

The Sabbath Recorder.

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GOD IS MY TRUST.

When on my day of life the night is falling,
And in the winds from unshaded spaces blown;
I hear far voices out of darkness calling
My feet to paths unknown,—

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be thou my strength and stay!

□ Be near me when all else from me is drifting—
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then, to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—J. G. Whittier.

THE HOLY KEEPING OF THE SABBATH.

BY THE REV. J. H. WALLFISCH, MUS. DOC.

Not the "when," but the "how" of the matter is to be treated here. For there seems to be some danger that over the consideration of the former there is something forgotten in the latter, and over the latter—the spirit.

Comparing the fourth commandment with the rest, one should think that man must consider its observance a joy. Like a green island amidst the stormy sea, is the Sabbath situated among the days of honest yet hard work. What ungratefulness not to praise it! Boasting of liberty, they make themselves slaves who work from the first till the last day of the year. They think and say they manage the business; but the business manages them. Therefore they must break the Sabbath. As Christ's servants they would be their own masters. But as the devil's slaves they are their own slaves too.

Isaiah 58: 13-15, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thy own pleasure, nor speaking thy own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." According to this, breaking any one of God's commandments means to trample it down with our feet. We are prohibited to go after our "own (earthly) pleasure," our "own ways," to speak our "own words." A narrow way indeed; but for those only who do not understand the Law's beauty, because they do not know that of the Law-maker, who revealed and represented the glory of his own godly nature in the form of a perfect law, the express image of his own perfection. "And this is eternal life, that they might know thee the only true God and Jesus Christ, whom thou hast sent." John 17: 3. This "to

know God" is quite the same, but in a *spiritual* sense, as when it is said, "and Adam knew his wife." Gen. 4: 1. It means the spiritual matrimony, the closest communion with God; a life of love's intimate fellowship. The natural man is separated from God by sin; and many of those who claim having been made children of God by regeneration, have much reason to sing:

"Nearer my God to Thee,
Nearer to Thee."

Only as we live close to and lost in God, dead to ourselves, to sin and the world, identified with Christ by faith—do we know God, his beauty, and the beauty of his law. This knowledge creates love, and love overcomes the difficulties. Then it is no more hard work to keep the law, but a delight and pleasure; for we know its beauty and blessing. It is rather a privilege than a duty. Now man says "I will," no more "I must."

How good God is! The Sabbath is a fragment of the lost paradise. In it we have a foretaste of eternal rest. But how truly pictures Amos (chap 8) many even of the present time, saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes, yea, and sell the refuse of the wheat." Like many Jews at the day of fasting, with the watch in the hand, anxiously waiting for the time of eating, alas! so they are longing for the moment they can return to their business. They are more thirsty for money, fame, science, art, etc., than for the blessings and pleasures of true godliness, and God's good pleasure. They love and worship idols, therefore the Sabbath is a burden for them. But how shall the Sabbath be kept holy? The real Christian—freed from the law by loving and keeping it—will, besides the time occupied with public, family and secret service, only performs works and duties of inevitable necessity. He does these with that child-like gladness and wise decision brought forth by the anointing which teaches all things. 1 John 2: 20-27, Jer. 31: 34. It is, so to say, the Christian instinct telling him what to do and what not. Although the principle of love and obedience is unchangeable in man, yet the softness and impressibility of the conscience grows with the mind's knowledge by thinking and experience, and so by and by more and more thoughts, things, words and pleasures are laid aside as not becoming for the Sabbath, the Lord's glorification and the soul's elevation.

After all we see that besides such things whose sinfulness on the Sabbath is without question, there is enough left to the individual conception and decision. The manner of Sabbath-keeping is perhaps the surest measure of our spiritual life. Tell me how you live, especially on the Sabbath-day, and I will tell you how much you are Christ-like. Just as one said that the education of man begins fifty or one hundred years before his birth, so I would say: the holy-keeping of the Sabbath begins already days or hours before. There are to be made many preparations to save

unnecessary Sabbath work. We should not work till the last moment, especially not until we are tired and worn out, and hindered by bodily unfitness for listening to the Word of God, and doing soul-work for ourselves and others. The time of sleep should not be shortened, and heart and mind ought to be brought into such a condition, by meditation and prayer, as to induce sleep and bodily rest. *Sabbath morning* is perhaps the most dangerous time, the devil even trying his best. His instruments to disturb us are of a very different kind, he is cunning and inventive. That fellow has some thousands of years' experience behind him, and understands his business very well. He possesses more diligence and faith than many so-called Christians, who walk very reverently and pathetically with the great hymn-book under the arm, to church. He uses, for instance, the Sabbath newspaper. Do you read it before or after breakfast? Then you know what a preparation it is for the sermon. Aside, aside, with it my friend. Then comes the missing button, the badly-ironed shirt, and the lady's new dress that was not finished, wherefore she is obliged to wear once more the old one. Little Johnny or Carrie was not cautious enough at the breakfast-table, overturned the cup, the coffee ran out, and the child's tears too, for the angry father or mother scolded, perhaps punished, the little one. Meanwhile the bell rings, the messenger brings a letter, which is hastily opened, of course, for it is the long-expected one. It contains sad news, or such good news that all rest and consecration are gone for the whole day. Finally they walk slowly to church. Abigail must stay at home, not only to watch the children, but also to cook a luxurious dinner. How longing she is to hear the sermon, but it would not do to miss a complete dinner, it were a great hardship were anything wanting between the first potatoe and the last pie. Mr. N. walks silently, brooding over that letter, while the others talk the whole world around. At last they reach the church. Mr. N. awakens, the talking ceases. During the sermon the ladies study the new or old fashions, Mr. N. writes letters, undertakes journeys, and transacts business in his fancy. Even the longest sermon comes to an end, and so they are glad to find themselves home again, free from the bondage of people's observation. Now they can appear just as they are indeed, without fashion and fear. After dinner and its every-day talk, Mrs. N. writes a letter of friendship to an old class-mate, after which they make or accept visits. The men talk business or policy, the ladies talk dress or town gossip, or cooking, while the young folks play on the piano or organ and sing love-songs. In the whole company there is much talk, but no prayer, no testimony for Christ. They have a "good time" by all their playing, laughing, joking, and many other things." And now they have to talk half a week about it. Or it was a "dull Puritan Sabbath" with "terrible tediousness," much yawning and limb-stretching—then they are glad when it is over, that they can jump headlong into the work-day's "liberty."

Are these Christians? Is this the way to ob-

serve Sabbath? Surely not. "The Sabbath makes the week." And I would add: The week makes the Sabbath. "They that wait (in the quietness of sabbatical silence) upon the Lord shall renew their strength." This we need every week; "they shall mount up on wings as eagles" to ride upon the high places of the earth, to overcome the stumbling-blocks on life's pathway. "They shall run and not be weary, and they shall walk and not faint." What a blessing! For the mouth of the Lord hath spoken it, and how sure! Friends! let us have a genuine Sabbath, even seven times a week possessing that peace of heart which passeth all understanding.

THE GENERAL CONFERENCE.

THE MISSIONARY SOCIETY.

At the usual time and place in the order of Anniversary week, the Missionary Society held its session. A full report of these proceedings has been prepared by the Secretary of the Society for the Missionary Department. We therefore omit further mention here.

THE EDUCATION SOCIETY.

Two sessions of this Society were held, forenoon and afternoon of Sixth-day. At the forenoon session the usual routine of business was transacted; the President, I. A. Platts, outlined the business of the day and read the report of the Treasurer. The Corresponding Secretary, President W. C. Whitford, of Milton College, read the Annual Report of the Board to the Society. This report consisted of the reports of Salem College, Albion Academy, Milton College, and Alfred University, to the Society, and an address by the Secretary on "Christianity and the Schools." The school reports showed a healthy and hopeful condition of our several institutions of learning. The address was an able setting forth of the necessity for the separation of religious instruction from all schools supported by the State; of the vital relation existing between the education of the head and the culture of the heart; and, therefore, the necessity for schools established and maintained by religious bodies or organizations.

In the afternoon session a general discussion was had upon the theme, "Our Schools." This theme was presented under four heads: Why should we establish and maintain them? What it costs to establish and maintain them; their relations to other lines of our work; and their relations to each other. These sub-topics were each presented by a paper or address by previous appointment, and then the whole subject was thrown open for remarks. On the first topic a paper prepared by Prof. L. C. Rogers, of Alfred University, was read by the President. The question, Why we should establish and maintain schools, was answered under two heads: 1. For the purpose of a broad and liberal culture, under the influences of the gospel of Christ. The obligation to train our youth in mind and heart for the best work in the Lord's vineyard rests upon us as upon all other Christian people. 2. We need schools of our own in which to train our own workers in the doctrines of our faith, as well as in the practices of our polity. The period of school life is the formation period in the life of our young people. It is of vast importance to us not only that our youth be instructed by those who are in sympathy with them in their religious beliefs and practices, but that their whole lives, at this period, be surrounded by an atmosphere of loyalty to God in the home and church life of those among whom they mingle. Under the second topic. "The cost of establishing and

maintaining our schools," a paper prepared by Prof. Albert Whitford, of Milton College, was read by O. U. Whitford, setting forth briefly the financial history of our own schools, and making some comparative statements as to the cost of other, older and larger institutions of learning. It was made clear to all that the establishment and maintenance of our schools will cost much in money and in self-sacrificing toil, and will require much of the spirit of consecration to our work, on the part of all our people. Prof. S. L. Maxson, of Salem College, spoke of the relation of our schools to other lines of our work. That our schools should train our own teachers, preachers, editors, etc., is a necessary and obvious inference from what was said of the necessity for our schools. In an equally important, though perhaps less obvious sense, our schools stand related to the homes and to the individual life of all our people. We cannot have leaders without followers. An educated leadership, followed by a cultured and consecrated constituency would make of us a strong people. Our schools are constituted and maintained in order to give us this strength and power. Thus they stand vitally related to all our other forms and lines of Christian work. The President then made a brief address on the relation of our schools to each other. 1. In spirit and aim they are a unit. They stand alike related to all the various phases of our work as a Christian people; each aims to do for the youth coming under its immediate, molding influence what the others aim to do for those who come to them for instruction, and all labor for one common cause. 2. That these common aims may be carried out, our schools should be uniform in methods and requirements. The course of study in the same departments should be substantially the same, and the requirements for graduation in any given course should be of equal value, so that a diploma from any of our schools should stand for the same discipline, the same mental training as that from any other of the same course. Thus unified in aims, methods and requirements our whole people will be educated together and not apart.

At the conclusion of this discussion some special remarks were made as to the need for such an institution in West Virginia as Salem College; and after a brief statement of the needs of this institution, some subscriptions were taken to aid it in meeting running expenses for the next five years, amounting in the aggregate to \$2,580, or \$516 per year for the five years.

Thus pleasantly and profitably closed the session of the Seventh-day Baptist Education Society.

SABBATH SERVICES.

The Sabbath services, beginning with the prayer and conference meeting on Sabbath eve, were of a deeply religious character. The theme of the prayer-meeting on Friday evening was consecration, which was carried over into a similar meeting for an hour or more on Sabbath-morning, before the preaching service. In this meeting many hearts were brought close to God, not only in sentiment and feeling, but in strong and earnest purpose to live wholly unto him.

At eleven o'clock the large tent across the street from the chapel, in which most of the business meetings were held, was well filled to listen to the missionary sermon by the Rev. A. H. Lewis. The text was Luke 14: 31, "Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet

him that cometh against him with twenty thousand?" The sermon was an able and practical showing of the necessity for wise organization, thoughtful planning, and consecrated purpose on the part of all the people, in order to make our work, as a Christian people, effective in the fight against the hosts of sin and error.

In the afternoon session the Sabbath-school lesson for the day, "The Unjust Judge," was taught to a large audience, under the leadership of the Rev. A. E. Main, assisted by five or six brethren, each of whom spoke briefly upon an assigned topic of the lesson. This was followed by a suggestive sermon by the Rev. W. C. Daland from the text, "What mean ye by this service." The leading thought was that as the Israelites went up to Jerusalem to the annual feasts of that people as an act of loyalty to God, and of fellowship one with another, so our annual convocations signify that God is regnant in all our hearts, that we are united in the truth of his word, and that loyalty to him is the standard of our lives. Thus closed the delightful services of the Sabbath-day.

THE AMERICAN SABBATH TRACT SOCIETY.

The American Sabbath Tract Society met for its forty-seventh anniversary with the church at Salem, W. Va., on First-day, August 24, 1890, at 10 o'clock, A. M., Vice-President, Geo. H. Babcock, presiding. After a service of praise, led by Miss M. J. Haven, the president appointed, by vote of the Society, committees on nominations and on resolutions, as follows:

On Nominations—H. L. Jones, B. P. Langworthy, 2d, H. D. Babcock, E. B. Saunders, Boothe O. Davis.
On Resolutions—O. U. Whitford, W. C. Daland, J. B. Clarke, W. C. Whitford, D. D., S. L. Maxson.

Further devotional exercises were enjoyed, consisting of the reading of Isaiah 54, by A. P. Bunnell, a sacred song by Miss M. J. Haven, and prayer by J. G. Burdick, after which A. E. Main preached the annual sermon from Esth. 4: 12-16. After a brief review of the scripture history, the speaker said we may notice, 1. The important work Mordecai asked Esther to do. It was the possible salvation of the 127 provinces. 2. Notice his appeal; 1st, to her personal safety; 2d, to her love of her kindred; 3d, to her love of country; 4th, to her ambition; 5th, to the probable providence in her being raised up for this time. 3. Notice her fitness for this service. 1st, she had a gentle and obedient spirit; 2d, she had courage; 3d, she had a will to do the Lord's work; 4th, she had wisdom and tact,—a woman's wisdom and tact; 5th, she had piety. 4. Notice the preparation going on in the king's mind as he searched the ancient records.

These facts and incidents furnish some suggestions and illustrations as to the situation of the work which we are called to do as Sabbath reformers. This work, is a work in a sphere of its own—the sphere of loyalty to God. Differences of opinions of doctrinal statements and polity will exist, but all people are largely united on the importance of the Sabbath to the religious life of the nation.

The Sabbath is not a question of one day as against another, but a question of loyalty to God. Notice several particulars: 1. The Sabbath holds an important place in the Scriptures. 2. It has been preserved in all the history of the world and the church. 3. The universal testimony is that the Sabbath and its proper observance is vital to pure religion in the life of the people. Some find difficulties, personal and business, real or imaginary. 1. It is difficult to obtain a living. 2. Public opinion is against us. 3. There are also difficulties and dangers within

us. We are neither dead nor dying, but we are sometimes indifferent, selfish, worldly. 4. There is some difficulty, if not danger, in efforts for civil legislation.

Notice also the ground for personal appeal. 1. Our denominational safety and prosperity demand our earnest acting. To keep one day or another is not so important as the doing of our Father's will. 2. To the interest of our home. No day should bring so much peace and blessing to our homes as this. 3. To the love of country. Righteousness exalteth a people. Sabbath-keeping is the key-stone to obedience and the remembering of God. 4. To our ambitions. We ought to be ambitious to make our work, in the natural or spiritual life, felt. Our young people ought to be ambitious to show the stuff they are made of, in the matter of Sabbath-keeping. Mordecai said deliverance shall come, and who knoweth whether thou art come into the kingdom for such a time as this. 5. To the probable providence in this hour. God is stirring people everywhere on this Sabbath question.

What do we need? 1. We need the spirit of Esther to listen to the leadings of Providence, submission to the will of God. 2. We need courage. It will take work, hard work, to do what God calls us to perform. 3. We need wisdom in the direction of our own business affairs, in our contact with those who oppose us. We need enthusiasm directed by wisdom. 4. To feel that we, personally, and our work, are involved in a common interest and destiny. Not Boards, but we, the people, must do the work and share the results. 5. We need piety. Without this all machinery and instrumentalities are vain. Let us as a people unitedly seek God's blessing to-day. We can see as Esther could, the signs of the divine Providence. The Sabbath to-day is a leading question. In the time of Luther it was salvation by faith. In the time of the Wesleys it was that of an experimental religion. There are, indeed, other religious questions, but this—the Sabbath and how it can be saved to the people,—is certainly a great question. The Christians of to-day are anxiously calling, not on Jehovah, but upon civil law, to save the Sunday. The ancient records are being studied. Ahasuerus searched the ancient records and found some things he had forgotten; he found a man whose timely services had not been rewarded, and who himself had not been honored. There is now an ancient record in which will be found some things long forgotten, a day which has long been dishonored. May those who have long neglected the Sabbath of the Lord be induced to search the ancient records, and may they, like Ahasuerus, find no sleep until they learn to honor the long dishonored law of God. May we who love that law give ourselves to its diligent promulgation.

After the sermon, a joint collection for the Missionary and Tract Societies was taken, amounting to \$41 64.

The Treasurer, J. F. Hubbard, then presented his annual report, showing receipts from all sources, apart from loans, to be \$7,945 73 for the General Fund, and for the Hebrew Paper Fund, \$622 64, making a grand total of \$8,567 37.

The meeting adjourned after the benediction by J. L. Huffman.

AFTERNOON SESSION.

The exercises of the afternoon were opened by a devotional service, consisting of sacred song, and prayer by J. B. Clarke. The annual report was then read by A. H. Lewis.

In the discussion which followed the report

C. A. Burdick asked how the 5-cent plan had been introduced. W. C. Daland referred to the statement of the Board that wherever the plan had been tried it had succeeded admirably. But it can be introduced only by patient explanation and persistent urging of the people to adopt it. The church or society must then be carefully and faithfully canvassed. O. U. Whitford confirmed these statements, and added that the educational influence of the work is worth all its costs. O. S. Mills found that by personal effort in the matter, the plan had been made four times more effective than ever before. J. L. Huffman said some in West Virginia object to Sabbath collections which is some hinderance to its success. A. H. Lewis said this arrangement is all made before the Sabbath comes, and on the giving it becomes an act of devotion, the offerings and the prayers going up together. Theo. L. Gardiner said Paul, in speaking of a matter similar to this, said, "See that ye abound in this grace also." Christian giving is a Christian grace. Is it wrong to abound in a Christian grace on Sabbath? C. A. Burdick referred also to the weekly offering plan as an act of devotion which is to be repeated. H. D. Babcock spoke approvingly of the weekly plan as an educational plan. The whole family giving and giving regularly educates each to an interest in our denominational work.

In reference to the SABBATH RECORDER, O. U. Whitford thought it not unreasonable to say that at least 1,000 additional subscribers should be found among our people. Many families do not now have it. It is sometimes objected that it costs too much. But the smaller its subscription list, the greater is the cost proportionately; if, therefore, we want to make it worth its price, take it and pay for it. Denominational love and loyalty will be increased by it. L. A. Platts, W. C. Whitford, and I. L. Cotrell spoke of a wide-spread financial depression as a large factor in causing an arrearage in the subscription to the RECORDER.

W. C. Whitford said he read the *Peculiar People*, and that to him it is a revelation of the peculiarity of the Jewish mind and heart. The report was then adopted.

On motion of W. C. Daland, the Nominating Committee was authorized to appoint a committee of five to consider the question of the removal of the Publishing House, and to report to the session of the Society this evening.

The Nominating Committee reported nominating substantially the Board of the past year, and the report was adopted.

The report of the Committee on Resolutions was received and made the order for the evening session.

At the evening session the following report of the committee appointed at the close of the afternoon session was adopted:

Your committee appointed to consider the question of the removal of the Publishing House would report as follows:

WHEREAS, The Executive Board have in their annual reports repeatedly expressed the embarrassments under which they labor in regard to the location of the Publishing House; therefore,

Resolved, 1st, That there ought to be made such a change in the location of the Publishing House as would bring it under the immediate supervision of the Executive Board and in close proximity thereto; and 2d, That this question be brought before the denominational council, expected to be held in Chicago in October, for consideration, and before the next session of the Society for definite and final action.

The report of the Committee on Resolutions, as follows, was taken up and adopted:

1. Resolved, That we express devout thanks to the God of the Sabbath for the prosperity which has thus far attended our prayers and labors in his name, for the propagation of Sabbath truth and we do hereby renew

our devotion to this work, remembering that we must exercise much patience in its prosecution, and expecting that God will continue for years to come to grant us success on his plan of "here a little and there a little."

2. Resolved, That in view of the greatly increased demands resting upon our people in the various departments of their work at home and abroad, we recommend the General Conference, at its present session, to appoint a day of fasting and prayer, occurring on a Sabbath early in the coming year, for all our churches and isolated families to consider specially this work, and to ask fervently the continuance, in a larger measure, of the divine blessing upon it.

3. Resolved, That the publications of this Society should be more generally patronized by all Seventh-day Baptist families, both for their own culture in Christian, denominational spirit and enterprise, and for the sake of the cause of our Lord.

4. In view of the present condition of the Sabbath cause and the report of the work of this Society for the past year,

Resolved, That we urge upon every member and every pastor of our churches the maintenance of absolute and unsevering loyalty to the Sabbath and to the work of this Society, that all together they may give not only requisite moral support, but bear their just proportion of the expense necessary for the efficient and successful prosecution of Sabbath reform work.

President W. C. Whitford spoke upon the first resolution, reviewing in brief the history of our Sabbath reform work. The odds are immensely against us, among which is the influence of the home, in which, for successive generations, has grown up the conviction that Sunday is the Sabbath. Against this, and other powerful influences, we oppose, here a tract, there a little corner of a newspaper, etc. But God is in history, and in his good time conscience will be awakened and success will come to his truth.

On the second resolution, J. L. Huffman said it looks to an important matter. The propriety of a church or a denomination fixing a certain day for fasting and prayer may be questioned, but if a soul does come humbly before God in fasting and prayer, there is great blessing in it. If, as a denomination, we can do this, there will certainly be blessing in the service. I. L. Cotrell referred to the appointment of fasts in the Old Testament as well as in the New Testament as sufficient authority for such an appointment. President W. C. Whitford said that the thought of united prayer was the principal thought of the resolution.

O. U. Whitford remarked that the thought of culture, of indoctrination, is the thought of the third resolution. This must be obtained largely in the home. The pulpits may indoctrinate to some extent, but the work of the home, through the literature placed there, is perhaps the most potent agency for such culture and indoctrination. Theo. L. Gardiner said that the criticisms passed upon our publications in many homes begets the spirit of disloyalty. Many take other publications than our own, because they are a few cents cheaper, which is virtually a confession that our own doctrines are of no more importance to our children than are those of others. Children are educated by what they see from day to day in our homes. Our children should be accustomed to see all our publications in all our homes. W. C. Daland said, in these days of numerous publications we see what a man's thoughts and views are by what he reads. Farmers have farmer's journals, tradesmen have trade journals, etc. We take those papers which treat of the themes in which we are interested; conversely we become interested, and maintain our interest by what we take and read. J. B. Clarke said, our publications are issued for the sake of the truth. If we love the truth we ought to support and read them. Our people are a reading people, as a rule, and if they do not read our own publications they will read others. If

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MISSIONS.

BRO. L. F. SKAGGS, writing of his visit to the annual meeting of the South-Western Association, says: "Imagine yourself isolated from all of our Associations for ten years, and then you can have an idea of the joy that would fill the heart if blessed with the opportunity of attending an Association. It is cheering to know that those I have met will have a greater interest in me on my field, and many prayers will be offered for me and my field of labor. I realize that my spiritual strength has been renewed, and I am more hopeful as I return to my field of labor. There was great harmony throughout all our meetings, and it was a real spiritual feast. May God bless the Missionary Board, with all the workers on the home and foreign field, is my prayer."

TAKE NOTICE.

The regular meeting, on the second Wednesday in October, will be the time for the newly elected Board of managers to plan the work and make appropriations for the year 1891.

Churches desiring aid in the support of pastors are specially referred to the following rules and by-laws; for the disregard with which some churches treat these reasonable wishes of the Board does not tend to increase the cheerfulness with which they seek to give needed aid and encouragement.

Suggestions and information relating to the plans and work for the new year would be gladly received and carefully considered.

AID TO CHURCHES.

1. Churches should use every exertion, either alone or by union with one or more neighboring churches, to support themselves, before asking for aid; and every church should steadily aim to become self-supporting as soon as possible.

2. When desiring aid they should make a full statement of the facts in their condition, prospects for growth and permanency, and needs which justify an application for help.

3. The following particulars are also to be given: Name and address of the church; preaching stations, if any; number of resident members; average of congregations, attendance at Bible-school; number of families in church and society; character, condition, and prospects of business in the community; name and address of the minister; statements as to whether he is to be pastor or supply, whether he has any other calling, and whether he is to have the use of a parsonage; amount of salary proposed; amount to be raised by the people, and in what way; and the least amount needed from this Society.

4. Each church is aided on the condition that it will take up at least monthly collections for the Society.

5. With the foregoing facts and particulars before them, the Board will make such appropriations as in their judgment the field may require, and the state of the Treasury will justify, for a period of time not exceeding one year.

6. Applications for renewal of aid should be made before the expiration of existing appropriations, and be accompanied with a statement of the officers or minister as to whether the church has fulfilled the above conditions and its own pledges.

FROM DR. SWINNEY.

SHANGHAI, China, June 26, 1890.

We become acquainted with some families in our work that engage our sympathies and interest more than others. Among these there is one home at which we have visited many times, and always enjoyed the pleasant companionship of the mother and daughter, and our frequent talks of God and his love. I have mentioned these two persons in former letters, speaking of their bright agreeable ways, of their ability to read, and of the daughter's superior education. It has been through the avenue of the printed page that we have been able to reach them in

their quiet hours at home, as well as by conversation in explaining the gospel when we have met them.

Not long since, the daughter—Miss Tsu—sent me the following letter that has touched me very much. Though she has a comfortable home and many blessings, yet she never knew of our kind Father in heaven, nor of his love through Christ. Her home has been completely devoid of this light, nothing ever having been known there but idol worship in its strictest form, until recently. Can you think of this young lady brought up in the darkness of heathendom, turning about now so fully to the light, and struggling towards it? Truly the Spirit is powerful at all times, in all circumstances, among all classes of people and in all hearts, to lead them to the truth as it is in Christ, if there is earnestness in seeking. When any Chinese come into our services who are not Christians, they generally sit quietly through the whole without moving, but now I see she earnestly desires to be one with us in kneeling in prayer, yet dares not do so, if the others who come with her do not, fearing their hatred and evil talk afterward. I shall be only too glad to ask her to kneel with us the next time she comes, and thus save her from the odium and sneers of her companions.

Throughout this letter you will see, as we often do in the home land, that as soon as the human soul really and truly believes in the existence of God, then there follows immediately the consciousness of sin. Hence our first and only aim in talking with the heathen is to teach them the truth that there is an Alwise and Powerful Ruler in heaven, after this we speak of his love.

The letter is as follows:

Dr. Swinney,—Peace be to you. I have taken great pleasure in hearing the doctrine you have so often explained to me.

In my home we have a great many idols, and I never knew of any other worship but the offering of incense and offerings and the burning of paper money before them. I did not know I had any sins, nor that these were false gods, and therefore I always revered and worshiped them, and fasted at the usual times, thinking if I did no great evil I would have no sins to repent of, and thus my heart was happy and devoid of trouble. But now in reading the Holy Scriptures I grieve in anguish of soul as I think of my many sins, and regret also that I have not worshiped the true God at all, but always the false ones. On this account because I do not worship the idols and our ancestors, my family at home sneer at me and say, "I suppose it is because you want to be a Christian, that you have become so wicked and do not reverence our ancestors." According to the custom, five times in the year we have great feasts in idol worship; now the first time this year I bowed before the idols, but at the second feast I would not do so, and ever since that time I have prayed three times each day to the true God in heaven. I ask the Lord in great mercy to help me understand plainly, also I beg him to forgive my many sins; do you think the great God will forgive me? I implore you, Dr. Swinney, to pray to the Lord for me. My desire would be on each Sabbath to go and worship with you and hear the gospel, yet I am afraid of the fierce talk it would cause in my home, and so I dare not go. Still, should you have any baptisms I should like to go very much, though if any of my people accompanied me, I could not worship openly before them; and so, Doctor, will you ask me to kneel down at prayer time, and then I can do so before them all.

The Scriptures seem very precious to me when I read them, and I have the desire to know more and more; but at present I simply know that there is but one only true God, and that to worship idols is not only of no use, but also very sinful. I am very much troubled because it seems so difficult for me alone in our family to try to be a Christian. I am also so anxious that my mother should be with me in this belief. Though she has always worshiped the idols, yet she has had some misgivings about its being perfectly right to do so; but lately she has been afraid of other people and their talk and has repelled all these convictions. I wish she would quickly change her mind and feel differently, and then I

should be happy indeed. But now I know she has not really and truly repented, and it troubles me very much. Still, Doctor, whenever you see her do not speak of this letter, but very earnestly and plainly talk with her and help her to understand the gospel. She tells me all the time she cannot believe, and so I know she is not really and truly trusting in Jesus.

I shall always pray to the one true God, and, trusting in the merits of Christ, hope that I shall receive the forgiveness of my sins. Do you think I shall ever receive this perfect peace in my heart?

TSU SIAN TSIA.

3d month, 29th day.

WOMAN'S WORK.

Honor the word.
If you are tired of self and its control,
If you would have the wounded spirit whole,
If you would be a saved and joyous soul,
Confess your Lord.

Renounce the dross
Of all that ministers to worldly pride,
Of all that tempts your better self aside,
And calls you 'mid earth's pleasures to abide;
Take up your cross.

Then follow on
To know that love which gave itself for you;
To tell the dear old story, ever new,
To show by works a living faith and true,
To serve the Son.

AT THE BAPTIST WOMAN'S FOREIGN MISSIONARY SOCIETY.

Ever since the writer first knew it would be possible for her to be present, she has had in her mind to prepare for our columns a short *resume* of the Nineteenth Annual Meeting of the Woman's Baptist Foreign Missionary Society held in Portland, Me., last April. Many may have seen full reports immediately after the meeting closed, but the deep interest manifested in the work of foreign missions, and the fact that this interest was greatly intensified by the earnest words of the workers there assembled, prompts her to make an effort, at this late hour, to impart something of the inspiration of those days, that there may be an added impulse in the hearts of our women to work more faithfully for the Master.

These meetings brought together a large delegation of consecrated workers. Many were from the foreign fields, women who had spent years there, and though at home for rest they were still actively engaged in their Master's work. It was also a pleasure to greet a band of younger missionaries who have consecrated themselves to woman's work for women, and are soon to leave our shores for their life work.

A preliminary meeting was held on Tuesday afternoon, April 15th, by the State, Associational and General Secretaries of the Society, for discussing questions pertaining to plans of work and methods of awakening a wider interest in the cause of missions. Tuesday evening, a reception was given in the church parlors to the visiting delegates, for the purpose of meeting the missionaries, and it was indeed a rare privilege to take by the hand those who have been so long laboring in heathen lands to raise the benighted natives into Christian civilization.

The weather was delightful throughout the sessions, and the hospitality of the ladies of Portland was unbounded. The morning devotional meetings of each day were full of inspiration.

Wednesday morning at 10.30 the meetings were formally opened by the President, Mrs. Gardiner Colby, with reading the Scriptures and prayer. Miss Russell, Chairman of the Maine State Committee, gave the address of welcome, in which she claimed it was especially fitting that the doors of Free Street church

should open to receive them, for the women of this church were among the first to respond to the call for auxiliaries, they having formed their circle in a little more than a month after the general organization. Mrs. Colby responded. Alluding to the work that had been done by the numerous Societies in all denominations, she gave convincing proof that darkness still reigns over many nations, and that the work is still almost appalling in its vastness.

The reports of the Secretary and Treasurer occupied all but the last half hour, when Mrs. Dr. Lyman Jewitt gave interesting reminiscences of many events connected with her life in India, among the Telugas, where she was a missionary thirty-seven years, from 1849. The afternoon session consisted of talks from four of the missionaries, and an address by Mrs. Montgomery, of Rochester, N. Y. Miss Dr. Mitchell spoke of her medical work at Moulmein, Burma; she gave her experience as doctor, nurse, apothecary, and house-keeper, and showed how the work of healing the body made way for the cure of the soul. Mrs. Hascall told us of her work in Upper Burma, at Sagaing, of the trials through which her husband and herself passed in establishing the mission at that point; of the first worship; the little school started with six children; which increased to twenty-five in less than a month; of its subsequent decrease because the parents objected to Christian teaching; the first baptism; the trying climate; sickness in the family; the little grave, and of their compulsory return to America. Miss Whitman invited us to spend a day with her in Tokio, Japan, at the "Sarah Curtis Home," a memorial gift from the women of Maine to the girls of Japan. She spoke interestingly of the manners and customs of the Japanese, gave a description of the school building, and appealed to the ladies for a continuance of their kind help. Mrs. Ingalls, of Burma, was next introduced to us. She told of her labor in training native preachers, and a few of the many things she had witnessed and had been a part of during thirty-eight years in Burma; she also exhibited a placard that was once fastened by the decoits on the door of her chapel, offering a reward of 10,000 rupees for her head. The address by Mrs. Montgomery was most scholarly, thoughtful, and interesting—"The Missionary Ideal." I can only give you her last thought—"Oh! pray, pray for revivals in foreign lands, for the induement of the Spirit upon missions, for the quickening of the heart in home churches, for the fuller consecration of money, for missionary volunteers, for the boys and girls of your own special church." This address is to be printed in tract form, and would well repay us all to read it in full.

A novel feature of this anniversary was the young ladies' meeting on Wednesday evening, conducted entirely by themselves, under the leadership of the junior Secretary of the Society, Mrs. N. M. Waterbury. Several papers were presented by the "Girls at Home" who are interested in "Girls' Mission Bands," "State organizations for young women," "Their relations to the Woman's Society," etc. Then Miss Lucy Guinness, of England, made a stirring appeal for China, two young ladies told of their work in Japan, and Miss Stark, of Burma, introduced a native Kachin girl, and gave an account of her work among the Kachin people. "Words from the girls who go," were then spoken by six young ladies who were under appointment; each gave her reason for choosing to be a missionary. Mrs. Waterbury closed with an impressive address to the girls. She spoke of

one young lady who had offered her life to the foreign work, but upon examination by the Board was rejected on account of her health. Having no money, and desiring to show her love for her Master and to give something to the cause, she sent to the Society her next best gift, a ring, set with a ruby surrounded with diamonds (a gift to her on her eighteenth birthday). This ring was purchased by members of the Society, the money placed in the treasury, and the ring presented by Mrs. Waterbury to Mrs. Colby, the retiring president, in loving appreciation of her faithful service during the past nineteen years. Mrs. Colby accepted the gift with fitting words, and the service was closed with the benediction by Dr. Dunn.

Thursday morning, after the devotional hour led by Miss Guinness, the reports of the State Secretaries were presented. Vermont, New Hampshire, and Massachusetts, were each proud of the missionary they were going to send to the foreign fields. A request from the World's Missionary Conference that all Woman's Foreign Missionary Societies should observe the same hour, from five to six every Sunday afternoon, for special prayer, was adopted. (Shall not the Seventh-day Baptist women join this praying band?) Singing, "We shall meet beyond the river," followed these reports, after which we listened to talks from more of the missionaries. Mrs. Partridge, of Swatow, China, gave an exceedingly interesting account of the girls' school at that place, closing with an earnest appeal for help. Miss Eaton described the work of the Bible women in Yokohama, and Miss Hamilton, just arrived from the Congo, gave a vivid description of the work on African soil:—"Some of the carriers there, men who carry packages, have become Christians, and they seize every opportunity, while traveling, to preach to the natives. One man with a weight of sixty pounds on his head, met another man with an equally heavy burden, right in the middle of a stream, and he made him stop and listen to him while he told him about Jesus. The people at that station are anxious for teachers." She told of nursing small-pox patients, fighting the deadly African fever, yet of support and success through all, so that she had only words of congratulation for those who go.

Thursday afternoon, after reports of committees and unfinished business, Mrs. Mix, of Tongoo, described work among the Shaus; Mrs. Rhees, of Japan, introduced us to the women and children of Kobe, and Mrs. George told a touching story of the hopeless sorrow of the heathen when their friends are taken from them by death. Telegrams were received from St. Johns, N. B., and from Keokuk, Iowa, where similar meetings were in session; also telegrams of greeting were exchanged with Miss Day, a returned missionary who was prevented from attending the meeting by illness. The young ladies under appointment were then called to the platform and introduced to the audience by the Corresponding Secretary, who gave their destination. She also made a plea for twelve more young ladies to take up much needed work in foreign fields. The President, Mrs. Colby, spoke tender parting words to all, and especially to Miss Leidy, who leaves very soon for the Congo valley, reminding her that Jesus never said "farewell," but instead those precious words, "Lo, I am with you alway;" and Miss Durfee committed her to God in prayer.

Mrs. Bixby, one of the Vice-Presidents, then addressed the Society, giving some reminiscences of the nineteen years in which Mrs. Colby had been its devoted and honored president, re-

ferring to its humble beginning, and the wonderful ways in which they had been led; the receipts of the first year were a little over \$9,000, now the Society calls for \$100,000 for its next year's work. She then addressed the retiring president with most appreciative words of farewell. Mrs. Colby responded in affectionate words for the Society, for the missionaries, and for the cause; acknowledging with much feeling the support she had received from the officers and members of the Society, and bespoke the same consideration for her successor, Miss Durfee, who had just been elected. Miss Durfee accepted the position with thanks to the Society for the honor of this election, saying that though she shrank from the burden of responsibility laid upon her, she dare not refuse to follow what seemed to be the guiding hand of Providence, and earnestly besought the prayers and sympathy of the members in her efforts to serve them. On motion of one of the vice-presidents Mrs. Colby was made "Honorary President of the Society, and member of the Board so long as she lives," which motion was passed by a rising vote. The delightful session, long to be remembered, was closed with prayer by Mrs. Colby, and by singing the doxology.

Farewell services were held in the evening at the First Baptist church; the same enthusiasm was manifested as had been apparent through all the sessions, and a full house testified to the interest.

Thus closed one of the most interesting convocations of women the writer has ever attended. She has found it impossible to make a satisfactory report, but if she has imparted a little of the pleasure and helpfulness she has received from the occasion she will be more than satisfied. She would be glad, if time and space would permit her, to tell some of the interesting incidents in the lives of the missionaries to whom we have listened, the wonderful uplifting that has followed the work of the Misses Guinness among the poor factory girls in East London. I must mention one item from the Secretary's report of the Home-work, illustrative of the power of prayer: "Our expenditures have been much larger than in any year before. Two months ago a deficit in our balance-sheet seemed inevitable at the end of the year. Your Board sent into all its borders a call to prayer, to ask Him who once sat over against the treasury and by a word made immortal the gift of a woman, that he would give us a thousand dollars a day till the end of March. In one day, March 22d, there came \$22,000 by the hand of a woman. We accepted it from him whose is the silver and the gold."

Sisters, is there not an inspiration for us in learning what other women are doing? May we all come up more willingly, more prayerfully, to the help which *we can* give in *our* work at home and abroad! May *our* young women feel the touch and the thrill of the Master's spirit as others are feeling it, and respond to his call for service wherever he shall lead. R. T. R.

MRS. BROWNING was never known to make an insignificant remark. She was also a most conscientious listener, giving one her mind and heart as well as her wonderful eyes. Those eyes seemed always to out-travel her speech with their eager, far-reaching expression. Yet she conversed slowly, though with matchless earnestness. Persons were never to be discussed unless praised. Gossip and frivolities were out of place in her presence, but books, humanity, great deeds, and chief of all, politics, which mean the grand questions of the hour, were ever foremost. With her everything was brought to the touch-stone of a pure and holy religion.

HISTORICAL & BIOGRAPHICAL.

CHRISTIANITY IN THE HIGHER SCHOOLS.

The higher schools of this country, supported by the State, embrace mainly the upper grades of instruction in our cities and larger villages, most of our normal schools, and some of our colleges and universities, both literary and agricultural. The teaching in these, like that in the district, is almost wholly secular. This fact is evident from the character of the studies pursued in them. The elementary branches prepare for the accurate discharge of the most ordinary and universal duties of home, society, and trade. So the more advanced ones inculcate the forms and regulations for conducting the greater enterprises of business and the government. The mathematics, particularly the higher, limit their discipline to holding the attention more firmly to a given theme, to strengthening our inherent love for materialistic truth, and to practicing the closest practical thinking. The physical sciences, in their entire range of richest suggestions, treat only of those subjects which address our external senses. The mental, moral, and political text-books discuss, as a rule, those questions which relate to man's nature and conditions in the present life. The languages, literature, and histories, most extensively studied, preserve the culture and the achievements of the leading heathen nations of antiquity and the more civilized ones of modern times.

As with the studies so with the teachers and the directors of these institutions. Most generally they select their standards from the requirements of the usual pursuits and undertakings of our prominent communities. They respect principally the qualifications for perusing the best books and newspapers, for carrying on important correspondence in private and public affairs, for controlling and participating in the transactions of the markets of their section and even of the world, for meeting the demands of the chiefest occupations of men, for modesty in the influential and honorable portions of society, and for successfully filling the obligations of good citizenship. As a consequence they crowd the minds of students with the ideas and preferences which grow out of the circumstances of our earthly existence.

In these schools the distinctive phases of Christianity are generally but slightly examined, much less carefully investigated. It is not meant that they are directly antagonized, but largely ignored as means of academic and collegiate culture. No class-book is devoted to the explanation of God's revelations in the Scriptures, of his providential dealings with men, of the necessity of the atonement through Christ, of the powerful sway of religious sentiments in human history, and of the future destination of the righteous and the wicked dead. The instructors are most often selected for their scholarship, their moral integrity, and their efficient skill in the recitation room, and in the guidance of the youth under their charge; but scarcely ever for their attainments in the knowledge of the gospel, and for the exemplifications of its spiritual doctrines and precepts in their lives. It is admitted that several of the Christian traditions and practices engrafted upon our systems of education, where under the immediate and full control of the churches, are still observed in some institutions supported by the public funds. But in many of them even the daily reading of a chapter from

the Bible as an opening exercise is not adopted, and in a larger number the service of prayer and song before the faculty and students is altogether omitted. That State school is a novelty in which the principles and the observances of the religion of Christ are taught in a series of assigned lessons, the same as the propositions of chemistry or the paradigms of the Latin tongue. It is true that in some of these institutions, among a portion of their students, voluntary associations, not of the nature of a church, are tolerated, perhaps often encouraged, though not enjoined by the authorities, for the occasional study of selections from both Testaments, for maintaining weekly devotional meetings, and for prosecuting evangelical work in their midst and outside in their neighborhoods. Almost always no officer or teacher is appointed and paid for superintending such movements, as no provision is made by law for him in the design and operations of those schools.

The reasons for such omissions are not difficult to find. They do not consist altogether in the natural aversion of the human heart, from which the youth generally are not free, to the consideration of Christian ideas and obligations. These schools, always seeking the largest popular support, realize that the enforcement of the study, or even of an attendance upon daily religious exercises, would be disagreeable to some of their pupils or students, and would, as a result, greatly decrease their patronage in many localities. An invitation to pursue the study, even as an optional one, in their classes, or to be pursued at the morning scriptural reading and prayer, would not add materially to their enrollment. In their view, the removal of this aversion, as well as the positive religious culture of the young, should be relegated to the labors of the home and the church.

But the scheme of public education provided by the State is based upon the theory that it must be of such a character that it can be acceptable to all the children and youth; and it must not, therefore, in its management and instruction, be offensive to their religious opinions and preferences. It must avoid incurring the charge of teaching any sectarian tenets, and of favoring the advancement of any particular denomination. As the scholars of these State schools belong to families which are connected with the different churches, or not so connected at all, the more satisfactory course for them to pursue is to refuse to inculcate any religious creed and practices which are advocated or denounced by only a fraction of the people. It is well known that the public schools of this country, including the district as well as the higher, were almost entirely established in the beginning and were almost solely maintained for many years by Christian bodies, chief among which were the churches. The outcome of this experiment was that the work of general instruction experienced serious results, being hampered by the prejudices and bickerings of different denominations, and by the open hostility of non-members of the churches to their control of the schools. The tendency was strongly toward parochial training, in which active sectarian teaching was regularly imparted. Very largely only the young who belonged to the families of any single church, or in sympathy with it, would be in attendance upon the schools under its management. All needing the public instruction given in any community were likely not to be benefitted, or would not avail themselves of its advantages. Besides, the religious organizations, though pre-eminently enterprising and liberal with their means, could not command money

enough to furnish even elementary culture to the children generally, nor surely the advanced education of the academy and the college to all the grown-up youth. As a consequence, only the members of their own households, or of their own religious connection in many places were first to be provided, for in their schools, and those outside were either admitted if the support was sufficient, or they were altogether neglected.

The only possible action remaining was to inaugurate the plan of devising such courses of study as could be approved by all parties, professors and non-professors of religion. The State was the only authority in position, as regards its relation to the churches, and as regards the funds it could collect, to assume the full charge of the enterprise. At once it started the movement of eliminating all sectarian instruction. This course logically and really conducts us farther than the rejection of all teaching which refers to the proper mode and recipients of baptism, to the appointed day of Sabbath rest, to the required forms of church government, to the fiction of apostolic succession in the ministry, to the duration and character of future punishment, and to the time and method of Christ's second coming. It involves oftentimes the discarding of such essential doctrines as the validity of the inspiration of certain portions of the Bible, the divinity of Christ's person, and the adaptation of his sufferings and death to save sinners. It may be asked, What religious truths worth imparting can be drawn from the Scriptures when these are forbidden? It must be confessed that they constitute the very pith of Christianity, and the teaching of other conceptions of it separate from these truths is to distort them, and not to give them their full significance.

(To be continued.)

CROMWELL'S MOTHER.

Little of Cromwell's father is known; much of the mother is learned through the son. She is described as "a woman with the glorious faculty of self-help. Ready for the demands of fortune in its extreme adverse time; of spirit and energy equal to her mildness and patience, and unchangingly simple in her tastes."

Left a widow with a number of small children dependent upon her, she carried on her husband's business successfully, educating her children and exercising over them a discipline which judiciously combined restraint and liberty. From his mother the Lord Protector inherited the patience, candor, and simplicity which so conspicuously distinguished him. From her teaching he acquired the courage, persistency and decision which triumphed on the fields of Naseby and Dunbar, and gained him supremacy in every contest. Cromwell was proud to install his mother, the widow of the Huntington brewer, in Whitehall, the home of the English kings. But amid her magnificent surroundings she retained her natural simplicity, rejecting all personal pomp, and imploring a quiet burial in a humble country churchyard. A short time before her death, she blessed her son in these words: "May the Lord cause his face to shine upon thee, and comfort thee, and enable thee to do great things for his glory, and to be a relief unto his people. My dear son, I leave my heart with thee. A good night!"—*The Homemaker.*

A MAN may have large worldly success, and none of the success which Christ requires. No true judgment can be formed by outward appearances, for these often, like the shell of a nut, may seem indicative of a sound condition, but on cracking it no kernel is found within.

A GOOD intention clothes itself with a sudden power.

SABBATH REFORM.

THE Conference just closed at Salem, W. Va., will go into history as the most truly epoch-making of any ever held. Prominent among the reasons for this is the fact that it called the special denominational council, which is to convene at Chicago a few weeks hence. We write now to the readers of this department of the RECORDER in order to insure an interest in that council, and to urge the importance of giving it attention *at once*. The necessity for such a council will be apparent to every one who will review our denominational history and the present circumstances. It has been many years since a gathering of Seventh-day Baptists has carefully discussed the denominational work as a whole, and in detail. Our Anniversaries have been a time for reporting work done, and for giving any general directions for future work. This has been commendable, and not cause for condemnation. Meanwhile our work, the agencies without our ranks, and most of all, the Providence *pro video*, the fore-seeing of God, have so changed the attitude of things that a careful review of the whole field of our work is demanded. We cannot go on wisely and safely without this. Our denominational existence, our work, and the cause of God entrusted to us, unite to demand such a council.

It has been wisely called at a point where local interests will not be likely to control its discussions, or color its conclusions, geographically. Chicago gives the advantages of location to the smaller churches of the widening fields of the North-west, the West and the South-west. The basis of representation giving a chance for making one-half the delegates laymen, thus increasing business ability and practical common sense, as against theorizing and sentiment which might prevail in a Council differently constituted.

The outline of themes which the Council is to consider, though brief, shows that a wide range of thought is included, touching the vital elements in our work and our coming history. The expense which will accrue to churches, societies and individuals, will be as directly a part of the Lord's work, as any money which could be expended. Churches should begin plans immediately for representing themselves in the Council, by the best "sanctified common sense" which is available.

If churches desire to instruct delegates it will add to their interest in the Council, and secure that which is most desirable, an expression from all the people. The Conference desires to obtain from the churches, through this Council, a *full and unmistakable expression of opinion concerning all phases of our denominational work*. The idea of calling the Council originated in this desire, and the plan as developed thus far contemplates that as the one result to be reached. The conclusions reached by such a Council will form the basis of recommendations to the denominational Societies, which will be of incomparable value in their work. We want facts, bottom facts, concerning what the people hope for and expect in regard to our work. If delegates are not formally instructed, they should make informal enquiry of the people, so to be prepared to inform the Council what the people think, and what the people want. Pack the Council full of facts from the hearts and lips of the people.

SABBATH APOSTASY.

The amount of Sabbath desecration resulting in total apostasy among Seventh-day Baptists at the present day is simply fearful, and it can result in no good to ourselves to hide the facts

lest the outside world know it. The world about us does know it, and hence our failure to convince many of the value and necessity of a holy observance of the Sabbath. We talk of the immoral corruptness of European society resulting from Sabbathlessness, and do not seem to realize that the practice of many of our own church members is hastening on the same state of things here. The pastor will preach about the Sabbath as a Gibraltar of social security. He will show the relation between Sabbath-keeping and spiritual growth and vital godliness. He will please (?) his audience by referring to the joys and delights that come from a hallowed regard of this sacred day. He will plead for its joyful and strict observance, and within two hours from the time of church-service church-members will be hitching up teams and driving off on pleasure rides, leaving the afternoon prayer-meeting; and not only so, but they will entice others who would keep the Sabbath, and thus commit a double sin. Seventh-day Baptists, not all, will ride to the beach, to the parks, take the closing part of the Sabbath to commence a journey east or west, will start before sundown for a political caucus held on evening after the Sabbath; they will take Sabbath afternoon to reach a Grand Army meeting; they will do anything that makes it convenient to serve a worldly purpose. These are facts, and for any one to rise up and say to him protesting, "You are a pessimist;" or "You've got bile on the stomach;" and otherwise employ derisive terms, is only one way to wink at the facts, and justify these unholy practices.

Brethren, I sound the alarm. Our individual safety is at stake. No professed Christian, convinced that the seventh day is the Sabbath, can be safe from apostasy and ruin who does not sacredly regard it and seek to live up to the advancing light on this question. Christians must make the most of the Sabbath in their homes and in their churches for spiritual development and true Christian happiness, or else they are the enemies of God's law, and are helping on the tide of godless Sabbath dissipation. Seventh-day Baptists are in the Thermopylae of the great Sabbath controversy, and their conduct will do more than their words to convince the world that God meant what he said in the fourth commandment.

The safety of our Christian homes is at stake. Eld. Main once said truly that "the vital point in the safety of our Christian homes, is the proper observance of the Sabbath of the Lord. It is important in the form, but the form must come from the spirit." That Christian parent who consents to his children's wishes in regard to the observance of the Sabbath, who will furnish teams for their pleasure rides on that day, and many other such things, is only digging moral graves for his offspring, and in the future will weep bitter tears over the godlessness of those whom they hoped would prove worthy citizens.

There is a lack of conviction and real holiness of purpose on the part of hundreds of Seventh-day Baptists; they have not yet learned that this is a question of real power and spiritual life. Like thousands of First-day people, they have narrowed it down to a denominational question, to a sectarian question, and even many have so far forgotten that it is a question of loyalty to God, and have become so loose in view that they really hate the mention of it, and will not take or read the RECORDER because of its attitude on this vital question of holiness. Is it not about time to emphasize this in the pulpit as it has never been done before? God pity a preacher

that talks loosely on this question before our people. Is it not time for godly men to test this question more in the discipline of the church? Will not Sabbath-keepers have a pious regard for this safe-guard for the home, church, and society?

There are Sabbath-keepers who are as true as steel, and loyal to God and his church. They are our hope for better times in the future. If they shall be faithful in their warnings and entreaties, especially to the youth, then may we look for a coming generation of Sabbath-keepers who are such from principle. If not, then it is only a question of time when we shall, as a people, be swallowed up in the great whirlpool of Sabbath desecration and apostasy.

H. D. CLARKE.

INDEPENDENCE, N. Y.

NO NAPPING!

"What's the secret of your success, Jackson," inquired the superintendent of the young conductor, who had managed to take his train successfully every time over a dangerous place, where others invariably had had serious accidents.

"No napping, either by conductor or men, when passing over dangerous places," was the reply.

A good rule, I thought, for travelers over life's pathway, as well as for those on the railroad. If only the dangerous places in life could be mapped out as accurately and marked as plainly, perhaps they would be heeded and avoided. The trouble is to convince people that there is any peril, and of the need of wide-awake watchfulness.

That young man, a stranger perhaps to the allurements of a great city, does not think he is about to pass into danger when he accepts the invitation of a comrade to visit the public gardens or the base-ball park on Sabbath, instead of going, as he had intended, as he had promised his mother he would, to church and Sabbath-school.

"No harm just to go once. One must see something of the world." He lulls his conscience to sleep with these excuses, and goes. But he is not exactly the same young man in the evening that he was in the morning. He has lost something he could ill afford to lose. The first glass of beer has been taken. Vice has become a little more familiar, and not so gross and loathsome. His sense of right and wrong is blunted. The tempter has gained the victory, and it will not be so easy to resist him when he makes his next attack. In a word, he has been napping in the presence of the most terrible danger; he has been guilty of a criminal lack of watchfulness. Already he has lost much, and the end will be a wreck, not of body alone, but of mind and soul.

The skating-rink did not seem a dangerous place to that innocent young country girl. She had accepted an invitation of an aunt to come to the city and attend school. The family next door allowed their daughter to go to the rink, and Stella gained permission to accompany her. It was a bewildering, fascinating scene to the quiet girl, and she longed to be among the merry skaters and try her skill with the giddy throng. This was no new thing to Dora. Night after night she passed in this way. Stella's evenings were soon spent in the same manner. Instead of improving her advantages to the utmost by reading and study, and then renewing her health and strength by sound and refreshing slumber, she was away until nearly midnight in that unwholesome, demoralizing place.

Bad enough, truly, for health, intellect, and morals were all injured because some one was napping instead of watching and guarding this young life as she neared this dangerous place.—*Selected.*

WE may think the rules of the Christian Church very strict, but if we compare them with the regulations of the Mosaic law, we will be convinced that Christ's yoke is easy and his burden light.

THE SABBATH RECORDER.

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

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

WE have given unusually full accounts of Anniversaries in this issue, in response to what seems to be a pretty general desire for such reports. We are glad that people do want them, and for that reason we are glad to give them. By omitting the bare details of motions, seconds, etc., and by giving brief extracts of sermons, addresses, etc., we believe we have given our readers some of the best things of the sessions.

OUR esteemed contributor, Rev. Dr. J. H. Wallfisch, of Sherrill, Ia., has lately been elected Corresponding Secretary of the American Branch of the General Christian Saengerbund; an organization numbering, in all countries, over 12,000 members. The American Branch has 70 officers, ministers and laymen from different denominations. Their "Saengerfest,"—Song Festival,—will be held at Pekin, Ill., in May, 1891, under the leadership of Dr. Wallfisch.

THE late session of the General Conference was the smallest gathering of our people we have attended in twenty-two consecutive years. There were not fifty delegates, all told, from out of the State in which the meeting was held. But in spite of the smallness of the delegation from abroad the churches of West Virginia were largely represented, and on Sabbath-day and on Sunday very large congregations assembled to hear the Word of God. In contrast with the size of the delegations was the large amount of good work done, the earnest, Christian purpose which pervaded every heart, and the entire unanimity with which all business was transacted. A brother, somewhat advanced in years and not noted for enthusiasm, said it was the best meeting he ever attended.

AN IMPORTANT MOVE.

For several years it has been a serious question with many thoughtful men among us, whether the ever-increasing demand made upon us, and the widening opportunities set before us do not require some more systematic and compact methods of doing our work. That it should be done with the least possible friction as to methods, and with the greatest possible economy as to men and means, is a proposition which needs no discussion. That it has not always been so done is clear to many, if not to all of us. In view of these facts the following resolution was introduced to the Conference at an early stage of the meetings, and unanimously adopted:

WHEREAS, New and powerful influences are now arising which directly affects the Sabbath question, our denominational work, and our future prospects, and

WHEREAS, The consideration of present and prospective demands upon us cannot be fully and carefully considered at this season, for want of time; therefore,

Resolved, That the President of the Conference be hereby empowered to appoint a committee of five, which shall report to this session a plan for calling a special denominational council, which shall convene before the close of the current year, 1890, to consider and report upon all important questions pertaining to our present and future work, and our denominational status and duty.

The committee called for in the foregoing resolution was duly appointed, consisting of A. H. Lewis, A. E. Main, W. C. Whitford (Milton), L. A. Platts, W. C. Daland, and S. D. Davis. After several meetings the committee reported, recommending that such a Council as is called for in the resolution be held in the city of Chicago, on Wednesday, October 22, 1890. It was also agreed that the basis of representation in the Council shall be two delegates from each church, four from the General Conference, two at large, and one each from the Woman's Board and the Young People's Committee, and two each from the Missionary, Tract and Education Societies. It was further agreed that small churches, or groups of small churches, being unable to send delegates singly, might be represented by a delegate or delegates chosen jointly by them. It is also urged that the delegations include laymen as well as clergymen, as far as practicable.

The matters to be considered by this Council are embraced in this condensed statement. 1. Our present condition, including plans and methods—their efficiency and defects. 2. Prospects and plans for the future. It will be seen at a glance that this brief outline opens the door to every possible question of reorganization, as well as to a comprehensive survey of the fields spread out before us. The committee, as a part of their report, recommended the passage of the following resolution:

Resolved, That this Conference does hereby urge each pastor and each church to give attention to the matter of the Council which is herewith called. We thus appeal to you, in view of the vital interests involved in the present status, and the future demands of the Lord's work committed to our hands.

It is earnestly hoped that a full delegation will attend this Council, and that out of its gathering may come such plans and measures as will greatly increase our power and efficiency as a missionary and reformatory people; and above all, that in it all and through it all there may be such a spirit of consecration to God and his service, that the power of the highest may rest upon us, and work through us to his own glory in the propagation and vindication of his own truth.

THE GENERAL CONFERENCE.

(Continued from page 563.)

they would read them more they would grow stronger and better men and women. A. H. Lewis said that whoever reads our publications will find that a crisis between Protestantism and Romanism is coming, and that we are the only Protestant sect standing on the Protestant platform, "The Bible and the Bible only." The world is doing more to agitate the Sabbath question than we are doing, or can do. O. U. Whitford urged that we ought to do more to strengthen the SABBATH RECORDER, as a medium of denominational instruction in Christian doctrine, as well as in our peculiar views.

Discussing the fourth resolution, W. C. Daland urged that we should keep the Sabbath because we love it. This is loyalty to the truth. Thus we give it our moral as well as our financial support. W. C. Whitford (Brookfield,) said we ought not only to support our publications, but we should be Sabbath tracts, "living epistles, known and read of all men."

After the usual routine of business, the Society adjourned one of the most interesting, and in some respects one of the most profitable, sessions it has held in many years.

CLOSING SESSION.

As is generally well known, the General Conference, as such, has the opening and the closing days of the anniversary week. This year the

business of the first day was not disposed of with the usual dispatch, owing to the absence of some papers usually presented on that day. For this reason a business session was held in the evening following the Sabbath. At this meeting the principal features were the report of the Sabbath-school Board, and the report of the Corresponding Secretary, T. R. Williams, to the General Conference. The latter was the most complete review of the condition of the churches and scattered Sabbath-keepers of the denomination that we have ever seen. We hope soon to publish it in full.

In the session of Monday morning most of the customary routine of business was transacted. On the report of the Committee on Petitions it was voted to hold the next session at Westerly, R. I., the officers for the next year were elected, and the following resolutions were discussed and adopted:

Resolved, That we, the Seventh-day Baptists of America, in General Conference assembled, at Salem, W. Va., August 20-25, 1890, do respectfully and earnestly petition the United States Congress to repeal that unjust and dishonorable bill, known as the "Chinese Exclusion Act of 1888;" and, at the earliest possible day, in a manner consistent with our honor and dignity as a Christian nation, and with the principles of right and humanity, to commence negotiations with the Chinese government for the purpose of securing, by new or revised treaties, the same fair and honorable treatment for the Chinese that we accord to the citizens of other countries; and further,

Resolved, That engrossed copies of these resolutions, signed by the President and Secretary of the General Conference, be sent to his Excellency, Benjamin Harrison, President of the United States, to the Representative of the Chinese Government at Washington; and, through the Seventh-day Baptist Missionary Association at Shanghai, to the supreme authorities in China.

Resolved, That we, the Seventh-day Baptists of America, in General Conference assembled, at Salem, W. Va., August 20-25, 1890, desire to record our sorrow at the moral and physical havoc which has been wrought among the people of China, in consequence of the opium policy of the British government—a policy wholly at variance with the principles of the Christian religion; and we hereby express our deep sympathy with the authorities of China, in their desire to save their nation from the curse of the opium habit, and our hearty approval of all right, moral and legal measures for the suppression of the iniquitous opium traffic; and further,

Resolved, That an engrossed copy of these resolutions, signed by the President and Secretary of the Conference, be presented to the Chinese government, through the Seventh-day Baptist Missionary Association at Shanghai.

Resolved, That while we rejoice in the increase of the number of active workers in our denomination, through the organization of our women and young people for Christian work, we believe that the multiplication of organizations creates an imperative necessity for a unifying head which can direct all these arms of work in harmony with each other, so as to secure the largest results with the least waste of executive power.

Resolved, That the growing demands upon us as a people, for greater efficiency in Christian and educational work, impose the necessity of systematic and uniform curricula in our schools leading to degrees of the same or equal rank, and that for the establishment, we recommend that a standing committee should be appointed by the Education Society, whose duty shall be to examine, and in connection with the faculties of our different schools, arrange such curricula. Also to visit the different institutions under the auspices of the Education Society each spring term to examine the work being performed.

Resolved, That intemperance is a great moral blight, affecting not only the drunkard and his family, but poisoning every stream in civil and social life, and fearfully opposing and hindering the progress of our Christian civilization; and therefore it is the imperative duty of every Christian, and of every lover of his race, to put forth all reasonable efforts, by all proper means, to remove this evil, and especially to save the rising generation from its baleful influences.

WHEREAS, There is an increasing demand for funds to carry on our denominational work, because of opening and needy fields which should be occupied, of opportunities which should not be lost, and that the five-cent plan, so-called, adopted last year, is proving a wise sys-

tematic and efficient method for obtaining needed funds; therefore,

Resolved, That we recommend to all of our families and churches, this method of giving, and we believe it to be the duty of our pastors and the missionaries on the fields to use their influence and personal effort to secure its general and successful operation throughout the denomination.

Resolved, (1) That in the opinion of this General Conference, all the proceedings of the Conference and Societies should be printed at the earliest day practicable, (2) that our people be urged to carefully read these published minutes and reports, and (3) that our ministers be asked to present all of our denominational interests before their people, in a series of discourses, and with considerable fullness of detail.

WHEREAS, Many lines of influence are culminating and arousing the attention of the public to a more careful consideration of the various phases of the Sabbath question; therefore,

Resolved, That we deem it an opportune occasion for enlarging and strengthening the work of the American Sabbath Tract Society; and we hereby commend its methods and pledge to it such moral and financial support as the increasing demands require.

Resolved, That we condemn, unreservedly, the persecution of Sabbath-keepers, under the Sunday laws, as in Tennessee, and that we commend R. M. King, of that State, for carrying his case to the Supreme Court of the United States, and sympathize deeply with him in the hope that the unjust decisions already rendered in his case will be reversed by the National Court.

The afternoon session was devoted mainly to the reports of the Secretary and Treasurer of the Young People's Committee, and a brief programme of exercises by the young people. These reports, and the papers of Corliss F. Randolph and E. B. Saunders, and the address of S. H. Davis, all presented at the young people's hour, will be placed before the readers of the RECORDER in due time, so we make no attempts to outline them here.

On a recommendation of the Tract Society, the Conference voted to ask the pastors and churches to observe the Sabbath, October 18th, as a day of prayer and special consideration of our denominational work.

After attending to some details of business relative to the present session, and looking to the work of the Conference for the coming year, the sessions of the 88th anniversaries were closed.

IN MEMORIAM.

Mrs. Emza Fitz Randolph Coon, wife of Rev. A. W. Coon, and daughter of Dea. Asa. F. Randolph, was born in Berea, Ritchie Co., W. Va., June 11, 1857.

At the age of about 13 years she found Jesus a precious Saviour, and in the spring of 1870 she made a profession of her faith in Christian baptism, administered by the late Rev. J. B. Davis, and united with the Seventh-day Baptist Church of her native place. As she grew in years she developed growth in the graces of the spirit, and in Christian character, becoming an earnest worker for the Master. She served as teacher in the Sabbath-school and as its superintendent, and as church clerk, and as a leading member of its benevolent societies, efficiently and with general satisfaction. Modest and unassuming she let her work praise her, and her manifest executive ability make way for her. In 1880, desiring to fit herself for a wider sphere of usefulness, she came to Alfred Centre and entered the University. She was an industrious student, making good proficiency in her studies for several years, until by failing health she was compelled to forego the completion of her outlined course, and return to her home in West Virginia. She was married to Rev. A. W. Coon, of Uniondale, Pa., Aug. 28, 1888, and shortly after settled in Alfred Centre, N. Y., where she spent the balance of her life. Soon

after this settlement, like a loyal Christian, she united with the Seventh-day Baptist Church of Alfred Centre, of which she remained a good member until released for membership in the triumphant division above. Although her stay here was a little less than two years, and having feeble health and suffering much from chronic lung disease, especially for several months before her death, yet she often expressed to her friends that they were the happiest years of her life. She said she was prepared for death, and not afraid to die, yet she desired to live for her husband's sake. She died at 10 A. M., the 27th inst., and her funeral obsequies were conducted at 2 P. M. Aug. 26th, by Revs. J. Allen and J. Clarke. Numerous friends, kindred, and a devoted husband mourn an irreparable loss, but in hope. J. CLARKE.

HOME NEWS.

New York.

DERUYTER.—The great fire in this village last spring was a sad loss of property, but in many ways it has proved a blessing. The buildings and goods were largely insured, and the prompt and satisfactory adjustment of the losses furnished ready money to rebuild. The buildings destroyed were old and some of them dilapidated and these are being replaced by substantial and even elegant structures. The Smith Block, on the corner, is a large and commodious building, and in its finish and appointments would do honor to many a city. Dea. C. J. York's store, just east of it, is not so wide, but much deeper, and three stories high, with living rooms on the second floor, and will be one of the handsomest stores in this section. The erection of these and other buildings has brought labor and materials in great demand and proved a great blessing to the laboring and business classes.—Our Union School and Academy is taking on more and more of an academic character. The number of advanced students and teachers that come here from abroad is truly gratifying, and DeRuyter is regaining something of its former intellectual activity. Bro. Charles H. Maxson is President of the Board of Trustees and much of the credit of the school's advancement is due to his care and oversight.—In our church we have a noble band of young people coming on who are interested and growing more and more active in Christian work. Thus the material improvement in rebuilding the burnt district, the steady advancement of our school in its academic work, and the increasing spiritual activity of the young, make the outlook encouraging. L. R. S.

THE RELIGIOUS CHAMELEON.

A queer little animal is the chameleon, a sort of turn-coal lizard. He is best known for his wonderful power of changing his color so as to resemble surrounding objects. Naturally of a pale gray color, he will, on occasion, change to a green, or a yellow, or dingy red, or even to a dusky violet that is nearly black. Everywhere he assumes as nearly as possible the color of the company he is in, hoping by this means to escape notice, and to be relieved from any trouble that might arise from an assertion of his individuality.

Peter took him for his model in Christian life, but he made poor work of the copy. He tried to take on the color of the rabble in the court of Pilate's palace; but, instead of escaping notice, he became most unpleasantly conspicuous, and fell an easy prey to his enemies. At another time he tried to escape criticism by changing color from Gentile to Jew; but the only result

was to bring upon him a sharp reproof from his brother apostle.

One reason why Peter made such a conspicuous failure in the role of a chameleon was because of his hot blood and warm, earnest nature. The chameleon, like all other lizards, is cold blooded. So is your true, religious chameleon. He does not believe in enthusiasm and excitement. He wants everything to be done decently and in order. When in church or prayer-meeting (if he ever happens to attend the latter), he is very devout. He never omits any of the forms. He kneels the moment he enters his pew, and remains on his knees a suitable length of time, taking good care, however, not to soil his clothes or to disarrange his dress by so doing. He is very particular about the proper decorum of the sanctuary, and is shocked by any digression from the established order of things, unless it be in the direction of more excessive propriety.

Outside the church and church circles, the devout tint disappears and in its place we see the gay colors of the world. In his business he is governed by purely worldly principles. He keeps business and religion wholly distinct. If he is to compete with worldly men, he feels that he must compete with them on equal ground. In society, too, he does not believe in being eccentric or peculiar. "When you are in Rome you must do as the Romans do," is his motto, which he expresses to his pastor in the words, "I believe in being all things to all men, as St. Paul did." Of course he is very conservative in whatsoever company he chances to be; for he does not believe in extremes. If there is any one class of people in this world that he fears and detests it is the enthusiastic class, the radicals, the "cranks." They are so troublesome, always doing something unexpected. They are apt, at most inconvenient times, to call upon one to declare his position plainly. They are never willing that a man should be modestly inconspicuous.

A second peculiarity of the chameleon is the power to turn its eyes in two different directions at one and the same time. The eyes act independently of each other, so that when one stares upwards the other may be eagerly following the motion of an insect beneath, or the one may be directed backwards while the other watches something in front.

So, too, his religious imitator keeps one eye ever turned heavenward, while the other moves about in as many directions as a weathercock, being at all times fixed on the main chance.

It was the belief of the ancients that the chameleon lived on air,—a notion probably derived from the fact that he can live apparently in a thriving condition for weeks without food. Upon what do those Christians live who fear to show their colors when in the company of unbelievers? Tom Brown is not the only boy or man who has feared to pray in the presence of his prayerless fellows. How many Christians there are who will give up all religious exercises for days and weeks, or even months, when in company with ungodly or indifferent people! How many are there at our gay summer resorts every year, who starve their souls while they recuperate their bodies, lest they should seem peculiar to some of the thoughtless companions whom they meet there.

By inflating his lungs and certain air vessels, distributed in various parts, the chameleon can make his little thin, ugly body seem quite plump and almost transparent. But this appearance vanishes on the collapse of the air-cells.

When you see the chameleon Christian in church you might be tempted to think him a saint, or at least a deacon; but you follow him out to his office, or to some political club-room, and there is a collapse of sanctity that reveals his real leanness, and obscures the beautiful transparency of his soul.

Reasonable adaptability is a Christian grace; but the chameleon carries it altogether too far. Better be like the leopard, which cannot change his spots, than like the chameleon, which has neither spots nor color that he dares to call his own.—S. S. Times.

I LOOK forward to the time when the impulse to help our fellows shall be as immediate and as irresistible as that which I feel to grasp something when I am falling.

YOUNG PEOPLE'S WORK.

PRECEDENCE.

'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,
Not first the beautiful, and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad, and then the sorrowful,
But first the sorrowful, and then the glad;
Tears for a day—for earth of tears is full,
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc;
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war;
Long night of heavy clouds and veiled skies;
Then the far sparkle of the morning star,
That bids the saints awake and dawn arise.

—Horatius Bonar.

So we young people are apt to look for happiness first. Then when happiness is assured we shall begin to strive after holiness.

It is first holiness, then happiness; for only the holy man or woman can be truly happy. The way to holiness is along the path of truth, goodness, and conflict with evil, which at first may seem not joyous but grievous. But after the patient struggle and conflict will come the glory and the victory. He who has kept his heart pure, his words true, and has wrought righteous deeds—he, having labored in faith and love, will attain first holiness, then happiness. He who seeks the latter first, or only, will attain neither.

A TIMELY WORD.

Only be thou strong and very courageous, that thou mayst observe to do according to all the law, which Moses, my servant commanded thee; turn not from it to the right hand or to the left; that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayst observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.—Josh. 1: 7-9.

These words should be very encouraging to we Seventh-day Baptist young men. God promised great things to Joshua, but it was in compliance to a strict command that he was to receive victory and success. So God speaks to us. He commands us to be strong and very courageous, but this is by no means all. "Only be thou strong and very courageous, that thou mayst observe to do according to all the law, . . . turn not from it to the right hand or to the left, that thou mayst prosper whithersoever thou goest."

Here is the perfect platform to success, given by the Giver of every perfect gift. We stand in the same relation to ourselves, to our success in life, and to God, as did Joshua of old. He had a great task to perform; there were many obstacles in the way; he had an unskilled people with whom to conquer a land of warriors, a land of giants. We start out in life and find many obstacles to overcome. We have difficulties that seem unsurmountable in the way of our success. We can be strong and very courageous, but the last and all important clause is very discouraging: "That thou mayst observe to do according to all the law." We see giants in the path. God has told us what to do, and what would be the sure and positive result. "Turn not from it to the

right hand or to the left, that thou mayest prosper whithersoever thou goest."

At this point in our experience a seemingly sympathizing friend comes to our relief, and he tells us that a portion of God's law is not essential, that some other way is just as good. Christ had similar experiences with this same crafty fellow. Recall his promise to Christ if he would but follow him. So he comes to us, saying we can never prosper and keep the Sabbath, that we shall be despised, that we can never succeed in this pursuit or that. He makes out very plausible schemes, offering wealth and popularity, and telling us that all difficulties are removed, that success is now within our grasp; and before we are aware of it we are convinced. Meet this enemy, for an enemy he is indeed, with God's weapon, the Bible, as did Christ at his temptation. When he comes to us with plausible and seemingly feasible advice, be wise and charge upon him with the always available and most effective weapon, the Scriptures, which he will never face.

"But," says one, "I cannot follow my business or support my family and keep the Sabbath." God's answer is: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Many of our young men do not look at this question as they should. If they desire a profession or a particular business, they immediately commence the required preparation, apparently never considering whether they can honor God and his law or not. Presently, profession or business and God's law collide, and away goes God's law, principle and conscience. For what? Simply a little money; exchanging happiness and the sure promises of God for something that is for a day and then no more. My dear young brother, the question to decide in choosing a life-work is not what I cannot do and keep the Sabbath, but what I can keep the Sabbath and do.

Many have become discouraged and left the Sabbath, giving as a reason that our people would not give them employment, that Sunday-keeping young men were preferred. We must consider that our business men cannot be imposed upon by Sabbath-keepers, who think because they keep the Sabbath, and for that alone, they should be preferred. We, as young men, should prepare ourselves for whatever pursuit we wish to follow, and then we have a right to expect these positions. Other things being equal, we should be preferred by our people in the various pursuits in which we have perfected ourselves. Some of our business men, I am happy to say, practice this; but I regret that others have been accused too truthfully, I fear, of taking advantage of our Sabbath-keepers, by compelling them to work for less than Sunday-keeping firms pay for the same labor, and in some instances, keeping the wages of one of our men below that of those who have no conscience in the matter, and who are free to seek employment elsewhere. One man doing the same work as another is compelled, for conscience sake, to work for less than his companion, who is not bound by religious scruples. And still we wonder why so many of our young men leave the Sabbath; and if one has become discouraged and driven from it we are disposed to speak of it in a light and sneering way, branding him as a traitor, and a young man of little principle.

My young brother, if there be one who is struggling with this question, I can sympathize with you fully, for I know what it has cost and is costing to keep the Sabbath. Let us fight it out on the Sabbath line; Sabbath first, self second. Do not decide that there is no place for you and never seek to find one, that the one and only thing to

do is to leave the Sabbath; but start, taking the Sabbath with you, earnestly seek and you will surely find, for God will be with you. He cares for his children, and there are places for us all.

Let us consider some of the openings for our young men in New York City, feeling assured that what is true of New York is equally true of other places. Why is not a young man who prefers to work on Sunday, a desirable man as a drug clerk? Drug stores in the city have a Sunday clerk; why not a Sabbath-keeper? It seems to me in this one opening we have an extensive field. Dentistry and photography are others that suggest themselves to my mind, either of which our men could pursue, and receive more patronage on Sunday than any other day of the week. In these days of liberal Sunday views and no-Sabbathism, in all our large towns we might succeed in these and many other pursuits; not only this, but our example as loyal followers of God's law would be doing its work. Plan to control your time, and thus avoid suppression and embarrassment. Why could not our Young People's Society be of valuable assistance in this particular line? Let the various societies all over our denomination contribute towards the support of a bureau or board, whose business should be to assist our people in finding positions, and encourage the filling of places among our own people with conscientious Sabbath-keepers. Let it be a medium through which our people, those seeking positions and those having positions to fill, may command not only their own local section but the entire denomination. Notwithstanding the fact that the propriety of our engaging in any special line of work has been questioned, I think that we might in this manner not only assist our young people, but strengthen our churches and denomination. This would be indeed a Christian endeavor, an endeavor to help our young people, and to check the exodus that so frightfully reduces our strength, year by year.

C. C. CHIPMAN.

TWELVE LINKS IN ENGLISH HISTORY.

VIII.

CHARLES AND CROMWELL.

There is not more debatable ground in history than that covered by the evils of the Civil War in England in the seventeenth century, all the more debatable because it approaches modern times so nearly. Up to the seventeenth century we see in England a very interesting, but wholly quaint country, with almost all customs and manners so different from our own that we have not much trouble in looking upon its affairs with impartial eyes. But during Elizabeth's long and prosperous reign, during which time war had grown to be only a memory to the English people, there had begun a great and progressive change in all departments of life. Material comforts and luxuries kept even pace with the culture in the arts and sciences, and it was inevitable that as men's minds expanded to make room for new ideas, there should be a growing disposition to speculate upon questions concerning the welfare of the State, the relation of king to people, the justice of taxes, the obligation required towards a ruler, the point beyond which the king could not demand obedience. Up to this time the main body of the nation had been dumb under imposition, and their meekness under absolute cruelty can be seen from the fact that when Mary was filling the kingdom with fire and sword they looked for release from the torture only in her death and the accession of her sister. It is hardly too much to say that had Mary lived fifty years later she would have

ended her days upon the scaffold. The change of ideas among the people came in great measure from the natural progression of thought, but its sudden growth may be attributed largely to that body of men which had arisen since the Reformation called, in England, the Puritans.

These men cannot be better described than in the words of Macaulay, who has caught the spirit which animated them more faithfully than any other writer has ever done. He says of them: "The Puritan was made up of two different men, the one all self-abasement, penitence, gratitude, passion; the other proud, calm, inflexible, sagacious. He prostrated himself in the dust before his Maker; but he set his foot on the neck of his king. In his devotional retirement he prayed with convulsions, and groans, and tears. He was half maddened by glorious or terrible illusions. He heard the voice of angels, or the tempting whispers of fiends. He caught a gleam of the Beatific Vision, or woke screaming from the dreams of everlasting fire. . . . But when he took his seat in the council or girt on his sword for war, these tempestuous workings of the soul had left no perceptible trace behind them. People who saw nothing of the godly but their uncouth visages, and heard nothing from them but their groans and their whining hymns, might laugh at them. But those had little reason to laugh who encountered them in the hall of debate, or in the field of battle." Such was the real Puritan. When the power was fully in their hands, many who had no sympathy with their principles copied their manners and speech for policy's sake, and thus their name has often been associated with the reproach of hypocrisy. It is hardly necessary to say, however, that it was no army of ridiculous fanatics or mere hypocrites which beheaded Charles the First and formed a republic out of what had been an almost absolute monarchy.

The Puritans were severely persecuted by Elizabeth and James the First, but their time had not come then, and all they could do was to suffer patiently, while many of them left England and formed the colonies in the New World, which were destined in two more centuries to teach England once more what Puritan arms and Puritan spirit could do. When Elizabeth died, her cousin James the Sixth, of Scotland, the son of the woman whom she had legally murdered, became king of England under the title of James the First. Thus ended the Tudors and began the Stuarts, and a change in England was to be seen almost at once.

The Tudors had always ruled in a high-handed and essentially tyrannical manner, but they seem, with the exception of Bloody Mary, to have appreciated the nature of the English people, and to have known just how far to go in their exactions. As a rule their arbitrary measures fell more severely upon the nobler families of the kingdom than upon the common people; and with it all they never failed to have a true patriotic feeling towards the country which they governed, which made them desire its advancement and prosperity. Elizabeth, selfish and haughty as she was, and given though she might be to brow-beating her Parliament as though they were children, yet was wise and politic enough to keep men in power who satisfied the people that the country was being ruled in the way that was best for its own interests. The Stuarts were a different kind of a family altogether. They had always been an ill-starred race. It really seemed as though destiny pursued them relentlessly so uniformly unfortunate were their lives and so bloody

their deaths. The misfortunes of the later branch of the family, that which ruled England as well as Scotland, were largely due to two fixed ideas which they persisted in nursing and acting upon in spite of every lesson which they received. One was that their power as sovereigns was absolute and that they had only to demand obedience to receive it as a matter of course. The other was that the country which they ruled was nothing but a treasury of supply money for their own personal expenses, money which was simply theirs by right, and for which it was not at all necessary for them to render any equivalent. Such ideas, carried out and practiced persistently in the face of every plain sign that they were obsolete, caused the death of Charles the First in 1649, and the desposition of his son, James the Second, in 1688, and finally excluded, under the name of Pretenders, their rightful heirs from the throne of England forever. And yet, as has been said, so near are these times to our own, and so really do passion and prejudice affect the judgment, that there are still many who look upon Charles as a martyr, and upon his judges as murderers. And yet it is hard to see how Charles could have expected to escape the fate which overtook him. He had inherited from his father, James the First, the belief that his prerogative was absolute, and he consistently acted in accordance with this belief. The people and those who opposed the king were now by no means all Puritans, but many who would have been royalists in Elizabeth's time, finding that Charles could not be trusted with the powers which the Tudors had held, demanded their renunciation. Charles renounced them in his assenting to the Petition of Right. Then with the utmost mendacity he broke his word and went on illegally levying money, and in other ways directly violating his express agreement. When after ten years of this sort of thing he found it necessary to summon a Parliament, the members of that body are hardly to be blamed for having chosen to disbelieve all his renewed protestations, and for taking the law into their own hands. The attitude which the majority assumed rendered war inevitable. The people were immediately divided into Royalists and those who fought under the Parliament. The Parliamentary arm at first included some noble families who were more desirous of liberty than they were of even the king's success, but affairs gradually fell entirely under the control of the extreme Republicans.

This crisis produced Oliver Cromwell, a man who was everything which Charles was not, a great general, a born ruler, one who held the reins with a tight hand, but yet who ruled equitably, and who did not abuse his power until he was forced to do so to a certain extent by the exigence of circumstances. England was not happy under its Puritan rule, but she regained among other nations the proud position which she had almost lost under the last two selfish monarchs, and it is certain that if Oliver Cromwell had come to its throne by right of inheritance instead of gaining it as a usurper he would have proved one of the best, as he was one of the greatest, of the English rulers.

One great result was brought about by the Civil War. The English Parliament was entirely cured of subservience to its kings. There was a brief return under Charles the Second and James, due to the violent reaction which followed the upsetting of the Puritan rule, but it was short-lived, and there was needed but a little oppression by James the Second to bring on another revolution. From this time the English Parliament became a remarkably free legislative body, and the later kings of England have had to submit to be ruled rather than themselves to rule.

TEMPERANCE.

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

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

—CARDINAL MANNING'S aversion to strong drink in every form is so great that twice in articulo mortis he has refused stimulants, and alludes triumphantly to the fact that he got well each time as a proof that stimulants are never necessary.

—SO PEACEFUL an atmosphere does prohibition create, that it is said a marshal, a deputy marshal, and two policemen are all the police force needed to do duty in the city of Hutchinson, Kan., which contains a population of 18,000 inhabitants.

—THE HORSE and Trumpeters, a public house in Crutched Friars, in London, England, which has been permitted to sell ardent spirits for about three hundred and fifty years past, has had the renewal of its license refused on account of there being no longer a demand for a public house in the neighborhood.

—GERMANY'S own papers and statistics refute the claim that little drunkenness exists in their beer-loving country. The following is a current item from the German press: "430,000,000 marks for its army, but not much less for alcoholic drinks, which cost 406,000,000 marks." Statistics show that the intemperate class furnish thirty per cent of all the poor, and seventy-five per cent of all the criminals.

—THE prevalence of drunkenness in Russia is said to have become so great as to attract the attention of all Europe. In Odessa alone during the past year 300 deaths have been directly due to the use of intoxicants. The government refuses to do anything toward checking the evil, for fear of losing the revenue from the manufacture and sale of alcoholic liquors. Our new minister to Russia, Charles Emory Smith, will set the wine-drinking aristocrats of St. Petersburg a good example. He turns his glasses right side up, which is upside down, when wine is passed at public banquets, and has not tasted intoxicating liquors in fifteen years.

—GOD SPEED THE DAY!—"Drunkenness, accompanied by disorderly conduct, ought to be punishable. Liquor-sellers should be held responsible for crimes resulting from their selling to drunken men. The sale of liquors on credit, and to children should be prohibited. When these principles come to be maintained by civilized nations, they will mark an important and permanent advance in the interests of temperance." And this is the way it looks to the Prison Congress whose session was recently held in St. Petersburg. And let all the people say, Amen!

—*National Temperance Advocate*: Total abstinence, instead of "moderation," is to be preferred.—1. Because scientific research and experience have demonstrated that alcoholic beverages are in no sense a necessity to the human system. 2. Because we teach by example as well as by precept, and to the young, and to those tempted by the abnormal alcoholic appetite, our example for total abstinence would be a source of strength to resist where the "moderate" use of intoxicants might tend to mislead others to alcoholic indulgence. 3. Because the human body, as the temple of an immortal soul, ought to be kept free from the poisonous taint. To poison the body is to impair the action of the mind and cloud the spiritual vision.

—CHAUNCEY M. DEPEW'S TESTIMONY.—Twenty-five years ago I knew every man, woman and child in Peekskill. And it has been a study with me to mark boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became clerks, merchants, manufacturers, lawyers, doctors. It is remarkable that every one of those that drank are dead; not one living of my age. Barring a few who were taken off by sickness, every one who proved a wreck, and wrecked his family, did it from rum, and no other cause. Of those who were church-going people, who were steady, industrious and hard-working men, who were frugal and thrifty, every single one of them, without an exception, owns the house in which he lives and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum or drink, he doesn't care if all his finer feelings are crowded out. The poor women at home are the ones who suffer—suffer in their tenderest emotions; suffer in their affections for those whom they love better than life.

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 XI.—PARABLE OF THE POUNDS.

For Sabbath-day, September 13, 1890.

SCRIPTURE LESSON—LUKE 19:11-27.

11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. Then came the first, saying, Lord, thy pound hath gained ten pounds.

17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise unto him, Be thou also over five cities.

20. And another came, saying, Lord, behold, here is thy pound; which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest I was an austere man, taking up that I laid not down, and reaping that I did not sow?

23. Wherefore then gavest thou not thy money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord he hath ten pounds.)

26. For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

GOLDEN TEXT.—Unto every one which hath shall be given.—Luke 19:26.

INTRODUCTION.

Jesus is still in Jerico at the house of Zaccheus. The people were probably crowded around the house to see and hear Jesus; it was to these people that he spoke the parable of to-day's lesson.

OUTLINE.—1. Reasons for speaking this parable. v. 11. 2. The nobleman and his servants. v. 12-14. 3. The servants called to give an account. v. 15. 4. The reward of the faithful. v. 16-19. 5. The loss of the unfaithful. v. 20-26. 6. The fate of the enemies. v. 27.

EXPLANATORY NOTES.

This parable is different from that of the Talents, Matt. 25:14-30. This was spoken "when he was nigh unto Jerusalem." The other several days after, from the Mount of Olives. This was spoken to a crowd of people around the house of Zaccheus. The other to the twelve alone. "Heard these things." Christ's conversation in Zaccheus' house. "Nigh to Jerusalem." About 15 or 20 miles. "That the kingdom of God should immediately appear." Jesus had of late often spoken of the kingdom and given the impression that it was coming, and his going to Jerusalem had something to do with it. "Nobleman." A man of high rank and power. "To receive for himself a kingdom." When Christ had finished his work on earth he received the kingdom from the Father. The kingdom is the reign of Christ in the hearts of men, the complete subjugation of the world to his sway.—*Peloubet*. "To return." Christ refers to his second coming. "Ten servants." Given ten pounds, one to each. A pound was worth about \$17. "Occupy till I come." *Rev. Ver.* "Trade ye herewith till I come." "Citizens." Men over whom he had power. "Sent a message after him." Probably an embassy to follow him. First servant: "Thy pound hath gained ten pounds." By honest labor he had increased his gift tenfold. "Because thou hast been faithful in a little." Small duties are often the best tests of our faithfulness. "Authority over ten cities." It was customary at that time to reward the favorites or most faithful with the revenue of cities. "Second came." The same reward in proportion to the amount gained. "Another came." Of the eight remaining. "Lord behold, here is thy pound." *No Gain*, but an attempt to prove his honesty by returning his money. "An austere man." One who is rigid or severe in his manner of dealing with others. "Thou takest up," etc. A false charge. "Out of thine own mouth will I judge thee." He is judged by his own words. "Money into the bank." He did not even place

his money in the hands of the "money changers" who would pay him interest. Thus he did not have even the interest to return to his master. "Take from him the pound." He loses what he had because he made no use of it, was unfaithful. "Give it to him that hath ten pounds." The more we do the greater will be our reward. "Enemies." Those who reject the Master's words. "Slay them before me." Fulfilled at the destruction of Jerusalem.

PRACTICAL LESSONS.—1. God bestows upon us all innumerable gifts for which we must give an account to him. 2. God rewards faithfulness. 3. God punishes unfaithfulness. 4. Those who reject Christ are his enemies. 5. The more we do for Christ the more he will do for us. 6. Faithfulness in little things. 7. We should use the gifts God has given us. 8. We must not blame God for our faithlessness. 9. We should live so as to receive Christ's "Well done," when called to give our account.

QUESTIONS.

To whom did Christ speak this parable? What proof have we that this parable is not the same as that of the talents found in Matt. 25:14-30? Who was a nobleman? To what did Christ refer when he spoke of his return? How much did each servant receive? About how much in our money would a pound be worth? What is meant by *occupy*? Who were the citizens? Give report of first servant. What reply did the nobleman make? Explain authority over ten cities. Give report of second and third servants. What reply did the nobleman make to the third servant? Explain an austere man. What is meant by *usury*? To whom was the pound of the third servant given? What fate befell the enemies? Give Central Truth. Apply this parable. Give three practical lessons taught in this parable.

HERE AND THERE IN THE OLD WHALING CITY.

You may have an idea, and I find many do, that New Bedford is a sleepy old city, now that petroleum oil has superseded sperm candles and whale oil; but it is not so. One visit to the city of 42,000 population will convince you to the contrary. To be sure, almost every man you meet on the street here, like every man in the South, has the title captain,—a title, which in this instance, is no empty honor, I can assure you; for many of them can spin yarns by the hour of those former whaling days when they used to sail home around the Cape, loaded with seven, eight, and nine hundred barrels of oil and many hundred pounds of whalebone. Those days are past and one has only to visit the whalers to see what an industry whaling was. Many of the old hulks, stripped of their rigging, lie at their moorings, fast rotting to pieces.

Occasionally you can witness the busy scene of fitting out a whaler. Only a short time ago I boarded one, which, said the captain, would be the last time they should sail from this port. They now sail from San Francisco, making it their headquarters, sailing in the Northern Pacific in search of their game. From San Francisco they ship the cargo home in tenders. Now and then a vessel is reported in the papers as having arrived from such a port, loaded with so many barrels of oil and so many pounds of bone and ambergris.

The thrilling stories which some of these captains can tell are wonderful, and are fully justified in being called "big fish stories." If you ask one how big a whale he ever took, ten to one he could not tell you in feet, but would tell you by the number of barrels of oil produced. I have seen, however, several measurements of whales, varying from seventy-five feet long to ninety. Such a catch would produce from one hundred to one hundred and forty barrels.

Somewhere above I spoke of New Bedford as being a busy place. It is one of the leading manufacturing cities of the country, third in rank as to cotton production, Fall River and Lowell standing first, and second in the number of looms and spindles. There are a number of mills here, foremost among them being the Wamsutta,—and who of your readers, the women especially, has not heard of the Wamsutta cotton?

But we are not behind in other manufactures.

You recollect those handsome pictures, auto-types they are called, which so many have hanging in their houses. They are made here by Chas. Tobar & Co. For glassware we claim some of the leading factories. One house, the Mt. Washington, produces the peculiar looking ware which was so much the rage a year or two ago, the amberina and burmese. I visited their works one forenoon, and it was an interesting sight to see the molten glass from the furnace take on different shapes under the skillful handling of the workmen, both blowers and cutters.

New Bedford is beautifully situated on an arm, I should call it, of Buzzard's Bay, called Acushnet River, while on the eastern side is its sister town of Fairhaven. The two are joined by a bridge of over 4,000 feet. The city is long for its width, for you have only to walk a few blocks west when you are out in the open fields, while north and south it extends two miles.

Many foreigners are here, drawn by the factories, largely English, French Canadians—Canucks, and Portugese, the later brought here originally by the whalers. The French and Portugese and negroes have their separate quarters, north, south and west.

There are many pretty drives about the city, one in particular around the point. South of the city a point extends for two miles, looking on the map like a beaver's tail. Around this point is a driveway of four miles, about eighty feet wide, partly macadamized. Riding over this you see on one side the quiet cove, on the other you see the constantly passing sail boats and steamers. By the way, you know this is where you take the steamer for Cottage City, Martha's Vineyard and Nantucket, only thirty miles away, a delightful sail of two hours.

Now to explore the attics of many of these old houses, and there are many, would delight the hearts of many of the lovers of the antique. A short time ago I visited one of them and saw there the high post bedstead, with carved spiral ornamentation; the high backed chairs and the old spinning-wheel, while there were two queer looking cradles, such as our grandmothers or great-grandmothers were rocked in, with a wooden canopy over one end. One of them was only a foot and a half or two feet long, which must have been for a wee bit of a baby. Then I saw such an odd-looking concern, which I supposed must be an oven. And the old-time dishes! Blue-edged plates and platters, green ornamented saucers and cups; and besides these dainty cups and saucers of egg-shell ware. These last were not in the garret, however, nor a teapot over a hundred years old, with the top tied on by a string black with age, which belonged to the great-grandmother of the lady of the house.

GEO. G. CHAMPLIN.

ASSYRIOLOGY.

Dr. Robert Francis Harper, of Yale, the Assyriologist, accompanied the expedition to Babylonia under Dr. John A. Peters, of the University of Pennsylvania. He is at Chautauqua, and has furnished some new and important particulars of the expedition's work. Dr. Peters is still in the East, and may not return to this country for another year.

"The scene of our operations," says Dr. Harper, "was at the Niffer, the site of the ancient Nippur, midway between the Tigris and Euphrates. The country now is a malarial swamp. The mound which we excavated for tablets, is as large as that at Babylon, and is one of the biggest in Mesopotamia. The expedition left this country on June 23, 1888. It was led by Dr. Peters. Herman V. Helprecht and I were the Assyriologists, whose business it was to decipher the inscriptions on whatever tablets we found, and Field went as the architect and surveyor, to classify the ruins. We took with us a photographer and an Arab interpreter. We reached Niffer in February, 1889. The site is

about 121 miles south of Bagdad. We began digging on February 6. We found 200 or 300 valuable tablets, and thousands of others whose value has not yet been ascertained. Our trenches were about six feet wide, and the finds were made at depths varying from five to sixty feet. The tablets are mostly small ones, about the size of your hand, and they are of baked and unbaked clay. The inscriptions relate principally to commercial contracts, such as agreements as to the sale of houses. The season for excavation ends on April 1. The country then becomes uninhabitable. We stayed, however, until April 18, though we came near losing one of our number. I have not yet shaken off the Mesopotamia fever since I left the expedition. I understand that Dr. Peters has been excavating at Alexandretta with good results. The French explorer, Des Arzac and a German party are also meeting with success in the neighborhood; but the Turkish government has recently waked up to the fact that the relics discovered are of value, and excavations are hampered by a thousand restrictions, and great difficulty is experienced in getting permit to work at all."

The Peters expedition is the second that has ever gone from this country. The first was that under Dr. William Hayes Ward, the expenses of which was borne by Miss Catherine Wolfe, but it made no attempt to excavate. Dr. Harper is now an instructor at Yale. He is one of fifteen or twenty living Assyriologists. One day he told an audience of some of the efforts of recent researches in Babylonia. "In the tablets that have been discovered," he said, "we have a Babylonian record of the deluge more complete than that in Hebrew, and of much earlier date; a Babylonian story resembling that of Moses; a psalmody more extensive than the Hebrew, from which the Hebrews have taken the chief characteristics of their parallelism, and a history beginning earlier than any parallel with Hebrew history, for many years, but more complete. Without it Hebrew history would be a puzzle. We know that the Assyrian and Babylonian languages are similar, and closely allied to the Hebrew, not alphabetically, but syllabically and ideographically. We can read to-day documents written 5,000 years ago in Assyrian. We have history at first hand, which in Hebrew is obscure. The theory of some Assyriologists that the polytheistic story on the deluge was adopted by the Hebrews, and received monodcipherings of Assyrian tablets, may have an old theistic coloring, showing an important effect on future Testament history."—*Christian Secretary.*

NO HARM IN IT.

He who is ambitious to do only that which is no harm, is not a performer. To walk by his rule is to stop at the point where doing good begins. About doing *questionable* things you ask, "Is there any harm?" While you ask that question there will be no aggression; continue to ask it and you will backslide. Give the Lord and your conscience and righteousness the benefit of the doubt. If there be a suspicion of harm about it, don't do it. The lowest grade of blameless acts is that in which there is no harm. To work in the no-harm field is to work alongside Satan's ground. The no-harm Christians are in doubt about social card playing, dancing, theater-going, conceding a little to the world, doing things to please respectable sinners; better to be quiet, they say, and not antagonize people. Nobody ever says, "There is no harm in the prayer-meeting, in family worship, in reading the Bible, in prayer." These things are so far from the no-harm line that they are in the land of safety. To do them is not only no harm, but great positive good. He who does them faithfully, heartily, and steadfastly, grows in strength and becomes a power for good. He gets farther and farther away from the no-harm place, and looks for the measure of good he can do—the riches and abundance of the harvest he may produce. To do no harm is to do little good—to begin as a drone, and end as a cucumber of the ground, fit only for the fire. The man to whom was given one talent was a no-harm man. There could be no harm, he thought, in wrapping his talent in a napkin and putting it away. The men after God's mind put their capital to positive use, and they grew rich.

MISCELLANY.

IF I WERE YOU.

If I were you, I often say
To those who seem to need advice,
I'd always look before I leaped;
I'd always think it over twice.
And then I'd heave a troubled sigh—
For after all, I'm only I.

I'd ne'er discuss, if I were you,
The failings of my fellow-men;
I'd think of all their virtues first,
And scan my own shortcomings then.
But though all this is good and true,
I am but I; I am not you.

If I were you and half so vain,
Amidst my folly I would pause
To see how dull and like a fool
I was myself. I don't, because—
(And here I heave a pitying sigh)
I am not you; I'm only I.

If I were you, no selfish care
Should chase my cheery smile away;
I'd scatter round me love and hope;
I'd do a kindness every day.
But here again I find it true
That I am I, and you are you.

I would not be so very quick
To take offense, if I were you;
I would respect myself, at least,
Whatever others say or do.
Alas! can no one tell me why
I am not you, instead of I?

In short, if I were only you
And could forget that I was I;
I think that little cherub wings
Would sprout upon me, by and by.
—*St. Nicholas.*

For the SABBATH RECORDER.

THE "B. W. W." AND THE "L. H.," OR HOW THEY ACCOMPLISHED IT.

(Concluded.)

As to the character of the work which we have said kept these young people so busy, there was nothing very specific or uniform about it. They did "with their might" "whatever their hands found to do." There was no waiting for favorable openings. Every one seemed willing to take hold of any task that fell in the way; and nothing that could be turned to good account, in the making or the saving of an honest penny, was despised or rejected.

"I do believe," said Rose Parsons to her young companions one day, "that we are learning lessons in industry and economy that will be of the greatest value to us through our whole lives."

And for answer there was a perfect chorus of voices, chiming in, "So do I, so do I!"

Only one thing disturbed the serenity of these happy young people, and that was the hard, unmistakable fact that money was not accumulating as they had fondly hoped!

Work as they might, the sums deposited in the bank were discouragingly small! Count it up as they would, the sum total always fell painfully short!

To the Little Helpers, or the L. H.'s, as they preferred to be called, the hitherto meaningless terms, "Profit and Loss," "Fluctuations in Trade," etc., began to assume a new significance.

Sweet little Gertie Allison, had reared a beautiful brood of chickens which she had heroically devoted to the cause, for she "loved every one of the dear things"—only to find that "broilers were down."

And Myrtle Green, who had toiled valiantly in her little garden of rosy radishes and early peas, to be sold at the Brandt House, found competition so lively when the market opened that the value of her commodities was sadly reduced.

The pretty fancy articles which several of the young ladies had made, were little short of a failure, financially; the great profusion of them having quite disturbed the relation of "supply and demand" in that quiet little place.

And the modest "Bureau of Exchange," which was really a great credit to the skill and management of the girls, reported "trade dull" and "sales slow."

Thus, confectionery,—caramels and macarons, fancy cakes, pop-corn balls and all that class of products,—disposed of through the "Exchange," yielded very small net profits.

A few had tried floriculture, sending bouquets to the city on the early morning train. But this, too, had failed to bring even fair returns.

There had been some cases, however, to counterbalance these discouraging failures. As Kitty Parsons had foreseen, Sadie's crazy quilt was lovely; at least so thought the rich Mrs. Judge Appleton, who, with her invalid mother, was spending the summer in the place, and who purchased it at a round price.

The canaries, also, commanded the highest price and brought a neat little sum.

Bessie Carroll stood behind her father's counter in the place of his clerk who was ill, and gave every cent she earned to the good cause; and Helen Brainard sent a few articles to a friend in the city, who sold them well, remitting with the proceeds a cheering contribution of her own.

Some noble sacrifices had also helped to increase the funds. Bertha Giles had sold her precious maltese kitten, the delight of her heart; and her elder sister Fanny, for a small cash consideration, agreed to wait another year for the promised piano!

The money thus realized passed into the treasury with joyful demonstrations; but no one can measure the inward struggle, out of which came this wonderful victory over self.

A few donations had been gratefully received from time to time, but what touched most deeply the hearts of all was the finding of an envelope on the desk, one evening, containing twenty-five dollars, and a bit of paper on which was written, "From the *mothers.*"

Ah, they well knew they had the sympathy of their mothers, but this unexpected proof of the fact brought tears to their eyes and strength to their fainting hearts.

They were greatly in need of such encouragement, for this was the darkest time in their history. It was at this very session that it was definitely ascertained, by a careful count, that with all the helps received, only half the required sum had been raised. What was to be done? They had all the while stoutly resisted the temptation to hold a fair, with the customary extortionate prices, petty games of chance, etc. They had resolved at the outset that all contributions should be perfectly voluntary, and given for love of the one sacred object. And now, in spite of all the discouragement, they decided, in solemn conclave, to adhere to their first resolution.

Yet it seemed impossible to devise any plan by which the remaining half of the required sum should be raised.

It was not that they were in the least tired of the work, which had been such a real blessing to them, but they feared that too long delay might defeat their purpose. Indeed, they were beginning to fear that the operation might already have been too long deferred.

A gloom that could not be shaken off was fast settling upon the little assemblage of brave young hearts, when a letter was brought in, addressed to the President of the B. of W. W.'s.

There was a stir of expectancy, and a buzz of whispering voices, upon which a sudden hush fell, with a sharp stroke of the gavel, and the

President in a trembling voice made the following announcement. "This letter contains an offer from Mrs. Appleton, of the Brandt House, to pay into the treasury of our United Societies a sum equal to that which they both have raised for the purpose of securing to Edith Maynard the restoration of her sight."

For a moment there was utter silence in the room, as though every soul had been struck dumb; and then a perfect Babel of voices seemed let loose regardless of society decorum or parliamentary rule. "What a God-send!" "Could anything have been more opportune?" "How can we ever be grateful enough for such a favor." "How should she know just how much we needed!" and a dozen other ejaculations of similar import seemed to be fairly running over each other, and tripping each other up, until another sharp stroke of the gavel brought the house to order and business was resumed.

After due consultation, a vote of thanks, humbly and gratefully expressed, was dispatched to the "Lady Bountiful," of the Brandt House, and a committee appointed to tender the wonderful two-fold gift to Edith Maynard, after which the Societies adjourned, *sine die*, but with a sort of tacit understanding that when there should be any more work to do they would be ready to join hands for its accomplishment.

Nothing could exceed the joy and gratitude with which Edith Maynard received the unexpected intelligence of her good fortune. If any of the girls had ever felt their self-imposed tasks a burden,—which they had not—they would have been amply repaid by one look at her glowing face on that memorable morning when hope sprang up anew in her heart, and she felt the stirring of a new life within her. She was fairly radiant! She stood transfigured before the dazed and awed "Committee."

Said Rose Parsons, while recounting it all to her mother, "I was shocked, in the presence of this great transformation, to see how little I had appreciated her feelings, and how poorly I had estimated her loss."

The Societies soon found their new work—it was the preparation of Edith's wardrobe for her anticipated journey, and the long stay at the Medical Institute which would be necessary to her complete recovery.

When this was accomplished it was decided that Edith must have an attendant, and Rose Parsons was chosen, without a dissenting voice, to act in that capacity.

No time was lost in getting everything ready, and the two were safely tucked away in a cosy corner of a comfortable railway carriage, *en route* for New York,

There was much solicitude among the girls, after their departure, lest the operation should be unsuccessful, and thus all their efforts prove unavailing. But frequent letters from Rose, full of cheerful assurance, gradually dispelled their fears, and, later on, the announcement that Edith was certain to have her sight restored, was received with joyful acclamations; and when, after a few months, she stood among her young companions with seeing eyes, their happiness was complete.

It is a familiar saying, often verified by actual experience, that "misfortunes do not come singly." We have also observed that blessings often follow the same rule, coming thickly, like May blossoms, after long and vexatious delays.

So the restoration of her sight seemed to be but the beginning of good fortune to Edith. The rich Mrs. Appleton, who first became interested in her on account of her blindness, and

who, having done one kind action in her behalf, found it easier to do another, offered to place her in a good school and give her a liberal education—the work to be performed in such leisurely fashion as not to endanger her precious sight.

How gladly and gratefully this offer was accepted by the astonished girl was shown by the faithfulness with which she pursued her studies, and the rapid progress she made through all the long course, which finally resulted in the completion of an honorable profession, and the establishment of an honest independence for life.

The young people of this story, now widely scattered, and occupying various positions in life, will never forget the beautiful lessons taught them, during that summer's campaign, wherein they figured as brave "Willing Workers," and dear "Little Helpers."

M. A. DEANE.

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says, "I resolved when a child never to use a word I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and "not so wicked"; but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity and your "tongue from evil"; but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—*The Christian*.

THE CHARM OF GOOD MANNERS.

No one who has any appreciation of grace and beauty in nature or in art can fail to recognize the charm of fine manners in an individual. We rejoice in them as we do in a lovely sunset view, or a beautiful piece of architecture, or a fascinating poem, for their own sake and for what they express; but even beyond this they have another attraction in the magnetic power they exert upon all beholders in setting them at ease, in sweeping away shyness, awkwardness and restraint, and in stimulating them to the expression of whatever is best worth cherishing within them. It is undoubtedly true that the presence of fine manners, whether it be in the home or the social circle, in the workshop or the counting-room, in the visit of charity or the halls of legislation, has an immediate effect in reproducing itself, in diffusing happiness, in developing the faculties, and in eliciting the best that is in everybody.

TRUST him little who praises all; him less who censures all, and him least who is indifferent about all.

SPECIAL NOTICES.

THE Woodville Seventh-day Baptist Church will hold its annual reunion service, Sept. 6, 1890, at 2 o'clock P. M. There will be a covenant meeting and communion service. A precious season is expected. We hope that all members will be there and share in the blessing. If attendance is impossible, please send us a letter to be read at the meeting, that we may hear how you are getting along on your homeward journey.

H. STILLMAN.

THE Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will convene with the church at Stone Fort, on Sixth-day before the third Sabbath in September, at 10 o'clock, A. M.

Introductory sermon by Eld. J. W. Morton.

Papers are to be presented as follows:

1. What distinctions are to be made between the Laws of Moses, so called, and the Decalogue? C. A. Burdick.
2. Does the Bible teach that all who are born of God will be finally saved? C. W. Threlkeld.
3. The causes of Defection from the Sabbath, and the Remedy. Robert Lewis.
4. The Evils of Intemperance and the best means to escape them. F. F. Johnson.
5. Why I am a Seventh-day Baptist. M. B. Kelly.

THE twenty-fourth Annual Session of the Yearly Meeting of the Seventh-day Baptist Churches of Missouri, Kansas and Nebraska, will be held with the church at Long Branch, Nebraska, commencing on the Sixth-day of the week before the second Sabbath in September, 1890, at 10.30 A. M. The following programme has been prepared by the Executive Committee:

SIXTH-DAY MORNING.

- 10.30. Call to order by the Moderator, U. M. Babcock. Opening prayer. Annual Report of the Executive Committee. Introductory Sermon by G. J. Crandall; G. M. Cottrell, Alternate. Communication from Churches.
12. Adjournment.

AFTERNOON.

- 2.30. Devotional Exercises.
- 2.45. Appointment of Standing Committees. Communications from corresponding bodies. Miscellaneous communications and miscellaneous business.
3. Essays by Mrs. U. M. Babcock, Mrs. G. M. Cottrell, Mrs. Hannah Tomlinson and Mr. E. J. Babcock.
- 4.30. Adjournment.

EVENING.

7. Prayer and Conference Meeting, led by the pastor of the Long Branch Church.

SABBATH MORNING.

10. Sabbath-school exercises, led by the Superintendent of the Long Branch Sabbath-school.
11. Sermon by G. M. Cottrell. Subject, Sanctification, holiness, or sinless perfection.

AFTERNOON.

- 2.30. Sermon by A. P. Bunnell.

EVENING.

7. Praise meeting led by D. K. Davis.
- 7.30. Sermon by the representative of the Missionary Society.

FIRST-DAY MORNING.

- 9.30. Devotional Exercises led by G. J. Crandall.
10. Report of Standing Committees.
11. Sermon by Madison Harry.

AFTERNOON.

- 2.30. The work of the Y. P. S. C. E., led by G. M. Cottrell.
- 3.30. Unfinished business.
- 4.30. Adjournment.

EVENING.

7. Sermon by the representative of the Missionary Society. Followed by a farewell conference.

Persons expecting to attend the above meeting will please notify C. C. Babcock, in order that they may be provided with accommodations during the meeting. Also, those intending to come by public conveyance will please notify J. Smalley Babcock when they expect to arrive at Humboldt. U. M. BABCOCK.

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

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

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send other chart.

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CONDENSED NEWS

Domestic.

The population of Pennsylvania has increased one million during the ten years from 1880 to 1890.

The population of Rhode Island is 345,343. In 1880 the population was 276,531, an increase of 68,812 or 24.88 per cent.

Some one figures that in ten years more, at the present rate of extinguishment, the United States will have no national debt.

William Field, of Deerfield, Massachusetts, who entered the union army after he was more than sixty years old, has just died. He was probably the oldest veteran in the country.

The Pan-American Conference adopted a report stating that great advantages would accrue to the commerce between the nations of this continent by the use of a coin or coins that would be current at the same value in all the countries represented.

The grape crop promises to be an abundant one this fall. Vineyard prospects along the shores of Seneca Lake were never brighter than at present. There are very slight appearances of either mildew or rot reported, which did so much damage last year.

Foreign.

There is a plague of worms in the North and West of Germany, and the Government has offered a half penny for every worm caught and killed.

It is stated that the French Government has decided either to build the Sahara railway itself or to guarantee the company that will be bold enough to attempt that chimerical enterprise. Like everything else gigantic in the line of scheme, the Sahara railway seems popular with investors, and no less than three companies are now struggling for the honor of bankruptcy in the service of humanity on the sands of the great desert. All these companies have their partisans in the chambers and that fact is embarrassing to the Cabinet, and may lead the Government to cast aside all private capital and undertake the work. On the other hand, there is a considerable party of conservative people who denounce the idea as a second Panama scheme, and point out that every plan so far submitted for the construction of the railroad is costly and none is likely to prove profitable.

MARRIED.

BERTRAND—JONES—By S. E. Wheeler, at the home of the bride's father, Orin Jones, near Dodge Centre, Minn., July 31, 1890, E. J. Bertrand and Cathie J. Jones, both of Dodge Co., Minn.

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.

BURDICK.—In Rockville, R. I., Aug. 25, 1890, Benj. Burdick, aged 91 years, 8 months and 19 days. Born in Hopkinton, R. I., Dec. 9, 1798. He was united in marriage to Polly Kenyon, May 23, 1821. Eleven children were born to them, six of whom are still living. In early life he gave his heart to Christ and united with what is now the First Seventh-day Baptist Church in Hopkinton. When the Seventh-day Baptist Church in Rockville was organized, he with his wife became constituent members of it. In May, 1854, they took letters to the Seventh-day Baptist Church in Greenmanville, and in May, 1856, reunited with the church in Rockville, of which body they continued honored and consistent members till their death. His life as a Christian was exemplary; as a husband and father, dutiful and kind. Always faithful at the post of duty, living to a ripe old age, respected and loved by all. "Blessed are the dead who die in the Lord." A. M. L.

BARCOCK.—In Westerly, R. I., Aug. 25, 1890, Asher Miner Babcock, aged 92 years, 2 months and 9 days.

Mr. Babcock was born in Leyden, Mass., June 16, 1798, and was the son of Ezra Babcock and Sabra Stillman, who had recently moved to that place from Westerly, R. I.; Jan. 1, 1829, he was married to Mary E. Stillman, daughter of Deacon Ethan Stillman, at Unadilla Forks, N. Y., and again to Prudence C. Cleveland, of Brookfield, Oct. 12, 1847. Nine children were born to him, of whom five survive him, among whom is George H. Babcock, of Plainfield, N. J. He was one of a family of 12 children, all of whom lived to maturity, and reared large families, and three of whom—two brothers and one sister—survive him. When quite young his parents moved to Scott, N. Y., where he was converted and united with the Seventh-day Baptist Church in 1844. He removed his membership to the Pawcatuck Church in Westerly, R. I., where it remained until the time of his death, as above. He was a man of unusual mechanical talent, and took a prominent and important part in the development of various manufacturing interests, both in New York State and in Rhode Island. Brother Babcock was a man of strong convictions and earnest Christian purpose. His standards of Christian character and Christian living were high, and this, to those whose convictions were less sharp, and whose standards were less high, made him appear sometimes uncharitable in judgment, but, in truth, he was tender-hearted as a child. During a pastorate of six years in Westerly the writer found him a warm friend and a sincere supporter of every good thing. There were few persons whose frequent calls at the parsonage were more welcome than his. During his last days he was tenderly cared for at the home, and by the family of his youngest son, Herbert A. Babcock, in Westerly. A long, eventful, and useful life on earth, has thus come to its close, to open, as we trust, in eternal day. L. A. P.

SIMPSON.—At the home of his son, P. R. Simpson, near Jackson Centre, O., June 13, 1890, of old age, James Simpson, aged 79 years, 9 months and 10 days.

VAN HORN.—In Sagan township, Logan Co., O., July 11, 1890, of cholera infantum, Larmon Gale Van Horn, son of Jacob and Chloe Van Horn, aged 1 year and 25 days.

LIPPINCOTT.—At his home near Bloom Center, Logan Co., O., Aug. 12, 1890, after suffering terribly from a carbuncle located on his neck and shoulders, Curtis Lippincott, aged 52 years, 1 month, and 12 days.

The subject of this sketch was born near North Hampton, Clark Co., O., and in 1853, with his parents, removed to Logan county, where they entered this land, and founded their home in the wilderness. In 1857 he was married to Elizabeth M. Babcock, daughter of Eld. Simeon Babcock, who is left to mourn his loss. During the pastorate of Eld. Hamilton Hull, he was baptized and united with the Seventh-day Baptist Church at Jackson Centre, of which he remained an earnest and faithful member till called to rest. The funeral sermon from Phil. 1: 21, was preached by his pastor at his late residence, for his aged mother's sake, who had been helpless from paralysis for nearly five years. Having served his country in the 96th O. V. I., he was buried by his comrades, led by Smith Post G. A. R., of Jackson Centre, according to the ceremonies of that order. He leaves a family of nine children, all of whom were at his side at death. He was eminently successful as a farmer, diligent in business, fervent in spirit, serving the Lord. He was well known and respected for his sterling qualities, as was attested by the large concourse which followed his remains to their last resting place. L. D. S.

CARD OF THANKS.

The subscriber has no words adequate to express his heartfelt gratitude to his many friends and neighbors, for their unbounded kindness in caring for his beloved wife during her long-continued sickness, and he wishes also to express his thanks to the ladies who furnished and arranged so many bright and beautiful flowers, fit emblems of the spirit and life of the departed.

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

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He would also heartily thank his neighbors for their many expressions of sympathy and kindness. He wishes to thank Prof. Williams and his associates for the excellent and appreciative service of song at the funeral, and he will always feel grateful to his brother ministers, Revs. J. Allen and J. Clark, for their wise and deeply comforting words expressed in conducting the obsequies of his beloved consort.
A. W. COON.

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THE proposition to have Congress resume control on the part of the nation, of the Yosemite valley, is an excellent one if it can be done after the grant has been made to the State of California. There is a bill before the House, which increases the reservation about the valley, which it puts in national hands and provides for its protection against the cutting off of timber that is taking place there. This act is, we assume, sure to be passed. It is time that the American people fully realized that they have the most picturesque spot in the world in the Yosemite valley. There is no other point in nature where the element of grandeur is so strikingly displayed, with the line of beauty everywhere in it, and the glory of color pervading all. The first view of the Yosemite valley is something no one who has seen will ever forget. The wonders of nature extend about it for many miles. They should be protected from vandalism throughout.

THE *Elmira Weekly Advertiser* will be sent to any new subscriber six months for twenty-five cents. Don't miss this opportunity of getting an excellent paper for half price. This offer only good till October.

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On September 9th and 23d, and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round-trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent C. & N. W. R'y., Chicago, Ill.

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PLAINFIELD, N. J., June 10, 1890.

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