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"LET ME GIVE YOU A LIFT."

REV. THEO. L. GARDINER.

There was a throng of people trying to "board a train" in a neighboring city, some of whom seemed to care little whether others succeeded or not, only so they secured a good seat "on the shady side" for themselves. A gentlemanly stranger, however, seemed to be an exception among the hustling crowd, as he appeared to be in no particular hurry, but stood quietly waiting for others to climb the steps. He evidently intended to seek a seat in the car, but not by crowding some other one back in order to obtain it. Meanwhile he seemed to be on the lookout for any one who might need assistance in making the high step, with bundles and baggage. One after another thus received a helping hand, until my companion was lifted aboard, and I was about to ascend with both hands loaded, whereupon our genial stranger friend seized my arm, saying cheerily, "Let me give you a lift, as you seem to have your hands full." And such a helpful lift as he did give! The burden of bundles was no hindrance whatever, so easy was it to make the ascent with the cheerful help of that willing hand. Many times since then have those cheery words rang in my ears, and although this simple wayside ministry has doubtless been forgotten by him who performed it, the vision of that helpful man still comes to impress its lessons.

We soon fell to musing upon the lessons suggested by this little incident. How nice it was in him to be watching for opportunities to "give a lift" to any who might have their "hands full." Some of his fellow travelers were overloaded with burdens. It was "up hill work" at best for all of them, but to the weak and faltering with heavily loaded hands, it seemed like an almost insurmountable difficulty, and filled them with anxiety and fears. How quickly their fears fled when they found among their fellow travelers one who was full of help, and who seemed to appreciate the needs of those who were in danger of being overrun by a selfish, thoughtless crowd. Again, how little it takes sometimes to make a weak fellow mortal seem as strong as others. Just a slight lift and one little word of cheer added to the strength of each overloaded one thus encouraged to try, was all they needed to place them upon as high a platform as was reached by any one of these. And then how easy it was for the helpful man to do. It did not retard him in his journey, for he rode in the same car with those whom he had waited to help, and I thought he seemed much happier than any of those who had crowded so hard to secure the best places for themselves.

Friends, life is our journey homeward. The world is full of people with overloaded hands and hearts. They need a little lift now and then to aid them amid the surging, thoughtless crowd of self-seekers, hustling for gain regardless of the good of others. To many people life is a struggle. Burdens weigh them down. Their hearts are sore. Their courage is gone. They seem likely to be worsted in life's battle.

Home troubles, business troubles, sickness, poverty, anxiety for loved ones, over-shadowing bereavements, temptations that threaten ruin, struggles with self in which defeat seems so certain that all courage flees, friends proven false, doubts and fears have chased away our hope, destroyed our peace and left us desolate! Oh, what a long catalogue of ills conspire to make life dreary, where no helpful hand appears, and hearts are lacking in sympathy! Plenty of people who "have their hands full" and need a "lift." What a blessing to these, is the one who stands ready to help. He seems like a ray of sunshine in a gloomy day. A smile, a word of cheer, a kindly hand-grasp from him sends them on their way with joy and gladdens a whole day of life, while to meet a selfish, unsympathetic heart is as depressing as to meet a funeral train. Oh, who would not be a helper in life's battle where so many fight against such fearful odds.

Fellow pilgrims, this life-journey is too short, and its issues too momentous, for us to spend it in a selfish scramble for the best places while others are being trampled down and lost. There is too much need of our help where men will utterly fail without it, for us to think too much of self, as did many of that throng at the railroad train.

Not one of us but may if he will, in some of these little ways, bring

"A thousand cheers to the blighted life
Of the lonely one we daily meet,
The sad, sad lot—a knight in the strife
Is trodden down by rapid feet.
He needs our hand in the heartless race,
The voice of love might calm his fears,
Our smile might brighten his careworn face,
Inspire his life with a thousand cheers."

SHILOH, N. J., July 15, 1890.

OUR SYSTEM OF PASTORATES.

BY THE REV. C. A. BURDICK.

Read before the recent session of the North-Western Seventh-day Baptist Association, and printed by request.

Is our system of pastorates, including the locating and the method of work, conducive to our highest spiritual welfare, and the most successful way of spreading gospel truth?

Our question first calls attention to what it terms our system of pastorates, and names two particulars as included in that system, locating, and method of work. It then asks a double question concerning this system: Is it conducive to our highest spiritual welfare? Is it the most successful way of spreading gospel truth?

I. Let us first ask what are the objects had in view in a pastorate, and whether these objects include those named in the question.

A pastorate is the office and work of a pastor in his relations to a church. Pastor means shepherd. In those countries where flocks are not confined to fenced fields, but live on a wide range of country, it is the office of a shepherd to lead, watch over, and feed a flock. A pastor of a church is a spiritual shepherd. Paul's idea of a spiritual shepherd is expressed in these words: "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of

God, which he hath purchased with his blood." The same is Peter's idea. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind," etc. Our system of pastorates is designed to fulfill the apostolic idea of a spiritual shepherd—leading, watching over, and feeding the flock by which he is chosen to that office. And the express object of this oversight and feeding is nothing less than the spiritual welfare of the flock, which is one of the objects named in our question.

For the "spreading of gospel truth" beyond the bounds of the churches, another class of laborers was employed in apostolic times, viz: evangelists or missionaries. These laborers traveled into new fields, preaching the gospel and gathering believers into flocks. When the flocks were gathered pastors were chosen to take the oversight of them. We are seeking to accomplish the same objects through the same means, viz: missionaries for the spreading of gospel truth "in the regions beyond" the churches, and pastors for the oversight of the churches. So as our missions have as their special end the spreading of gospel truth, it is hardly appropriate to ask if our system of pastorates, which has another special end in view, is the most successful way of spreading gospel truth. But as pastorates have as their special object the spiritual welfare of our churches, we will narrow down the inquiry to this:

II. Is our system of pastorates the best means for the accomplishment of the end sought? In other words, in order to conform to the terms of the question, is it conducive to our highest spiritual welfare? If a categorical answer were to be given it would have to be yes, or no. The question implies the possibility that the answer may be no. And this possibility of a negative answer implies another question, viz: whether or not some other system of pastorate might be conducive to our spiritual welfare in a higher degree than our present system. For it must be taken for granted that, according to the New Testament idea, some system of pastorates is needed for the highest spiritual welfare of our churches. So a comparison of systems seems to be necessary before we can give an intelligent answer.

There are two general plans of pastorates, the congregational or settled pastorate plan, and the itinerant plan. But in what points shall we compare these plans? Our question names two items as included in our system of pastorates—locating and method of work. I infer, then, that these items are the ones to which our attention is invited. I think it is safe to say that the method of work is much the same in outline under both the general plans, with such modifications only as the differences in the plan of "locating" may involve. Our comparison then must hinge on the point of methods of locating pastors. Underlying the congregational plan of pastorates are two controlling principles or ideas, (1) that each local organization

is a unit—a church or society, and that it is independent of all others in the management of its ministerial affairs; and (2) that each church and society should have a settled pastor chosen by the votes of its members, his office continuing so long as both parties are satisfied to have it so. This plan of locating pastors is followed by the Baptist, Congregational, Presbyterian, and some other denominations besides Seventh-day Baptists. The itinerant plan of pastorates as practiced by the Methodist, Episcopal, and Methodist Protestant denominations, grows out of different underlying principles; viz: (1) that the whole denominational body is the unit, the church, of which the local societies are component parts, and the General-Conference its head, under Christ; and (2) that every society must have the labors of a preacher, and every preacher must have work, and that the body, represented by Conference, must provide for these wants. In accordance with these principles, all legislative power is vested in the General Conference, as the representative body, and, in the Methodist Episcopal Church, the General Conference appoints bishops to oversee the interests of the whole church, and to appoint preachers to their places of work. In the Methodist Protestant Church, which has no bishops, the Annual Conference stations the preachers.

Now, bearing in mind that the question is whether our system of pastorates is conducive to our spiritual welfare in a higher degree than some other system might be, we will compare the two general systems above named, somewhat more in detail. 1. The Congregational system which we follow, implies a closer and more enduring relation between pastor and church than that implied in the itinerant plan, which seems more like that of a temporal supply. The *ideal* pastorate under our system is something like the marriage relation. The church, taking the initiative, chooses the man it wants for its pastor, and pays suit to him. It implies some degree of attachment. The man of its choice responds to the suit, and the parties enter into bonds of union. Under the itinerant plan a bishop, or a Conference, appoints a man, perhaps a stranger, to a certain charge for a certain term of service. When that term has expired it either re-appoints him to the same charge, or removes him to another. 2. When the union of pastor and people under the congregational plan is a happy one there is no occasion for separation. They may continue in that relation indefinitely, and their attachment grows stronger as the years go by. The faithful pastor, who through a series of years administers the consolations of the gospel to families in their affliction and rejoices with them in their joys, who becomes a spiritual father to their children by leading them into the kingdom, becomes greatly endeared to those families. The young people come to regard him as not only a friend, but somewhat as a father, and they seem to him like his children. Such a pastor exerts an influence to mold their spiritual lives as no short term pastor can do. Bear in mind, that I am speaking of the *ideal* pastorate. 3. A settled pastorate furnishes stronger stimulus to study and ministerial growth than does an itinerant pastorate. 4. Settled pastorates, when ably filled, are more favorable than brief pastorates for the growth of a people in sound doctrine and biblical knowledge. For these reasons I have always thought that our system of pastorates was more favorable to the spiritual welfare of churches than an itinerant system could be. And such it seems to me must undoubtedly be

the case when grace rules in the hearts of pastors and people. But, alas, for imperfectly sanctified natures, experience teaches that grace does not always rule, and that large discounts from the ideal must be made. Congregationalism seems especially adapted to ideal Christians in pulpit and pews. But taking men just as they are, we find that congregationalism, by giving an equal voice in all church matters to every member without distinction of age or qualifications of judgment, tends to develop in many persons extreme and intense individualism,—an independence of feeling and action that often puts a serious check upon church and denominational enterprises, by raising up a class of obstructionists. In our denomination, accustomed as we all are to an independence of opinion and an unrestrained expression of the same, individualism has grown up and gone to seed, and the seed produces a new crop with each generation. I do not mean that all, or even a majority of our people are over tenacious of personal choice and opinion, I do not pretend to indicate the proportion. But what I mean is that there is a sufficient number of this class in most of our churches to prevent that degree of unity and efficiency of action which is so necessary in all church and denominational work. Let me illustrate my meaning. Take for example the disposition of sittings in our churches. Various plans have been tried,—owning pews, renting pews, free pews, family sittings, and promiscuous sittings,—and all have given trouble. As a plan is to be adopted by vote, and as there are differences of choice, some are necessarily outvoted, and some have not the grace to submit to the voice of the majority. Happy is that church that has not at least one member who stays away from meetings because he is dissatisfied with the plan of sittings adopted. The attempts to get in operation some systematic plan for raising money for church support and for denominational work, affords another illustration of my meaning. A church adopts the envelope system, for instance. Examples are adduced proving this to be more effective than the old ways of raising money, and still a sufficient number refuse to conform to the method, so as to seriously embarrass its operation, and sometimes to break it down. Our denominational Boards, chosen by the churches to superintend our benevolent enterprises, men of financial experience and ability, recommend the envelope plan for raising money to carry on our missionary and publication work. They furnish every thing at hand for convenience in carrying out the plan, and yet many refuse to adopt it. They set it down as a new fangled notion, and don't want to be bothered with it. And they don't want to be dictated as to how they shall give. Other things might be mentioned in which minorities throw obstructions in the way of methods proposed by majorities, and in which majorities have to yield for the sake of harmony. In such case the minority virtually rules. I have not mentioned these things for the purpose of finding fault, but to illustrate the tendency of congregationalism to foster extreme individualism when grace is wanting.

Now we will see how it affects the question we are considering. Our system of locating pastors affords a fertile field for the unwholesome fruits of this extreme individualism. Unyielding personal choices have fermented many troubles in churches in connection with calling and dismissing pastors. They come about in this way. When a vote is taken for choice of pastor a few have a strong choice for some other

man than the one whom the majority choose, and maybe, have objections against the man chosen. They are outvoted, but this does not change their feeling of opposition to the choice made. They remain an unreconciled minority when the new pastor comes on the field. They not only withhold hearty co-operation, but they watch him with critical eyes. This attitude of watching enables them to see and to magnify the pastor's faults and little mistakes, if he makes any, and to point them out to others who in their turn may come to be watchful and mistrustful. In such circumstances the pastor can do very little for the spiritual welfare of that minority. And beside, their support is in a great measure, if not entirely, lost to the church so long as that pastor stays, and all because they have not learned to practice the lesson taught by Peter, "Yea, all of you be subject one to another, and be clothed with humility." Sometimes a few become dissatisfied with a pastor during the term of his pastorate, and become an obstructive minority. If the pastor is engaged year by year, as is the custom in many churches, the minority vote against him every time. In short, they are a thorn in the pastor's side, and a discouragement until he decides to resign, or to decline another engagement with the church. In nearly every case where even a small minority set themselves in opposition to a pastor they sooner or later accomplish their end in getting rid of him. But in the process the majority become soured toward the opposition, and the church is left pastorless under the very worst of circumstances, being divided in feeling. I do not mean to indicate that this is a *general* experience among our churches, but it is by far too common. Other denominations that practice the congregational plan of locating pastors suffer from the same cause. Under the itinerant plan, as practiced by the Methodists, this source of evil is avoided, as all ministerial changes are made by bishops or by annual conferences, and preachers and people yield personal choices if they are overruled, and cheerfully accept the appointment made for them. A neighboring Methodist pastor tells me that he does not know of a case in which trouble has arisen out of appointments. He says that if in any case there are some who are not pleased with a new appointment, they remember that a change may be made in a year, and so remain quiet. They are trained under their church polity to yield assent to the acts of properly constituted authorities.

The theory is that pastorates under the congregational plan are more enduring than pastorates under the itinerant plan are permitted to be. But the fact is that as a general thing congregational pastorates are no longer if as long, as Methodist pastorates are now *permitted* to be when considered desirable. The clashing of unyielding personal choices, as before mentioned, is one means by which pastorates are shortened, and another means is the practice which prevails among churches of the congregational polity by which one church, whose pulpit is vacant, fills the vacancy by calling a pastor from another church, the latter securing a pastor in the same way by calling him from still another church. It must be admitted however that the fault sometimes lies with pastors, who, by neglect of study, or by some other deficiency, cease to edify their congregations. It appears from statistical tables of a few years ago, that in the New England States, one-half of the Congregational pastors and three-fourths of the Baptist pastors had been only three years, or less than three years, in their pastorates. A

table collated by Dr. Daniel Dorchester from the Congregational Year Book for 1887, shows that in the whole United States the average length of Congregational pastorates was 3.8 years. Of course there are some long pastorates among them. And I am glad to say that there have been some long pastorates among us, but they are not the rule.

Again, under our system many churches are without pastors. Some have died and some are now dying for want of ministerial care, while there are usually a few ministers without employment. Each church being independent of all the rest, must shift for itself, and if it cannot find a pastor, or cannot support one, must go without unless the Missionary Board can come to its aid. I think there are somewhere about eighteen or twenty churches in our denomination that are now without pastors. And other denominations under the congregational polity have many pastorless churches, and also, what is not the case among us, many unemployed ministers. And how many Methodist Societies are without pastors? None. And why? Because under their polity the whole denominational body is the church, which, through its bishops or other officers, takes care that every component society or charge has a pastor and every preacher has work. A society that is strong enough to support a pastor alone is provided with one, and is called "a station." Smaller societies are grouped in "charges" under one pastor. Small societies so situated as not to be able to share in the labors of a preacher of a Conference have "local preachers" appointed for them.

Under our system of pastorates if one of our stronger and more influential churches loses its pastor, it proceeds to secure a pastor by calling him from another church, and that church is left pastorless until it can secure one by calling the pastor of still another church, where another vacancy is thus made. And so the process may go on. This has been the practice to a greater extent, perhaps, than now, when we have more young men coming into the ministry. Under the itinerant system no society is supplied by creating a vacancy in another. Many of our churches and societies engage their pastors for only one year at a time, and the question of a call of pastor for the ensuing year is voted on year by year. Where this is the practice, and when there is a minority that are not in harmony with him, the pastor must endure the ordeal of being discussed and his renewed engagement opposed year by year so long as he stays. And a doubt whether he will receive a renewed call, or a call by such a majority as shall warrant him in accepting, hangs over him as each annual meeting approaches. If the time of a pastor's engagement is not limited, his mind may be harassed with the question whether, on account of the opposition of a minority, he ought to resign his pastorate. He may feel that he ought to resign, and yet he hesitates for two reasons, he fears that the church will be worse off if he leaves it pastorless, and he fears also that he might be left, he knows not how long, without employment and without support for his family. He cannot advertise himself as ready to consider a call from some other church, and churches in want of pastors do not know that he is open to an engagement. This state of mind injures the efficiency of a pastor's labors, and detracts from his spiritual power in his church. Under the itinerant system pastors have no such cause for anxiety and unrest. For they know that the same act that removes them from one station or charge places them in another.

In summing up the results of our comparison we find: 1. That while theoretically the congregational plan ought to conduce in greater measure to the spiritual welfare of churches than the itinerant plan, by reason of greater permanency of the pastoral relation, yet as a matter of experience the pastors of many of our churches change almost as often as among Methodists. 2. That many church troubles grow out of the settling and unsettling of pastors under our plan, owing to the fact that every member has a right to choose, and that everybody's choice cannot prevail, while under the itinerant system nearly all friction is avoided in the change of pastors. 3. Under our system some churches supply themselves with pastors by robbing sister churches, while under the itinerant system no such thing occurs. 4. Under our system many churches are left destitute of ministerial care. Under the itinerant system, as practiced by the Methodists, all stations and charges are supplied with preachers. 5. Among us the spiritual power of pastors is often weakened by anxieties growing out of the liability of being dismissed, or being obliged to resign, and the uncertainty of receiving a call elsewhere. No such cause of anxiety exists among Methodist pastors, for they are certain to be provided with a place of work, and they are not obliged to decide whether they ought to move or not. So far as I can see, whatever disadvantages the itinerant system may have, as compared with so-called settled pastorates, judged by its effects upon the spiritual welfare of churches, they must lie (1) in the lack of the greater permanency and closeness of relation between pastor and people, enjoyed in our longer pastorates, and (2) in the less amount of labor which an itinerant pastor can bestow on each appointment, when there are two or more in his charge, as compared with the labor which the pastor of a single church can bestow on his charge. As to the supposed advantage accruing to the larger pastorates, by reason of their length, its amount must be measured by the character of the pastor. Sometimes the growth of pastor does not keep pace with the years, and they grow monotonous and uninteresting in their ministrations. As to the second item named, I am not sure that the pastors of single churches do not sometimes get lazy; and that the necessity of supplying two or three preaching points might not stimulate them to greater activity. I have not referred to the Adventist's system of ministerial labors, because that while they have an itinerant ministry, I am not aware that they have any system of pastorates.

I have now, so far as I am able, compared the workings of the two general systems of pastorates in vogue in Protestant Churches. In view of all the facts mentioned, what answer must be given to the question, "Is our system of pastorates conducive to our spiritual welfare, in a higher degree than some other system might be?" I must leave each one to form his own conclusion. But whatever opinion we may form, it must rest in a considerable measure on speculation; for we do not know that another system of pastorates could work just the same in our churches as it does in other denominations. As for myself, I frankly confess a doubt that I did not in the least entertain at the beginning of this examination. It is my present opinion that some modification of the Methodist Protestant plan of locating pastors might be more conducive to the spiritual welfare of our churches in general than is our present plan.

The plan I now have in mind would be something like the following: Let our churches delegate to our General Conference, power to appoint,

annually, a Committee on Pastoral Relations, with authority to make pastoral appointments for all the churches; the committee to be appointed at the session preceding the one at which they are to act in making the appointments, so as to give them a year in which to study the condition and wants of churches and pastors. The committee might be made up of one member from each of the Associations. Let all churches and pastors have opportunity for a hearing, if they wish it, during the session of Conference at which the appointments are made, but let the power of final action lie with the Committee. Where single churches are not able to support pastors, or where it might be necessary, in order that all the churches might share in pastoral labors, let two or more churches be placed under one pastoral charge. In many instances churches are so located that a strong church and a weaker one, could be placed under one charge, with profit to both. Where pastoral relations are already established, and pastor and people are all working in harmony, I would not have the relation interfered with, or rather, for uniformity in the working out of the plan, I would have all pastors annually re-appointed to the same charges, so long as all interests should seem to make it advisable.

The advantages I should look for in this arrangement would be, (1) the avoidance of any occasion for the divisions that sometimes arise in connection with the settling and unsettling of pastors, (2) the prevention of vacancies occurring at the time of pastoral changes, (3) the assurance of a place for every qualified minister and a pastor for every church, (4) an additional link in the bond of denominational unity.

It may be objected that this plan would involve too great centralization of power, that it would be undemocratic. Our people are jealous of anything that would curtail individual power. I answer, it would be just as democratic as our general government; under which certain legislative, executive and judicial powers are vested in a central government; just as democratic as our State governments; just as democratic as our school district management, under which the patrons vest power to select teachers for their children in a district board. There are very many common interests which necessitate certain degrees of centralization of power, for the sake of harmony and efficiency of action. In fact there can be no organic unity without some central power. Before the thirteen original States vested certain of their powers in a central government they were not a nation, but a federation of independent States. Our denomination is not an organic body. It is simply a federation of churches. In this lies our greatest weakness in denominational work. Through the medium of our denominational boards, we make some approach to denominational unity in the matter of Christian work. But even with these our denominational unity is not complete. The churches retain still too much the character of individualism for unity and efficiency in denominational work.

Finally, the plan of appointing pastors for churches by some competent authority outside of the local organizations cannot, I think, be shown to be contrary to New Testament order; for we read in Acts 14: 23: "And when they," (Paul and Barnabas) "had appointed for them elders in every church."—*Revised Version*. And Paul wrote to Titus (Titus 1: 5), "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and appoint elders in every city as I gave thee charge."

I have not suggested this plan of locating pastors with the least idea that any attempt will be made to try it, but simply in pursuance of a desire to faithfully discuss the question assigned to me.

MISSIONS.

BRO. DAVIS, of Shanghai, has our thanks for copies of Chinese tracts, and also for his report of the great Missionary Conference. We are glad to have it for publication.

ONE of our sisters engaged in raising money for a department of missionary work writes: "I wish you could hear the expressions of some of the sisters as I go around among them; you could not doubt the fact that the Lord is moving in this matter. One sister whom I called on yesterday, as she handed me ten dollars, said, 'Thank God! Oh, how glad I am that I can put my name to that paper, for such a cause and such a noble work.' It is just soul-refreshing to be out on such a mission, even if it is a little wearisome to the flesh. Of course all are not interested, but them I forget as soon as possible, and go on my way rejoicing that God and a heathen world do have friends."

FROM G. H. F. RANDOLPH.

SHANGHAI, June 9, 1890.

Dear Brother Main,—I thank you very sincerely for your kind reference to my letter.

This which I enclose you can use at your discretion. There has been some question as to what is best about it. I know there is a feeling that some things ought not to be exposed on their shady sides. It is my conviction, though, that the plain facts in general should be given to the public. It is not all sunshine, and perhaps there would be more interesting facts on the dark page than on the bright one. There may even be more to draw out sympathy and support. At least I have decided to write the plain facts and let you use your judgment about their publication. I would write you about the Conference, but you will get fuller reports of it than I could give. It was a grand meeting and accomplished grand results.

Hoping for your prosperity, and praying constantly for God's richest blessings on you, I bid you good-night.

SHANGHAI, June 5, 1890.

Dear Bro,—In my last letter, after stating the regulations under which boys are received into our school, it was asserted that "concerning each of these regulations there might be columns of explanation and anticipation written; but perhaps the future may call it out." What I shall say will be more in the line of narrative, though it is connected with two or three of the regulations referred to. Regulation No. 7 requires that the boys "Shall first be taken on three months' trial; if at that time they are acceptable, writings shall be drawn binding them to the mission." This requirement was made with a view to having a chance to get acquainted with the boys, and, if possible, to ascertain something of what they promise for the future, before accepting them for a term of years. We might have imagined many interesting things in connection with this trial period; but I can confidently say there is nothing so strange as facts. At the expiration of three months there were ten boys out of the twelve first taken that we were expecting to continue in school. It had also become evident that we could not support more than ten on the present appropriation. So in a few days the contracts would be made and the school established with these ten permanent students, we supposed. But alas! We never know what will happen next. Instead of the parents coming to contract, they came to take their children home. Are you surprised? So

were we. The event was that out of the ten there were but three that we could retain, and as we did not desire to retain the teacher the school closed. The avowed ground of dissatisfaction was a certain amount of work they were required to do in connection with the school.

Regulation No. 10 provides that "they shall work two hours each day, or one day each week, for the mission, and if convenient they shall be taught a trade." This was made in view of two considerations. 1st. There are many little things about the school that the boys can do, such as sweeping, helping to wash their clothing, and to keep fire for cooking their victuals, which would save the money that is "raised by pennies" at home. 2d. It was designed to start an industrial department in connection with the school. In this way we had hoped to give each of the boys a respectable trade, so that if he was not otherwise engaged he could secure a good living by it. It was also thought that they might in this way be kept more humble and be brought to regard labor as honorable even for educated men. And still, it was expected to become a source of financial benefit to the school, throwing it to some extent on a self-supporting basis. If we could have two shoemakers, two hatters, three tailors and three printers, laboring two hours per day there would be no need of constantly hiring such work done, or leaving the ministrations of the Word to attend to such things ourselves. The boys had not, however, been required to do anything like the amount of labor provided for. In fact they had only swept the school-rooms and helped a little about keeping fires for cooking. There were seven boys which were between eleven and fourteen years of age. These were required to take turns in building fires, which called for three hours work from each boy each week. It was this straw that "broke the camels back" they claimed. They did not pretend that it was the amount of work they objected to, but the kind of work, considering such to be beneath the dignity of educated people. However, in the investigation of the case, it is plainly evident that this was a mere device, a miserable farce. The teacher in the school was not pleased with their cook and wanted him discharged. But as there was no feasible ground for a discharge he was still retained. So the teacher made the parents think their children were disgraced, and there seemed to be no way of retaining them and still retaining control of the school. After discharging the teacher and refunding the money due the parents, the children were permitted to return to their homes. It was a terrible trial. All our cherished hopes for those boys blasted! I must tell you there was a great sinking of heart when the last group passed out. But what could be done? We had a very earnest, plain talk with the parents, however, before they left, stating some of our reasons for maintaining such a position. It did not seem best to encourage a custom which was in direct antagonism with the object of our work here, and must in the end bring greater disgrace on their children than any labor they can do. It did not seem proper to make them their children's servants for life. It did not seem reasonable for us to toil day after day for them and they to be above working. It did not seem consistent for their foreign friends to give their money, much of which was earned at very humble labor, for the purpose of making Chinese scholars and gentlemen. But after all this there was still a glimmer of hope left as three desired to return. They were encouraged to expect that the school would re-open when there

were enough new applicants to warrant the step. The school closed two days before the opening of the great Missionary Conference here at Shanghai. So everything was left to settle down to its level while we gave our time to Conference. Only a few days passed till it was evident that the school could be re-opened very soon. There were several new applicants, and to our great surprise the father of two of the boys, who was the most bitter at first, came and asked the privilege of returning his boys. On being asked, "How about the work," he answered, "That is all right." So he was told the school would open again when enough of the former scholars had contracted or enough new ones should come to make it advisable. He was requested to sign the contracts if he wished to hold the places for his boys which he did with apparent satisfaction. The result is that on June 1st, school commenced again with six of the boys who had been taken away bound to the mission, and three new ones present, while there is a place held open for one who is sick at present. The new ones have come in with a fair understanding of what has happened, and have expressed perfect satisfaction at the prospect of "cooking rice," and having rice to cook.

WOMAN'S WORK.

HOME MISSION BOXES.

Abstract of report for Central Association by the Committee.

As soon as names of corresponding secretaries were obtained, I wrote each one urging them to take up one of the missionaries named for this Association to care for, and to send them a box of such things as would be useful to them and their families. The responses received in answer to my letters are encouraging. Adams Centre sent to one missionary a box valued at \$95; Brookfield sent also to the same a box valued at \$38; DeRuyter sent to another missionary one box valued at \$10; Ladies' Benevolent Society of Leonardsville sent to still another one box valued at \$65; West Edmeston, ready to do what was required, wrote to the family of their choice, asking for size of family, their ages, needs, etc., and were informed that nothing was needed; Otselic Centre reported their society as very small but willing to do all they could, and desired to unite with some other society in sending their contributions; Cuyler reports only two members, one of which was about removing to another society, where greater opportunities for this kind of work are anticipated; State Bridge reported themselves as heartily in sympathy with the work, but had recently painted and shingled their church, and felt called upon to help a needy family that had gone from their society. These demands were all they could meet this season.

Societies in New London, Lincklaen, and Scott, reported no boxes sent; and Watson failed to answer my communication.

It will thus be seen that of the twelve societies of this Association, only five report any work done. The small proportion is due, partly, to the fact that these letters sent out by your committee on box-work, reached the societies too late to give them time for consideration and preparation for these boxes. The experience of the last year leads me to recommend that we start these boxes on their journey as early as the first of November, as wearing apparel, etc., for winter use will be needed by the time they reach their destination.

Through hearing the very interesting reports

from these home fields, and through my connection with the work the past year, I have become greatly interested, and believe, when all the societies come to consider the needs of our home missionaries and the sacrifices they are making for the Master, that we will all respond more promptly and liberally in behalf of the needy ones who are working for him. Let us all work more faithfully the coming year.

THE WOMAN'S EVANGELICAL SOCIETY.

The Woman's Evangelical Society of Alfred Centre, met in quarterly and annual session in the vestry of the church, on Thursday, at 2 P. M., July 17, 1890. The following order of exercises was observed:

- Call to order and reading of Scriptures by the President, Mrs. S. C. Burdick.
- Prayer, by Mrs. J. B. Clarke.
- Music, "Lord be with me in my walk," by Mrs. Platts and Mrs. Rosebush.
- Roll call and responses by Scripture texts.
- Reading of the society paper by Mrs. C. M. Lewis.

Treasurer reported the receipt of \$19 80 as the amount of quarterly gifts.

Music, "Ashamed of Jesus," by Mrs. Platts and Mrs. Rosebush.

Opening of Thank-Offering Boxes by Treasurer, assisted by five young girls, with appropriate recitations. The amount received from the Thank-Offering Boxes was \$24 36.

Report of Corresponding Secretary read and received.

Treasurer reported the annual receipts to have amounted to \$153 44.

Reading of questions proposed by the Woman's Executive Board, of Seventh-day Baptist General Conference, to be answered in annual report to Corresponding Secretary.

Recording Secretary and Treasurer appointed a committee to fill out the report to Woman's Executive Board.

Voted that we make the Medical Mission our especial work after the support of our missionary teacher.

Report of Nominating Committee received, and the following officers were elected for the the ensuing year:

Pres., Mrs. S. C. Burdick; Vice Pres., Mrs. C. M. Lewis; Rec. Sec., Mrs. L. C. Hunting; Cor. Sec., Mrs. L. A. Hull; Treas., Mrs. L. A. Platts.

Music, "Nearer to Thee," by Mrs. Platts and Mrs. Rosebush.

After the appointment of Solicitor, Directors, Auditors, etc., it was voted that the \$25 pledged to the support of our China missionary teacher, be paid from the amount in the treasury.

Voted that the \$5 pledged to the Woman's Board, be paid from the amount in Treasury.

Voted that \$12 be paid from Treasury to the Tract Society.

Remarks by Mrs. Eld. Stephen Burdick were made in regard to the home mission work.

Voted that Miss Madelia Stillman be our committee on home mission box.

Voted that Mrs. Platts be our committee on holiday box for China mission.

Voted that our next monthly meeting be held in the vestry of the church, on the second Monday evening in August. After reading and approval of minutes, adjourned by singing the Doxology. Thus ended, what was to us, a very pleasant and profitable session. We wish more of our women would come out and join us in planning and preparing work for the Master.

Mrs. L. C. HUNTING, *Rec. Sec.*

WOMAN'S HOUR, NORTH-WESTERN ASSOCIATION.

The hour from 2.30 to 3.30 o'clock, Sixth-day, was given to the women of the North-Western Association. The exercises were conducted by Mrs. E. B. Crandall. The following programme was presented:

- Singing, "I will Sing of my Redeemer."
- Prayer by Mrs. N. Wardner.

Address, Foreign Mission Work, by Mrs. E. B. Crandall.

Paper, The Present Needs of Our Medical Mission, by Mrs. President Whitford, read by Mrs. E. B. Crandall.

Paper, Our Home Mission Work, by Mrs. C. M. Bliss, read by Rose Palmberg.

- Singing, "Gathering in the Sheaves."

Following this the Associational Secretary recommended: 1. That the locals make, in the year to come, a greater effort to enlarge their Societies by gathering into their membership, if possible, all the sisters in their respective localities. 2. That the societies open a correspondence through their secretaries, or otherwise, with reference to taking up some special line of work, home mission work, nurse fund, or ward fund. 3. That each local take some missionary paper to read at their meetings for information in mission work.

Remarks were made by Rev. E. M. Dunn, upon Woman's Work, and the interest manifested in it in the different Associational gatherings that he had lately attended.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., July 30, 1890.

President Harrison has given his aid in a good cause by sending a special message to Congress urging the passage of the anti-lottery law proposed in the bill which the House committee on Post-Offices has prepared at the request of Postmaster General Wanamaker, who says the present law is utterly inadequate to stop the growing lottery evil. This bill provides a penalty of not more than \$500 fine, and not more than one year's imprisonment, for sending through the mail letters containing money for lottery tickets, drawings of lotteries, circulars or newspapers containing lottery advertisements, and gives the Postmaster General authority to detain any suspicious mail matter whether addressed directly to the lottery company, its known agents, or to third parties whom he has reason to suspect of acting as agents for lotteries. The committee in reporting this bill says: "In Washington alone it is estimated that not less than 50,000 letters are mailed each month addressed to the Louisiana Lottery Company, and in New Orleans it is five or ten times as much. All of this matter is unmailable under our present laws, but it goes without let or hindrance, because under existing statutes it seems to be impossible to obtain proof of its character." And in concluding its report the committee further says "that Congress is willing to provide any remedy for the correction of this evil within the letter and spirit of the Constitution will be treated herein as an accepted fact; and the committee has therefore proceeded in its work with the view of providing a law which it is believed will place within the reach of executive officers, and within the jurisdiction of the courts, every means that can be adopted to crush out the baneful influences of these concerns, whether chartered by States or organized and protected outside the laws."

Few people are aware of the extent of this lottery evil; right here in Washington it is estimated that more than \$1,250,000 is spent annually with this one company; and the fact has just been established in the trial of a police lieutenant that this company has for years reg-

ularly bribed the police in order that its agents might be allowed to sell tickets without being molested. Every newspaper of prominence in the city prints glaring advertisements of this gambling concern, and nothing short of a law can keep this polluting matter out of our households. Mr. Wanamaker is very much in earnest about this matter and says that he will do everything in his power to have Congress pass this bill before adjourning, and it behooves every Christian man and woman in this broad land to lend his or her influence towards the same end. Get up petitions, have your neighbors sign them and send them to your congressman, and the good work will be half accomplished.

The first public hearing on the proposed "High License" liquor law for the District of Columbia took place yesterday before the House committee on the District of Columbia. The liquor dealers, through their attorneys, bitterly opposed the bill. Mr. H. B. Moulton, a prominent local temperance worker, also opposed the bill, but he said it was better than the present law because it placed more restrictions around the sale of liquor. He said he was opposed on principle to "High License," and that he would rather see free whiskey, for then the end would come sooner. He believed that the bill if enacted into a law would increase drunkenness. Ex-Representative Price, of Iowa, who is a Prohibitionist, spoke in favor of the bill as an improvement upon the present law, and besides that, he said that the united opposition of the liquor men to it was sufficient of itself to cause him to favor it. This last argument is heard very frequently among temperance people.

Miss Clara Barton, whose name is known wherever good deeds are cherished, is anxious to have the American National Association of the Red Cross chartered by Congress, and Senator Sherman has, at her request, introduced a bill for that purpose. Should this bill become a law, and it probably will, it will be unlawful for any other association than the one by it incorporated to display the symbol of the Red Cross in any part of the country. The only object in having the association incorporated by Congress is to give it a legal status which it has not hitherto possessed, and the experience of its members has shown that it would increase its opportunities for doing good. The incorporators named in the bill are Clara Barton, George Kennan, whose philanthropic lectures and literary work in behalf of Siberian prisoners have made him celebrated throughout the civilized world, and J. B. Hubbell, M. D., a gentleman who has for years been associated with Miss Barton in Red Cross work.

HOME NEWS.

Texas.

EAGLE LAKE.—We are still holding up God's holy truth to the world. We have been passing through the darkest clouds of calumny and prejudice, but, thanks be to the true and living God, we are overcoming it all, and the light of peace and comfort from the Lord Jesus Christ is beginning to rest down upon us. I am not able to preach much now, on account of sickness and the lack of means to travel, while the calls come pouring in from almost every side. I went to our Association, but after two days was taken violently sick, but the Lord graciously raised me up again; and now my great anxiety is that the way may be opened whereby I may preach the gospel to the many about me who are asking for it. This is a large State with only a small band who are trying to hold up the banner of God's law, and proclaim the whole truth. The little church here is hopeful. Pray for us that we may all hold out faithful, and let our light so shine before men that they may see our good works and glorify our Father which is in heaven. May God bless all the brotherhood.

L. N. BROWN.

JULY 21, 1890.

HISTORICAL & BIOGRAPHICAL.

KENYON'S ENGLISH GRAMMAR.

We hold in our hands an old copy of this work, whose soiled pages show that it has been faithfully used. The names of different owners appear in several places, at the beginning and the end. Here are the scrawlings of a child just learning to make the capital letters. Some one has entered the solution of an algebraic problem of two unknown quantities. Whosoever pursued this study recited also in German, and in the higher grammar class at 2.45 in the afternoon. An effusive school-girl has written, "When this you see think of Lissa." Next are two columns of figures, giving the prices of articles purchased, varying from 3 cents to 86. From a list of propositions for grammatical analysis is selected this: "The man of wisdom is the man of years;" and then follow the names of the editors of the leading New York dailies twenty-five years ago. Numerous check-marks call attention to definitions and examples throughout the work. How many other text-books in our villages and country-schools have inscribed therein a more expressive stanza on a similar theme than the following, addressed to a lady class-mate by an affectionate girl:—

"When you are sitting all alone,
Reflecting on the past,
Remember you have still a friend,
One that will forever last."

The grammar contains 328 pages, besides the preface and index, and is $4\frac{1}{2}$ by $7\frac{1}{2}$ inches in size. It was copyrighted in 1849, in the United States Court for the Northern District of New York. It was stereotyped by E. G. Champlin and Company, No. 9 Spruce street, New York City, a former office of the SABBATH RECORDER. The copy before us belongs to the eighth edition, and was published in 1858 by Erastus Darrow and Brother, Rochester, N. Y. The author was Prof. Wm. C. Kenyon, A. M., then the principal of Alfred Academy, which is now the University at Alfred Centre, N. Y. The preface shows that the writing of the work was completed the same year in which it was "entered according to act of Congress in the Clerk's office of the District Court." Portions of the work in manuscript were assigned to classes in the academy several terms before it was printed.

The following reasons were given for the appearance of the grammar. 1, The usual text-books on this subject are, as a rule, deficient in the presentation of practical exercises, illustrating clearly and variously the principles stated in the different lessons, and exactly adapted to the wants of the young scholar. 2, Another defect in these books is bad arrangement. Frequently occur definitions which depend upon succeeding ones for their explanation. Such a method is likened to the demonstrations of the theorems of geometry presented in a heterogeneous, non-logical order. Here is found one of the reasons why grammar is regarded as dry, difficult to be understood, and useless. 3, The practice is condemned of discussing all the principles of the study under the four general divisions of Orthography, Etymology, Syntax, and Prosody, before beginning "anything like an extensive practical application of these principles in analyzing and synthesing" sentences which illustrate them. When "a youth has repeated nearly verbatim all the different parts of speech with their peculiar variations, all the rules of syntax with many of their explanatory notes and exceptions, he is called upon to 'commence parsing.'"

The author composed this work with the de-

sign of remedying these radical defects. He acknowledges that he is not the only one who has attempted this task. No new theory of the subject is offered, as its fundamental principles are well established. Any effort to simplify the study—to reduce it to "six easy lessons,"—is Utopian, a humbug. He seeks to discover the natural, and hence a simpler mode of developing its different topics. On the title page, he expresses his governing plan as "Elements of English Grammar, Analytical and Synthetical, arranged in Progressive Exercises." It seems that the most simple principles and constructions are found in the first lessons; and that a new principle connected with those already explained is introduced in each successive lesson. It is aimed to have each exercise complete in itself, as is the case in geometry, which furnished the model adopted. In Part First is an analysis of the simpler structures of the language, with its several parts of speech, and its simple sentences classified. In Part Second is an explanation of the peculiar variations of each part of speech, with numerous exercises in analysis and synthesis. In Part Third is a recapitulation of the rules of agreement, construction, and punctuation, with additional remarks and explanations. In Part Fourth is a very brief view of the principal rules observed in writing poetry.

It is not too much to say that this work was the forerunner of others which have since followed the plan above described, and, perhaps, by improving upon it, have crowded it almost entirely out of the schools of this country. At the time of the publication of this grammar there seems to have arisen in various quarters, an unconcerted movement in giving instruction in our language to attend largely to the principles and forms of its analysis. The writer of this article had the privilege of listening at that time to the impressive lecture on this subject by an ingenious teacher, who doubtless suggested to Prof. Kenyon many of the ideas embodied in his book. Some will recall the interest which was then excited in the teachers' institutes and the high schools and academies in New York State and elsewhere by the introduction of the different systems of diagramming English sentences. A few of them are still in vogue. Evidently this new departure added great zeal to the study, and aided materially the scholar to comprehend the abstract and varied ideas expressed in it.

The author adheres to his plan most rigidly. Nothing is anticipated in the definitions or the discussions. The examples are most abundant, largely original, and skillfully adapted to the points to be understood. Here and there lurks in theory the sharpest sarcasm against the stupidity or the mistakes of the compilers of other and generally received text-books on the same subject. There are many references to incidents familiar to the people of the locality in which Prof. Kenyon lived, and to the members of the institution over which he presided. He often alludes to prominent events and personages in the history of our country, and to prevailing political and religious sentiments of his day. His heart is in full sympathy with the struggle to free the Negro bondman, and he glorifies the spirit of aggressive industry in the North. He anticipates the tardy coming and the slow progress of the Temperance Reform. He has the inborn American hatred to the old-world tyranny. He is more familiar with Roman than with Grecian literature. He quotes from celebrated speeches of Irish orators, extracts from which are found in the school readers. He has a profound admiration for Milton, and seldom uses the lines of Shakespeare. He lays no tax upon

the many and common proverbs of the people. He shows the intensest devotion to the Christian religion; the teachings of whose founder, as well as those of his immediate followers, he repeatedly presents in the briefest extracts. In fact, from no other work are so many examples selected as from the Bible.

Among the innovations of the Grammar, is the reduction of ten parts of speech to eight. The participle is treated as the participial mode of the verb to which it belongs. To this but little serious objection could be made. The articles are classed with the adjectives, as modifying nouns. Still the office they perform is so special, as well as distinct from that of the adjective commonly so-called, that the effort to displace them as a separate part of speech has never succeeded, for any length of time. In ancient languages, in foreign ones, and in the English, they hold their right to an independent position. It was doubtless a mistake to turn the attention mainly to the conjoining formation of the relative pronouns, calling them conjunctive pronouns, instead of regarding them chiefly as representing antecedent substantives. Very few have ever accepted the theory that the class of words which embrace whoever and whichever are each a conjunction, a noun, and a pronoun in the work it performs. The introduction of such terms as prepositive substantive modifier, for the preposition with its noun in the objective case, post-substantive, for the nominative case after two verbs and intransitive post-adjective, for an infinitive phrase containing an adjective, did not receive any general recognition by English scholars and teachers. These terms have passed almost entirely out of use in the schools or text-books. Perhaps the most valid criticism which can be made against the work consists in the aversion to accept the minute distinctions presented in the treatment of certain parts of speech. The mind is swamped in its attempt to grasp the ten classes of conjunctions, and to note all their peculiar differences. The rhetorical figure of the trope, with its forty subdivisions, is now altogether rejected by the latest authorities; so the present tendency among popular book-makers is to notice only the more prominent characteristic distinctions in the discussion of subjects to be studied in our public schools and higher institutions of learning.

THE DEVIL DOOMED.

In a sermon by Dr. Newman Hall, at the Mildmay Conference, he said:

"The devil is to be judged entirely. The time is coming when that old serpent will be cast into the bottomless pit, and all sin and sorrow shall be ended, and Christ, the victorious champion, shall reign King of kings and Lord of lords. Depend upon it, the devil is judged. His cause is a failure. It is uttermost defeat. Are there any here who are his followers, on the side of the world, 'lovers of pleasure rather than lovers of God?' Think a little what chance you have in the war against truth and justice, against purity and God. Why, your leader is vanquished. The prince of this world is conquered and doomed. Will you follow him to his doom? Oh, may the Holy Ghost, the Comforter, not appeal to you in vain! Cast off the allegiance of a leader who is judged. Do not be doomed with him. Accept the love of Christ. Yield to him, and you will find that the Holy Spirit, who first convicts and makes you sad, will comfort you and make you happy. We are engaged in a warfare which is not ended. The battle is going on in every land, and in every land the prince of this world is being judged. Naked savages and hideous cannibals are surrendering themselves to Jesus in our time. Old superstitions are giving way before the conquering power of the Saviour. Everywhere Mammon, and Mars, and Venus, and Bacchus, are being dethroned in hearts where the Holy Ghost convicts of righteousness and of judgment.—*Christian Secretary.*"

SABBATH REFORM.

OUR DENOMINATIONAL FUTURE.

The following extract from a private letter serves us the purpose of saying something more upon a theme of vital interest.

Dear Sir and Brother,—I have been enjoying your articles in the last two or three RECORDERS, which contain more personal sort of appeals to our own people upon the Sabbath question. Do I seem to discover an alternative in your mind, that if we do not come to our opportunity now, and hereafter, we must soon give up the fight and acknowledge ourselves defeated? Isn't that the discouraging feature about this reform, that so far as getting the attention and observance of the Christian world is concerned, it seems to be a lost or dead cause? Here we are over two hundred years old, not ten thousand strong, and scarcely more than holding our own. The Seventh-day Adventists also, a year or two back, only increased some two hundred a year.

Our faith in the truth concerning the Sabbath has not changed. But we do believe that culminating influences will soon compel Seventh-day Baptists to new efforts and improved methods, or, with equal certainty, to denominational decline and ultimate extinction. These conclusions are based on the fact that the whole question of the Sabbath is undergoing such a change in the public mind that we must feel its crushing effect, unless we arise with sufficient power to repel the danger and gain positive advance for truth. Whosoever studies the field as a whole must see this.

The lack of conscience on the part of the masses concerning the Sabbath, or worse still, the conviction on their part that there is nothing essentially religious, *i. e.*, of biblical authority, connected with the Sabbath question, is an almost insuperable barrier against the progress of truth. The conception of the Sabbath as held by Seventh-day Baptists is nothing, if it is not biblical and religious, authoritatively so. Such a view finds no place for fixing itself in the public opinions of to-day. It is like driving a post into a bog which has only a film of sod over a bed of quick-sand. There is nothing to hold the foot of the post. It is easy for us to make an argument based on the facts of Scripture which will compel men to say, "Oh, certainly, if there is any Sabbath according to the Bible, it is the seventh day of the week;" but, with happy self-satisfaction they add, "but you know the Sabbath was Jewish, and the law was abolished when Christ came, and we now live under the freedom of individual choice in all matters pertaining to the Sabbath." For such souls Sinai has no voice, and Sabbath arguments are like rain drops on a roof of slate. Until something comes to dispel this no-Sabbath element and create conscience, Sabbath reform cannot touch the masses. It avails nothing for us to say, "All this is very wrong and ought not to be so." Thus it is, and we must face the fact.

As to Seventh-day Baptists, the greatest evil, and the one which is fraught with positive danger to their denominational life, is the fact that many of them, we think the majority, have never yet risen to the conception that our views of the Sabbath can prevail. They look upon such a conception as dreamy, Utopian, and practically impossible. The writer does not speak unadvisedly on this point. He knows only too well how many times this idea has been poured like cold water on advanced movements in our efforts to spread truth. Real, or apparent inconsistencies in personal practice, are not half so hindering on our denominational work, as is the lack of conviction that we have any mission be-

yond living, and bearing some little part in the general Christian work of the world.

As to Seventh-day Adventists, no argument can be made for the future of the Sabbath question, as represented by them, except from their peculiar standpoint. From that point of view Sabbath-keeping is a part of the system of Adventism. After the failure in 1844 the progenitors of the Seventh-day Adventists learned of the Sabbath through Seventh-day Baptists, and accepted it as one of the unfulfilled points in the prophecies of the last days. Thus Sabbath-keeping became a part of a system whose main lines of influence, so far as attracting men to it, is the belief that Christ is soon to come; that whatever God's people do, must be done quickly; and that God has granted to his chosen people special and peculiar "gifts" by way of inspired leadership, to conduct them through the perils of the closing years of this world's history.

Out of such a faith has come the enthusiasm, and the desperate eagerness with which their work has been pushed. Whatever of real, or apparent success has come to them, has come along these lines; has come to their system as a whole, of which system the Sabbath forms a subordinate part. If Christ comes in judgment soon (before the close of this century,) their earlier hopes will be realized. If the world continues, and history repeats itself as it has always done, the failure of the Advent movement will come, and the Sabbath-keeping, which is now a part of it, will leave little trace beyond the help it has rendered in agitating a great truth. In saying this we neither criticise the faith of Seventh-day Adventists, nor question the genuineness of their Sabbath-keeping. But a broad view of the field of Sabbath Reform sees in that movement little which will tell on the last half of the next century, if the world continues, as we believe it will. If the end comes speedily, Adventism will be vindicated, and the doubting will be condemned. View the field as we may, the conclusion is inevitable that the life of the Seventh-day Baptist denomination cannot continue to run on, as it has done for two centuries past, slow growth, with practical isolation, cannot continue, while not slow decline will be certain unless we come to the front, fortified by better methods, and strengthened more by that divine power which is given to those, who, called to great endeavor, fail not to meet new issues, in the strength of the Most High.

The editor of this department solicits correspondence on the question of our denominational future.

WHY I AM A BAPTIST.

BY J. C. MAPLE, D. D., IN CENTRAL BAPTIST.

When one is asked by Christian men, and in a Christian spirit, to give a "reason for the hope that is in him," I know of no good ground for a refusal. . .

I am a Baptist because by us THE BIBLE IS THE ONE SUPREME AUTHORITY IN ALL MATTERS OF TEACHING AND LIFE. We believe the word of the everliving God is an all-sufficient guide. This book, which is God-breathed, needs no additions in the way of human traditions, in order that believers in Christ may know what to teach and how to live. . .

To deny that the inspired Book is an all-sufficient guide for the church of the Lord Jesus in all ages and under all circumstances impugns the knowledge and goodness of its great Teacher. For if he *knew* what we need to know in order to carry on the work he assigned to those who believe in his name, and did not communicate to us the needed knowledge, he lacked the wisdom and goodness that would have impelled him to impart that information.

If we say he did not know all that was needed for his church, until the latest hour of time, we question his divine perfections, and leave the kingdom of the Christ without an authoritative guide. The church of God must go down the ages blundering on without a faithful word to cheer and direct in the battle with sin and Satan.

But if he had the knowledge, and did not so adapt his communication of that knowledge to the mental and spiritual condition of man, that the earnest, honest, prayerful student could learn therefrom duty, he clearly lacked in goodness. . .

We are glad that God has been pleased to give us an authoritative guide.

We are not left to mere human thoughts and things of man's invention in order to know what we should believe and how we should live. The church is the "body of Christ" and it is founded upon that which must endure. Its principles, ordinances and life are under the control of no human power, but are established by an unchangeable record.

As Baptists it is our glory that we appeal to this one Book. We know no Pope, no hierarchy, no combination of self-scheming men, who can, by their blundering decrees, bind upon us burdens grievous to be borne.

By this inspired Word of God we stand or fall. . .

How one can write thus, and not be a Sabbath-keeping Baptist, is more than we can comprehend. Nothing can surpass the inconsistency of such Baptists. It were far better not to proclaim one's self a Bible-loving and loyal Baptist, than to do so, and then disobey the commandment, and discard the example of Christ and the apostles by refusing to keep the Sabbath. If Mr. Maple were to attempt to defend the keeping of the Sunday, on Baptist, that is, according to the fore-going, on Bible grounds, he would fall into a historical and exegetical gulf as impassible as that which separated Dives and Lazarus. In point of logic and in actual fact, there is nothing in the popular theories of the day concerning the Sabbath question, which is so self-contradictory and so well fitted to bring the loud protestations of Christian men into disrepute, as the claims of such men as Dr. Maple.

BESIDES the joy that comes to us in submission to God's will is the joy in the thought of reunion. If heaven is the goal of every true life, why need we mourn because our friends reach it first? We should rejoice that they are safely there. We cannot attain the greatest height of Christian character by walking through flowery paths, where only summer breezes blow, birds sing, and perfumes fill the air. We must sometimes climb the rugged mountain side. We must see the storm-cloud break over our heads, and feel the winter's wind upon our cheeks. We must cross the barren desert, or, it may be, pass through the floods. But in all these trials—in the heartaches, the disappointments, the unspeakable longings for sweet faces that have gone, and in those deeper sorrows caused by the degradation and ruin of sin—there may be revealed in us a Christian character truly sublime. Our own rich experience will reach beyond ourselves. We shall be witnesses of God's power to keep and cheer; and we shall be able to comfort others "by the comfort wherewith we ourselves are comforted of God."—*Ex.*

JESUS CHRIST is the true center of gravity; and it is only as the forces of humanity are pivoted on him that they are in balance. And the oscillations of humanity are perceptibly shortening as the time of the promised equilibrium draws near. What no earthly force—legislative, judicial, executive, academic, æsthetic—has ever been able to accomplish, or even can accomplish, the Prince of Peace is serenely achieving.—*Rev. Geo. Dana Boardman, D. D.*

THE SABBATH RECORDER.

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EDITOR.

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

"THOUGH to-day may not fulfill
All thy hopes, have patience still;
For perchance to-morrow's sun
Sees thy happier days begun."

THE Corresponding Secretary of the Conference, Rev. T. R. Williams, Alfred Centre, N. Y., desires us to request those who have not yet sent him their church or Sabbath-school reports, to do so at once, as it is very important that his reports be made up in advance of the meeting.

SPEAKING of the literary character of our common English Bible, a recent writer truthfully says: "There was a time when English literature depended solely on this 'well of English undefiled,' when men had only the Bible to look to for figures of speech, for poetic imagery, for a transcript of all emotion of which the human mind could find expression. And that was the period that produced Spenser, Shakespeare, and John Milton. Even a newspaper writer, reporter, or editor need not hesitate to study the source from which these masters drew so freely."

BLANK certificates of appointment as delegate to the Conference have been prepared and forwarded to pastors or clerks of the churches, according to the order of the Conference. Will those receiving them kindly attend to their proper distribution, at the earliest possible day? Each delegate to the Conference should have one of these certificates duly filled out and signed by the pastor or clerk. Delegates receiving such certificates should send them by mail to the Secretary, L. A. Platts, at Salem, W. Va., or hand them to him at or before the opening of the session.

OUR readers will remember that early in the year we published a series of articles by the Rev. H. B. Maurer on "Tests of Truth." It was the intention of the writer of these articles to have them reprinted at once in tract form, but his absence from home for some time, and several other causes combined to delay the execution of that purpose. He has again taken up the plan, and in another column of this paper will be found an "Introduction" to that series of papers, written by the Rev. Dr. Hiscox, of Mt. Vernon, N. Y., a clergyman of the Baptist Church and friend of Mr. Maurer. It will be read with interest.

THE efforts which some of our brethren are making to do their part in making up the sum needed by our Societies to close up the year with bills paid, is truly refreshing. One brother, for example, in making a liberal contribution to both societies, remarked that he had borrowed the money to do it, as he could not collect what was due in time to meet this demand. That is treating the matter in a business like way. If more of us would deal with this matter as we would with our own business, it would be better all around. By the way, why isn't it our business?

INSTRUCTIONS TO DELEGATES ABOUT FARES.

Through the courtesy of the Central Traffic Association, persons attending the Seventh-day Baptist Anniversaries, to be held at Salem, W. Va., commencing August 20th and continuing to Aug. 25th, inclusive, will be granted a reduction in their return railroad fare only, under the following circumstances and conditions:

1st. Each person must purchase (not more than three days prior to the date of the meeting, nor later than three days after the commencement of the meeting,) a first-class ticket (either unlimited or limited,) to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase, properly filled up and signed by said ticket agent.

2d. If through tickets cannot be procured at the starting point, the person will purchase to the nearest point where such through tickets can be obtained, and there repurchase through to place of meeting, requesting a certificate properly filled out by the agent at the point where repurchase is made.

3d. Tickets for the return journey will be sold by the ticket agents at the place of meeting at one-third the highest limited fare, only to those holding certificates, signed by the ticket agent at point where through ticket to the place of meeting was purchased, and countersigned by the secretary or clerk of the convention, certifying that the holder has been in attendance upon the convention.

4th. It is absolutely necessary that a certificate be procured, as it indicates that full fare has been paid for the going journey, and that the person is therefore entitled to the excursion fare returning. It will also determine the route via which the ticket for return journey should be sold, and *without it no reduction will be made*, as the rule of the Association is that "No refund of fare can be expected because of failure of the parties to obtain certificates."

5th. Tickets for return journey will be furnished only on certificates procured not more than *three days* before the meeting assembles, nor later than *three days* after the commencement of the meeting, and will be available for continuous passage only; no stop over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within *three days* after the date of the adjournment of the convention.

6th. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk, on the certificate, which identification includes the statement that fifty or more persons, who have purchased full fare tickets for the going passage, and hold properly receipted certificates, have been in attendance at the meeting.

The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer.

Please read carefully the above instructions, be particular to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased.

These regulations apply to territory bounded by Chicago, Burlington (Ia), St. Louis, Cairo, Cincinnati, Pittsburg, and the lakes. Similar regulations apply to the territory of the Trunk Line Association, east of the points above named, and west of New York City. We believe also that arrangements similar to the above have been made for points west of Chicago, and for points south of Cairo and the Ohio River.

"I OBEY THEM."

The duty and the spirit of simple and direct obedience to rightful authority was beautifully illustrated by an incident to which we were recently a witness. It was in the old Spanish fort in St. Augustine, Fla., now, of course, in the hands of the United States government. Posted conspicuously over and about the entrance was a sign which ran something like this: "No views of this fort, or any part or parts of it, can be taken without special order or permission of the War Department." Passing in just ahead

of us were a young gentleman and lady, the latter carrying at her side, supported by a strap thrown over her shoulder, a small leathern case which doubtless contained a Kodak camera, all loaded and primed for the taking of instantaneous views whenever the fair maiden might choose to take them. As the party approached the office of the Sergeant in charge, past which all visitors were required to go, that officer quietly stepped forward and politely relieved the young lady of the case. She, of course, indignantly protested that the case was hers, and that he had no right to take it from her. The officer replied that he did not at all question her ownership of the instrument, nor did he doubt that she was very choice of it, and therefore he would promise her to take the very best of care of it until she should be ready to leave the fort, when he would restore it to her; and suiting the action to the word he placed the precious case in a strong closet, locked the door, and put the key in his pocket. The young lady,—we admired her mettle,—drew herself up to her highest height, and demanded an explanation of this summary proceeding. The Sergeant proceeded to say that the government, for reasons of its own, did not wish to have pictures of the fort or any of its parts scattered promiscuously about the country, and to prevent this from being done he had been ordered to take charge of all apparatus for photographing, etc., while on the premises. "Well," replied the young lady, "I don't see what harm there could be in letting me have my camera so long as I don't use it." "Harm, Miss? Harm?" echoed the Sergeant, "the government issues its orders and I obey them." That settled the controversy.

How much of real, sound teaching that sentence conveys! "The government issues orders and I obey them."

1. In the first place, it was right. The fort and all its appointments and belongings was the property of the government; it was an act of courtesy, of favor, on the part of the government, that visitors were permitted to enter the premises at all; and certainly it was right that it should make whatever rules seemed necessary for the proper protection of the property. For the giving of these rules it might give reasons, or it might not, at its own pleasure. If it was right for the government to issue orders respecting its own property, it was right that its own agents should render strict and absolute obedience to those orders; and it was right that all who chose to visit the premises where such orders were in force, should make their visit subject to those orders, and do it willingly or withdraw from the premises.

2. It was a privilege to the visitor to come under the rules of the place for the time being, and should have been accounted a pleasure to obey them. By so doing the visitor was permitted to look upon walls made famous in the history of our country, stretching down from the days of the Spanish possession of Florida to the imprisonment of the Indian chief Geronimo and his band a half dozen years ago. Going upon the walls he could look out upon the strange city, on the one side, made up of a most striking combination of the quaint, simple, old Spanish architecture, with the most elaborate and costly, as well as the most beautiful display of ornate and substantial architecture of modern times; or looking in the opposite direction he could view the majestic Atlantic, tossing his white caps upon the long, sandy beach, entirely indifferent as to whether the pigmies on the distant fort are watching for the coming of an

enemy or for the welcome sight of a fleet of relief supplies, or whether they are simply a lot of visitors, sight-seeing. Or, again descending to the interior, he might crawl into the dungeon, with stifling darkness that may be felt, and there, imagining the tales of horror which those awful walls might tell, had they voices, he would probably thank the power by whose grace he is making this visit, that he is a free man, entitled, in his own right, to as large a share of the glorious sunshine and free air as the president himself. There are scores of other things he might see, which we have neither the power nor the occasion here to describe, and which would afford him a day of indescribable pleasure, and fill all his after life with pleasant recollections. And all this pleasure he enjoys on the simple condition that he conform to the simple and easy requirements made by the government for the proper regulation of such visits. The man who could deliberately rebel against such regulations would be a rebel indeed. Obedience should be a pleasure.

3. The principle of obedience is in nowise dependent upon possible reasons for the specific commands or orders which may be issued. There were no doubt excellent reasons in the mind of the government why pictures of the fort should not be taken and scattered without authority over the country; there were, doubtless, equally good reasons for other regulations to which agents of the government, as well as visitors, were required to conform; but none of these appeared on the surface. For equally good and sufficient reasons, no doubt, the government had chosen to withhold all reasons for its mandates, and to issue its orders on the strength of its own inherent right, or authority; its agent recognized this right of the government to command, and unquestioningly obeyed, and in his position as "a man under authority" required the same obedience on the part of those who, for the time being, came under him, and on the same inherent right to command. "The government issues its orders and I obey them;" he might have added, "and so must you."

These principles are equally applicable to us in our relations to God and his moral government. No command of God was ever issued that was not right. It is right, not simply because God has the right to issue orders in his own government, but right because it is morally impossible for him to issue an unrighteous or unjust order. Since God's commands are thus always right it is always right that his subjects should obey him; and always wrong to disobey him. Since God's government is over reasonable creatures, he has chosen, in many instances, to give plain and ample reasons for his commandments, but this in no way enhances their authority. We may be thankful for the love that makes known the reasons for God's will concerning us in many things, and equally thankful for the love which withholds the reasons when, in the divine wisdom, it is best that we should not know them; but our duty to obey is neither greater nor less in the one case than in the other. Again, the same principle which makes it impossible for God to issue anything but a right command, makes prompt and cheerful obedience the only way to the highest possible good of the subject; and so obedience should be the highest joy of the subject. "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." This language, ascribed by the sacred writer to the well beloved Son of the Father, expresses the supremest attitude of joy which the loyal, loving subject of God's moral government can occupy. Rever-

ently adapting the words of the old Sergeant at the fort, he can say, with abounding joy, "God issues his commands and I obey them."—There can be no better evidence than this of a renewed and sanctified heart.

TESTS OF TRUTH.

Introduction.

No more noble ambition can possess the mind, no more worthy pursuit can command the energies of one's life, than the search for truth. Its value is above rubies, and those who desire the best should dig for it as for hid treasures. With its attainment, none can be poor in mind, or heart, or character; without it, none can be rich. And this is true on however broad an area it may find its application; not only in the realm of religion and morals, but also as applied to matters of science, art, literature or government. In all the walks and pursuits of life, the false and the true stand confronting and opposing each other. The false is the more obtrusive, at first sight perhaps the more attractive, the more easily attained, and falls in the more readily with the perverse tendencies of human nature. But the true alone endures. It is the solid rock on which alone one can safely build.

But what and where is the standard of truth? How shall we know where to search for it and when we have found it? There must be somewhere an absolute standard by which to recognize and measure the treasure of our search. Every man cannot possess in his own conscience or in his conscientiousness this absolute standard, for then there would be as many standards as there are men. Neither can the opinions or the decrees of any company or number of men constitute that ultimate and unerring standard, either for religion, science or art, for then some other and equally competent and trustworthy company of men would formulate some other, and rival standard, claiming supremacy and demanding credence. What ever may be said as to the absolute standard of truth in other departments, within the realm of religious faith and practice, the Bible, as constituting a divine revelation to men, must be accepted as that ultimate and absolute standard by which human character is to be valued, by which human opinions in matters of morals and religion are to be measured, and by which all human conduct is finally to be judged.

The writer of the following pages gives abundant evidence that he is an honest seeker after truth, and also that he will welcome truth wherever found, whether within or outside of church standards. His readers will honor him for his manifest desire to be right and give unbiased consideration to his "Tests of Truth." In these pages a parallel is traced between the controverted subjects of baptism and the Sabbath, and eight tests are applied to demonstrate which of the opposing views, first of baptism, and then of the Sabbath question, is correct. As one of these tests shows, scholarship has decided the question of baptism. As to the Sabbath question there is less agreement among scholars. Even among Sunday observers there is very little agreement as to the reasons for Sunday-observance. Generally the one assigned is the resurrection of Christ. But we have no proof that Christ did arise on the first day of the week. When, on that day, early while it was yet dark, the disciples reached the tomb, they found it empty; he had already arisen, when, no one knows. One thing may be accepted as settled, taking the New Testament as our guide—and we have no other,—

there is no scriptural authority for a change of the Sabbath from the *seventh* to the *first* day of the week. If Sunday is to be regarded as a Sabbath, instead of Saturday, it must be justified on other grounds. The same authority which appoints a positive institution alone has the right to abrogate or change that institution. It is reasonably clear that the apostles and Jewish disciples did not understand the Sabbath to have been either abrogated or changed.

But let the reader peruse these Tests of Truth with a candid judgment and derive from them all the benefit they are capable of bestowing.

E. T. HISCOX.

MOUNT VERNON, N. Y., July 24, 1890.

A PRACTICAL RESPONSE.

A few weeks ago, at the close of his sermon, our pastor very kindly told us of the needs and indebtedness of our Missionary and Tract Societies, and appealed to us as individual members of the denomination to help bear the burden that was resting upon the Societies. At the close of the service a sister came, with tears in her eyes and two dollars in her hand, and said: "I have made up my mind, here are two dollars; and I have four children and they shall each give their dollar to help lift this indebtedness." It was with a heart filled with thankfulness to Almighty God for one willing heart, that we received the money. Since that we have received the other four dollars. It cannot but be that God will bless this sister. And it seems to us that if all our pastors would interest themselves in this matter, and thus interest their people, that it would not be very long before our Societies would be out of debt, and could put more workers into the field, instead of taking them out of it.

Brethren and sisters are we true to the faith we hold? Can we justify ourselves if we let the cause of God languish while we are making no effort to sustain it? It must be certainly embarrassing for the Treasurer to have to report our indebtedness each year. Ought we not, as Seventh-day Baptists, to have a denominational pride in this matter? Supposing we deny ourselves some things that we do not really need but think we must have; would it be any more than our Saviour has done for us? The respective Boards of our Societies are making as wise a disposition of the means entrusted to them as it is possible for fallible men to do; but they can do nothing unless they have the wherewith to do, and this must be furnished by the churches of our denomination.

Will not our brethren and sisters hear the calls and respond promptly as the Lord has prospered them?
ROCKVILLE.

NOTICE TO CHURCHES, ETC.

A circular letter has been sent to the pastor, or some other officer, of each of the churches of the denomination, requesting the names of all persons expecting to be in attendance at the Seventh-day Baptist General Conference, to be held with the church of Salem, W. Va., Aug. 20-25, to be forwarded to the committee immediately, that suitable arrangements may be made for their entertainment. It is hoped that all persons receiving such a request will give it immediate attention, and report as early as possible. All persons living isolated from any of our churches and intending to attend the Conference, will greatly oblige the committee by notifying the chairman of the fact as early as possible. Also any persons in our home churches (in the South-Eastern Association), who desire special arrangements to be made for their entertainment at the Conference will please report at once to
B. C. DAVIS,

Chairman Committee.

JANE LEW, W. Va.

YOUNG PEOPLE'S WORK.

DON'T be discontented. Don't grumble at Providence. You cannot alter your circumstances very much, and if you could you probably wouldn't better them to any extent. And if you are unhappy, it is, in nine cases out of ten, due more to yourself than to circumstances. You are too apt to fancy that if things were only different you would be happier. It is not likely.

ON the other hand, don't be *too* contented. Don't be so contented that you will stagnate or rust. Don't be so satisfied that you will have no motive toward progress or improvement, toward advancement in your condition, material, intellectual, moral, or spiritual. Don't get the notion that you are wholly the victim of circumstances. In short, endeavor to have that spirit of serene content which is still compatible with an earnest and lofty striving after what is better, nobler, and holier.

COMMENCEMENT.

BY E. E. WHITFORD.

Not many weeks ago almost all of us young people were interested in the exercises of a week called Commencement. To many of us this seemed the most important week of our lives up to this point, for to such it meant a termination of life as a pupil, and a beginning of more active duties. To others it is interesting, because of our association as teachers and personal friends of those that are taking this important step in the beginning of life. Commencement! I can remember that when I was graduated from the old Academy that I thought it very strange that it was called by that name. I felt much like one who had reached the end of a race; and to my short-sighted and untutored vision it seemed as though nothing further was to be obtained. I suppose we all, as we pass this stage, have somewhat of this feeling. It is natural, and if we have done our school work well, it is right that we should look back with certain pride and satisfaction upon the progress that we have attained by the force of hard work and persistent application. But we make a mistake if we think graduation is an end. Commencement was first so named because formerly such Anniversary Exercises were held at the opening of the school year instead of at its close. But this derivation has almost passed out of remembrance. Though Commencement comes now at the end of the school year, this is almost the only sense in which it can be called an end. It should mean to us all a beginning, a renewal, fresh and active struggle with life.

We must not sink back and rest upon the laurels and honors which we have won in the past. If we stood high in our class, that is to our credit; but not that alone will make us successful in the future. Many a one who seemed duller as a pupil may outrank us as a teacher or business man. We must make new efforts if we would succeed.

The practical question which we now can ask ourselves, as we look back over the few weeks or few years since our Commencement is: Have I really commenced? Has the time been spent profitably? Have I seized all the opportunities which have presented themselves to me towards the advancement to a grand and perfect success?

These questions should at least make us serious, though they need not make us solemn. I see no inconsistency in living seriously and at

the same time joyously. I believe that life is a serious matter for young people as well as old. Now at the commencement of active life, with all the advantages and opportunities of youth, it behooves us to watch carefully to see that we are in the right way. In our youth we are not only preparing for middle age and old age, but we are also laying the foundations of character which are to endure through all eternity.

But, as I have said, we need not be solemn, for we have a friend, Jesus Christ, who is ready to help us in every difficulty, who will give us all the strength we ask, and who loves us more than any earthly friend can love us. If we commit our souls to his keeping we may be certain that they will not be lost.

In some ways our Christian lives can be compared to our school lives. We have lessons to learn if we would make progress. Now and then a test comes, and if we endure the test and prevail in the struggle to maintain our Christian standing, then we are making upward steps therein, just as in school successfully performed tasks carry us farther in our course. In school not all the days are bright, sometimes the clouds arise. Troubles meet us and it seems as though we never could finish the work, and be graduated. But we have found that it has resulted all right for him who patiently perseveres. So in our Christian lives, if the way at times does seem gloomy, we must put our trust in our Heavenly Father, and courageously press forward until the final day when earthly lessons and trials and struggles will all be forgotten, and that bright Commencement day shall dawn when we shall awake in His likeness and really begin to live.

TWELVE LINKS IN ENGLISH HISTORY.

IV.

THE RED ROSE AND THE WHITE.

There is no more interesting transition to be found in history than that between the feudalism of the middle ages in England and the form of government which, though it began in the fifteenth century, may well be called modern, since already at that time had appeared the germs of all that Great Britain is to-day. Down to the fourteenth century the people of England had practically nothing to say in regard as to how they should be governed.

It is customary to look back upon the old Saxon days as a time of liberty which was followed by a period of subjection under the Normans, but if we read carefully we shall see that the liberty and the subjection were alike felt only by the nobles among the Saxons. The *Witena-gemot* contained representatives from the nobler classes of society alone. The common people had no voice therein, and it may be truly said that it made but little difference to them when a Norman king took the place of a Saxon one. Under the Normans serfdom appears more plainly simply because it had become so thoroughly systematized. The feudal system gave everything to the king. He divided the land among his great nobles; they, in turn, parted with portions of it to their vassals, who were dependent upon them, and thus England formed one great army, each company presided over by its own lord, but all subject to a call from the throne at any time.

The Saxon farmers who were left out under this arrangement of things soon found that the wisest course was to place themselves under the protection of the nearest great noble, if they wished to preserve their lands from violence, so that they gradually became a part of the same system, although never ceasing to protest against it.

It is plain that such a system gave almost absolute power to the crown. Whether the king actually became a despot or not depended almost wholly upon himself. If, joined to military abilities which could keep down his enemies abroad, he possessed the power of balancing his great nobles so as to induce them to favor all his designs at home, he was able to hold a sway over his subjects as absolute as that of any Eastern potentate. But were he to fail in this, he might be the wisest of rulers, with the greatest regard for the welfare of his subjects as a whole, and it would avail him nothing. A king had to be strong in those days. Were he never so good and wise he would lose his throne unless he could command the other qualities.

It was not until John signed the Great Charter at Runnymede in 1215 that a parliament in any real sense of the word, could be said to exist in England, and it was many years after this before it assumed anything like the form it bears at present. But with the signing of this great paper, although prepared by the nobles for their own benefit, began the real independence of English people as a whole. The charter gave some privileges to men *as such*, and as soon as vassals acquired rights apart from those of their lord, they came to have at least a small voice in their own government.

It took the kings a long while to see that change had taken place, and they broke the promise of the Charter again and again in their attempts to establish their old despotic sway. Edward the Third was the first king who treated the Parliament with any real respect, and he little guessed that in doing so he was preparing the events which should take the crown from his grandson; for when Richard the Second showed himself utterly incompetent to rule England, the Parliament ratified the claim of Henry the Fourth, who thus without bloodshed acquired the throne to which he had no legal right. The Lancastrian kings well knew the tenure by which they held the crown, and they continued to treat the Parliament in a way which could not but tend to the strengthening of the body. As the commoners advanced in power the feudal system inevitably declined, for it could be upheld only by the absolute control of each noble over all in his own territory. But the decisive end to feudalism came with the accession of Henry the Seventh to the English throne.

In the thirty years preceding his reign England was one bloody battle-field in which Lancastrian and Yorkist contended for the supremacy. Both the red and white rose were soodyed many times in the crimson tide which flowed from the veins of the noblest in the land. For this was essentially a contest of the aristocracy.

During all these bloody years it is said that England really grew in prosperity. Agriculture was neglected because the lords called the serfs to arms, but in the two and a half centuries since the Charter Oak looked down upon that scene at Runnymede there had grown up a class which was not in serfdom, and many of these held themselves steadily aloof from the fray, and proceeded to lay the foundations of the ordinary, common sense England of to-day.

While Edward the Fourth and his brother were pursuing their enemies with relentless fury and Margaret, undaunted by many defeats, was gathering force after force to set her poor and feeble husband upon the throne, there were men in England who were making money, who were building up a system of commerce, who were making use of the printing press, who were

contriving organization among the different trades. The old nobility was nearly all sacrificed in the wars of the Roses, and when Warwick laid down his brave life at Barnet the feudal system became extinct. The sturdy middle class of the English people now had something to say for themselves, and they said that Henry Tudor should be King of England not because he was a good man, not because he was a brave monarch, but simply because he would rule England for its best interests as a whole, as it had not been ruled by the Plantagenet who had perished at Bosworth. As Henry seats himself upon the throne, we say good-bye to all that glory and valor which has surrounded the English sovereigns for five centuries; but we can well afford the farewell, for we are entering upon the constitutional history of Great Britain; we are to see it now as a nation, not simply as a great army, often a dismembered army.

We are willing to confess that the red and the white rose could not have been united on the bosom of a meaner man than Henry the Seventh; nevertheless we cannot deny that his rule is a beneficent one for England. Monarch and nobles may contend in coming years, but they cannot long make the whole of England a party to their quarrels. The next civil war that is to drench England in blood will be one in which king will be opposed to people, and the king will not be the conqueror.

EDUCATION.

—JOHN D. ROCKEFELLER has just promised another \$50,000 to the Chicago Baptist Theological Seminary. He also contributes \$6,500 toward its current expenses.

—A NEW SOCIAL PURITY ORGANIZATION for girls, originated a few months ago in the Thirty-Eighth Street Working-Girl's Society, of New York City, which has for its motto, Purity, Perseverance, Pleasantness. It is called the Three P Circle, and is designed especially to emphasize purity of life and sunniness of temper. A certain class of members are styled Co-operating Members, whose duty it is to interest others and bring them into the circle. Its influence is spreading, and it proves a power for good in developing earnestness of character among these girls.

—THE University of Pennsylvania authorities have at last taken a hand in college athletics, and hereafter the students will be more restricted in the various sports. A set of rules drawn up by a committee consisting of several of the faculty and representative undergraduates will in future govern all college contests. Among the rules is this: "No student whose general average in the mid-term or term report is below 'medium' shall be permitted to engage in any university athletic contests or match rowing races, or play in any match games of base ball, foot ball, cricket, tennis, lacrosse, etc.,

—THE one subject that women were once supposed incapable above all others of mastering, is mathematics. The one educational prize supposed to be the furthest above a woman's efforts, is the Senior Wranglership. And yet Miss Phillippa Faucett, a young lady of twenty-two, has just won the prize. *The Nation* declares this "a remarkable event in the history of education, and must be set down, moreover, as a weighty element in the determination of the relative mental abilities of the sexes." "It is safe to say," it continues, "that no other contest for academic honors, anywhere in the world, equals in intensity, in difficulty, in the exhaustive intention of the strongest young minds of a great nation, this famous English mathematical ordeal at Cambridge." Who shall say now that a woman cannot master mathematics?

—THE NEW SYSTEM OF MANUAL TRAINING.—Some twenty years ago a teacher in the little country of Finland, that poor, despised, out of the corner of the earth, originated a method for supplementing the education of his pupils, which was destined to revolutionize the systems in use by the best instructors the world over. A few years later his method, still in merely rude outline, came to the knowledge of some far-seeing Swedish teachers, who were not only in a position to perfect a plan adapting it to practical use in schools, but to secure its adoption into some of the best institutions in Sweden. The system consisting of a series of healthful exercises, illustrated by

models made from wood by the pupils, has taken a name from its adopted country—*slojd*, meaning dextrous, and from the same root as our word *sleight*. (*Slojd* is pronounced nearly as if spelled *slade*, except that the vowel, like the German *o*, is divided in sound between long *a* and long *o*.) The claims made for *Slojd* are similar to those for other kinds of manual labor in connection with mental work, except that it does not profess to teach a trade. It is adapted to the benefit of all, whatever their future occupation or business may be. Primarily its object is to secure the physical development so often painfully lacking in students; but it also cultivates "general dexterity, found useful in every vocation, develops the perceptive faculties, ingenuity of construction, concentrated attention, love of exactness, and artistic taste." The exercises are "pleasing so as to interest the pupil; varied so as to exercise the various faculties; and graded so that the pupil may, with the mere guidance of the teacher, pass from the first and simplest to the last and most difficult." The system, being confined to work in wood, requires less conveniences in the shape of work-rooms and tools than any other manual-training systems. It is therefore less expensive and better adapted to practical school work. The objects must all be of use—ladles, skimmers, bread-knives, etc., even down to boot-jacks—and must combine curved lines, and be finished without paint, thus requiring not only a perfect *fac simile* of the model, but fine work in every detail. The tools are those in common use in carpentry. The success of this original departure in child-training has become phenomenal. Thousands of earnest minds from educational centers all over the globe, have given it their hearty support and secured for it test-schools in their own country. At the present time the school employing all the *Slojd* methods most successfully in our own land, giving instruction both to teachers and pupils, is in Boston; but educators by the hundred are flocking to the Swedish school (at Naa), and the time will come when all our public schools will be fully equipped for, and thrown open to, this rapidly popularizing system.—*Ex.*

TEMPERANCE.

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

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

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

—LADY HENRY SOMERSET, of England, proves a notable exception to those capitalists who never use the power in their hands to strike a blow at any of the existing wrongs of the time. Much of her property is let on leases, including quite a number of public houses, and the leases being about to expire, she has announced that she will not let them again to be used as public houses. The tenants will be obliged to change their business.

—PRESIDENT CORBIN, of the Reading Railroad, has issued the following order: "All superintendents will be held strictly responsible for the enforcement of the rule relating to the use of intoxicating liquors by employees. Men who violate it must be promptly discharged, and proof that a man goes inside a drinking place while on duty, will be ample evidence to warrant his immediate dismissal. Men known to drink to excess, or frequent drinking places while off duty, must be discharged. When employing new men, strict inquiry should be made as to their habits; and preference always given to those who do not use intoxicating liquors. Heads of departments must keep informed as to the habits of the men under them, and make sure that these rules are strictly observed."

—It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take a place in society without understanding the relation of temperance to his own safety and prosperity and that of so-

ciety. The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous liquid through the inflamed bodies of our neighbors and friends, happy should we be. The more thoroughly we can instruct the young concerning this dominating evil, the better it will be for them and for the world.—*J. G. Holland.*

—A TRUE STORY.—"Papa, will you please give me fifty cents for my spring hat? Most all of the academy girls have them." "No May, I cannot spare the money." The above request was persuasively made by a sixteen-year-old maiden, as she was preparing for school one fine spring morning. The refusal came from the parent in a curt, indifferant tone. The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and being a "hail fellow, well met," he invited him in to MacL's for a drink. As usual, there were others there, and the man that could not spare his daughter fifty cents for a hat, treated the crowd. When about to leave MacL's he laid down a half-dollar on the counter, which just paid for the drinks. Just then the saloon-keeper's daughter entered, and going behind the bar, said, "Papa, I want fifty cents for a new spring hat." "All right," said the dealer, and taking up the half dollar from the counter, he handed it to the girl, who departed smiling. May's father seemed dazed, walked out alone, and said to himself, "I had to bring my fifty cents here for the rum-seller's daughter to buy a hat with, after refusing it to my own. I'll never drink another drop." And he kept his pledge.

POPULAR SCIENCE.

A GIANT RACE.—Charles Jones, a well-known and wealthy land owner of Spencerville, Allen county, Ohio, gave the following interesting facts to the *Times-Star* of that city:—"There was a remarkable discovery of prehistoric remains in our section the other day. The instance came under my own observation. Last week I had occasion to visit the farm of I. Hemley, about two miles west of Kossuth, just across the border in Auglaize county. Some workmen were engaged in digging a well, and had descended to a depth of 32 feet, when they struck a gravel drift, from which they exhumed a gigantic skull, 38 inches in circumference. Further down the other bones of the giant were found. There can be no doubt as to the kind of remains. The thigh bone measured three feet two inches long. All the bones were in an excellent state of preservation, and were probably those of a prehistoric warrior who was killed in battle, as the skull seemed to have been crushed with a blunt instrument. The whole skeleton measured eight feet 11½ inches in height, and when clothed in flesh must have been a tremendously powerful man. A huge stone ax weighing twenty-seven pounds and a flint spear head of seventeen pounds weight were found with the bones, and were, no doubt, swayed by the giant with the greatest ease. A copper medallion, engraved with several strange characters, was also found with the bones. This startling discovery proves the biblical assertion that 'there were giants in those days.' The scientific value of the discovery is also great, and may lead to some interesting developments."

A PYGMY RACE.—Mr. Stanley found them in the very heart of the great Dark Continent—a race of queer little people not more than four feet high. They are the oldest race known, and from earliest times they have never gone away from their homes—little stay-at-homes we might very well call them. Near a place called Avetiko, on the Ituri River, his men found the first pair of these tiny people squatting in the midst of a wild Eden, and peeling plantains. The men carried them to the explorer "in the same spirit," he says, "as they would have brought me a big hawk moth for inspection. As they stood trembling before me I named the little man Adam, and the miniature woman Eve. Poor little things! Their faces said clearly as they looked at one and the other of us, 'Where have these big people come from? Will they eat us?' There were some nervous twitchings about the angles of the nose, and quick uplifting of the eyelids, and swift, searching looks to know what fate was in store for them." You may be quite sure the fears of the little couple were quite groundless, and they met with the kindest of treatment from Stanley, who describes them as follows: "Little Adam was four feet high, and Eve a little less. He may have weighed about eighty-five pounds; the color of his body was that of a half-baked brick, and as far as intelligence was concerned, he was certainly superior to any black man in our camp. The mysteries of woodcraft, for instance, he knew better than any of us; he knew what wild fruits were wholesome, and what fungi were poisonous. He could have given us valuable lessons on how to find our way through the forest. The little man talked very briskly by signs, and gave many proofs of his quick understanding." After this, Stanley and his men passed through about one hundred villages inhabited by this ancient and tiny folk, who have been able to hold their own land for over fifty centuries.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

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

LESSON VII.—THE TEN LEPERS.

For Sabbath-day, August 16, 1890.

SCRIPTURE LESSON—LUKE 17: 11-19.

11. And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
12. And as he entered into a certain village, there met him ten men that were lepers, which stood far off;
13. And they lifted up their voices, and said, Jesus, Master, have mercy on us.
14. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed.
15. And one of them, when he saw that he was healed, turned back and with a loud voice glorified God.
16. And fell down on his face at his feet, giving him thanks, and he was a Samaritan.
17. And Jesus answering, said, Were there not ten cleansed? but where are the nine?
18. There are not found that returned to give glory to God, save this stranger.
19. And he said unto him, Arise, go thy way; thy faith hath made thee whole.

GOLDEN TEXT.—Were there not ten cleansed? but where are the nine?—Luke 17: 17.

INTRODUCTION.

Biblical scholars are not agreed as to the chronological order of this lesson. Some think that the event here narrated really occurred earlier in the order of the lessons already studied. Others insist that this lesson is in its proper chronological order. The place where this incident occurred is somewhere on the borders of Samaria and Galilee, though some place it near the southern border of Samaria on the way from Ephraim to Jerusalem. The different views as to the locality have suggested different views as to the exact time of the lesson. But all seem to agree that our Lord was making his final journey toward Jerusalem. It will be instructive to compare Matt. 8: 2-4, Mark 1: 40-45, Luke 5: 12-14.

EXPLANATORY NOTES.

- V. 11. *And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.* This passage indicates both the terminus of his journey and the place in the journey which he had at this time reached. It is generally understood that the expression, "through the midst of Samaria and Galilee," specified the borders of those two territories, that is, the general line between the two territories, southern Galilee or northern Samaria; and that his general course was approaching the Jordan.
- V. 12. *And as he entered into a certain village, there met him ten men that were lepers, which stood afar off.* This village was evidently in the direct line of his journey, and probably not far from the Jordan. It would seem that his approach was known to these lepers, and that they had come out of the village together to a place where they might be able to accost him when he should come. They stood a little removed from the pathway of Jesus, and when he was about to pass them on his way into the village, they were able to arrest his attention.
- V. 13. *And they lifted up their voices, and said, Jesus, Master, have mercy on us.* The customs of their times required that lepers should keep themselves separated from other people; and they were constantly sensible of the deep prejudice against them on the part of the people. For some reason they had come to hope that this wonderful man, Jesus of Nazareth, would extend to them some measure of charity. This was probably the real burden of their cry; still they might have cherished hope that he would deliver them from their malady. They had probably heard of some of his wonderful works of healing.
- V. 14. *And when he saw them, he said unto them, Go, shew yourselves unto the priests.* This going to the priest was for the purpose of obtaining his certificate that they were healed, and hence could now mingle with society without reserve. Of course when they heard this order from Jesus, they understood it as an indirect assurance that they were healed, and that the priest would so certify. *And it came to pass, that, as they went, they were cleansed.* The act on their part of starting at once to present themselves before the priests, indicated great faith in the ability of Jesus to heal them. Instantly upon the exercise of this faith they were healed.
- V. 15. *And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.* This leper could well afford to delay his certifi-

cate and his association with former friends, and turn back with expressions of gratitude for the great blessing which he had received. He could not refrain from expressions of joy and thanksgiving.

V. 16. *And fell down on his face at his feet, giving him thanks, and he was a Samaritan.* Here the mode of grateful expression is delineated. But this leper was a Samaritan, and in his common condition with the other nine who were Jews, he had been permitted to mingle with them. They could all of them exercise together a strong faith in the healing power of Jesus, but when it came to the expression of real gratitude conferred, the Samaritan was the only man to turn back and glorify God for the healing power of Jesus.

V. 17. *And Jesus answering said, Were there not ten cleansed? but where are the nine?* When they were all in a common condition of sorrow they could mingle together without any scruples, but now as soon as they are all healed the Jews are too good in their own estimation to have the Samaritan with them longer, and they were too righteous in their own estimation to feel any need of going back to render thanks for the great deliverance rendered.

V. 18. Here the stranger, the Samaritan, is the only one of the crowd of the healed lepers who is ready to render thanks and glorify God for the healing.

V. 19. *And he said unto him, Arise, go thy way, thy faith hath made thee whole.* We have here a remarkable lesson brought to light,—and that, the efficacy of love and faith. There may be such a reality as a kind of faith disconnected with love, but it is doubtful whether the other nine lepers were really healed; but our Lord assures the Samaritan leper that his faith, which is attested by his gratitude, has made him whole; in other words, that kind of faith is acceptable and efficacious.

QUESTIONS.

Where did the event of this lesson occur? Give some account of the leprosy and of the laws concerning it in social life? What appeal did these lepers make? What was the answer given to their appeal? Why were they required to go to the priests? How many acknowledged the blessing? Why was this acknowledgement rewarded? How many of the original number were really healed?

A PLEASANT SCENE.

On a pleasant Sabbath afternoon, July 26, 1890, at 3.30 o'clock, by a mutual agreement, the three churches of Milton, Milton Junction, and Rock River assembled on the south bank of the placid waters of our beautiful "Clear Lake," for the purpose of witnessing the baptism of eleven willing, happy converts, who had accepted Christ as their Saviour and were desirous to own him before the world. Of these, six were from Rock River, three from Milton Junction, and two from Milton; the administrators were Elder S. H. Babcock for Rock River, G. W. Hills for Milton Junction and E. M. Dunn for Milton.

In the evening the candidates of the Rock River Church, after a very practical sermon by Bro. Babcock, were received into the church by the right hand of fellowship, first being given by Eld. Babcock, and afterward by the members of the church and other brethren and sisters present, while the congregation sang "Blest be the tie that binds our hearts in Christian love." It was indeed a happy scene. After this affecting service, Bro. Babcock invited all present who wanted to accept Christ as their Saviour to manifest it by rising; in response to this invitation, eleven rose requesting prayer in their behalf. When prayer was offered a large part of the congregation bowed on their knees. It was indeed a solemn and yet a happy time to the lovers of our Lord.

We desire the prayers of the brethren and sisters, that the good work may go on until a score or more of the young people there may learn to love the Lord, and that this church, so long considered as dead, may yet become a beacon light on the banks of the beautiful Rock River of the west. Under the blessing of God, much is due to the efforts put forth by the Y. P. S. C. E., under the guidance of Bros. E. B. Saunders, Geo. B. Shaw and others. We are thankful for the financial aid rendered us by the Seventh-day Baptist Missionary Board, and solicit from them their prayers in behalf of the cause in this place.

L. T. ROGERS.

NORTH-WESTERN ASSOCIATION.

(Continued.)

The annual report of the Sabbath-school Board was read by E. B. Saunders, Secretary.

On motion of Wm. B. West, the report of the Sabbath-school Board was referred back, together with the statistics of the Sabbath-schools accompanying the church letters, with instructions to embody those statistics in their report.

The report of the Committee on Education was presented and adopted as follows:

Your Committee on Education would beg leave to report as follows:

1. We regard the religious element of an education as the most important, and to be guarded the most carefully. Parents should not forget this in educating their children.

2. Thereupon when children can be educated at home and be kept under proper religious influence it seems best, but when we are through with these schools, we urge that they shall be sent to our own schools and be kept under the influence of our own doctrines. We believe that the habit of some of our young men in taking their post-graduate course in other institutions than our own, is liable to draw them away from our doctrines, and when it can be reasonably done, it should be avoided.

3. The two schools in our Association, Milton College, and Albion Academy, seem to be doing good work. The latter has lately had an endowment of \$5,000 which looks toward permanency more than anything that has happened for many years. We believe that much good will come to our cause by patronizing these schools.

WM. H. ERNST, } Com.
S. R. WHEELER, }

The report of the Committee on Petitions was taken up and adopted.

The report of the Committee on Nominations was taken up and adopted.

I. N. Cramer, of the Church of God (Adventist), of Marion, Iowa, was introduced to the Association and made some remarks.

Singing, No. 43 Gospel Hymns.

Benediction by Madison Harry.

SIXTH-DAY AFTERNOON.

Devotional exercises conducted by J. L. Huffman.

The report of the Engrossing Clerk was read, accepted, and the financial part referred to the Committee on Finance.

The report of the Committee on the State of Religion was presented and adopted as follows:

Your Committee on the State of Religion would report that the last year has not been marked by revival seasons as in former years, owing, perhaps, to an unusual amount of sickness prevalent during the winter. Still ten of the churches reporting by letter have had additions by baptism.

There is a net loss in the membership of the Association of 60, as appears from the letters, owing to the fact that some of the churches have revised their roll of membership and dropped the names of a number which for one reason or another, should not longer have a place on the church rolls. Forty-two names were thus erased from the list of one church.

There evidently has been an increased interest in contributing to our Missionary and Tract Boards through the weekly envelope plan, which, so far as it goes, speaks encouragingly for our religious condition. So far as reported in the letters 50 have been added by baptism. Of the churches represented by letter or delegates, or both, 18 have ordained pastors, and 6 are without pastors. In addition to the foregoing, Eld. Threlkeld, General Missionary in Southern Illinois, prepared and filed with the clerk, statements concerning three churches in that locality not otherwise represented.

Your Committee feels that while our prospect is not discouraging, but rather hopeful, still the state of religion in all these churches calls for greater consecration, more diligent and prayerful effort upon the part of all to extend the kingdom of God upon the earth and to strengthen the things that remain.

Respectfully submitted,

E. M. DUNN, } Com.
J. M. TODD, }
G. J. CRANDALL, }

The exercises of the Woman's Hour were conducted by Mrs. E. B. Crandall, Secretary of the Woman's Board for this Association.

After singing No. 161, and prayer by Mrs. Mattie Wardner, an address was delivered by the Secretary.

Mrs. Crandall also read a paper by Mrs. R. H. Whitford on the "Needs of our Medical Mission."

A paper "On Home Missions," by Mrs. C. M. Bliss, was read by Miss Rose Palmbery.

The hour closed with some suggestions to the sisters present by the Secretary.

On motion the report of the Committee on the State of Religion was taken up, and after remarks by E. M. Dunn, E. B. Saunders and J. L. Huffman, was adopted.

The "Missionary Hour" having arrived, the exercises were conducted by J. W. Morton. Ten minute addresses were made by W. W. Ames on the condition of the Marquette field, by C. W. Threlkeld on the Southern Illinois and Kentucky field, by W. C. Daland on the work among the Jews, and by Madison Harry on the work west of the Missouri River.

On motion, the session was extended to five o'clock, and L. A. Platts spoke upon the condition and wants of our China Mission, and E. M. Dunn spoke of what he saw of the missionary spirit in his tour of the sister Associations.

On motion of S. R. Wheeler, the hour for the prayer-meeting to-morrow morning was changed from 9.30 to 9 o'clock.

The session closed by singing the doxology and prayer by G. J. Crandall.

SIXTH-DAY EVENING.

A praise, prayer and conference meeting conducted by J. M. Todd, S. H. Babcock and W. C. Daland.

SABBATH MORNING.

Prayer meeting at 9 o'clock in behalf of churches, pastors and special requests, led by Stephen Burdick.

At 10.30 a sermon was preached by L. A. Platts, delegate of the Western Association, after which a collection was taken for the Missionary and Tract Societies amounting to \$26 31.

SABBATH AFTERNOON.

Sermon by J. L. Huffman, delegate from the South-Eastern Association, followed by Sabbath-school exercises conducted by M. C. Mudge, Superintendent of the Welton Sabbath-school.

EVENING AFTER THE SABBATH.

A sermon was preached by W. C. Daland, of the Central Association.

FIRST-DAY MORNING.

Devotional exercises, fifteen minutes, led by W. C. Daland.

W. B. West offered the following resolution, which was adopted:

Resolved, That upon the return of the delegate to the South-Western Association from the approaching session of that body, he shall immediately transmit an itemized statement of his expenses to the Moderator elect of this Association, who shall audit the same and draw an order on the treasurer for the amount due thereon, and forward to said delegate his order.

The report of the Committee on Nomination of Officers was presented, and after amendments was adopted as follows:

- Moderator—Stephen Burdick.
- Clerk—G. M. Cottrell.
- Assistant Clerk—L. C. Randolph.
- Treasurer—Wm. B. West.
- Corresponding Secretary—G. J. Crandall.
- Engrossing Clerk—L. T. Rogers.

The following was adopted:

Resolved, That the Executive Committee be instructed to revise the Rules of Order, so as to make them conform to the Constitution.

The Committee on Finance presented their report, which was adopted as follows:

Your Committee on Finance respectfully submit the following report:

We have examined the matters referred to us, and find there is due Eld. E. M. Dunn, for his expenses to sister Associations \$65 60, and to Eld. C. A. Burdick for his expenses to the South-Western Association, \$20 29, and to L. T. Rogers, Engrossing Clerk, for engrossing and preparing the minutes for publication and for postage in the distribution of the same, a balance of \$4 48, and we recommend that orders be drawn upon the treasurer for the several amounts named. We have also examined the Treasurer's report, carefully compared it with his vouchers and find the same correct. We recommend that the report be approved. The balance of \$131 86 now in the Treasurer's hands is sufficient to pay the present indebtedness of this Association, together with the probable expense of the delegate to the South-Western Association of this year, and it is thought enough will remain, together with the amount due from delinquent churches, to pay the expense of printing the minutes of this session.

And we further recommend that the Engrossing Clerk be directed to prepare for publication the minutes of this session, to forward a copy of the same to the SABBATH RECORDER, and to procure the printing of 600 copies in pamphlet form, including the Constitution and Rules of Order, and the statistics of the churches and Sabbath-schools, and that he cause the same to be distributed among the churches of this Association, provided that the total amount of such printing and distribution shall not exceed the amount of \$35 00, which the Treasurer is hereby authorized to pay upon the order of the Engrossing Clerk.

We recommend that \$180 00 be raised for the Associational expenses for the ensuing year, which we have apportioned upon the churches as follows:

Milton	.....	\$16 80
Milton Junction	.....	13 30
Albion	.....	17 50
Walworth	.....	9 20
Rock River	.....	2 50
Utica	.....	4 80
Jackson Centre	.....	7 40
Berlin	.....	1 90
Southampton	.....	7 00
Welton	.....	6 50
Trenton	.....	3 00
Dodge Centre	.....	10 30
New Auburn	.....	4 50
Alden	.....	90
Farina	.....	13 10
Chicago	.....	2 20
Nortonville	.....	18 70
Carlton	.....	5 90
Long Branch	.....	4 60
Villa Ridge	.....	1 00
Stone Fort	.....	2 00
North Loup	.....	14 50
Cartwright	.....	1 44
Marion	.....	1 52
Woodlake	.....	48
Taney	.....	2 00
Friend	.....	24
Farmington	.....	56
Coloma	.....	1 28
Grand Junction	.....	80
Bethel	.....	1 04
Pleasant Grove	.....	2 64
Marquette	.....	40
		<hr/>
		\$180 00

Respectfully submitted,
 Wm. B. WEST,
 E. B. SAUNDERS,
 D. DAVIS, } Com.

The Committee on Nomination of Essayists, etc., presented their report which was adopted as follows:

Your Committee to Nominate Essayists, etc., would respectfully report:

Preacher Introductory Sermon—S. H. Babcock; *alternate*—Stephen Burdick.

Delegate to the South-Eastern, Eastern, Central and Western Associations—A. G. Crofoot; *alternate*—S. R. Wheeler. *South-Western Association*—C. W. Threlkeld; *alternate*—U. M. Babcock.

Essayists—1. How can we secure that degree of personal activity among all our membership as is the object of the Endeavor movement among the young? L. C. Randolph. 2. Are secret societies dangerous to the Church of Christ? If so, in what particulars, and how shall we avoid them? E. M. Dunn.

Sabbath-school Board—A. B. Spaulding, M. G. Stillman, T. A. Saunders, S. G. Burdick, S. H. Babcock, Wm. B. West, L. T. Rogers, Harriett Clarke, R. B. Thomas, G. M. Cottrell, P. W. Babcock, Stephen Burdick, Daniel Hakes, T. P. Andrews, S. R. Wheeler, L. D. Seager, Oscar Babcock, G. J. Crandall, E. B. Saunders.

G. J. CRANDALL,
 S. H. BABCOCK,
 E. B. SAUNDERS, } Com.

Voted to adopt the report of the Treasurer on the recommendation of the Finance Committee.

The Tract Society's Hour having arrived the exercises, under the conduct of J. B. Clarke, was introduced by singing, "Stand Up, Stand Up for Jesus," and prayer by L. A. Platts.

After introductory remarks by J. B. Clarke, addresses were made by E. M. Dunn, on our fields for Sabbath reform and their demands, and by W. C. Daland on our publications and their scope. The conductor spoke upon the needs and their supply.

Remarks were made by W. C. Daland and by S. R. Wheeler on the workings of the envelope plan for raising money. L. A. Platts spoke upon loyalty to God and upon the claims of our publications to general support.

The hour for preaching having arrived, after introductory services a sermon was preached by E. A. Witter, delegate of the Eastern Association, from Acts 6: 9, followed by a collection for the Missionary and Tract Societies amounting to \$18 23.

Benediction by E. A. Witter.

FIRST-DAY AFTERNOON.

Devotional exercises fifteen minutes, led by N. Wardner.

The Corresponding Secretary presented his report, consisting of the corresponding letter to sister Associations, and the statement that there had been no other occasion for correspondence. The report was adopted.

BOOKS AND MAGAZINES.

Harper's Magazine for August continues Daudet's "Port Tarascon;" "Impressions of Berlin," by Theodore Child, with many fine illustrations, gives a vivid picture of that military city; "Magellan and the Pacific," by Edward Everett Hale, takes us back to the times of the early navigators, the greatest of whom was Magellan, according to Mr. Hale. Capt. Chas. King, in "Guster's Last Battle," revives the old heart-ache over the untimely death of that gallant General. Special mention might be made of each of the many articles and of the Departments, of which the reader cannot well afford to miss either one.

The Chautauquan will be thoroughly enjoyed by every lover of good reading, as well as by the Literary and Scientific Reading Circle for whom it is especially designed. History, hygiene, literature and learning in all lines are represented by the best thinkers. The August issue is an especially fine number, containing, beside the solid reading, a charming novelette, by J. Rankin Towse. \$2 a year. Dr. T. L. Flood, Editor and Proprietor, Meadville, Pa.

The Ladies' Home Journal increases in interest and value with every month. The August number, besides the stories, poems, etc., which entertain, contains a page given to answers of the question, "Which is Woman's Happiest Hour?" from such well-known writers as Rose Terry Cooke, Miss Willard, Mrs. Beecher, Mrs. Whitney, and others. "Under the Study Lamp" Rev. Dr. Talmage relates his first experiences as a minister in a way to touch all hearts. The "Side Talks with Girls" abound in sound good sense; and there are the "Mother's Corner," "In Literary Circles," "Artistic Needlework," "Hints on Home Dress-making," "In the World of Fashion," "The Practical Housekeeper," "All About Flowers," and "Just Among Ourselves;" this last Department to be taken next month by Mrs. Lyman Abbott; and all this for the marvellously low price of \$1 per year. Curtis Publishing Co., Philadelphia, Pa.

A MISSIONARY at Hanamaconda, India, writes of a young Brahman who is now seeking to learn all he can of Christianity. Two years ago, when he was preparing for matriculation in one of the government colleges, he was a sincere worshiper of the goddess of wisdom, and daily spent much time in walking round and round her shrine, muttering her name and offering flowers to gain her favor, but he failed to pass his examination, and became so disgusted with the goddess, that he stopped worshipping her. He thinks now that if he had spent in study the time wasted at her shrine he would have passed his examination. He has given up his idolatry and prays to God alone.

MISCELLANY.

A BOY WHO WOULD DO SOMETHING.

BY SYDNEY DAYRE.

"Well, Aunt Margaret, it's come at last."

"What, my boy?"

"I must be off to the Pacific Coast. The doctor says I will do well enough there but that I had better not brave an Eastern winter."

"And how can I do without you, Walter?"

"Very easily, I fancy. I have been a burden on you all these years and it is time I was looking out for myself."

"I wish you could have studied for a while longer," said his aunt with a sigh. "If you could have remained here with me you could have done so."

"Yes, I should have liked it, but what must be must be."

"But you are better educated now at seventeen than most boys of twenty," she said, looking with pride at the handsome, manly boy.

"You think so," he said. "Well, I must go and try what my training has done for me."

It was a great trial to his aunt to whom Walter had been as a son, that he should be obliged to go so far away from her in quest of the rugged health which had lately been deserting him.

"I'd go with you myself, my dear," she said, in wishing him good-bye, "if it were not for all these at home. Here is enough money to help you over a little time after you get there, and if you need more let me know and we'll see about it somehow."

"If I amount to anything I ought to be profitably at work long before it is gone, and making ready to return it to you."

Full of hope and courage he had no doubt of being able to do so. A few weeks of the delightful air greatly benefited his health and he began to seek for work in the land which seemed to smile upon him with every promise of health and well-doing.

But he soon found that legions of men, old, middle-aged and young, were keenly, cravingly engaged in the same quest. So many had come to the golden land wholly or in part dependent upon their own efforts for a livelihood that there seemed twenty applicants for every place.

He tried the things he would like, then the things he would not have chosen. Dismay, growing deeper and deeper, took the place of the hope and courage. His means were rapidly melting away, and still he walked and inquired all to no purpose.

At last he went to the landlord of the large boarding-house at which he had been staying.

"I have been looking for work," he said, "and cannot find any."

"I am sorry for you," said the good-natured proprietor, "but there are plenty more in just your fix."

"That doesn't make it any easier for me," said Walter. "Now, if I went back among my friends I could get something to do, but my health probably depends on my staying here. My money is all gone. Give me something to do about your house until I find other work; something which will pay my board."

"My dear young fellow, I can't," said Mr. Graves. "It is a dull season. I am running things as low as I can. I have been reducing my help."

Walter said no more but again strove to find employment, still without success. A week later he went again to Mr. Graves.

"I can find nothing. I want to stay here—indeed, I have no means of getting away if I wanted to. You must give me something to do. I will do anything. There must be some way in which I could be worth to you what I eat."

Mr. Graves looked doubtfully at the boy.

"Why," he said, laughing, "if you were not such a polite, scholarly young fellow I suppose I might contrive—"

"Never mind the polite and scholarly," said Walter, eagerly. "What is there about the place to be done?"

Mr. Graves hesitated.

"It's all nonsense to tell you," he said, "but the Mexican that's been hauling the vegetables in from my ranch has been taken sick, and— but of course—"

"I'll do it," said Walter. "When shall I begin?"

"You don't mean it?"

"Try me and see if I don't."

"Well, then, you must be round in the alley-way to-morrow morning."

Walter went to his room and thought it over. It was a solving of the vexed question of being able to breathe this life-giving air.

But who can blame him that the longer he thought of it the harder it seemed to do.

"What'll all those fellows think of me," he said to himself as he glanced out of the window. Below lay a lawn decorated with palms, magnolias and many other growths strange and beautiful in his eyes. He had taken them all in with delight, yet now he viewed the loveliness about him almost with distaste, feeling half inclined to give up the struggle and try to get back to where friendly faces would beam upon his efforts, and kindly hands be stretched out in aid. But this could not be.

In the pleasure ground were a number of young fellows of his own age with whom he had been on terms of agreeable intimacy, sharing their rambles and frolics. Ladies there were, too, and young girls who had smiled pleasantly upon him.

What would they all think of this he was about to do? Could he keep it secret from them?

"But I won't try to do that," he said, flushing with manly pride. "Aunt Margaret used to say there was no shame in doing anything that was honest. I'm just the same fellow that I was when I was idling around here. I ought to feel prouder of earning my bread than of being good for nothing—and I will be."

Still it was with a very shrinking feeling that Walter the next morning drove the vegetable cart around from the alley and out upon the main road in front of the big house. His cheek burned at the thought of the eyes which rested on him either in curiosity or scorn.

"He must be doing it for a wager," said one of the company upon the broad piazza.

"Hello!" cried Hugh Peters, a boy who had been very friendly with Walter, "Have you turned huckster?"

"Exactly that," replied Walter.

"But honest, now," said Hugh, coming nearer, "are you doing this for a bet?"

"No," said Walter, "I'm doing it to pay my board."

Hugh gave a long whistle and turned away.

Walter went on, wondering within himself if he did not more than half wish he had not been so brave.

"No, I don't," he said firmly. And as his garbage-cart moved slowly along he settled with himself the question whether he would allow himself to be ruled by a feeling of false shame.

"I have fully decided that it is the right thing for me to do, and shall I be ashamed of doing what is right?"

The young people seemed variously affected by Walter's doings. Some of them, to their honor be it said, made no difference in their treatment of him. Others, with Hugh, showed that he had fallen from their good graces in becoming one of the workers instead of remaining an idler in the great world.

"Who is that young fellow?" asked an elderly gentleman, sitting on the hotel piazza, one morning.

"O, I don't know much about him," was the answer, "except that he seems to be at work that is scarcely good enough for him. He appears to be well mannered and well educated."

"Why does he drive a vegetable cart, I wonder?" continued the old gentleman.

Mr. Graves chanced to be near and answered the question.

"Well, sir, it's because he prefers doing it to running in debt for his board. I offered to trust him, but he wouldn't hear to it. He would have something to do, and that was the only thing I could give him."

"H'm," said the old gentleman. "I like a fellow that will do something."

"Walter Blake's got a situation in the Ocean Side Bank," was said in the boarding-house not long afterwards.

"How did he get it?" asked Hugh Peters, in great surprise, and with rather a blank face.

"I didn't know he had any friends that could get him such a place as that."

"I don't know that he has. That old gentleman over there is the bank president, and he gave it to him without any asking, so I'm told."

"Queer enough," said Hugh. "Why, my uncle's been pulling strings for ever so long to try to get me in there."

"Yes, he deserved it, and no mistake," said Mr. Graves in speaking of Walter. "He's one of the plucky fellows that's bound to win sooner or later. I wish, though," he added, half laughing, "that young Peters here could get a place, too, for he's owing me six months' board."

This is a true story of a real boy.

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.

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 Abva F. Randolph.

8.15. Essay, Aims and fruits of the Christian life, Edwin G. Carpenter.

E. A. WITTER, Secretary.

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

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CONDENSED NEWS.

Domestic.

The ravages of the cotton worm are reported injuring the crop in many districts. The eight-hour movement will be inaugurated in the Pennsylvania mines, Aug 30th. The Illinois legislature adjourned sine die Aug. 1st, after passing all the required world's fair legislation. New York City has suffered greatly from the excessive heat during the last few days. Many cases of fatal sunstroke are reported. One million, two hundred and seventy-five thousand dollars in gold was ordered for export from New York in two days last week. The loss of the fruit crop is a great misfortune, not only to producers but to consumers. Through New York State this loss will be seriously felt. The first correct list of the dead victims of the Johnstown flood is printed by a local paper. It contains 2,187 names and shows that over 200 bodies have never been found. It is estimated that the public debt has been reduced \$4,000,000 during July. Last July there was an increase of \$1,000,000; in August last the increase was \$6,000,000, all on account of heavy pension payments. One hundred years ago the first mechanical patent was issued by this government. It was granted to Samuel Hopkins for making pot and pearl ashes. The total number of patents issued during the century was 433,432. The gubernatorial campaign in South Carolina is at fever heat. Captain Tillman, the Farmer's Alliance candidate, apparently has a majority of the Democratic party behind him, but the opposing faction is so bitter that he has refused to speak at a public meeting for fear of assassination. The Cheyenes and Arapahoes expected to get \$1,500,000 cash from the government for their lands and have a fine time with it. The government, however, will retain \$1,000,000 in the treasury, paying the Indians interest at five per cent, and \$500,000 will be paid them in cash to improve their farms. This is wise. Figures show that the value of imports and exports of this country during the last fiscal year was the largest in its history, reaching the total of \$1,647,192,014, a gain over the year before of \$150,658,987. The imports of merchandise were \$789,335,855, a gain in one year of \$44,204,203. United States exports were \$857,856,159, an increase in one year of \$115,454,784. These figures indicate thrift and progress.

Massachusetts has increased her farm products in twenty years from \$32,000,000 a year to \$47,000,000.

Foreign.

London is to be supplied with electric lights in the streets. A French expedition to explore Central Africa is being organized. The Russian Government is about to form a special ministry of Agriculture. The French Chamber of Deputies has rejected the motion in favor of woman suffrage. The war ship Thursh, commanded by Prince George of Wales, has arrived off the harbor at Halifax. Canadians are planning to build a ship railway connecting lakes Huron and Ontario and costing \$12,000,000. Prince Alexander, of Battenberg, the deposed ruler of Bulgaria, has gone to Russia to offer his services to the Czar.

The town of Hammerfest, in Norway, the northernmost town in the world, was destroyed by fire last week.

The British minister at Lisbon has been instructed to demand of Portugal the punishment of the Portuguese who seized the British African Lakes Company's steamer.

It is officially announced that the English government has received a telegram from Buenos Ayres saying the government has triumphed and the war is over.

On the London stock exchange, Aug. 1st, Argentine Republic securities dropped two per cent. The decline was due to a general feeling of distrust as to the permanence of peace in that country.

A detachment of gendarmes recently surprised a number of brigands in a cave on the island of Crete and killed and wounded four of them. One gendarme discovered large stores of ammunition and provisions.

An official report states that the wheat harvest in the south-west provinces of Russia shows deterioration in quality. The prospects for summer and winter cereals in other districts are very good.

The cholera is spreading at Mecca. Wednesday, July 30th, eighty-one deaths from the disease were reported and Thursday eighty-four. All ports on the Red Sea, the Levant and in Asia Minor have been quarantined against pilgrims.

A decree issued by the Sultan announces that the ordinance relating to slavery generally will remain as binding as before the formation of the Anglo-German agreement. The sale of slaves is forbidden and slave depots are prohibited. Slaves can purchase freedom and masters may be compelled to sell. If an owner treats a slave with cruelty he renders himself liable to the forfeit of the slave.

MARRIED.

GROVES—STILLMAN.—At the home of the bride's parents, Mr. and Mrs. Edwin A. Stillman, in Alfred Centre, N. Y., July 30, 1890, by Rev. J. Allen, Mr. L. Merrill Groves, of Brockwayville, Pa., and Miss Flora A. Stillman.

MAYNARD—ROBINSON.—At Ashaway, R. I., July 28, 1890, by Rev. I. L. Cottrell, Mr. Joseph K. Maynard, of New London, Conn., and Miss Annie W. Robinson, of Ashaway.

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.

LIVERMORE.—Alice Frair was born in the town of Clarksville, Allegany Co., N. Y., Aug. 29, 1857. In early youth she was converted and baptized by Eld. J. L. Huffman. She was married to Devillo E. Livermore, of Independence, N. Y., Nov. 24, 1881. United with the Independence Seventh-day Baptist Church, April 2, 1887. Entered into rest Sabbath, July 28, 1890, aged nearly 33 years.

Sister Alice was beloved by all, an earnest worker in the church, Sabbath-school, (at one time its Secretary), the Christian Endeavor Society, Ladies' Aid Society, and a member of the church choir; modest, retiring, yet all the while, though seemingly unconscious of it, active, faithfully doing all she was asked to do and much more. A great lover of flowers, she took much pains to make home beautiful. Industrious, affectionate, she shared faithfully

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

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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.

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