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For the SABBATH RECORDER.

REDEMPTOR MUNDI.

(Duet.)

BY MRS. M. E. H. EVERETT.

"His crown, a halo soft and bright
That burns with pure, mysterious light?"
Nay; from his thorny, platted crown
The crimson drops are trickling down!

"His gracious hands a scepter hold,
Of fair gems, set in graven gold?"
His bound hands, in compassion take
The bruised reed he will not break!

"To some high throne, this king is led,
With splendors blazing over head?"
His canopy, the sky alone,
The Roman tree of shame, his throne!

"Here sweet life endeth, clouds most dread,
And fearful shadows wrap the Dead?"
Nay; life beginneth from this tree,—
The Saviour of the world, is He!

DANGERS OF ROMANISM.

BY REV. GEO. W. HILLS.

Read at the Ministerial Conference of Southern Wisconsin Seventh-day Baptist Churches, held at Utica, Wis., Aug. 15, 1890, and by vote requested for publication in the SABBATH RECORDER.

Is this Nation in Imminent Danger on account of the Power of the Roman Catholic Church?

Although the Roman Catholic question is not the greatest national question of the day, it is one of the great complications of important questions which at present demands the attention of the American people. For reformers and leaders of thought to ignore it is folly. It is here; and our duty is to face it squarely, see it as it is, study it and carefully devise plans to correct the evil, and avert the dangers. Political optimism is one of the vices of the American people. They appear to be possessed of the popular belief that "God takes care of children, fools and the United States." We as a nation deem ourselves the chosen people of God, and incline to believe that the Almighty stands pledged to our national preservation and prosperity. Thus we close our eyes to facts as they exist. Such optimism is as senseless as pessimism is faithless. The one is foolish, the other is wicked. Thoughtful men and women see clouds threatening danger and peril on our national horizon that are even now larger than a man's hand. America is the land of promise for all the world, and has received the most remarkable migration of which history gives record, and this influx comes largely from Catholic countries. During the last four years we have suffered a peaceful invasion by an army of foreigners more than twice as numerous as the estimated numbers of the Goths and Vandals that swept over southern Europe, and overwhelmed Rome in the fourth and fifth centuries. Not only are these numbers alarmingly great, but they are rapidly increasing; and unless they are checked we have seen but the beginning of the migration of nations. Mighty influences and powers in Europe tend to expel its populace. The system of landlordism; over population; persecution for opinions' sake; low wages; oppression of employees by employers; requiring young men to spend the best years of their lives in the armies; these and many other influences, with the attractions

of this country in its natural resources and business advantages, aided by the facilities for rapid and cheap travel, are causes which produce a great exodus from Europe which gravitates this way.

These introductory thoughts in a very meager way outline some of the causes which underlie the question before us for consideration. The Catholic tree of humanity is an exotic, but it flourishes in the productive soil of America, and it is rapidly spreading its dark and deadly branches over our free homes and free schools. Its fatal shadows are creeping nearer and nearer to the fountain of life of our Republic. It attempts to throttle our free institutions, and would deprive us of freedom of conscience and thought, freedom of speech and the press, and would limit our intellectual development. It would take away our Bible and our religion and turn our civilization back into the barbarism of the *Dark Ages*. These are grave charges; but what is still graver is that they are true. The Constitution of the United States guarantees "the liberty of conscience" to its citizens, and nothing is dearer to a true American. Yet Pope Pius IX., in his encyclical letter of Aug. 15, 1854, said: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error—a pest of all others most dangerous in a State." In his letter dated Dec. 8, 1864, he anathematized "those who assert the liberty of conscience and of religious worship;" and also, "all such as maintain that the Church may not employ force in their suppression." If it be answered that these utterances were made in Europe for Europeans, and that Romanists assume a pacific tone in this country, let us note the words of Bishop O'Connor on this point: "Religious liberty is merely endured until the opposition can be carried into effect without peril to the Catholic world." From the *Catholic Review* we copy these words: "Protestantism in every form has not and never can have any right where the Catholic Church is triumphant." The Arch-bishop of St. Louis said: "Heresy and unbelief [*i. e.*, Protestantism,] are crimes, and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes." *The Boston Pilot* emphasizes the same thought in these words: "No good government can exist without religion, and there can be no religion without an *Inquisition*, which is wisely designed for the promotion and protection of the true faith." From *The Rambler*, a Catholic paper of London, we quote as follows: "Religious Liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than a falsehood. No man has a right to choose his religion. None

but an atheist can uphold the principle of religious liberty. Shall I foster that damnable doctrine that Socinianism, Calvinism, Anglicanism and Judaism, are not every one of them moral sins, like murder and adultery? Shall I hold out hope to my erring Protestant brother that I will not meddle with his creed if he does not with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life blood? No. Catholicism is the most intolerant of creeds. It is intolerance itself; for it is truth itself."

Another foundation stone of our free institutions is *free speech and a free press*. But Pope Pius IX. anathematized "all who maintain the liberty of the press," and "all advocates of the liberty of speech." He called them the "liberty of perdition."

Public Schools are one of the corner-stones of our government. But a papal letter says: "The Romish Church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of teachers for these schools." In another letter we find these words: "Public schools open to all children for education of the young should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age." Father Scully, of St. Mary's Parish, Cambridgeport, Mass., gave orders that all Catholic children of his parish must attend the parochial school. One boy, with some traces of American freedom coursing in his veins, attended a ward school, for which offence he was stretched, face downward, on a table, while his bare back was lashed so severely he could not lie down for more than two weeks. We quote from the *Cincinnati Catholic Telegraph* as follows: "It will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces." Of course this statement is based on the Catholic proverb that "ignorance is the mother of devotion." In some countries she has carried out this doctrine of ignorance. In her own Italy, 73 per cent of the population are illiterate, in Spain 80 per cent, and in Mexico 93 per cent are illiterate; and the misery, crime, and degradation which this illiteracy produces is fearful to contemplate.

Our national constitution requires obedience to the laws of the land; but from a Pope's letter we quote: "The Roman Church has a right to exercise its authority without any limit set to it by the civil power." (§ 19). "The Pope and the priest sought to have dominion over the temporal affairs." (§ 27.) "The Romish Church and her ecclesiastics have a right to immunities from civil law." (§ 30.) "In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail." (§ 42.) When the Pope elevates a person to official dignity, an oath of allegiance is administered, from which we quote a portion: "I will humbly receive and diligently execute the

apostolic command," and will "endeavor to preserve, defend, increase and advance the authority of the Pope." Every priest and bishop, and every convert to Romanism must subscribe to the "creed of Pope Pius IV," from which we quote these words: "I do give allegiance to the bishop of Rome." This means both political and religious allegiance. Again, we find these words: "Heretics, schismatics, and rebels to the Pope or his successors, I will, to my utmost, persecute and oppose." The two greatest modern statesmen, Gladstone and Bismarck, hold that this oath of allegiance to the Pope is inconsistent with good citizenship, "for," says Gladstone, "the Pope demands for himself the right to determine the province of his own rights, and he has so defined them in formal documents as to warrant any and every invasion of the civil sphere." Again he says: "The requirement is to forfeit all mental and moral freedom of the individual, and place his loyalty and civil duty at the mercy of another." Bismarck says, "The Pope thus arrogates to himself the right to define how far his authority extends, and he would use fire and sword against us if he had the power to do so, he would confiscate our property and not spare our lives." The late Secretary of the United States Navy, R. W. Thompson, says: "He who accepts Papal infallibility and with it the ultramontane interpretation of the power of the Pope over the world, and thinks by offending the Pope he offends God, will obey passively, unresistingly, uninquiringly. Such a man, whether priest or layman, high or low, is necessarily inimical to the government and political institutions of the United States. With him his oath of allegiance to the government is worth no more than the paper upon which it is written." Bishop Gilmore in his Lenten Letters, March, 1873, said: "Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next. God is above man and the Church above State." Cardinal McCloskey says: "They (*i. e.* the Catholics of the United States) are as strongly devoted to the sustenance and maintenance of the *temporal power* of the Holy Father as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so." Cardinal Manning, while yet Archbishop, put the following sentence in the mouth of the Pope: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be supreme judge and director of the consciences of men; of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong." Again he says: "Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation for every human creature to be subject to the Roman Pontiff." Cardinal Bellarmine said: "If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad."

These are but small fragments of the evidence that might be produced; yet it appears to be quite sufficient to prove that the accusations laid down are not overdrawn nor too strongly stated. From them it is plain to see that there is an irreconcilable difference between papal principles and the fundamental principles of our free institutions. Popular government is self-government. A nation is capable of self-government only so far as the individuals who compose it are capable of self-government. To

place one's conscience, therefore, in the keeping of another, and to disavow all personal responsibility in blindly obeying the dictates of another, is removed as far as possible from self-control, and, therefore, is wholly inconsistent with Republican forms of government and institutions, and dangerous to their stability. The theory of absolutism in the State teaches that man exists for the State. The theory of absolutism in the Church teaches that man exists for the Church. But in Republican, Protestant America, it is believed that Church and State exist for man and are to be administered by him. Thus Romanism is in direct opposition to our fundamental ideas of society, individuality, personality, free institutions and free government. Cardinal Manning advises Romanists throughout the world to enter politics *as Romanists*, not as citizens, and to do this especially in England and the United States. In our large cities the priests are already in politics and their power is being felt. The authorities of New York City, during eleven years preceding 1880, gave to the Roman Church real estate to the value of \$3,500,000, and money to the amount of \$5,827,471. This was in exchange for Roman votes and every cent was paid in violation of law. Boston, to-day, is under Roman rule. Father Hecker says that the wealth of the Roman Church in the United States aggregated \$9,000,000 in 1850, while in 1870 it had increased to \$60,000,000, and we readily see the power money has in American politics.

Catholic leaders make very hopeful prophecies concerning their future in this country. I will quote a few. Father Hecker said: "There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic." The *Boston Pilot* said: "The man to-day is living who will see a majority of the people of the American continent Roman Catholic." The Bishop of Cincinnati said: "Effectual plans are in operation to give us the complete victory over Protestantism." The Bishop of Charleston said: "Within thirty years the Protestant heresy will come to an end." These are the utterances of false prophets, yet they are valuable as confessions of their aims, beliefs and attitude in this country. The Pope, in viewing his crumbling greatness and waning power in Europe, exclaimed: "America is the hope of Rome." More than fifty years ago Gregory XVI. predicted that "the salvation of the Church would come from America." And again: "Outside of the Roman States, there is no country where I am Pope, except the United States." Thus we see the greedy, relentless, serpentine eye of Rome is upon our fair America, hoping to coil its slimy folds about her and crush out her freedom, and extend her insatiate maw by swallowing up her bleeding, writhing carcass.

A few figures may assist in emphasizing these thoughts, and aid us to see that these hopes are not utterly without foundation. In 1800 the Catholic population of the United States numbered 100,000; in 1884 they numbered 6,628,176. In 1800 there was one Catholic to every 53 of the whole population; in 1880 there was one to 7.7 of the population. From 1800 to 1880 the whole population increased nine fold, while the Catholic population increased sixty-three fold. During the thirty years from 1850 to 1880 the population of the country increased 116 per cent, while the Catholic population increased 294 per cent. For a moment turn your eyes westward. Rev. J. H. Warren, D. D., writes from California: "There are four times as many Romanist as Protestant church members. In this State they have more than 200

parochial schools, they are working night and day to break down our institutions, beginning with our public schools." In Arizona and New Mexico there are 18 times as many Romanist as Protestant communicants. In the other territories there are from four to six times as many. This is all the more significant when you call to mind the declaration of the Jesuits when they were driven out of Berlin, that they would plant themselves in the territories of America. And they are there to-day with empires in their brains. Lafayette, himself a Romanist, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy."

From this outline, brief as it is, it is clearly evident that the underlying principles of Catholicism and of republican institutions are in direct antagonism. Ignorance of the masses is the Roman barricade and fortress, while to our form of government ignorance is dangerous. In a Republic there is a dead line of ignorance and vice, and when it is touched by the average citizen, free institutions perish; for intelligence and virtue are as essential to the life of a Republic as are brain and heart to the life of a man. Now the question is will Americans continue to slumber, with folded hands and closed lips, while this deadly work is going on, or is there still remaining in their veins a current of the Revolutionary patriotism which will prompt them to select men for leaders and adopt measures for protection which will assure them the safety of their homes, consciences, religion and the Bible.

At the outset it was stated that this question was one of a vast complication of national questions. Twined and intertwined with it are the questions of Immigration, Naturalization, Ballot Reform, Suffrage, Communism, Nihilism, Labor and Capital, and that greatest of all issues before the American public to-day, the Temperance question, which, when brought to a solution, will aid materially in the solution of all others. Brothers in the ministry, it appears to me that it is our duty, as watchmen on the walls of Zion, to thoroughly investigate these living, vital questions, and prepare ourselves to sound the alarm to the people, that they may be enabled by the timely warning to guard themselves against these threataing evils which are sure to come, some of which we are already suffering under, for we are reminded that if the watchman who sees danger coming and faithfully warns the people, whether they heed it or not, is released from responsibility, but if he sees danger coming and fails to warn the people, and they perish, their blood is upon his hands. There are certain great focal points in history toward which the lines of past progress have converged, and from which have radiated the molding influences of the future. Such was the Incarnation. Such was the German Reformation of the 16th century, and such, too, is the closing decade of the 19th century. Many are not aware that we are living in extraordinary times. Few suppose these years of peaceful prosperity, in which we are quietly developing a continent, are the pivot on which is turning our nation's future. And fewer still imagine that the destinies of mankind, for centuries to come, can be seriously affected, much less determined, by Americans of this generation. But no generation appreciates its own place in history. Austin Phelps said: "Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history." Is this extravagant language? It is easy to see how a great battle may, in a day, prove decisive of a nation's future. A political revolution, or a diplomatic act, in some great crisis may cut the thread of destiny. Is it not

fair to suppose that a few years of American history may be thus important, for we are plainly reaching a mighty climacteric point in history and civilization; these questions are crowding upon us and will never be settled until they are settled right. America is big with destiny; for she must soon determine whether she shall be ruled by President or Pope, whether foreigners will foreignize America, or whether America shall Americanize her foreign population, and she must soon determine whether America shall continue to be a drunken nation or become sober. All these questions are before us; are we prepared to do our part in bringing about their solution?

THE IMAGE OF GOD IN MAN.

BY REV. A. W. COON.

Moses tells us that God made man in his own image or in his own likeness, but he does not tell us that man lost the image of God in which he was created, by sin or in Adam's fall, nor do any of the inspired authors of the Bible teach us any such thing; but it is very common for preachers, and some who are not preachers, who do not know any better, to speak of man's losing the image of God by sin, and of the possibility of regaining it by the grace or favor of God in Jesus Christ.

It seems that in the grand consecution of creation God made man, not only last but the highest and noblest of all living beings. In his physical organization he may have been only a slight degree above Darwin's missing link. Man's great superiority, therefore, did not consist in his having a higher or finer organization. "And God said, Let us make man in our own image." The image of God is the man, if God made what he proposed to make. The image of God (man) was made, not formed. Philosophers denominate man as a mixed being, to distinguish him from the lower order of animals which are simple, or unmixed,—all animal. Man is not only an animal but a spirit being, and these two elements are mysteriously united. The Apostle Paul speaks of them as the outer and the inner man. The outer is physical, and the inner man is spiritual, and being like God he was designed to live and move in God. The physical or outward man is so called by way of accommodation, because it is the habitation of the essential man—God's image. It was formed, not made, formed of clay or dust of the earth. The clay was made or created by the Lord God, out of which he formed the outer or physical man, so called, from the higher, God-like man, dwelling therein. Hence it is said God formed man from the dust of the ground. It was of this outer man that God said, "Dust thou art and unto dust shalt thou return." Bible writers spoke of things as they appeared, as we now frequently do. So in speaking of the physical, animal nature in which man dwells; they call it man to distinguish it from all other animals; and when it dies it is said the man is dead. But that is a loose way of speaking, for we do not know that physical death has anything to do with the man made in God's image. The Bible tells us that the dust returns to the dust as it was, but the spirit to God who gave it. We know that the physical bodies of all animals return to dust, but we cannot affirm this of the living being, for we have just the same reason to believe that dead matter will become a living being, that we have that the life or living being will become dead matter.

But we wish to say more in regard to this question of man's losing the image of God in Adam's fall. To talk of man's losing the image of God is unbiblical. Such talk arises from a false assumption, namely, that God made man holy and that the image of God in man was his

holiness. But who said God made man holy in the beginning? There is no such statement in the Word of God. When God ended his work he surveyed all he had done and pronounced everything he had made very good, man included, and we have the same reason to infer that the fish, the birds, the herbs and the trees were holy, as to infer that man was holy. Being very good cannot refer to moral goodness, for moral goodness relates to character, which God does not make. God made the man, and man made his own character. The image of God in man embraces all those created attributes which constitute his spirit nature, and render him responsible and fitted for the worship of God. His uprightness, no doubt, had reference to the perfect adjustment of all his faculties among themselves, and their correspondence to their environments. According to Herbert Spencer a perfect environment and a perfect correspondence are the philosophic conditions of an endless life. But this is outside of our present theme.

Let us contemplate for a moment that period of time when the heavens and earth were created and man placed upon the face of the earth, its inhabitant and lord. Further, let us contemplate the man, just from the hand of his creator, unstamped with the divine image and endowed with all those God-like perfections which constitute him a soul immortal. As yet he is void of action, and consequently without character, and consequently without moral holiness. Holiness is conformity to moral law. "Sin is the transgression of the law." Whether the law was intuitive in the reason, or whether made known by revelation makes no difference. Adam must have known the law. Now he puts forth his first moral act and with this begins his character. We are not to suppose his first act, or even his acts for many years, were contrary to the law. If not, he acquired holiness. This holiness he must have lost in the fall, and that was all the holiness he had to lose. But he did not lose the image of God for that was what rendered him susceptible of sin or holiness. Had he lost the image of God, his first sin would have been his last sin. But whatever he lost we know he did not lose the image of God, for his posterity, good or bad, had that long after Adam was dead. We learn that men were in the image of God in the days of Noah, or God was mistaken, for he assigns as the reason why the murderer, or shedder of man's blood, should be put to death, not that he had destroyed the image of God, but because man was made in the image of God. So in the days of the Apostle James men cursed men who were in the image of God, and this is good proof that men now are in the same image.

CHRISTIAN CONVERSATION.

Talking seems to be one of the things that many people do not consider themselves responsible for. But if our Saviour was right when he said that "every idle word that men shall speak, they shall give account thereof in the day of judgment," it certainly behooves us to see that at least our words are not idle words. How often do we meet people whose principal theme of conversation is themselves! It is what "I have seen," or what "I have done," continually. If you have seen anything wonderful, they match your story with something far more wonderful. If you have had a narrow escape, they were once in a worse predicament. You cannot excel them in anything, even in misfortunes. Their children are brighter than other children, their physician the most skillful, and their wife the best housekeeper in town. The fact is they have fallen into the unfortunate habit of thinking more highly of themselves than they ought to think. Now it matters not how good or clever anyone may be, he cannot afford to praise himself. It is disagreeable to his friends, it injures his influence, and it is a fault for which there is no excuse whatever. The Christian, then, should cultivate the spirit of modesty in all his conversation.

And to modesty let us add kindness. The

gospel forbids our entertaining ill-will towards anyone, even our enemies; much more does it forbid our expressing that ill-will in words. But there is a great deal of conversation among Christians which, though it may not be prompted by ill-will, is yet just as damaging as if it were. How easy it is for some to believe evil of others! How ready they are to repeat any bit of scandal! If we must speak of another's fault, let us do it as if he were our own brother or sister, remembering the words of Paul,—“Charity envieth not, . . . thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.”

Still another quality of conversation that becometh the Christian is *sincerity*. It is no credit to a man to be skillful in concealing his opinions, in making people believe what is not true. Let us rather cultivate frankness, openness of heart, which is not afraid to have anyone look through you, for the simple reason that you are what you appear to be. None of the little deceptions which the world practices are allowable to the Christian. He is to give no invitations that are not sincere, to bestow no praise that is not genuine. He will aim to be like Nathanael, a man "without guile." Closely allied to sincerity in statement of fact is sincerity in expression of opinion. How many there are who sanction evil by a culpable silence! How many abuses are tolerated in every community, which would be crushed by the weight of public opinion if you could only get an expression of opinion! And why is it not as much one's duty to express an opinion in favor of right as it is to have one? Henceforth let our lips declare what our hearts believe. David's two prayers are models for all Christians. The one shows how anxious he was to serve God by his conversation,—“Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.” The other hints at the dangers of evil speech and the need of divine grace to restrain one,—“Set a watch, O Lord, before my mouth; keep the door of my lips.” If we would begin each day with these two prayers, we should surely honor God with our lips, and men would bless us for our golden words fitly spoken.

And to go one step further, ought not Christians to talk more than they do about distinctively religious topics? How seldom does one hear the subject broached in public places like a drawing-room or at a dinner party, even when a majority of the persons present are professing Christians! The conversation grows heavy, drags and dies for want of a subject, but no one ventures to suggest a religious topic. If he does, it seems to throw a restraint over the company and is quickly dropped. On the other hand, how refreshing it is to meet one who is evidently in the condition of Peter and John, who said, “We cannot but speak the things which we have seen and heard.” A gentleman, driving along, overtook a stranger, and invited him to ride. As he approached him, he said to himself, “I wonder what the man is thinking about, and what subject of conversation he will introduce. Surely it will be one of three things,—the weather, the crops, or the coming election.” It was neither. His mind was on a greater theme. His first words after the usual salutations were, “How's salvation down in your country?” The question startled the gentleman a little by its directness, but it showed where the other's heart and hopes were, and led to a long and profitable conversation on heavenly things. How much might be accomplished by each of us if our hearts were warm and glowing with love to Christ, and our minds were on the alert to improve every opportunity that God sets before us.

We are forever discussing the question how to reach the unconverted. We spend large sums of money for preaching and singing. We employ evangelists and hold special meetings, and yet greater than all these combined is the power of Christian conversation. A dozen consistent men and women, who would go out into the community and talk for Jesus Christ, could do more for it than the best evangelist in the land. There is no community that cannot be aroused to an interest in any worthy subject by the persistent efforts of a few determined men. Will you be one?—*Golden Rule*.

MISSIONS.

CORRESPONDENCE.

F. J. BAKKER TO N. WARDNER.

Our work goes very slow, nevertheless we do have the promise of our ever sure God and Father that we shall see the good of Jerusalem all our days; and this ever sure promise did always give me much comfort, however dark and lonely my way has been. However my faith has been tried I am steadfast in my belief until now. Praise and honor be to our merciful God for all his goodness and love. Yesterday I received your letter of the 8th instant, with the enclosed draft of money, \$35, made up, as you told me. May the Lord bless you all for the sustaining you render us, to get the means to carry the good news of the gospel, and also the truth of God's down-trodden Sabbath forward in this, our lovely land, wherein in former centuries so many steadfast witnesses, both women and men, were tortured and burned for the Lord's holy truth, viz., baptism and faith in God.

Before we were here there were six members. These did belong to the Haarlem Church, and every third Sabbath our beloved brother Velthuisen did go there to serve them in the truth. The other Sabbaths they read together a part of the Word of God by course of Bible-class. But some time ago our brethren here did beseech me as for the Lord's sake to come and help them: "We do all together with one accord ask you, if you think it good and according to the will of God, to come here and serve us in the gospel work. We did ask the advice of the Haarlem Church, and they all together did with much joy think the same. Here in Rotterdam is a large field to work, in every way, viz., gospel, temperance, and Sabbath truth, as well on the river as upon the ships, as in the town and villages, to show our fellow-men the keeping of the commandments of God. . . . We hope to be steadfast for the Lord's cause, and also help you in every way, and do our best, so you have not to do your work with grief, but with joy and your whole heart. My poor brother, we cannot promise you any salary, but if you do come upon our call, and you think it after the will of God, then no fear for the future, without purse and scrip, also with an empty pocket." So our brethren did write to us; and I, after much praying, did write to our brethren at Rotterdam that they could expect us there.

And now we have been nearly four months here. I am well satisfied with everything, also with the work here, abundant work in every way. The brethren also are very kind towards us, and help my work with their prayers. Like I told you they were members of the Haarlem Church, but at the time we did come here they thought to separate themselves and establish a church here. So we are altogether ten members, six men and four women. After our desire, our Bro. Velthuisen as Elder, and Bro. Spaar as Deacon, came the second day of May to us, and after we held a church-meeting on the Sabbath night, to order everything in the right way, we came together upon the Sabbath morning, 10 o'clock. We had a very interesting meeting in that morning of May 3, 1890. I think it will always be remembered in the history of Seventh-day Baptists here. After Bro. Velthuisen, as their minister and leader, did take his farewell, he did recommend me as their minister and leader in the future, with the words of Paul (1 Cor. 15:10): "Now if Timotheus come, see that he may be with you without fear, for he work-

eth the work of the Lord, as I also do." It was a very interesting hour for every one of us. After Bro. Velthuisen had spoken some very earnest words, he called on me and I took my text from Phil. 3:16, "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things." Afterwards all our brethren, one after another, did say some words, and we all did feel that every heart was rejoicing. In the afternoon we did meet in our house, and were partakers of the Lord's table. The next day the brethren Velthuisen and Spaar did go home, after we had counselled together that our clerks every month should write a letter to one another to be read at every church meeting. We did choose our Bro. A. Schouten as Assistant Elder when I am absent, and Bro. S. Ouwershesh as Clerk and Deacon. I did commence a Bible-class with our own children and those of the members, numbering ten. Besides this I did try to talk with the people, and give them some papers and tracts. Our Bro. Velthuisen did write a new tract again, which was printed a fortnight ago. We took 2,000 for our part. I did post nearly 500 in every corner of our country. Very soon we have a great fair here. Plenty of iniquity always be used at that time, a fortnight. We get nearly 1,000 tracts ready for distributing. Besides this we have some other kinds, 5,000 pieces already for the same purpose. So I tell you, dear brethren, somewhat of our work. We hope and pray that our gracious Lord may bless the work as well at your land as here, and that we all may be able and steadfast in our work until we will come home at our Father's house. With many Christian greetings to you all, I remain your brother in our Lord,

F. J. BAKKER.

HILLESLOUIS, near Rotterdam, Holland, July 24, 1890.

FROM L. F. SKAGGS.

BILLINGS, Mo., July 28, 1890.

I am just returning from Texas and Wright counties; the interest is about the same as when I last wrote you. Reached Providence Church, in Texas county, on the 18th. Preached that evening, twice on Sabbath, the preaching continuing until Wednesday evening. There was a good interest among the unconverted; four asked for prayers. Rev. Gilbert Hurley (who lives 16 miles from the church) and wife, were at this meeting, and Eld. Hurley took an active part. Bro. Hurley has bought 80 acres of land within a mile and a half or two miles of the church, and will move this autumn or next spring. This is right, and it is our only hope of building up our weak churches here in the South-west, that is, by settling near one another. This move of Bro. Hurley will give strength and encouragement to this little church, making four or five resident members to have Sabbath-school and services every Sabbath. I wrote you that Eld. W. S. Davis, near Mansfield, Wright county, one month ago requested me to publish that I would preach on the subject of the Sabbath, which I agreed to do. So on Sunday, July 27th, I preached two discourses on the subject of the Sabbath. The congregation was not large, but attentive. Mr. Davis, First-day Baptist minister, was present and heard both discourses, and when I closed in the evening I asked him if he wished to say anything. He said he wanted to ask one or two questions. I said, "Ask your questions." The first question he asked was, "What does Sabbath mean?" I answered, "It means rest." He said, "Do you understand the Scriptures to teach that God made the seventh day of the first week of time the Sabbath, for man to keep from creation until the end of time?" I answered yes. Then he

said he wanted to speak a few words. I told him to say on. So he referred to Gen. 2: 23, and said this was God's Sabbath, and recorded what God did, and was not given to man, and that there was no mention of man's keeping the Sabbath until Ex. 16. Answer: Christ said in Mark 2: 27 that the Sabbath was made for man, and Gen. 1st and 2d tell us that God made Adam and called him man, and in Gen. 2: 23 God said he blessed and sanctified the seventh day, because he had rested on it from all his work which God created and made, and I do not know any thing about it, only what the Scriptures tell us. And Christ said the Sabbath was made for man. Mark 2: 27. And God said that he made man on the sixth day, and the Sabbath the seventh, or next day. Mr. Davis had things so mixed I could not understand him. He said God had a Sabbath and man had a Sabbath. I said that the Scriptures knew only one weekly Sabbath. This was all in Christian kindness. Bro. Davis is the only Baptist minister that is at this place who opposes the Bible Sabbath. He gave me a cordial invitation to call on him at his home, which I promised to do in the future.

MISSIONARY SOCIETY.

Receipts in August.

Waterford Church	\$	3 00
Dr. E. S. Maxson, New York City	\$	2 70
Mr. and Mrs. Isaac Clawson, Farina, Ill.		10 00
Received through J. F. Hubbard, Treas.:		
E. D. Bliss (on L. M.) Milton, Wis.	10 00	
Mrs. Angeline Clarke, Walworth, Wis., H. M.	1 00	
Mrs. E. L. Greenman, Milton, Wis.	2 50	
W. H. Greenman, Milton, Wis.	5 00	
J. H. Hull, Bole, Neb.	1 20	
G. H. Baker, Berlin, Wis.	1 20	20 90
Mrs. Lorinda Crandall, Brookfield, N. Y.	5 00	
Mrs. Orrilla Craine, Brookfield, N. Y.	2 50	
Mrs. Hattie Washburn, Brookfield, N. Y.	2 50	
A. Friend, Brookfield, N. Y.	25	10 25
Mrs. W. J. Davis, New Market, N. J.		2 50
Niantic Savings Bank, interest on permanent fund.		111 42
Westerly Savings Bank, interest on permanent fund.		113 02
Mechanics		99 87
Perry F. Potter, Alfred Centre, N. Y.		3 00
1st Verona Church		1 00
Memorial Fund		48 00
Plainfield Sabbath-school, S. M. S.	12 58	
G. F.	10 25	22 83
Nortonville Church		21 75
Milton Church		3 88
1st Alfred Church	43 79	
Mrs. D. B. Rogers	2 35	
Mrs. E. S. Bliss, C. M.	2 00	48 14
Mrs. James S. Barber, Westerly, R. I., M. M.		5 00
Pawcatuck Y. P. S. of C. E.		5 00
Friendship Church		10 22
2d Verona Church		6 00
Dea. Henry Ernst, Alden, Minn.		5 00
Andover Church	2 13	
Fannie Ware	30	2 43
Richburg Church		7 75
Mrs. Ezra Potter, Alfred	10 00	
F. W. Hamilton, Alfred	7 50	17 50
Hornellville Sabbath-school, S. M. S.		5 00
1st Genesee Church	8 00	
Mrs. Harriet Edwards, H. M.	5 00	
Mr. and Mrs. E. R. Crandall to complete L. M. Mrs. E. R. Crandall	10 00	23 00
Mrs. C. C. Livermore, Andover, N. Y.		75
Rec'd thro' Treas. Woman's Ex. Board, Teacher Fund	70 00	
" " " " " " " " " " " "	20 00	
" " " " " " " " " " " "	12 40	
" " " " " " " " " " " "	2 00	
" " " " " " " " " " " "	1 00	
" " " " " " " " " " " "	5 00	
" " " " " " " " " " " "	13 15	128 55
(\$11 50 to apply upon L. M. Mrs. Livonia Mallory.)		
Chicago Church		10 00
DeRuyter Church		6 52
1st Hopkinton Church		9 03
George E. Green, Hope Valley, R. I.		2 00
Mr. and Mrs. H. W. Stillman, Edgerton, Wis.		25 00
Mr. and Mrs. T. S. Hurley	5 20	
Mrs. A. J. Davis	25	
Carlton Church	1 50	6 95
Nortonville Church		7 83
Farina Church		13 88
Charles Potter, Plainfield, N. J., H. M.		200 00
Mrs. Mary Lanphear, Berlin, N. Y.		60
Rockville Church		18 00
Mrs. W. W. Crandall, Wellsville, N. Y., to apply upon L. M.		10 00
Independence Church		10 00
Mrs. Emeline Crandall, Westerly, R. I.		10 00
1st Westerly Church, L. M. to be named		26 14
L. M. Squires, Geneva, Ohio		2 00
A member of Pawcatuck Church		15 00
Welton Church		6 35
Jessie Brown, Bradford, Pa.		5 00
Dividend at Washington National Bank		10 00
Rev. J. Clarke, Andover, N. Y.		5 00
Rev. A. G. Crofoot, New Auburn, Minn.	5 00	
New Auburn Sabbath-school, S. M. S.	8 57	13 57
Chicago Church		20 00
Adams Church		30 00
Prof. A. R. Crandall, Lexington, Ky.		25 00
Woman's Executive Board, S. M. S.		10 00
Ashaway Y. P. S. of C. E.		1 08
Prof. W. A. Rogers, Waterville, Me.		10 00
Nortonville Church		3 50
Lost Creek Church		5 00
H. W. C. Ashaway, R. I.		10 00
B. W. Bee, W. Va.		25
Ritchie Church		1 68
Collection at Conference, Salem, W. Va.		58 25
Received through RECORDER office:		
D. B. Kenyon, Alfred Centre, N. Y.	1 50	
Young Man, Alfred Centre, N. Y.	2 00	
A. Friend, Manhattan, Kan.	10 20	
J. K. Andrews, Antrim, Ohio	2 50	
Dr. W. D. Ticknor, Randolph, Wis.	2 50	
Phillip Burdick, Uniondale, Pa.	15 00	
Mrs. Mary S. Maxson, Emporia, Kan.	1 00	84 70
Balance July 31st		\$1,855 59
		227 75
		\$1,588 84
Paid in August		200 00
Balance Aug. 31st		\$1,388 84
E. & O. E.		A. L. CHESTER, Treas.
WESTERLY, R. I., Aug. 31, 1890.		

WOMAN'S WORK.

SIXTH ANNUAL REPORT OF THE WOMAN'S EXECUTIVE BOARD.

Gratitude is the key word of the report which we bring to you this year. God has been mercifully in the midst, to bless within the inner life of it our woman's organized work. In its outer bearings the year has been marked by less aggressiveness than at some other times, by less of the so-called successful. But we have done vastly more than to hold our own. The growth has been down among the rootlets, those little organs of vital force to a growing plant, and because of which that plant above the ground can thereafter develop into luxuriance and beauty, and bear fruit when its fruitage season shall arrive. It is scarcely just, says one, to require immediate, visible results as a proof of usefulness; and it is not essential to the support of faith that a laborer for God should gather sheaves from his own sowing.

Not discouraged is the rifle shot which, according to good old rhetoric rules, we fire at, not the theme, but at the feeling with which we hold the work of the year now closing, and with which we grasp the possibilities of the future.

In no year of our existence in organized life has there been more healthful development, more of the solid, the steadfast, the firm, making their mark upon our character. In no year have more of our women been resolute in holding their faith in the wisdom of our work for us. At no time have the criticisms of the critics had less morbid influence upon us, nor has the indifference of the indifferent been less disheartening. At no time have the women of the denomination held greater ownership in our faith in them, and sympathy for them in the local trials, which totalled, bring their influence to bear upon annual reportings; and never have the officers themselves had greater occasion for gratitude in the knowledge which they hold of the possibly slow, yet the sure growth of the women into right lines of union effort. Still, the work of the year upon its surface, seeming judged by one looking at it askant, and not with the straightforward search of the eye for hidden treasure, has been like unto a declining, and were there really carpenter they might wear a smile of satisfaction.

Therefore with the emphasis of a reason for it, do we say, gratitude is our key word, not discouraged our rifle shot. For the mercies of the past will we now offer to the Lord the sacrifice of thanksgiving. For the work of the year to come will we pray: "Teach us to do thy will, for thou art our God; thy spirit is good; lead us into the land of uprightness."

At the General Conference held in Alfred, N. Y., in 1889, upon Missionary Society Day, consecration services were held, by which Miss Susie Burdick, the appointee from the Woman's Board, through the Missionary Board was publicly and formally consecrated to the educational department, work of our Mission station in Shanghai, China. This service did a two-fold work, in that it gave to many of the people an added, but abiding interest in the school work of Shanghai, and created a new center of influence calling for practical service in the home land, which in its turn will yet work in the foreign land by increase of laborers.

Upon Nov. 10th Miss Burdick left her home in Alfred Centre, N. Y., reached San Francisco Nov. 21st, and sailed upon the same day, by S. S. Oceanic. The passage was a very fortunate one, by which, with a number of missionaries

on board, she was able to pass the time more agreeably than she could have done without them, also to catch some glimpses of Japanese life at Yokohama and at Nagasaki. She reached Shanghai Dec. 17th, where she was most cordially received by the workers at the station. It is fair to Miss Burdick to state that this report, which we now give, is not of her own writing. By the basis of agreement existing between the Woman's Board and its missionary, a report of her work should have been mailed to reach us by the second Monday in June. For some reason, not yet known to us, such report has not yet reached us, and that which we give you is by cullings from her letters. As soon as it could be done she was placed under the tutelage of a language teacher, and her last letter, under date of June 26th, says that as for her work, it is still the language study, and it comes on, as it seems to her, but slowly. We regret that we cannot tell you what she might have said with reference to the condition of the educational department of the work at Shanghai, as in these few months even, she must have formed opinions of its present standing, its prospect and her desires for it. But better yet, it may be, than statistical history, or opinions in formative stage, is that of which we speak with rightful confidence. Miss Burdick, when once she decided to go to the work, went with full consecration to it, carried courage and commendable zeal for the prosecuting of faithful, aggressive service to the Master in this distant field of his, which, in point of fact, must be as near the source of divine aid as are we in the luxuriant surroundings of Christian privilege. Lack of report is not lack of labor, nor of opinions forming, which will yet produce good influences, both direct and indirect.

(To be continued.)

LETTER FROM DR. SWINNEY.

WEST GATE, Shanghai, China, April 16, 1890.

Dear Sister,—Your letter of warm sympathy and interest reached me not long since. It is comforting to receive such, and to feel that you are planning and revolving in your heart some possible way of helping on the Lord's work here.

You ask if a hospital could be self-supporting, or at least in part. I think if we had buildings for wards, and the work started in that way, that with practice among the foreigners and among the natives, and with local donations that come in now and then it might be measurably self-supporting; but I could not say, of course, just how far or how great it might be, until I should have tried it. I know of one, Dr. Barchet (homeopathic), in Ningpo, whose work (with a hospital for men and also for women) has been entirely self-supporting. His practice was very large among the Chinese, and also among the foreigners, but now, in the very height of such a work, he broke down more than a year ago, and was obliged to go home this spring.

I tremble when I think of my foreign work among the missionaries here, and wonder if it is justice to myself to do so, but it is a pleasure to help them, and thus keep them on their field of labor if possible, and it also brings in money, and so I continue. I desire very earnestly to be careful, and not do too much, and yet the demands upon one's time and strength are very great. The medical work pays the running expenses, that is, of the medical supplies I am obliged to buy here. This does not include medicines from home, the paying of the helpers, etc., and this year there was \$109 over, besides, though that is a larger sum than I have had at other times.

The Chinese have become anxious that we should have hospital buildings, and so by Mr. Davis' going among them they have given over \$800, especially for the purpose of buying ground and building a hospital. This, with the previous \$300 given, makes over \$1,100 on hand in the medical department. Thus you see we have some encouragement, and I think when those at home see what is being done here, they will have the desire to help too, in the good work. . . .

There is to be here in Shanghai, during the month of May, the second General Missionary Conference, the first having taken place some ten or eleven years ago. A large number of missionaries probably will come, and many practical subjects will be brought up for discussion.

Please receive yourself, and offer to others, my heartfelt thanks for the many articles that were sent to the medical department from Alfred, and also of those of a personal nature sent by the loving friends. Surely these things are an exponent of your interest in the work here, and may the Lord bless you all for it.

PUNDITA RAMABAI has six house pupils and twelve day pupils in her school in Bombay.

WHEN Judson, the great pioneer of American missions, was in this country I chanced to meet him in New York one day, coming out of a densely crowded church, whither he had come to attend a missionary convention. Laying his hand on my shoulder he said: "Do your shoulders ache?" I replied in the negative. "Well mine do. Every bone in my body aches. I have had my hands nearly shaken off to-day. It costs something to be the subject of needless attentions. I wish I were back in Burma at my work. I cannot steal into the remotest corner without hearing: 'There's Judson! There's Judson!' I am brought before the public when I do not wish to be; and"—passing his hand over the back of his head (he had but little gray hair)—"shortly I shall have no hair on my head." We were still standing in the vestibule of the church, and, looking about for the cause of the somewhat singular remark, I beheld a crowd of ladies, the foremost one holding in one hand a pair of scissors, and in the other a lock of Judson's hair, which she had taken, it seems, without "leave or license." At this moment Judson turned on with a look which I shall never forget, and added with emphasis and deep emotion: "Yes, and these same people would let the cause of missions die."

TRACT SOCIETY.

Receipts from August 7, to Sept. 1st, 1890.

GENERAL FUND.

Church, Andover, N. Y.	\$ 2 10
Little Genesee, N. Y.	8 00
Ashaway, R. I.	11 25
Farina, Ill.	13 18
Nortonville, Kan.	7 80
Dodge Centre, Minn.	2 14
Nortonville, Kan.	3 50
Lost Creek, West Va.	5 00
Ritchie, W. Va.	1 68
Independence, N. Y.	10 00
Welton, Ia.	6 85
Mrs. Ezra Potter, Alfred, N. Y.	10 00
Dr. E. C. Greene,	1 00
F. W. Hamilton,	7 50
Mrs. A. G. Greene, Scott,	1 00
Mrs. C. C. Livermore, Andover, N. Y.	10 00
Prof. W. A. Rogers, Waterville, Me.	68 40
Woman's Ex. Board, \$65 40, \$3 00.	25 00
Dr. and Mrs. H. W. Stillman, Edgerton, Wis.	2 00
Dr. Sherman E. Ayars, Philadelphia, Pa.	5 00
G. E. Green, Hope Valley, R. I.	5 00
Y. P. S. C. E., Westerly, R. I.	3 32
Sabbath-school, Hornelleville, N. Y.	5 00
N. O. Moore, Chicago, Ill. (Outlook)	5 60
Mrs. P. O. Lanphear, Berlin, N. Y.	21 00
Mrs. W. W. Crandall, Wellsville, N. Y., \$10, \$11, L. M. for self	15 00
Member of Pawcatuck Church, Westerly, R. I.	5 00
H. W. C., Ashaway, R. I.	1 00
Rail Road Surveyors' Sabbath-school, held in McKean County, Pa., on L. M. W. C. Threlkeld	10 00
Mrs. Mary S. Maxson, Emporia, Kan.	1 00
Philip Burdick, Uniondale, Pa.	15 00
Dr. W. D. Ticknor, Randolph, Wis.	2 50
Young Man, Alfred Centre N. Y.	2 00
D. B. Kenyon,	1 50
Collection at Anniversary	18 25
	\$346 89

E. & O. E.

PLAINFIELD, N. J., Sept. 1, 1890.

J. F. HUBBARD, Treasurer.

NOT to enjoy life, but to employ life ought to be our aim.

UNREAL REPENTANCE.

Do you remember Jeroboam? Seated there upon his throne, at once there fell upon him a trial of character. Such trial no man can avoid. To live is to be tested. God throws us into the trial as gold is thrown into the furnace. Be sure that anything less than pure gold will be consumed in God's crucible.

But things had an ugly look to Jeroboam. As is often the case in this world, the true principle seemed to be opposed to the true policy. Jerusalem was the capital of a rival kingdom, the kingdom of Judah. God said, Let the people go up every year to Jerusalem to worship. Jeroboam said, If the people go up to Jerusalem to worship every year, the heart of the people will go again to Rehoboam, king of Judah, and they shall slay me. God said, Obey my command; that assures prosperity. Jeroboam said, As I look at it, such obedience opens the quickest path to my destruction. God said, Have faith in me. Jeroboam said, I prefer to walk in the light of my own eyes. Well, the end of the matter was, that Jeroboam thought himself wiser than God—and that conceit has not died out of the lives of men yet. He concluded to be politic and set up the worship of the golden calves rather than to trust God and take the risk, though really there would have been no risk in that. There is never any real risk in doing right; the risk is all in doing wrong. When will men learn that the man on God's side with the whole world of chances against him, has notwithstanding, because he is on God's side, infinite strength; while the man against God, though with marshaled armies of chances at his back, is weak as a dry leaf whirled along by the winter wind? But Jeroboam looked out not for the right, but for the main chance; he chose sin, and arrayed man against God.

When a man chooses sin, he chooses all that sin contains; and sin contains penalty. When I plant a seed, I choose the kind of harvest that shall spring out of it; what I am sowing, that shall I also reap. If I sow to the flesh I shall of the flesh reap corruption. When a man chooses sin, he chooses the penalty that lies potential in the sin. He cannot disassociate the sin from the result of the sin any more than he can disassociate the harvest from the seed. When Jeroboam chose the sin of idolatry, he chose the retribution wrapped up in the sin. He might have hoped to escape it, as all men, against accumulated experience of the ages, are continually hoping that their sin will not find them out. So Jeroboam chose the sin and the evil result which it contained. But God loves men. Entangled and bound about as they are in sin, it is the divine desire that they turn from their wicked way and live. The worst man in the wide world God loves; the worst man in the wide world God calls. God called Jeroboam. He sent a prophet to him with a prophetic message; and promised a sign which should declare the message true. Jeroboam was standing at the altar, burning incense to his calves; and the man of God came and told his message. The seal was set upon it; the idolatrous altar was suddenly rent in the presence of the idolatrous king, and its ashes scattered upon the ground. Yet Jeroboam would not listen to God's call, and immediately gave orders for the apprehension of the prophet. He stretched out his own hand to seize him. But further Jeroboam might not go. Just here he reached the point at which the penalty of his sin began to strike him. Just then he began to feel the doom of his sin smiting him. The hand stretched out to seize the prophet stiffened, and he could not draw it back.

True exactly to the life is the old Scripture. If you have not already, just so surely as God lives, you shall thrust yourself at some time or other into some such plight, if you hold to your sin. Your arm shall be stiffened. Be sure your sin will find you out. The drift of the universe is toward penalty for the sinner. You may whisper it in secret, but somehow it will get proclaimed on the housetop. We cannot escape the operation of the mighty law. The indulgence of youth will write itself out in blighted maturity. If we go on in sin, we must stand like Jeroboam with stiffened, lifeless arms.

Now right here, at the point of the falling of the penalty, right here when his arm is stiffened Jeroboam enters at once into what men are so

continually mistaking for repentance—in to an unreal repentance. There, with his stiffened arm, he turns at once from his idols to the prophet and the prophet's God, saying, "Entreat now the face of the Lord thy God, and pray for me that my hand may be restored to me again."

Certainly here are some of the elements of repentance: a change of course, a recognition of God's power, a kind of turning from idolatry, and sorrow for sin; but yet there is no repentance; there is only the resemblance of it. "Entreat now the face of the Lord thy God that my hand may be restored to me again,"—his hand, that was the burden of his prayer. No supplication that he might be forgiven his idolatry, no word of penitence for his sin; but simply sorrow that his sin had got him into the plight it had. Not a particle of sorrow for sin as sin; only sorrow for sin as bringing penalty. For see the proof: when the prophet's prayer was answered, the retribution lifted, and the arm restored, he held on his sinful course, and clung to his golden calves to the day of his death. While the penalty lasted there was formal repentance. He left his idolatry for a moment and besought God; but the repentance was only formal, only for a time.

Now just at this point where the penalty begins strike, every man is sorry for his sin, every man repents of it in the sense of bewailing its consequences. Said a friend of mine to a man who, for a crime, had been sent to the penitentiary, and had served his time, "Are you not sorry for your sin?" "Yes, I am sorry I was found out." Just there all men are repentant; the sensual man, when he has burned himself away; the drunkard, when the horrid greed consumes, but never ceases in its craving, and he drivels on to the miserable end; the dishonest man, when notwithstanding his dextrous concealment, the keen eye of justice finds his trail and tracks him to conviction. When any man gets his arm stiffened he is ready at once for Jeroboam's prayer; he would like to miss the penalty; he would like to have his hand restored. He is sorry, not for the sin, but that he has received its wages. He is repentant toward the penalty, not toward God.

This, then, is unreal repentance, sorrow for one's plight instead of sorrow for one's sin; prayer simply for deliverance from the stiffened arm, not for forgiveness of the sin that brought it.—*Dr. Wayland Hoyt, in Golden Rule.*

BE CONTENT.

Be content with such things as ye have. Some people have better things; others have worse. You, perhaps, cannot have the better, and you have no desire for the worse; then be content with what you have. You may have had better things in the past, you may have worse things in the future. Be thankful for the present, and be content. If your lot is a hard one, you may improve it, but not by murmuring, fretting, or repining. Just here, to-day, learn the lesson of contentment, and wait on God for brighter days, for richer fruits, for purer joys.

No blessing comes to the murmuring, complaining, discontented heart. When once this evil demon of discontent has entered into the soul, nothing is right. Even the "angel's food" was not good enough for the murmuring Israelites, and "the corn of heaven" could not satisfy those whose souls were filled with the discontent of earth. But when once the heart has found its rest in God, and all its murmurings are hushed in sweet submission to his will, there is peace in believing, and joy in the Holy Ghost, and a hallowed confidence in the kind providence of him who hath done all things well. "Let your conversation be without covetousness; and be content with such things as ye have: for he has said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me."—*The Christian.*

MR. GLADSTONE'S MISSION.

Who would think that this great statesman, whose price for a magazine article which would not take him over a half a day to write would be hundreds of dollars, would spend his valuable time in reading to a poor old man?

Rev. Dr. Broadus recently related the following incident, during a Sunday-school talk in Detroit.

An old man used to sweep the street crossings for gratuitous pennies, near the Houses of Parliament, for many years. One day he was absent. Upon inquiring, he was found by a missionary, ill in a little attic chamber, barely furnished with a cot and stool.

"You are lonely here," the missionary said. "Has any one called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on the stool there and read the Bible to me."

SABBATH REFORM.

It may be of some interest to the readers of this department to know the origin of the correspondence given below. Deacon Zina Gilbert, of Milton Junction, has issued in tract form three open letters,—one to Senator Blair, one to Rev. W. F. Crafts, and one to Mrs. J. C. Bateham,—giving his reasons for opposing all Sunday legislation. Recently Dr. Crafts came to Madison to lecture on the Sunday question, at the request or invitation of Judge J. F. Lamb, a lawyer of some eminence in Madison. Brother Gilbert attended the lecture, and gave to both Dr. Crafts and Judge Lamb, copies of his open letters. A short time afterwards he received from Mr. Lamb the letter published below. The rest explains itself.

A BIT OF CORRESPONDENCE.

MADISON, Wis., July 3, 1860.

Zina Gilbert, Esq., Dear Sir,—I have looked over and given some consideration to your open letters to Mrs. Bateham, Mr. Blair, and Rev. Crafts, which you handed me last evening. It is a pity that good men who love God should expend so much time, labor, energy and money in pulling different ways on and in regard to the question of the day of the Sabbath. God has certainly most abundantly blessed the use and devotion of the first day of the week, or Sunday, as the day of the Sabbath by the English speaking people of the world. He has made the ministers of this people his messengers of the gospel, the missionaries of the world, and crowned their religions, expressed and promulgated on Sunday as the day of the Sabbath, with his great blessings, which ought to go far, my dear friend, towards satisfying you. Permit me to ask you candidly, are you in a mood or frame of mind to be satisfied? Are you not in a mood of mind all the while, which is belligerent, combative, contentious? I have not time for extended suggestions now, but I will call your attention to, and ask that you will patiently review your conclusion as to the very first case you quote from the New Testament to justify your claim that the apostles observed, and only observed the seventh day of the week as the day of the Sabbath. That instance occurred at Antioch, in Pisidia, a Roman colony. Paul was looking for a place and opportunity to preach Christ, irrespective of the day of the week. He did not care for the day, it was only opportunity, whether in a synagogue or on Mars Hill. The thing he wanted was an audience. He found this in Jewish synagogues.

Now if you will examine the Greek original of this incident at Antioch you will find that, as

appears in our authorized version (Acts 13: 42), "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The margin in many Bibles has for the last three words, these words, "*the Sabbath between.*" The word translated *next* in the text is literally translated by the word "*intervening*" or "*between,*" so the verse would read that the Gentiles besought Paul that he would preach the sermon over again to them on the "*intervening Sabbath.*" What Sabbath was that? Paul preached evidently in accordance with the request of the Gentiles, and it is plain he did not preach in the synagogue of the Jews, for they were very mad at him and would not consent that he use their synagogue. What Sabbath would or could be an intervening Sabbath, excepting a Sabbath that came on a day *between* the Jewish days, or *between* the seventh days of the week, as in our own day or Sunday the first day of the week—the day of Christ's resurrection—the day on which he appeared twice to his apostles and disciples—the day of all the days for the descent of his Holy Spirit on Pentecost, the only day Christ ever singled out and used after his crucifixion, to *hallow* and *bless* as God hallowed and blessed the seventh day at the creation. So *one* of the first *two* of the days you bring forward to show, by arithmetic, that the apostles appropriated or held to the Jewish day for the Sabbath turns out to be not that day after all.

My friend, you have grown old nursing, petting and coddling an idea, until I suppose you can now hardly surrender it, even to clear proof that it is erroneous. But if you wish to know how some further views of this question appear to me, not for controversy, desiring to know the truth, I will send you something that strikes me with consistency. Yours truly,

F. J. LAMB.

REPLY.

F. J. Lamb, Dear Sir,—Your favor of the 3d inst., is at hand, and you ask my attention to a marginal note on Acts 13: 42. The text reads: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The note reads: "In the week between, or the Sabbath between." You seem to think that the request of those Gentiles was that Paul should preach to them on the next first-day of the week—the Sunday. And as far as I know you may be right in that view, for Dr. Crafts tells us in his book, "The Sabbath for Man," that the Gentile worshipers of the sun kept the first day of the week for their worship. Hence, in case those Gentiles had an idol temple at Antioch, they may have requested Paul to preach to them there on the day they had dedicated to the worship of the sun. But if that was the case, it is evident that Paul declined their invitation, so far as preaching to them on the Sunday, for it is said in verse 44: "The next Sabbath-day came almost the whole city together, to hear the Word of God." So that whatever the request of those Gentiles may have been, Paul's second discourse at Antioch was delivered on the Sabbath-day.

You argue that that second discourse of Paul, at Antioch, could not have been delivered in the Jewish synagogue, from the fact that the Jews had become angered with him by his first discourse. But I think your argument is not conclusive. It is evident that Paul's first discourse had produced a great excitement and a great division among the Jews; and that the Gentiles had become greatly interested; for the narrative proceeds: "Now when the congregation was broken up, many of the Jews and religious

proselytes followed Paul and Barnabas, who spake to them, persuading them to continue in the grace of God." verse 43. Now if those "many Jews" who followed Paul and Barnabas were of the ruling class, and had control of the synagogue, they would naturally insist that Paul should have the use of the synagogue to do his preaching in. Consequently it is a matter of entire uncertainty where Paul's second discourse at Antioch was delivered.

Please understand, dear sir, that those questions from the book of Acts, in my letter to Mrs. Bateham, were not to prove the fourth commandment obligatory upon all men; for that fact has been iterated and re-iterated by nearly all of the great leaders in this Sunday law movement, so that I have had no occasion to say a word in advocacy of that fact. The case was this: Mrs. Bateham had stated in her leaflet No. 3, that "the disciples seem to have always after that time" (the resurrection) observed the first day of the week as the Sabbath," and then said, "see the narrative in Acts." Now Mrs. Bateham's object in making that statement could have been none other than to produce the impression that the Sabbath of the Decalogue had been changed to Sunday by apostolic authority, and that the disciples were then keeping it. But "the narrative in Acts" proves the exact opposite to her statement. And I made those quotations in my letter to her, merely to call her attention to the terrible mistake she had made.

You must have noticed the position taken by Doctor Crafts in his lecture at Madison. Briefly and substantially his position was this: That the weekly Sabbath was instituted at the close of creation; that the fourth commandment—the law of the Sabbath—is positively obligatory upon the whole human race. He then said distinctly that that command had nothing to do with the seventh day of the week—the Saturday—but that it merely required the observance of a Sabbath after any six days of secular labor. If that were true it would allow any household of seven persons to observe seven different Sabbath days in every week, and all in perfect harmony with the divine command itself. Such a state of things would inevitably produce a perfect jumble of anarchy and confusion throughout all human society, as every one must see. And from that stand-point the Doctor proceeded to build his argument for the enforcement, by a national law, of the particular and definite first day of the week as a divinely appointed civil Sabbath. But we need go no further than to Dr. Craft's own statement in his book, "The Sabbath for Man," to prove his theory of an indefinite Sabbath law to be a false one. He tells us in that book that the Gentile worshipers of the sun kept the first day of the week for their worship; and that they were compelled to rest on the seventh day also when they happened to be in Palestine. Now the first day of the week is most certainly a fixed and definite day of the weekly cycle, and as those Gentiles were compelled to rest on the seventh day also when in Palestine, then the seventh day must have been a fixed and definite day of the week also, and must have occurred on the last day of the cycle. Thus the Doctor's own statement in his book proves his theory of an indefinite day of the week for the Sabbath to be a false one. Moreover, in Exodus, 16th chapter, the day of the Sabbath in its weekly order is definitely marked and fixed, and made known beyond the possibility of mistake by a number of notable miracles that occurred in the giving of the manna. The manna was found in the field on the morning of each of the first six days of the cycle; and the sixth day a double quantity was found;

and none was found on the seventh day. Then when the half that was gathered on the sixth day was kept over to be eaten on the Sabbath, it was preserved pure; while any kept over that was gathered on any other day of the week bred worms and became putrid. Thus the day of the Sabbath, in its weekly order, was distinctly marked, and continually made known by these several miracles, for the term of forty years, while that people were fed with manna in the wilderness. And since that time the day of the Sabbath has been marked and continually made known by being observed in its regular weekly order by the Jewish people continually to the present time. Hence there can be no possibility of a mistake that God's true Sabbath occurs on the seventh and last day of the weekly cycle. And furthermore, about one month after the manna commenced to fall, while the day of the Sabbath was thus being miraculously made known, the divine Creator announced the ten commandments to the people of Israel, and in the fourth we read: "The seventh day is the Sabbath of the Lord thy God." He thus inseparably identified the holy Sabbath with the seventh and last day of the weekly cycle, thus rendering it impossible that God's true Sabbath could occur on any other than the seventh and last day of the week, commonly known as Saturday.

Now, my dear sir, if the fourth commandment of the Decalogue is positively obligatory upon the whole human race, as nearly all of the great leaders in the Sunday law movement affirm that it is, then your whole argument in favor of a divinely-appointed Sunday-Sabbath is in direct and positive contradiction to the express command of God, a command in which you all profess to believe. The most astonishing thing of all is that men of good mental discernment on most other questions, cannot see the logic of their own position on this Sabbath question. And when I make an humble effort to show these people the truth, and point out their mistakes—as in the case of writing and publishing those letters I handed you—you accuse me of being belligerent and unkind, and having "grown old nursing, petting and coddling an idea," and think it a great pity that I spend so much time and money in so bad a cause. But, my dear sir, while you and your friends are at work to procure the enactment of national laws that will put it within the power of wicked men to wreak their spite and hate upon us, by arresting, fining, and imprisoning us for doing secular work on a day dedicated to the worship of a pagan deity, we regard it not only our privilege, but our duty to do what little we can, in an humble way, to present the truth to the people, that they may see the wickedness of such legislation, and call a halt before the shackles that are thus being forged are fastened upon our hands.

I would like very much to call your attention to some other features of this Sunday law movement, especially to the manner in which Senator Blair's Sunday-rest Bill is framed. But this letter is quite too long already, and I must close. But if it would please you to continue this correspondence in a friendly way, I trust you may be able to see my side of the question in a more favorable light than you now do, for I am impressed with the thought that you have not investigated this Sunday law question in all of its intricate features. Whatever else may occur, please let me hope that no unkind feelings between you and me will be allowed to grow out of this correspondence.

Very respectfully and truly yours,

ZINA GILBERT.

MILTON JUNCTION, Wis.

THE SABBATH RECORDER.

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

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A CUP of water timely brought,
 An offered easy chair,
 A turning of the window blind,
 That all may feel the air:
 An early flower bestowed unasked,
 A light and cautious tread,
 A voice to softest whispers hushed
 To spare an aching head—
 Oh, things like these, though little things,
 The purest love disclose,
 As fragrant atoms in the air
 Reveal the hidden rose.

THE second part of the article, begun last week in the Historical and Biographical department, "Christianity and the Higher Schools," has failed to reach us. We begin to fear that it has gone astray somewhere among Uncle Sam's mail sacks.

THE treasurer of the Onondaga county W. C. T. U., Mrs. S. C. Stillman, wishes us to say that all persons attending the State Fair at Syracuse, will find a cordial welcome at the W. C. T. U., headquarters on the grounds, where refreshments on temperance principles will be served, and where full supplies of Temperance literature may be secured.

A NOTE just received from Brother C. A. Burdick, of Farina, Ill., says: "Eld. Andrus passed away night before last, Sept. 3d, aged 93 years and 4 months. Funeral is to be held to-day, Sept. 5th." Thus goes to his reward, the oldest member of our brotherhood of ministers. Few, if any of us who remain, can expect to fill out as many years as did he. May we all do our work as faithfully, and be as well prepared for the summons when it comes. A suitable biographical sketch will be prepared in due time.

PREPARE FOR THE COUNCIL.

It is the chief design of this article to call the attention of pastors to the movement for a denominational council in Chicago, October 22, 1890. It is greatly to be desired that this shall be, so far as the Seventh-day Baptist people are concerned, an ecumenical council; every church and every interest should be adequately represented in it. We hope, therefore, first, that pastors will call the attention of their people to this subject without fail; second, that they will do this at once as the time for preparation is short. It will hardly be six weeks from the time this reaches the majority of our readers until the council should be in session. Let us here anticipate, and in part, at least, answer a few questions.

1. First of all, Why call such a council at all? Briefly, the opportunities and demands for Christian work all along the lines of our denominational life are in excess of that which we are doing. This excess is increasing year by year. Do we enlarge our work a little? The opportunities and demands multiply many fold. This fact has become painfully manifest to many of our active workers. To some it is equally manifest that our present plans of organization and methods of work are not, in all respects, the best adapted to the doing of the most work with the least outlay of money and

labor. It, therefore, seems advisable to sit down together and deliberately and thoroughly canvass the whole field, with a view to simplifying, if possible, our denominational machinery, and increasing our efficiency.

2. Why not do this in General Conference? First, because there is not sufficient time for it. The first day of Conference is filled up with a stated order of business which leaves little time for anything else. Then follow, on successive days, sessions of the three Societies, with a Sabbath service intervening. These are all interesting and profitable sessions, but in the nature of the case, having no time for such counsels as are contemplated in the calling of this council. On the last day of the series, the Conference still farther transacts constitutional business, and gathers up the ends of unfinished work left over from previous sessions, and usually adjourns in haste, glad to have finished a long and wearisome session. Second, as we are now organized, there is no opportunity for such work as is here proposed. Necessarily, each organization when in session can consider only those matters which relate to its own particular line of work. But what is wanted is a representative body, so made up that every church in the denomination, the General Conference, and each of the Societies may be fully and fairly represented, and equally interested in every question which may come up, and whose sessions are unhampered with time-limited programmes, so that a question under consideration need not be dismissed until something satisfactory shall have been done with it.

3. What power has such a council in any matter which may be brought before it? Strictly speaking, the power of an *advisory council only*. But if the council can be made up of delegates chosen by the churches generally, and by the several Societies, thus making the council, in the fullest and broadest sense, a representative one, may it not be reasonably hoped that the *advice* which it will give on any given subject will thoroughly commend itself to those who may have the power to act in the premises? If so, then the ends sought to be accomplished by the council will ultimately be accomplished as truly as though the council were vested with plenary power, and far more satisfactorily.

4. Why take the council to Chicago, instead of to some one of our large societies? Because it seemed best to those who had canvassed the matter to remove the meeting from surroundings which would in any wise be thought to influence it in favor of any locality. Some inquiries having been made, it is believed that, at a very moderate additional expense for board and lodgings, the meeting can be held in Chicago as well as in Alfred, Plainfield, or Milton, and certainly no other point is so accessible to all parts of the denomination as is Chicago. Being thus separated from all local considerations, the council will have nothing to do but to attend to its business, pay its bills, and go home.

Now, having anticipated these questions, we leave off as we began, with an appeal to the pastors to lay this matter at once before their churches and have their delegates appointed so that everything may be set in complete order before the time of the meeting. Fuller instructions as to details will be furnished in due time. Meanwhile there need be no delay in the appointment of delegates.

GENERAL CONFERENCE, ETC.

We are giving this year unusually full accounts of the Anniversaries. Indeed we aim to give the substance of all that was done, divesting it

of the verbiage of official records. The official minutes are in the hands of the printers and will be issued in pamphlet form at the earliest practical day. This week we publish the lists of officers elected for the ensuing year, both that those who were not present may know of their election, and that others, having official business with any branch of our work, may know whom to address. We regret that the minutes of the Missionary Society have not yet come to our hand, and that we cannot, therefore, give the full list of the Board of Managers of that Society.

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CHRIST for us is all our righteousness before a holy God; Christ in us is all our strength in an unholy world.

"RALLY ON CHICAGO."

BY THE REV. A. H. LEWIS.

The special denominational Council to be held in Chicago, in October, may be made to serve the cause of truth outside of all specific denominational interests. This phase of the matter is receiving consideration. The Sunday question has already awakened much interest in Chicago because of its prospective connection with the Columbian Exposition, and the agitation relative to opening that on Sunday. The friends of Sunday are hard at work urging those who have the matter in charge to forestall events, and secure the closing of the Fair on Sunday. Such efforts will compel attention to the question: "What grounds have men for asking this respect for Sunday?" The question is of little moment so far as the "Sunday opening" of the great exhibition is concerned; but as a starting point for inducing thought it is of great value. The work of our Council can be so arranged as to reach the larger question, and strike some telling blows.

Viewed from this stand-point, the church cannot do better "Sabbath-reform" work than to send full delegations to Chicago. Comparatively few churches sent delegates to Conference in West Virginia, and hence they are better prepared, financially, to send to Chicago. If the matter can be rightly understood, the Chicago Council will be a marked test of loyalty to our cause on the part of the churches. A church which can understand the extent and nature of the interests which are involved in this movement, and still be uninterested, will prove that it is practically dead, or dying, so far as denominational work is concerned. The man who says: "I don't care whether we send delegates or not, the thing won't pay," will prove his ignorance of the value of our work, or his empty-heartedness as a Seventh-day Baptist. What the Council may do for Seventh-day Baptists is sufficient cause for genuine enthusiasm and a full representation; while the additional value of the work it may do for the larger interests touching Sabbath-reform will more than compensate for all it will cost.

Those Christians who cannot rise to new demands, and forget minor interests in the presence of greater ones, are weak indeed; and the man who cannot forget personal and local interests for Christ's sake and for the sake of truth, needs reconversion. Every day in this last decade of the Nineteenth Century will make history directly affecting Sabbath-reform and Seventh-day Baptists. It is an imperative duty that we gather in Council, seeking God's presence and guidance that we may be enabled to meet present and future demands wisely and successfully. We urge the smaller churches to move at once in the matter of joint delegations. We urge Christian men in each church to whom God has granted a little surplus of money, that they "divise liberal things" for God and his cause in connection with this Council. No investment of earth's goods can be better than what is necessary to give to our cause, God's cause, the cause of Sabbath-reform, the impetus which a large and consecrated delegation from each church will insure. Brethren, this is our favored time. We have come to the kingdom for such a time as this. The time, the demands, the opportunities, the special occasion are all propitious. These all plead as with an hundred tongues for earnest, liberal and prompt action on the part of every individual, every church. Let us not be negligent. To be negligent, indifferent, or captious now, is to oppose the progress of God's cause. Like an army with new

demands thrust suddenly upon it, we need to come together in closer ranks, with better alignment; more united in spirit, elbow touching elbow, a thousand men stepping as one; thus we may go on to greater victories. Without this, whether we go forward or stand still, we invite defeat. As in earthly warfare, when the picket line is attacked, the order goes forth: "Rally on the center," so let the word go along the Seventh-day Baptist line, "Rally on Chicago."

ORDINATION AT SCOTT.

About the first of July last, J. Allison Platts, who had just graduated from the Theological course in Alfred University, came to Scott for a few weeks or months' labor with the church here. After four or five weeks' work he received and accepted the unanimous call of the church to its pastorate. Arrangements were then made for his ordination, which took place at the church, August 31, 1890. The churches of the Association were invited to sit in council with the Scott Church in this interesting service. For various reasons, only the church at DeRuyter was able to accept this invitation. Rev. L. R. Swinney and Irwin Babcock represented that church. By invitation, Rev. L. A. Platts and wife, from Alfred, also had seats in the council. At 10.30 A. M., Deacon E. H. P. Potter called the council to order, and Deacon L. L. Hazzard was chosen Moderator; E. L. Barber, secretary, and Rev. L. R. Swinney, leader of the examination. After prayer and singing, "Nearer my God to thee," the candidate gave a somewhat full statement of his Christian experience, his call to the ministry, and his views of Christian doctrine and church polity. Questions were asked at various points by different members of the council, which were clearly answered by the candidate. The council then unanimously declared itself satisfied with the examination, and voted to proceed, at 2 o'clock, with the ordination service.

At the time appointed for the ordination service the congregation again assembled, and after devotional exercises, Rev. Dr. Platts, father of the candidate, preached the sermon from Acts 9: 20, "And straightway he preached Christ in the synagogue, that he is the Son of God." Rev. L. R. Swinney offered the consecrating prayer and gave the charge to the candidate; Dr. Platts gave the charge to the church, and after singing by the choir and congregation, Rev. J. A. Platts dismissed the congregation with the benediction. Before the breaking up of the assembly, Bro. Swinney asked the members of the church and congregation, as many as would like to do so, to come forward and welcome the new pastor with a cordial hand-shaking. The invitation was promptly accepted by almost the entire congregation. All united heartily in singing, "Blest be the tie that binds," pleasantly closing the services of the day.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 3, 1890.

The anti-lottery bill has been favorably reported to the Senate from the Post-office committee, and Senator Sawyer, chairman of that committee, has given notice that he will call it up and ask for its passage as soon as the Senate disposes of the tariff bill. This is very encouraging, and makes it almost certain that the bill will become a law within the present month. So much interested are the members of the Senate committee in seeing the bill passed at the present session,

that it has been reported exactly as it passed the House, although a majority of the committee favored making some changes; but they refrained, fearing that having to go to a conference committee would cause the bill to go over until the next session.

A young man, scarcely more than a boy, from Iowa, is attracting much favorable attention here on account of his unique methods of interesting the attendants at a series of temperance meetings in the bad effects of intoxicating liquor upon the human body. He uses "Kellogg's Temperance Charts," and various practical illustrations that are easily comprehended by the feeblest intellect. For instance, he shows a small piece of beef steak which after being soaked four hours in whiskey becomes half burned up, showing in a most realistic manner the effect of liquor upon the contents of the human stomach, and to remove any lingering doubts in the minds of his hearers an egg, which has been cooked hard by lying a short time in whiskey, is exhibited. The gentleman's name is J. S. Washburn, and his meetings are successful.

Mrs. Springer, wife of Representative Springer, of Illinois, has long taken a deep interest in the work of the Central Union Mission, an organization which specially looks after the stray waifs of a great city and tries to gather them into the fold of the Good Shepherd, therefore it created only a momentary surprise when she led the regular Sunday afternoon public meeting. She read the twenty-seventh Psalm, commenting upon the beautiful language as she went on, and told many personal reminiscences which had a bearing upon the subject of the Psalm. Mrs. Springer has for many years been prominent in Washington society, and it will be interesting to note the effect of her new departure upon her social friends. It is generally believed that it will make new friends for the work, and that much good will result therefrom.

President Harrison expects to go to Cresson Springs this week, where the Executive office will be for the rest of September, unless some exigency arises making his return here necessary.

Temperance people have been very active of late in their efforts to have the President appoint a temperance man Commissioner of the District of Columbia, in place of one of the Commissioners whose resignation is in the hands of the President. Mr. Harrison promised the large delegation which called on him that he would carefully consider their very modest request. They did not ask for the appointment of any particular man, but only that the man appointed shall be in sympathy with the great cause which they represent. The appointment is to be made this week, and it means a great deal more to the friends of public morality at the National Capitol than a person not familiar with the system by which the local affairs of the District of Columbia are regulated can possibly conceive. The Commissioners have a wide discretion in the matter of liquor licenses, etc., which makes it highly important that the right kind of man should be appointed, and the good people of Washington look to Mr. Harrison to make no mistake in the selection.

The new temperance paper, the *Recabite Advocate*, has made its appearance, and candor compels me to say that it gives more space and attention to a dispute in that order than it does to advancing the good work. The parable of "a house divided against itself" at once occurred to me, as I suppose it has to other readers of the paper.

YOUNG PEOPLE'S WORK.

LET us all do our best now for the work of the new Conference year. In this we must all bear a part.

FIRST let each young person consider what he can do and ought to do, and proceed as soon as possible to do it. Then let each committee and each officer in every Y. P. S. C. E. do the same. Every society must do its own work, and also decide what it can do for our denominational enterprises.

HEREIN is something for the Associational members of the Permanent Committee to do. Let each one correspond with every society in his Association and get every society to commit itself to some work for the denomination. Let him also strive to help in the formation of new societies in his own Association. And let the member for each Association get at the work early, by the first of October if possible. Our first year has not been a failure; let the second year be a marked success. What can *you* do to make it so?

"THE FAULT IS NOT IN OUR STARS, BUT IN OURSELVES THAT WE ARE UNDERLINGS."

BY MISS MINNIE P. FITCH.

How is a man to know when he is master of his fate, and how that the fault lies not in his stars but in himself, if he does not assume a higher standard than that of an underling? The fatalist believes that there is an invincible decree which governs our lives, that it is not in our power to change our destiny even if we would, that we may as well sit idly down as to work since the same result will be reached, and that we cannot avert our doom for it is as unalterable as the laws of the Medes and Persians.

But we think it takes a person of strong mental and moral character "to choose his course, pursue it grandly, and achieve what he pursues." We must do our duty, perform faithfully all the tasks allotted to us, be masters of our passions, and have strength enough to resist temptation; then when the opportunity offers we are ready to accept and become masters of our destiny. "Know thyself," an ancient Greek proverb, is the first condition of a successful life. We can get no more out of life than we put into it. We must have a definite aim in view and work toward it. No one can afford to do anything less well than the best. Those who always strive to do their best work, in the very process of striving will grow better and better.

"Man's work is to labor and leave,
As best he may,— earth here with heaven;
'Tis work for work's sake that he's needing."

Whatever we greatly admire and profoundly desire to become, that we really are in some measure. Therefore our ideals shape our being. Then, too, we are not only known by the company we keep, but we are also made by our associates, and we have chiefly ourselves to blame if they are not what they should be.

We are educated to take our place in the arena of life as the scholar or professional man or woman; and just according as we profit by our instructions will we prove a master-hand or only an underling. People often complain that the fates have not been kind to them, leaving them to plod on without any advancement in their position, while they shower their gifts on others. This they express by saying that they were born under an "unlucky star," and never consider the fault lies in themselves and not in their horoscopes. They never see that while they hid

their light under a bushel, others, by using all the gifts with which they are endowed, have availed themselves of those fortuitous circumstances that enable them to control their destinies.

We see examples every day of persons who are trying to attain some end, who seem to do all in their power, and yet make no progress, while others with no visible superior advantages reach a high standard. It would seem as though the former had no control over events, but really they have neglected offered opportunities. One very evident proof that the fault is in ourselves is that when temptation is offered in all its beguiling forms, and we submit, our future is changed. If we have sufficient moral courage to resist and overcome, we take an exalted position rather than that of an underling.

The great chance with most people is probably when they begin active life. How much serious thought is needed by those who start out on life's voyage with their future in their own hands, and know that it lies with themselves whether they make their career useful and honorable or the reverse! We must use the gifts and opportunities given us to the best advantage, trusting that we may become so fully masters of ourselves that our lives may be grand and noble. This is not the hard, cruel world it is often said to be. In it a man generally receives his deserts. Genius backed by perseverance is bound to be recognized, and a determined will, accompanied by mediocre talent, will triumph over a superior intellect continuously waiting for an opportunity. Lack of opportunity is the excuse of the slothful, the cry of the unambitious, and the wail of the sluggard. Nothing which is in any way reasonable is impossible. "Impossible," said Napoleon, "is a word only to be found in the dictionary of fools." "Impossible!" said Pitt, "I trample on impossibilities." Will is the great force of the mind, the creative and God-like faculty, while irresolution and indecision constitute a barrier to progress and cause us to become "underlings."

The difference between true greatness and inferiority is illustrated by the characters and careers of some of the richest and most famous men, whose lives were direful failures, and of some who without wealth or honor have lived great lives. Pharaoh, the ruler of the greatest empire the sun then shone upon, was a stupendous failure, while Moses, though leader of a herd of ignorant slaves, was a magnificent success; Nero, sovereign of the last great world empire, was a miserable failure, while Paul, the unknown messenger from an obscure land, cradled among a despised people, was a wonderful success. No genuine effort is ever lost. It is one of the eternal truths that

"No life
Can be pure in its purpose and strong in its strife
And all life not be purer and stronger thereby.
The spirits of just men made perfect on high,
The army of martyrs who stand by the throne
And gaze into the face that makes glorious their own,
Know this, surely, at last. Honest work, honest sorrow,
Honest work for the day, honest hope for to-morrow,
Are these worth nothing more than the head they make
weary,
The heart they have saddened, the life they make dreary?
Hush! the seven-fold heavens to the voice of the Spirit
Echo: He that o'ercometh shall all things inherit."

TWELVE LINKS IN ENGLISH HISTORY.

THE RESTORATION.

IX.

Cromwell's death showed plainly to the world what the power was which had held a Republic together in a country where the very nature of the people inclined them towards a monarchy, and that one man had been strong enough to build a government altogether new in the his-

tory of nations. When it appeared that the discordant element with which he had to deal could not be brought into order, he did not hesitate to take the last decisive step. He assumed the absolute control of affairs, and became as perfect a despot as any of the Tudors. Not such a despot as the Stuarts had aimed to be, however. In that difference lay the wisdom of this self-made king, no less than his devout and conscientious purpose, which we cannot doubt that he always kept before himself, despite all his mistakes. What Cromwell would have been had his power come to him rightfully, it dazzles us to imagine. Usurper as he was, he not only wisely ruled his people, but upheld the honor of England abroad, and made for her a place among the nations higher than had been hers since Elizabeth held the sceptre. But he did it by means of a rod of iron; the people never loved him, though they gave him the respect due to fear, and he died unregretted, leaving to other times than his own the vindication of his name. That time has come, and the nineteenth century has given Oliver Cromwell his rightful place. At the time of his death his power was still of sufficient vitality to enable his son to succeed without protest to the office which, under the modest title of Protector, had invested the father with all the dignity of a king.

The son proved to the world the tenure upon which the office had been held. He was as weak as his father had been strong. He quietly laid down the power which oppressed him; and then, without a struggle, almost without a protest, there took place the strangest revolution ever known in history. The very men who had fought at Marston Moor, who had acquiesced in the verdict which sent Charles the First to the block, who had upheld Oliver Cromwell's hands in ruling England according to the strictest Puritan tenets, these very men called to be their sovereign the son of the king whom they had put to death, a son brought up to all the dissoluteness of a French court, and who, added to the natural veneration for a father's memory, and horror for his murderers, would be likely to entertain a decided aversion to those principles which had led to his father's death and his own long exclusion from his inheritance. Nothing can better illustrate the natural love of law and order among the English people than this quiet and unanimous return to the rightful heir, without that anarchy which such a change would almost presuppose.

Charles the Second came to Whitehall and soon showed England how much he had learned from the school of adversity which he had entered so long before. One of his father's mistakes he was determined not to copy. He had a wholesome dread of the Parliament, and he never attempted to provoke a quarrel with that body. But if in perspicacity he exceeded his father, he fell far behind him in every other respect. Bad as Charles the First was, (and a man who so perjured himself in his public life could not be other than a bad man despite his domestic virtues,) he was yet a king. He never forgot the high position which he held, and to the very last, when he stepped from the window of his own banquet hall to the scaffold, in every word, in every act, he showed himself a king. It may be questioned whether his son ever remembered that *he* was a king.

The whole aim of Charles the Second's life was one of ease and amusement, ease which grew speedily into slothfulness, amusement which has never been exceeded in wickedness and baseness. The example which the king set soon spread its influence through the society of London; in its worst aspects it did not reach the real mass of

the English people. In this respect the debauchery of the Restoration differs from the infidelity of the French revolution. France was nearly submerged under the terrible flood of godlessness which was introduced by the worship of the Goddess of Reason. But England, in its sturdy common sense, was ruffled only on the outer crust by the vileness and impiety which spread through society during the latter years of the seventeenth century.

But, though the provinces remained comparatively pure, the evil proceeding from the Court permeated every kind of society in the capital itself, and it is impossible to read a page of the literature of that day without a shudder. The books then written would not be allowed to pass through the mails to-day, the actors who delighted audiences then would be hooted from stages to-day; the man who then posed as a fine gentleman would find society doors closed against him to-day. Religion, reverence, modesty, decency were all discarded. Not only did wickedness abound, but it abounded without the covering of shame. It stalked openly through the streets, and only virtue and dignity and purity met with derision and scorn.

Upon the harsh Puritan rule of the few years preceding the Restoration has usually been laid all the burden of the fearful bacchanalia which followed. But this hardly seems sufficient to excuse the open wickedness of that time. The license of the Restoration may indeed have been due to the reaction caused by the Puritan strictness, but what was the Puritan strictness caused by? Was there no reaction in that case? The time had come in the seventeenth century for men to forsake some sins which had never been considered of much consequence before. The Puritans sought to quench the evil too suddenly, and only succeeded in smothering it. They made religion so austere and so unlovely, that ordinary human nature shrank from the burden of supporting such a load. Therefore, when relief came the old wickedness blazed up even higher than it had ever done before. But only for a short time. It was the lawlessness of a child broke loose from his nurse, and not yet willing to place himself under the care of a school-master. Reason soon came in to check the evil, and people came at last to see that the principles of the Puritans *must* be accepted, they formed the basis of all sound life in both the family and the State. They discovered that it was not the principles of the Puritans which they abhorred, but the garb in which those principles had appeared, and thus modified as to outward form, England is now obeying the very doctrines which the Puritans labored and fought to establish.

OUR MIRROR.

Immediately following the quarterly sessions of the churches of Southern Wisconsin, held at Utica, the Christian Endeavor Union of those churches convened Aug. 17th, at 9.30 A. M. The day was faultless, a nice shower having fallen during the night, cooling the atmosphere and laying the dust. As might be expected when young people are interested, the house was filled. On account of the absence of the President, E. B. Saunders, the chair was occupied by Will D. Burdick, who gave an earnest talk, asking the young people to work, and thus become accustomed to the harness, and in that way grow into efficient laborers. This was followed with a talk by Edwin Shaw, on the topic of the Young People's work of Christian Endeavor, both inter-denominational and denominational. Mr. Shaw also read some formulated ideas which were afterwards put into

the form of resolutions, trying to adopt a plan of combined systematic work among the young people of the entire denomination, which were laid upon the table to await future action, it being thought best that each local union first consider them separately. A talk by Perl Clark followed, upon the Relation of the Denomination to the Young People. He thinks our denomination needs a book of simple wording, to be taught in the families to the young, setting forth our creed. A talk was then given by Mr. Geo. Shaw, upon the Practical Work of the Y. P. S. C. E., suggesting to all the thoughtful care of meeting and entertaining strangers with a cordial Christian welcome. Some time was occupied by helpful remarks, and as the time for adjournment came many felt themselves encouraged, and their determinations deepened to give of their time, means, and talents, less sparingly.

M. A. MAXWELL, Sec.

EDUCATION.

—THE Portuguese nation is said to be one of the least instructed in Europe, the illiterate inhabitants being officially stated at 82 per cent of the total population.

—THE Board of Education in Columbus, Ohio, has decided that hereafter there shall be no difference in the salaries paid to men and women who are teachers in the public schools.

—THE North American Association for the propagation of volapuk opened a three days' convention in Boston, Aug. 21. Twenty-three States were represented, including New York, Connecticut and Pennsylvania.

—HOW MUCH do the persons for whom free libraries are designed care about improving their minds? The free libraries of six principal cities of England issued in one year 1,602,000 volumes, of which all but 150,000 were books of fiction.

—JAPAN'S literary welfare is looked after by 475 newspapers, magazines, etc. Tokio alone boasts of sixteen daily newspapers. It is imparative that each officer of the government should subscribe to the government organ, "*Kwampo*."

—PROF. EBERS, in his latest novel, "Joshua," retells the story of the Exodus, and expresses a hope that he has succeeded in "making the mighty destinies of the people, he has described more humanely real without seeming to dwarf the splendid narrative of the Bible."

—MR. QUARITCH, the prince of modern bibliopoles, has, says a London paper, many curious facts concerning his career to communicate. The dearest purchase ever made by him was the Psalter, printed by Faust and Schœffer in 1409, for which he gave £4,950, and this he still possesses. He has had five copies of the famous Mazarin Bible, printed in 1455, the cheapest purchase being at £59, and the dearest £3,980. At the Sunderland sale he spent £33,000, and at the Hamilton sale nearly £40,000. Books on early American history, which formerly were bought for a few shillings, are now in demand at hundreds of pounds sterling.

—LITERATURE IN SCHOOLS.—The notion that literature can be taken up as a branch of education, and learned at the proper time, and when other studies permit, is one of the most farcical in our scheme of education. It is only matched in absurdity by the other current idea, that literature is something separate and apart from general knowledge. Here is the whole body of accumulated thought and experience of all the ages, which indeed forms our present life and explains it, existing partly in tradition and training, but more largely in books; and most teachers think, and most pupils are led to believe, that this most important former of the mind, maker of character, and guide to action can be acquired in a certain number of lessons out of a text-book! Because this is so, young-men and young women come up to college almost absolutely ignorant of the history of their race, and of the ideas that have made our civilization. Some of them have never read a book, except the text-books on the specialities in which they have prepared themselves for examination. We have a saying concerning people whose minds appear to be made up of dry, isolated facts, that they have no atmosphere. Well, literature is the atmosphere. In it we live, and move, and have our being, intellectually. The first lesson read to or read by the child should begin to put him in relations with the world and the thought of the world.—Charles Dudley Warner, in *June Atlantic*.

TEMPERANCE.

—THE result of the Temperance Congress, which held its first session in New York City, June 11th, 12th, is said to be fairly set forth by these words of Gen. Green Clay Smith: "The Congress was most successful, and cannot but prove very helpful in furthering temperance agitation throughout the country, for it has brought the temperance workers of the nation to a better understanding of one another. That meeting and those discussions will bear excellent fruit." Rev. Dr. Deems announced that: "This is the first of a series of conferences to be held every year until the death of the saloon."

—EVIL OF ALCOHOL.—The evils wrought by alcoholic drink are now acknowledged and proclaimed by all the organs of public opinion. It undermines health, enfeebles the will, and enflames animal passions. It separates husbands and wives, divides families, and deprives children of the home influence which nothing else can supply. It lowers the standard of morals, fills prisons and insane asylums with its victims, and feeds the germs of corruption in the body politic. It is, in a word, the cause or the occasion of four-fifths of the crime by which our national life is disgraced.—Bishop Spaulding.

—IN the police reports of a daily paper a few weeks since, the arrest of a middle aged man for a serious crime was mentioned. His crime, and two-thirds of all the crimes committed, were due to the same cause—strong drink. Following the notice was this statement made by the prisoner: "Drink was the cause of my ruin. Nobody knows the power of such an appetite but the man who has suffered from it. Years ago I took my dying mother's hand and promised her I would never drink another drop. I meant just what I said. I tried hard to keep my promise, but the terrible thirst for liquor came over me, and in a few weeks I was drinking as hard as ever. Two years ago my little girl died. She begged me on her death-bed to stop drinking, and I promised her I would. I called upon God to witness the promise. I wanted to keep it, but after my little girl had gone the terrible thirst for liquor came again. I fought against it, but it overpowered me. Drink had destroyed my will-power. I loved my child, but chains were forged about me that I could not break."

POPULAR SCIENCE.

A NOVELTY in brick-making has sprung up at St. Joseph, Mich., where the sand of the beach by a chemical process is being turned into brick. The new product is said to be far superior to ordinary brick, and a great demand for it is already reported. It is used extensively in the better class of buildings.

USING PAWPAW LEAVES FOR SOAP.—The leaves of the pawpaw tree are employed by the colored people in washing linen as a substitute for soap. They have also the property of rendering meat wrapped in them tender, owing to the alkaloid papain which they contain and which acts as a solvent.

THE little English sparrows have learned a new dodge since electric lights have been used as street illuminators. When the currents are turned off at dawn the bottoms of the globes are filled with hundreds of insects which have been attracted by the lights and killed. The sparrows come around after the globe had cooled off, slide down the carbons, and devour the insects.

PALPITATION OF THE HEART.—Dr. Nebo (in *Journal de la Sante*) says that an excessive palpitation of the heart can always be arrested by bending double, with the head downward and the hands pendent, so as to produce a temporary congestion of the upper part of the body. In almost all cases of nervous or anemic palpitation, the heart immediately resumes its natural function.

A NEW GAS DETECTOR.—Spongy platinum, as is well known, glows in a mixture of combustible gas and air; but hitherto no convenient arrangement has been devised for utilizing this reaction. H. N. Warren proposes to saturate asbestos yarn with a saturated solution of platinum oxalate, and then ignite it in a platinum crucible. This prepared yarn when heated to 80° F. becomes incandescent in an atmosphere containing 0.5 per cent of coal gas by volume, and by arranging it by the side of the wick of an ordinary spirit lamp, it is easy, by lighting for a short time, to raise the temperature of the yarn to the requisite temperature, so that when the lamp is blown out it will become incandescent if there is an escape of coal gas in the neighborhood.

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 XII.—JESUS ENTERING JERUSALEM.

For Sabbath-day, September 20, 1890.

SCRIPTURE LESSON—LUKE 19: 37-48.

37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen:

38. Saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

39. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. And he answered, and said unto them, I tell you that if these should hold their peace, the stones would immediately cry out.

41. And when he was come near, he beheld the city and wept over it.

42. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

44. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee onestone upon another: because thou knewest not of the time of thy visitation.

45. And he went into the temple, and began to cast out them that sold therein, and them that bought.

46. Saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.

47. And he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him.

48. And could not find what they might do, for all the people were very attentive to hear him.

GOLDEN TEXT.—Blessed is the king that cometh in the name of the Lord.—Luke 19: 38.

INTRODUCTION.

The parable of the pounds (last lesson) was probably spoken at the house of Zaccheus, Jericho. Jesus goes to Bethany, arriving on Friday. He spends the Sabbath with Mary and Martha and Lazarus. On the evening after the Sabbath he partakes of a feast provided by Mary and Martha, at the house of Simon the leper. John 12: 2, Matt. 26: 6. Here he is anointed by Mary. John 12: 3. The next day, Sunday, April 2d, he goes over Olivet to Jerusalem, as described in our lesson. The cleansing of the temple did not occur until Monday.

OUTLINE.

1. The triumphal procession. v. 37, 38.
2. The fault-finding Pharisees. v. 39, 40.
3. The lament over Jerusalem and prophecy of its overthrow. v. 41-44.
4. The purification of the temple. v. 45, 46.
5. Teaching in the temple. v. 47, 48.

EXPLANATORY NOTES.

v. 37. "Descent of the Mount of Olives." The road from Bethany to Jerusalem led over the summit of Olivet. From the western slope the city and temple were in full view. "Whole multitude of the disciples." Matthew says, "a very great multitude," John, "Much people." Disciples probably led in the demonstration, and many of the Passover pilgrims, happening along at the time, joined with more or less intelligent appreciation of its meaning. "Mighty works." Miracles witnessed by his immediate followers and others of the multitude. v. 38. "Blessed be the king," etc. Their praise found expression in the words of the Psalmist. Psa. 118: 26. "In the name of the Lord." He came not in his own name but in the name of the Father, who sent him. "Peace in heaven." Salvation is in the heaven (Christ is the medium of its communication). "Glory to God in the highest." In the highest degree or in the highest heavens. v. 39. "Master." Teacher. The Pharisees recognize him as such. "Rebuke thy disciples." For thus crying out. They considered the whole thing a farce; and, besides, there was danger that the uproar would bring out the Roman garrison, and perhaps cause an interruption in the feast. v. 40. The idea of this verse is that his Messiahship *must now* be proclaimed; it cannot be longer restrained. Somebody or something must proclaim it. v. 41. "Come near." To the brow of Olivet. "Beheld the city." Stopped and looked intently upon it. "Wept over it." Tears of an intense sacrificial love unreciprocated. See John 1: 11 v. 42. "Known." Realized, understood. "Even thou," so blessed and favored. "Thy day" of opportunity.

"Belong unto thy peace." Pertaining to thy prosperity or salvation. "Hid from thine eyes." The door of opportunity was shut, not by Christ, but by themselves. v. 43, 44. "The days shall come upon thee," etc. They came in A. D. 70, when Titus besieged and destroyed the city, burning the temple and leveling its walls with the ground, 97,000 were taken prisoners, and 1,100,000 perished. "Because thou knewest not the time of thy visitation." When God offered them salvation they rejected it, not recognizing their golden opportunity. v. 45. "Went into the temple." This occurred the next day (Monday) after the triumphal entry. Mark 11: 11-15. Jesus spent the intervening night in Bethany. "Cast out." This was his second cleansing of the temple. The first cleansing occurred early in his ministry. John 2: 15. He probably drove out the profaners with a scourge, as he did the sheep and oxen on the former occasion. "Sold," "bought." Dealers in animals for sacrifices as well as money changers had encroached upon the sacred precincts of the temple. All these things were proper and necessary, but were not in their proper places. v. 46. "It is written." Isa. 56: 7. "House of prayer." Place set apart for divine worship. Such is or should be the church to-day. "Den of thieves." Robbers. They robbed God of reverence due his house. They were also, doubtless, dishonest in their dealings. A similar danger threatens the sacredness of the house of God in our day. v. 47. "Taught daily." Monday and Tuesday were crowded with teaching. Matt. 21: 12; 23: 39, Mark 11: 15; 12: 44, Luke 19: 45; 21: 4, and John 12: 20-50. v. 47. "Sought to destroy him." The same old hatred intensified by his favor with the common people. They must put him out of the way without delay. v. 48. "Could not," etc. They were afraid of offending public opinion. "Attentive to hear." "Were hanging on his lips." Their minds were not filled with prejudice, as were those of their leaders; hence they could hear and appreciate Christ's words of wisdom.

QUESTIONS.

Briefly review last lesson. Give connection. Name Places and Times of this lessons. Persons. Where had Jesus spent the night? Which way and how far from Jerusalem was Bethany? Who accompanied Jesus from Bethany? Describe the triumphal procession. (Read parallel accounts.) Of what was it prophetic? Who objected? Why? What was Jesus' reply? What did he mean? What did Jesus do when he came in sight of Jerusalem? Why did he weep? What doom did he foretell? When and how was this prophecy fulfilled? When did he cleanse the temple? Had he cleansed it previously? If so, when? What were bought and sold in the temple? Why? What was the business of the money changers? Why did he expel them? What similar danger threatens the church and the sanctuary of our hearts to-day? What did Christ do Monday and Tuesday? How did the people receive his instructions? What did their attention show? Name practical suggestions.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The Ministerial Conference of the churches of Southern Wisconsin was held with the church at Utica, in connection with the Quarterly Meeting held there, Aug. 15, 1890. The meeting was called to order by the Secretary, in the temporary absence of the President. After prayer by Rev. E. M. Dunn, and singing by the choir, the first order was presented, which was a sermon to be arranged on homiletic principles by E. M. Dunn. Text, 1 Peter 5: 8. Subject, The Scriptural account of the devil ought to be believed. For the introduction he related a personal experience which illustrated the quality of subtlety.

I. Satan's personality. The names ascribed to him indicate this. We might as well deny the personality of God as Satan.

II. The Scriptural account of his character. 1. Presumptuous. 2. Wicked. 3. Malevolent. 4. Subtle. 5. Fierce. 6. Cruel. 7. Powerful, but not omnipotent.

III. Some reasons why the account of the Bible should be believed. 1. It is God's account. 2. We should believe it as much as that of God or the angels. 3. It is mingled with the history of Christ. 4. There is nothing absurd in the account of the Bible.

Remarks were made by W. H. Ernst, H. Hull, E. M. Dunn, Mr. Knapp, S. R. Potter, M. G. Stillman, and N. Wardner.

The Constitution and By-laws were read by the secretary, and the hours of adjournment were fixed.

The essay of J. W. Morton, on "Sanctification" was read by the secretary. Remarks were made by E. M. Dunn and, later in the session, it was voted for publication in the SABBATH RECORDER.

G. W. Hills read his essay, having for his subject; "Are we as a nation in imminent danger on account of the power of the Roman Catholic Church?" Since this, too, was requested for publication, I will not try to give an analysis of it here. The following resolution was presented by G. W. Hills:

Resolved, That it is the judgment of this meeting that the Papacy, as exemplified in the Vatican Decrees, is the most thoroughly perfected of all existing forms of tyranny, inasmuch as it aims at placing in the hands of a single, irresponsible man the conscience of individuals, the civil government of nations, and the supreme control of the spiritual affairs and temporal interests of the world; thus becoming the enemy of freedom in thought, conscience, speech and press; of free homes, free schools, free government, free religion, and a free Bible.

"What is the State of Man between Death and the Resurrection?" was the subject of the essay assigned to N. Wardner, which was read by him, but the hour having arrived for adjournment, there were no remarks made upon it. The benediction was pronounced by E. M. Dunn.

AFTERNOON SESSION.

Moderator in the chair. Singing by the choir. Prayer by N. Wardner. Minutes of the previous session were approved. Remarks on the essay of N. Wardner were made by E. M. Dunn, N. Wardner, J. W. Stillman, Z. Gilbert.

F. O. Burdick read his essay, entitled, "Does the title, Son of God, as applied to Christ, refer to his pre-incarnate state, as well as to his earthly life?" The essayist took the position that it did refer to his pre-incarnate state. This subject elicited considerable discussion, both sides being strongly maintained by those who spoke. Remarks were made by Z. Gilbert, E. M. Dunn, W. H. Ernst, J. W. Stillman, N. Wardner, and H. Hull. It was voted to take up the following subject and discuss it: "The Relation between God's Sovereignty and Man's Free-agency." This did not bring out as much interest as the previous one, yet it was quite animated. Benediction by E. M. Dunn.

EVENING SESSION.

A sermon was preached by N. Wardner from Acts 4: 12, "Neither is their salvation in any other," etc. The people wanted a sign, but no sign save the sign of the prophet Jonas should be given to them. The circumstances connected with the resurrection of Christ were presented at some length, to prove his divinity and Messiahship.

SABBATH MORNING SESSION.

Preaching by E. M. Dunn. John 14: 6, "I am the way, the truth, and the life." This is one of the most valuable texts in the Bible.

I. "I am the way." Christ refers to the end of the way. He is the way in two senses. 1. He shows us the way by his words and acts. 2. Christ, himself, is the way.

II. "I am the truth." Christ virtually says that he is infallible. He refers not to scientific truth, but to that which relates to God. The Lord's Supper is the best explanation of Christ's redemption to the heathen. Life in the original means the source of life. Christ is the only character in history that is inexhaustible. To say that our relation to Christ is like that of the

moon to the sun is not adequate, it is much more intimate. A Seventh-day Baptist can have more of Christ than any other Christian.

AFTERNOON SESSION.

Preaching by G. W. Hills from Rom. 1: 16. "For I am not ashamed of the gospel of Christ," etc. Character of Paul. He was a man of intense nature, turned from persecution to the service of Christ. The world was ready for a deliverance, as seen from the worthlessness of all the moral forces, even including the Jewish religion. We are not loved for what we are, but for what possibilities there are in us. If each apostle had converted one, and each of these in turn had converted one, the world would have been converted long ago, but now only one tenth of the world is acquainted with Christ. The world is seeking for satisfaction, but they do not find it. Money does not satisfy. Only Christ can satisfy. The woman is still living who made the first garment for the Sandwich Islands.

FIRST-DAY MORNING SESSION.

Y. P. S. C. E. had control of this time, for an hour and a half. The following is a brief outline of the proceedings of the meeting.

In the absence of E. B. Saunders, W. D. Burdick, of Milton, took charge of the exercises, after praise service led by the choir. Addresses were made as follows: "The Endeavor movement, denominational and inter-denominational," Edwin Shaw; "Relation of the denomination to the young people," Pearl Clarke; "Practical working of the Y. P. S. C. E. Society," Geo. Shaw.

A resolution looking toward committing the Societies to one line of work was introduced by Edwin Shaw, and after considerable discussion was laid on the table until the next session.

At the hour of eleven, a sermon was preached by W. H. Ernst from Heb. 10: 24, "Let us consider one another to provoke unto love." Subject, How to love.

Since the preacher assigned to the afternoon was absent, there was no afternoon meeting. The usual conference meeting was held on the evening after the Sabbath. Though the evening was rainy, there were quite a number in attendance, and we had a good meeting, conducted by Eld. Wardner.

W. H. ERNST, *Secretary.*

THREE DAYS AT BERLIN, N. Y.

There should be and is that closeness of relationship between workers in the different parts of God's vineyard that whatever especially interests one group of laborers is quite apt to touch a responsive chord in other hearts, though the thing itself may be of but local value. This I suppose is what, to a great degree, gives importance to the "Home News" department in the RECORDER. It is this that leads the writer to mention some things that have recently occurred in Berlin, N. Y. On August 22d quite a company of relatives and friends gathered at the home of brother Henry Green and wife. The occasion was a desire upon the part of many to give to Brother and Sister Green some fitting recognition of the fact that they have reached the fiftieth anniversary of their marriage. Interest in the meeting was not a little increased by the fact that it was a perfect surprise to the aged couple. As no gathering of the kind would be considered complete without refreshments, the ladies came furnished with provision for a bountiful dinner. During dinner hour a beautiful dressing bureau was brought to the house and placed in position in the front room. After the meal was over it

was presented to the bride and groom, and by them received with heartfelt gratitude. The remainder of the day was spent mostly in a social way and the exchange of congratulations.

Another event of much more general interest to the inhabitants of Berlin was the reunion of the 125th regiment of New York Volunteers. This anniversary comes properly on the 30th of August, but as they were to come to Berlin, and for the present year this date came on the Sabbath, it was set forward two days, and occurred on Thursday, August 28th. These veterans were most cordially received by the people of Berlin, and great preparations were made for their entertainment. The village was gayly decorated, evergreens and bunting were very profusely displayed, and never before, perhaps, did Berlin take on so gay an appearance. The Baptist church kindly and patriotically offered their church yard, which abounds in beautiful maples, under the shade of which the crowd gathered, where three long tables were set at which about three hundred and fifty could sit at one time. A speech of welcome of much merit was made by D. J. Hull, supervisor of the town. Col. Levin Crandall, who commanded the regiment much of the time they were in the service, was present, and on call gave some reminiscences of the war, and expressed his joy in meeting the remnant of his command. He paid them a glowing tribute for their coolness and bravery when under fire. After dinner was served, several sentiments were read by Sergeant H. B. Green, marshal of the day. These were responded to by the clergy of Berlin, members of the "Grand Army" and a representative of the *Troy Times*. The day was all that could be wished for, and all agree, both citizens and guests, that it was a day of great enjoyment.

Another gathering of less magnitude but not without its points of interest to us, was a union excursion and picnic of the three Bible-schools of Berlin, on September 2d. A ride, by rail, of about fifty miles brought us to Kinderhook Lake Park. This park is fitted up with all the modern paraphernalia of watering places, affording something that might suit the taste and attract the attention of all, thus preventing the day from becoming a dull one. Immediately after entering the park, preparations were made for dinner, and the people gathered in groups of larger or smaller dimensions to partake of the viands prepared. The remaining time was spent in visiting friends, and looking about the park. After spending an enjoyable day we reached home about 6 o'clock P. M.

B. F. R.

HOME NEWS.

New York.

VERONA.—A few words from this interesting field may not be out of place just now. Our Sabbath services at both churches have been unusually well attended this summer. Our First-day appointment at Greenway is kept up with good attendance and unabated interest. The Bible-school follows the First-day afternoon preaching services and under the able superintendency of Deacon J. F. Stillson is doing grand work.—On the evening of July 1st the Literary Society held an ice-cream and strawberry festival on the parsonage lawn, at Verona Mills. The evening was fine, and the attendance very large. Excellent music was provided, a good time was enjoyed, and over \$20 was added

to the treasury of the Society.—The annual union picnic of the two Sabbath-schools was held at Sylvan Beach, Aug. 7th, and passed off to the entire satisfaction of all in attendance.—The two Verona churches are not by any means "napping" upon the great temperance question, but are thoroughly awake to the importance of the Amendment campaign now on our hands. The First Church held its regular temperance meeting on the evening after Sabbath, Aug. 23d. The church was well filled, some coming from the Second Church, and many First-day people from Greenway. The pastor presided, and the following programme was well rendered:

1. Music by the choir.
2. Reading Scriptures and prayer by the pastor.
3. Music.
4. Recitation, "Billey's Rose," by Alfred B. H. Backus.
5. Recitation, "The lips that touch liquor shall never touch mine," Miss Jennie Hecox.
6. Music.
7. "Prohibition," Geo. Herrig.
8. Select reading, from the RECORDER, "Cigarette Smoking," Miss Flora M. Williams.
9. Music.
10. Address by L. G. Backus.
11. Remarks on the duty of the hour, by Deacon J. F. Stillson.

On motion a committee was appointed to conduct the Amendment Campaign on behalf of the church as follows: Eld. J. E. N. Backus, Wellford C. Perry, Deacon J. F. Stillson, Deacon H. W. Palmiter, and A. A. Thayer. The meeting was full of interest, and was closed with a fine selection by the choir and benediction by the pastor.—A lecture on "What they drink, and how it affects them," illustrated by stereopticon views, will be delivered by the pastor at the Second church next Fourth-day evening. It is our intention not to let the prohibition ball get cold before the 19th of next April, if we can keep it rolling.

J. B.

VERONA, Sept. 1, 1890.

Nebraska.

NORTH LOUP.—After quite a severe drought in this section of the country, frequent showers of late have changed the dried up prairie grass to its original beauty, and a large per cent of the corn fields give promise of quite a yield. Potatoes are very scarce, but small grain was a good crop.—Our pastor is absent on a trip in Colorado to be gone about four weeks for rest, and also to do some missionary work. Eld. B. Clement has preached for us the first two Sabbaths, and next Sabbath it is arranged to have a social meeting led by one of the lay members. The prayer meetings are conducted by members of the society, the last one by one of the young men trained in the meetings of the Y. P. S. C. E. The next is to be led by one of the deacons. Why would it not be a good plan for all our churches to relieve the pastors of some of the work they now have, and invite the deacons and such other members, young and old, as would, to lead the weekly prayer meeting, at least part of the time?—Two elders of the Seventh-day Advent Church came to North Loup with tents and commenced holding meetings July 11th, and continued them for about three weeks. They organized a church of 27 members, composed largely of non-residents.—Arrangements have been made for discussion of the Sabbath question at this place, about the middle of September, to continue for five days, between our pastor, Eld. G. J. Crandall, and Eld. Isaac Beckelhymer (Campbellite), of Illinois.

J. B. W.

Aug. 28, 1890.

TEMPTATIONS are a file which rub off the rust of self-confidence.

MISCELLANY.

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming the hedge, and the "snip-snap" of his shears was a pleasing sound to his ears. In the rear of him stretched a wide, smoothly-kept lawn, in the centre of which stood his residence, a handsome, massive, modern structure, which had cost him not less than ninety thousand dollars.

The owner of it was the man who, in shabby attire, was trimming his hedge. "A close, stingy, old skinflint, I'll warrant," some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working-clothes, while those which he wore on other occasions were both neat and expensive; indeed he was very particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises, and helping deserving people, often when they had not asked his help.

Just below the hedge was the public sidewalk, and two boys stopped opposite to where he was at work on one side of the hedge and they on the other.

"Hello, Fred! That's a very handsome tennis racquet," one of them said. "You paid about seven dollars for it, didn't you?"

"Only six, Charlie," was the reply.

"Your old one is in prime order yet. What will you take for it?"

"I sold it to Willie Robbins for one dollar and a half," replied Fred.

"Well, now, that was silly," declared Charlie. "I'd have given you three dollars for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh, you have only promised it to him, eh? And he's simply promised to pay for it, I suppose? I'll give you three dollars cash for it."

"I can't do it, Charlie."

"You can if you want to. A dollar and a half more isn't to be sneezed at."

"Of course not," admitted Fred; "and I'd like to have it, only I promised the racquet to Willie."

"But you are not bound to keep your promise. You are at liberty to take more for it. Tell him that I offered you another time as much; and that will settle it."

"No, Charlie," gravely replied the other boy, "that will not settle it—neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racquet is his, even if it hasn't been delivered."

"Oh, let him have it," retorted Charlie, angrily. "Fred Fenton, I will not say that you are a chump, but I'll predict that you'll never make a successful business man. You are too punctilious."

John Brent overheard the conversation, and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"That lad has a good face, and is made of the right sort of stuff," was the millionaire's mental comment. "He places a proper value upon his integrity, and he will succeed in business because he is punctilious."

The next day, while he was again working on his hedge, John Brent overheard another conversation. Fred Fenton was again a participant in it.

"Fred, let us go over to the circus lot," the other boy said. "The men are putting up the tents for the afternoon performance."

"No, Joe; I'd rather not," Fred said.

"But why?"

"On account of the profanity. One never hears anything good on such occasions, and I would advise you not to go. My mother would not want me to go."

"Did she say you shouldn't?"

"No, Joe."

"Then let us go. You will not be disobeying her orders."

"But I should be disobeying her wishes," said Fred. "No, I'll not go."

"That is another good point in that boy,"

thought John Brent. "A boy who respects his mother's wishes very rarely goes wrong."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make inquiries about you, and notify the one whom I conclude to select."

Three boys gave their names and residences.

"What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton," was the reply.

John Brent remembered the name and the boy. He looked at him keenly, a pleasing smile crossing his face.

"You may stay," he said. "I've been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were inquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I heard you recommend yourself."

But, as he felt disposed to enlighten Fred, he told him about the two conversations he had overheard.

Now, boys, this is a true story, and there is a moral in it. You are more frequently observed, and heard and overheard than you are aware of. Your elders have a habit of making an estimate of your mental and moral worth. You cannot keep late hours, lounge on the corners, visit low places of amusement, smoke cigarettes and chaff boys who are better than you are, without older people making a note of your bad habits.

How much more forcibly and creditably pure speech, good breeding, honest purposes, and parental respect would speak in your behalf.—*Golden Days.*

AN INCIDENT.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago and North-western Road at Bridgewater. Among them was a stylishly dressed young man who wore a stiff white hat, patent leather shoes, the neatest of cuffs and shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman, holding a sick baby. I never saw in my life a more discouraged, worn-out, despairing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open doors and windows. The heat and dust made traveling, even for strong men, unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle, and said to the woman:

"Madam, can I be of any assistance to you? Just let me hold your baby awhile. You look so very tired."

The woman seemed much surprised, though the request was made in the politest and most delicate manner.

"O, thank you, sir," said she, tremulously. "I am tired," and her lips quivered.

"I think the baby will come to me," said the young man, with a smile. "Poor thing! It's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have you come far?"

"From the Black Hills."

"What! by stage?"

"Yes; but the baby was well when I started. I am on my way to friends in the East. My, my husband—my—"

"Ah, yes, I see, I see!" continued the young man in a sympathetic tone, as he glanced at the bit of crape in the little traveling hat. By this time he had taken the baby and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she wearily arranged a shawl over a valise, and prepared to lie down in the seat.

"Ah, yes, I see! And you haven't money enough to go in a sleeping car, have you, madam?" The poor woman blushed faintly, and put one hand over her face, while the tears dropped between her own fingers.

I looked out of the window and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep.

The woman sitting across the aisle from me, who heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is. I'll surrender it to you now," with a cheerful smile.

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said in a clear, earnest voice:

"Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have Christian fathers and mothers. This poor woman," pointing at the sleeping mother, "has come all the way to Connecticut. Her husband is dead, and her baby is ill. She hasn't money enough to travel in a sleeping-car, and is all tired out and discouraged. What will you do about it?"

"Do!" cried a big man down near the water-cooler, rising excitedly. "Do! take up a collection—the American citizen's last resort in distress. I'll give \$5."

The effect was electrical. The hat went around, and the way the silver dollars and quarters and ten cent pieces rattled in it would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke, and the money was given to her. She tried to thank us all and failed; she broke down completely. But we didn't need any thanks.

There was a sleeping car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you."

More than one of us in that car took a little lesson to himself, and I learned that even stylish, as well as poor, clothes may cover a noble heart.—*Sel.*

SPECIAL NOTICES.

ELDER J. W. MORTON requests his correspondents to address him hereafter at 1156 West Congress street, Chicago, Ill.

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 at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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MARRIED.

SHERWOOD—WELLS.—In Alfred, N. Y., Sept. 2, 1890, by Rev. J. Summerbell, Mr. William L. Sherwood, of Wellsville, and Miss Etta J. Wells, of Almond.

HYDE—WILLIAMS.—At the residence of the bride's parents, near New London, N. Y., on Fourth-day, August 27, 1890, by Eld. J. E. N. Backus, Mr. William Deloss Hyde, of Nile, to Miss Flora May Williams, of New London.

ROBINSON—BURDICK.—In Westerly, R. I., August 30, 1890, at the Seventh-day Baptist parsonage, by Rev. O. U. Whitford, Mr. William A. Robinson, of Westerly, and Miss Minnie S. Burdick, of Stonington, Conn.

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.

SAUNDERS.—In Alfred Centre, N. Y., Aug. 31, 1890, Parmilla Saunders, aged 95 years and 6 months.

In her earlier years she was very helpful to the sick and needy, in her later and last years she was very helpless and dependent. In the home and family of her nephew, Mr. A. P. Saunders, for all her later years, she had watchful and tender care to the last. T. R. W.

THOMPSON.—In Alfred Centre, N. Y., Sept. 4, 1890, William Thompson, aged 68 years, 17 days.

He was born in the town of Ward, where he resided until 1870, when he removed to Alfred Centre. He was a man of warm, sympathetic nature, and manifested it in his family and with his relatives and acquaintances. He was widely known as a man of integrity and upright life in his dealings with his fellow men. T. R. W.

PITTS.—In Friendship, N. Y., Sept. 1, 1890, Mrs. M. Eva Pitts, wife of Dr. James Pitts, and daughter of Addison; eldest son of Elder Sebeus M. Burdick, aged 37 years.

She expressed the hope of soon seeing the Lord and her only sister Stella Lee, who was left in her care in infancy, by the death of her mother, and grew into lovely womanhood. During her extreme suffering, for the past five years, she was always cheerful, patient and self-controlled. She possessed a singularly original and inventive mind. Her talent for music, and love of the beautiful were chief characteristics. Her intellectual taste was poetical and discriminating. Her pleasant home and reverence of husband gave to death its chief sting. She was tired of pain, and longed for rest. Her friends are comforted in the memory of her last words to each. G. M. Cottrell and family, two days before the death of Mrs. Cottrell's mother, arrived from Nortonville, Kan. Mr. L. H. Burdick, of Albany, N. Y., is the only remaining member of the immediate family. Services were conducted at the house by Rev. Palmatier, pastor of the Universalist church. Text, 1 Thess. 4: 13. L. P. C.

CLARKE.—In the town of Andover, N. Y., Sept. 1, 1890, Azuba Clarke, wife of Stephen Clarke, aged 76 years.

She was born in Gilsum, Cheshire Co., N. H., in 1814. Came to Allegany Co., N. Y., in 1832. Was married in 1834. Soon after the organization of the Independence Seventh-day Baptist Church she was baptized and united with it. She was a very regular attendant upon Sabbath services and the Sabbath-school, a strong supporter of mission work, greatly interested in the wants of the poor, especially active in helping the children of the "Fresh Air" company, receiving them into her home and affectionately caring for them. She was loyal to her church and the truth of God, and though quiet and unassuming, was indeed an active member. Her trust was in Christ; for him she testified and for him she gave her labors. A great lover of the beautiful of this world she made home attractive

with abundance of flowers and articles which her skillful hand had made. Many were her gifts to make others who were less favored, happy. A faithful wife, devoted mother, and kind neighbor leaves many sorrowing ones. With deserved praise she passes away to blessed reward. "Precious in the sight of the Lord, is the death of his saints." H. D. C.

STILLMAN.—In Independence, N. Y., Sept. 3, 1890, Lovina J., wife of Henry Stillman, deceased, in the 54th year of her age.

She had been a paralytic for some years, but was able to be about the most of the time. She was confined to her bed but a short time before her death. She has left only one child, Mrs. Henry Kenyon, with whom she lived and at whose home she died. J. K.

COON.—Nelson Coon was born in Plainfield, N. Y., May 3, 1811, and died Aug. 17, 1890, at his residence in Janesville, Wis.

He came to Wisconsin with the pioneers of 1844. He leaves a family of seven children with his life companion, and many friends to mourn their loss. Funeral services were held at the family residence on Madison street. G. W. H.

STILLMAN.—In Albion, Wis., July 19, 1890, of apoplexy, Mrs. Clarissa J. Stillman, wife of John W. Stillman, aged 61 years, 7 months and 22 days.

She was the daughter of Dea. Prentice Main, and was born in Lincoln, N. Y. Her last day on earth was the Sabbath, which she enjoyed unusually well. She retired at night apparently as well as she had been for months, soon her husband was aroused, who called their daughter, and in fifteen minutes all was over. She had for many years been a worthy member of the Albion Seventh-day Baptist Church. She leaves a husband and five children and many friends to mourn her loss. Her funeral sermon was preached by the writer from Jas. 4: 14, "Ye know not," etc. "Precious in the sight of the Lord is the death of his saints." Psa. 116: 15. N. W.

VINCENT.—At Rock River, Wis., Aug. 28, 1890, of dropsy about the heart, Orrin L. Vincent, aged 62 years and 2 months.

His death was a peaceful termination of a long and painful illness. One of a large family of children, sixteen in all, own brothers and sisters, he came to this country among the early settlers in 1849. He was married to Miss Almira Taylor in 1851, who survives the deceased, together with three sons and three daughters. Mr. Vincent had many friends in all this community, as was attested on the day of the funeral by the long cortege which followed his remains to the cemetery. He was baptized into the membership of the Rock River Church in March, 1864, and was a member of that church at the time of his decease. The funeral services were conducted by Rev. E. M. Dunn, assisted by Rev. Geo. W. Hills. The deceased left his many friends the comfortable assurance that he died as he had lived during the latter part of his life, trusting in Jesus. E. M. D.

SIMMS.—At Albert Lea, Minn., Aug. 23, 1890, Anna B. Simms, aged 69 years and 5 months.

She was the widow of H. F. Simms, who died nine years ago, and the daughter of Edward and Eunice Moore. She was the mother of three children, one of whom died in infancy, and the remaining two,—J. E. Simms and Mrs. W. S. Kubbs,—now reside in Albert Lea. She, with her family, located in the township of Freeborn, Minn., in 1856, and patiently endured the privations and hardships incident to pioneer life. She was a constituent member of the Trenton Seventh-day Baptist Church. The closing hours of her life were peaceful with a perfect trust in Christ, and her last audible words were, "My heavenly home is bright and fair, No pain nor death shall enter there." J. E. S.

GEORGE McDONALD, in one of his books, tells of a child who wished that he were a painter, that he might help God paint his clouds and sunsets. But there is yet higher co-working with God that is permitted to all his children, they can help put the beauty of his own image on the souls of men. This is the most enduring work possible in this universe. The touch of beauty you put on a life yesterday, by the earnest word you spoke, by the new impulse you started in the heart of your friend, by the vision of heavenly purity you gave in your own life to one who was with you, will be bright when sun and stars shall have burned out to blackness.

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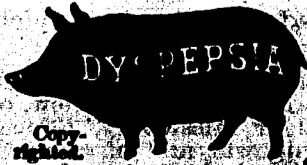
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