.

"Daughter," said her father as they arose from the table, "can you find time before the Endeavor meeting to mend my glove? There is only one little hole."

Elsie smiled as she took the glove, for she well knew what "one little hole" always meant. However, the glove was restored to order in a short time, and Elsie went to her mother's room to aid her as usual in her preparation for the night.

Contrary to her custom, the invalid decided to remain as she was until Elsie's return.

"Ned will be here and I shall do very well until you come home," she explained, as Elsie expressed some surprise. "Tell me what your subject is, and I will think about it while you are gone."

"Patient continuance in well doing," Elsie replied,—and, O mamma, I am so sorry for my impatience; I am just as happy as I can be in this dear home, and I never want anything different, save to see you well once more. You do look better to-night."

"In God's good time and way, my darling. These years that I have spent in this room have not been wasted. I would have given many more to have witnessed the change in my fun-loving Elsie to the thoughtful little burden-bearer I see her now. Run along, dear, it is getting late."

With a tender good-bye, Elsie started. She was an active member of the Y. P. S. C. E. Nothing could induce her to neglect her prayer-meeting, which since the society was organized, had been such a source of help and comfort to her.

That evening the leader of the meeting was a young man who for five years past had been engaged in missionary work in New York City.

Elsie was greatly interested in his remarks; but especially in his closing words: "In my few years of work for the Master," he said, "I have found that nothing but patient continuance in well doing will ensure me success."

"Dear friends, has everything seemed to go wrong to-day? Have your plans been thwarted

and hopes disappointed? Have you failed to see the reason of all these things, and impatiently wished for something different? Jesus knows your need. He will give thee the desire of thy heart."

All the way home Elsie was thoughtful, but happy in the thought that she was in the keeping of one who knew her every need, and would enable her to patiently continue in the way—his way.

After removing her wraps, she went immediately to her mother's room.

"Dear mamma, she must be very tired," she thought as she opened the door.

"How do you do, Elsie?" greeted her entrance into the room.

Elsie stood still, too astonished to speak.

"Why, Aunt Ruth," at length she found voice to say,— "I am so delighted to see you. But I thought you were going away to care for a sick friend; Alice said you were."

"Well dear, she was right; I am to have the sole care of your mother here, this entire winter. You are to take my place in Boston. We have made all the arrangements. You have only to acquiesce."

Brave Elsie! The surprise was great, and seemed almost too good to be true. Her heart's desire! How good the dear Lord was to her.

As Elsie leaned over to kiss her mother good-night, her mother said, "Patient continuance has brought its reward, has it not, my daughter?"—*Golden Rule.*

THERE is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.

THE East saw that which Bethlehem might have seen; oftentimes those which are nearest in place are farthest off in affection.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will, by special arrangement, occur on the third Sabbath in August, (Aug. 16) with the Utica Church. The following programme has been arranged:

Sixth-day evening at 7.45 o'clock, preaching by Rev. S. H. Babcock.

Sabbath morning at 10 o'clock, Sabbath-school, conducted by Rev. F. O. Burdick.

Sabbath morning at 11 o'clock, preaching by Rev. E. M. Dunn.

Sabbath afternoon at 3.30 o'clock, preaching by Rev. Geo. W. Hills.

Evening after the Sabbath, prayer and conference meeting, conducted by Rev. N. Wardner.

First-day morning at 9.30 o'clock, meeting of the Y. P. S. C. E., conducted by E. B. Saunders.

First-day at 11 o'clock, preaching by Rev. W. H. Ernst.

First-day at 3.30 o'clock, preaching by Rev. R. Trewartha.

WM. B. WEST, Church Clerk.

UTICA, Wis., July 20, 1890.

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. ERNST, Sec.

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CONDENSED NEWS.

Domestic.

Great swarms of grasshoppers are playing havoc with the crops in Georgia.

Eugene Schuyler, the American Consul-General at Cairo, died July 18th, in his 51st year.

New York City's population, according to Superintendent Porter's official rough count, is 1,513,501.

Prof. Campbell, the Brooklyn aeronaut, is said to have proven, at Buffalo, N. Y., that he can successfully navigate the air with his air ship.

Dispatches from New England state that the damage in that section by the present drought is now past recovery, whatever the future weather.

Up to the present time, there have been received at the pension bureau about 226,000 applications for pension, under the act of June 27th.

The new Croton aqueduct in New York, which cost \$23,000,000 is pronounced a success. It now supplies the city with 75,000,000 gallons of water a day.

The census returns of the entire State of Pennsylvania have been received at the census office at Washington. This is the first State to send in its full returns.

Senator Evarts has introduced a bill directing the Secretary of the Treasury to pay Dr Mary Walker \$10,000 to reimburse her for her services and sufferings as an assistant surgeon in the Union army during the war of the rebellion.

According to a re-count of the population census schedules of Milwaukee, made since the recent investigation by which about 400,000 names were added to the lists, the population of that city is 206,308, an increase during the last decade of 90,721.

The House Committee on post-offices has reported favorably a bill to create the office of fourth assistant postmaster-general at a salary of \$4,000 per annum. It is proposed to relieve the first assistant postmaster-general of some of his duties and transfer them to the fourth assistant.

A South western contemporary observes that a most striking feature of the census enumeration in San Antonio is the remarkable exhibit of longevity. The list of people between the ages of eighty-five and ninety is a long one, while there are three individuals who have lived over 100 years. These are Mme. Candelaria, who is 103 years old; Mrs. Lena Dickinson, aged 109, and Rube Carroll, colored, aged 105.

Foreign.

Work on the Congo railroad is rapidly progressing. Over 1,000 men are employed.

Severe measures to drive the Jews from the country are being taken by the Russian authorities.

The cultivation of tobacco has been forbidden in Egypt, and the duty upon the imported article raised.

Women are now admitted as students in all the Italian universities, and a woman's school of journalism has been established in London.

The Mayor of Sheffield, Eng., presided over a public meeting of 12,000 persons July 14th, to protest against the McKinley Tariff Bill.

The Mexican government is sending troops to the the Guatemalan frontier. It is Mexico's aim to preserve strict neutrality regarding the disturbance in Central America.

The population of Australia, according to the recent census, is increasing faster than that of America. To meet this growth a bill has just been introduced in Parliament for 1,116 miles of new railroad to cost \$72,500,000.

This week the Canada Pacific railway completes the arrangements made some time ago for the purchase of the entire New Brunswick railway, and thereby connects ocean to ocean by its own iron.

The scheme of bridging the English Channel has gone so far that plans have been drawn, soundings been made, and a Special Commission appointed by the French Minister of Public Works, to inquire into the project.

Servia has sent another note to the Porte in which she strongly insists that Turkey shall make reparation for the murder of the Servian consul at Pristina. Servia threatens to sever diplomatic relations with the Porte.

MARRIED.

MURPHY—JOHNSTON.—At Ashaway, R. I., July 17, 1890, by Rev. L. L. Cottrell, Mr. George E. Murphy and Miss Elizabeth A. Johnston, both of Ashaway.

TABOR—COLVIN.—In Rockville, R. I., July 23, 1890, by Rev. A. McLearn, Mr. Clark A. Tabor, of Westerly, and Miss Juliette Colvin, of Rockville.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

CRANDALL.—At Alfred Centre, N. Y., July 21, 1890, infant daughter of Eugene T. and Elisabeth Crandall, aged 9 months, a beautiful child. "The Lord gave, the Lord hath taken."

BOYD.—In West Almond, N. Y., July 25, 1890, Mrs. Euphemia Royce Boyd, aged 26 years and 25 days. Mrs. Boyd was a woman of affectionate nature, gentle disposition, and yet strong in purpose and wise in counsel. She had been, for several years, the comfort of her father in his afflictions, and both a sister and mother to the younger members of the family. Her husband mourns with inexpressible grief. Her death was the result of injuries received in being thrown from a hay-rake, in the field, whither she had gone to assist in the work of hay-harvest.

STILLMAN.—At Westerly, R. I., July 13, 1890, of consumption, Florence Bertha Stillman, daughter of C. Latham Stillman, and granddaughter of Eld. C. C. Stillman, aged 19 years, 5 months and 11 days.

A home bereft of wife, mother, and all the daughters, the husband and father is left in great loneliness. Florence was a faithful member of the church and of the Young People's Society of Christian Endeavor. Amiable in disposition, very conscientious, gentle in manner, loving and confiding in her home life, her death has made a vacancy which no one can fill. She trusted Jesus to the end, and was ready to go and be with her Saviour forever. O. U. W.

WANTED.

The address of any of the descendants of the following: Elizabeth Stillman (born Dec. 6, 1765), daughter of Elisha Stillman, of Hopkinton, R. I.; married Wells Kenyon, and had the following children: Betsey Kenyon, Naomi Kenyon, Mary Kenyon, Wells Kenyon, Hannah Kenyon, Eleanor Kenyon, Eunice Kenyon, Luke Kenyon, Tacy Kenyon, Justus Kenyon, Leland Kenyon, and Clarissa Kenyon. Address "X Y Z," care of SABBATH RECORDER, Alfred Centre, N. Y.

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

Royal Baking Powder

ABSOLUTELY PURE

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 13th 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.

TO THE PEOPLE.

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

ROSWELL MILLER, General Manager. A. V. H. CARPENTER, Gen. Pass. and Ticket Agent.

GEO. H. HEAFFORD, First Ass't Gen. Pass. and Ticket Agent. If you are going West call on or write to Wm. Wallace Heafford, Eastern Passenger Agent, 13 Ellicott street (near Exchange), Buffalo, N. Y.

MODERN SCIENCE

has discovered that all diseases are caused by MICROBES.

Therefore all diseases can be cured by destroying these Microbes, and the only remedy on earth that will accomplish this without harm to the patient is

Wm. RADAM'S MICROBE KILLER.

It is a thorough blood purifier, a wonderful anti-septic, and containing no drug whatever, is perfectly safe. The Microbe Killer is composed of distilled water impregnated with powerful germ destroying gases which permeates and purifies the entire system.



Send for our book giving history of microbes, and discovery of this wonderful medicine. Free.

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Ask your Druggist for it.

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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 F. Pierce, residing at Wildwood, Wisconsin; Josephine O. Warner, residing at Whitewater, Wisconsin; Henry Manroe, Sidney E. Pierce, Everet L. Pierce, Arthur N. Pierce, Hanson C. Pierce, and Nettie Pierce Bowers, residing at Milton Junction, Wisconsin, heirs at law, next of kin of Seeley Manroe, late of the town of Alfred, in Allegany County, New York, deceased, Greeting: You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany County, at his office in Friendship, N. Y., in said county, on the 1st day of August, 1890, at 10 o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to Personal Estate, and is presented for proof by Olive M. Green, one of the Executors therein named; and thereof fail not. (And if any of the above named persons interested be under the age of twenty-one years, they are required to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate to represent and act for them in this proceeding.)

In Testimony Whereof we have caused the Seal of Office of our said Surrogate to be hereunto affixed. [L. S.] Witness, Hon. S. McArthur Norton, Surrogate of said county, at Friendship, N. Y., the 13th day of June, in the year of our Lord, one thousand eight hundred and ninety. EDWARD RUTHERFORD, Clerk of the Surrogate's Court.

SABBATH RECORDER.

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BY THE

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—AT—

ALFRED CENTRE, ALLEGANY CO., N. Y.

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ADDRESS.

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