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IMPORTANT, YET DISPENSABLE.

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

In the ten chapters of the book of Esther God's name is not directly mentioned, but his nature shines forth clearly. Here especially we recognize the Lord as him without whose will no sparrow can fall to the ground. No matter whether God ordains or permits, the hand of a loving Father guides us, and we are not exposed to the cruel, heartless and spiritless play of a blind accident. Rejoice, if thou by God's grace couldst descend from the proud heights of imagined greatness of mind, goodness of heart, and power of will, to the humble valley of spiritual poverty, self-condemning knowledge of the heart, and sensible weakness of will. Then, I hope, thou didst lay thyself—despairing on thyself—weak, willing, believing, into the arms of thy Jesus and child-like, didst commit thyself to his guidance. "Take, Jesus, my hands and guide me!"

"And who knoweth whether thou art come to the kingdom for such a time as this." These are Mordecai's words to Esther. Behind, and in Esther's elevation to the position of queen, lies purpose and intention of Him, who directs men's hearts, thoughts and circumstances, as the rivers of water. So intimates Mordecai. By God's will Esther became queen. The place she occupies now is appointed to her according to God's providence, and clearly for a certain purpose. Esther has a problem to solve, a mission to work out, which is to save the people of Israel. What a high rank! What an important vocation! A queen and saviour of a nation!

Brother, sister, God our Saviour has put thee and me somewhere. Our whole life is, or ought to be, a service to God. Although not being kings and queens in earthly relation, as children of God the Most High we are his yet in a much higher and truer sense. We are of kingly, yea godly, generation! And the problem? It is very different according to vocation and position, age and sex, ability and gifts. There are different wheels on a machine. The body's members are not all alike. Not each one can be the great swinging wheel or a long lever. There must be also little wheels and little fingers. Why do we despise one another? Why dost thou despise thyself by under-estimation of thy position and work? *Everybody is important at that place where God has put him.*

Let us consider and take this to heart in our godly calling, that we may declare the glory of him who has called us out of darkness to his marvelous light, in season and out of season, by word and by walk. Men perhaps will not know our name, the place in which we walk will be unknown; but our influence is unaccountable and imperishable. We are a blessing or curse to those about us. There exists no third possibility. Our speaking and our silence, our resting and our doing—everything is watched and judged. Therefore "walk in wisdom toward them that are without!" For this reason also, we ought to be conscientious, even in the fulfilling of our earthly duties. Even in this we are important, and if we do not do the even the insignificant labor appointed to us, nobody will do it, and so it

remains undone. Man, Christian, thou art important at thy place, and if thou dost not fill it out it remains unfilled, thy problem remains unsolved.

Such considerations bring us joy and honor. If we have any honest vocation we may rejoice that we are of some account. If we do not belong to the loafers, idlers and time-killers we have indeed a calling; we are a part of God's great machinery; we have a place in his great organic movement for saving men; God's children, as Christians are called to be "co-workers with Christ." What an honor! What a high position! God's grace will use us for the world's conversion.

But that we might not be proud and think ourselves indispensable, Mordecai's word to Esther is also to us: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arrive to the Jews from another place." "It takes its course without everybody," my mother used to say. But there are people who seem to think the world's work cannot be done without them. Puffed up like a peacock they strut about as if they were all important. After having said something they look around with a self-conscious smile in order to reap their hearer's approval. That they always "hit the nail on the head" is a matter of course to them, and they find it difficult to understand how anything of importance can be done without them. Where are all the great who once ruled the world with sceptre and crown? Where are they to whom nations bent and bowed? Like Jerusalem, with its many splendid buildings, they have become a mound of ruins. Not one stone remains upon another, and what is man? Nothing! And yet he is proud and lofty, and thinks himself indispensable. One after another dies, but the world exists and goes on its course. Soon the tears of friends are dried and the vacant places are filled. "I have no time," says the indispensable man, and then God lays him down on a bed of sickness. If he had strength to do so he would doubtless grumble and storm. But he cannot, and even dare not, for he would like to recover and realize his projects. The Lord has taken him "aside" and "spoken friendly" to him. A still, soft, gentle breeze of the Holy Spirit works on his heart the foregoing grace. The dusty Bible is sought for from the lumber chamber and read, and the *indispensable* man becomes an humble child of God.

Hast thou a high office, art thou a "leader," hast thou brilliant talent, great influence, dost thou play a great part in the family, society, congregation, church, on the field of art or science? Do not imagine thyself to be indispensable! No, it goes without thee, it must, it will at some time go without thee. Therefore, let us be, and remain, humble and faithful. Wherever and whatever we are it is by God's grace. We all are *important*; this let us hold firmly to our joy. My duty, my calling is my honor. But we all are *dispensable*; this may protect us against pride. May the Lord grant us all faithfulness, even for the most insignificant things, and meekness from the depths of the heart!

FOR PEACE OR WAR?

The Annual Convention of the Connecticut branch of the "Universal Peace Union" was held in a grove at Mystic, Connecticut, the last week in August, where it has been held for a number of years. The Convention was in session three days, and many hundred people attended. Mr. Alfred H. Love, of Philadelphia, is the President of the Union and has presided at these Mystic grove meetings for several years. He is a Friend, a man of ability, intensely in earnest, and possessing all faith in the final triumph of the principles they advocate. Mrs. Belva A. Lockwood, of Washington, D. C., the woman's rights candidate for the presidency during the last presidential campaign; Mrs. Rev. Amanda Deys, of Dutchess county, N. Y., besides a number of other prominent ladies and gentlemen, are associated with him. Some of the descendants of the "Rogerene Quakers," so called, are identified with the Society and take an active part. The object of the Society is to promulgate the principles of peace and good will among men, as opposed to the customs and practice of war. They teach that war, under any and all circumstances, is wrong and unjustifiable, that all disputes between nations and individuals should be settled by arbitration, never by war or bloodshed. As they entertain very radical views, and are bold in their advocacy, they are necessarily unpopular, and are looked upon as cranks and fanatics. They claim to take the simple teaching of Christ as their guide. They receive very little sympathy and support from the great religious denominations.

Now I have asked myself the question why it is that religious people, who take the Bible as their rule of faith and practice, reject the plain teachings of that Bible as advocated by this Society. If, as they believe, Christ taught that we should love our enemies, and bless those that curse us, and pray for those that despitefully use us and persecute us, how can the church advocate and countenance war and those institutions that foster the war spirit? I am inclined to think the difficulty lies largely in the erroneous conception that leaders of religious thought entertain in regard to the Bible. The world has been told that the Bible, from Genesis to Revelation, is an inspired book, that all scripture is given by inspiration, etc., that every word of it is the Word of God, and therefore is infallible. Now if this view of the Bible is correct, why is it that, in the Old Testament, we are told that God commanded the Israelites to fight against their enemies, to kill and destroy them by thousands, in direct opposition to the command that says, "Thou shalt not kill;" that the same God, by the mouth of Jesus Christ, in the New Testament commands the descendants of these same Israelites to "resist not evil?" We are told in the same Bible that God is the same, yesterday, to-day and forever, that he changes not, that his mercy endureth forever. Can it be then, that he is a God of war in one age and a God of peace in another age? Can we conceive

of a God as making any mistakes? Are not his laws for the government of the universe immutable? Have they ever changed, and can they ever change? To suppose such a thing is making God less than infinite and all-knowing. Does not the whole difficulty rest in man's conception of who and what God is? Are we not inclined to bring God down to our narrow, finite understandings? In the time of the Israelites, they attributed their prosperity or adversity to the special interposition of Deity. If God did in reality command the children of Israel to destroy their enemies, then we cannot escape the conclusion that he was a God of war, which is contrary to a true conception of his character as taught in many parts of the Old Testament, and in the New, as revealed through Christ. We must look for a different interpretation before we can harmonize the teachings of the Old Testament with the New Testament, and bring the church and the world up to the high ideal of the Fatherhood of God and the Brotherhood of Man.

G. H. G.

MYSTIC, Ct., Sept. 3, 1890.

SINCERITY IN PUBLIC WORSHIP.

BY THE REV. GEORGE F. GENUNG.

The utterance of our Saviour, "They that worship God must worship him in spirit and in truth," was not simply an abstract principle; it was the watchword of a reform. There was need of rescuing the sincerity of public worship from destruction. In fact, absolute sincerity in public worship is so difficult a thing to keep from degeneration that it must continually be labored for, and repeatedly regained. It seems difficult to make it stay in position.

A recurrence to the fundamental principle which underlies all supplication will reveal the secret of this unstable equilibrium, and indicate the definite feeling which is essential to a sincere collective approaching of the throne of grace.

The act of worship is so simple in its nature, and so exclusively single in its aim, that any admixture of other acts and motives necessarily debases it. It is essentially a transaction between the soul and God alone. It is simply the act of wishful homage to the infinite Father. Jesus indicated its essentially private nature when he recommended the worshiper to enter into his closet and shut the door, so as to exclude all external influences and distractions. Again, while he described some phases or activities of Christian character as intended to be purposely exhibited for the sake of their influence, he placed alms-giving and fasting and prayer in an entirely different category. He seemed to counsel even a painstaking concealment of these acts from men, lest the consciousness of spectators should debase their motives, and so destroy their value.

The difficulty of keeping public worship from degeneration arises from the antagonism between the attribute of publicity and the nature of worship itself. At first sight the words of Christ seem to deny the possibility of a public performance of real devotion. If the soul is transacting business with God alone, any additional reference to the spectator but divides its allegiance, and so destroys the singleness of the act. Just as almsgiving is simply and solely in order to relieve distress, and cannot be sincere when it introduces the motive of exhibiting itself, so prayer directs the whole energy of the requesting soul toward God, and loses its sincerity when it adds to its aim any purpose of display.

If, then, publicity necessarily introduced a double reference of the act,—toward God and toward the spectator,—it would inevitably have a debasing influence on the worship which it is intended to broaden. And, though, on the other hand, such double reference is not necessary, yet, nevertheless, the nice adjustment of the divergent ideas of publicity and supplication may well be expected to maintain itself precariously, and so render sincerity in public worship a subject for ever renewed reforms and reinstatements.

The collective participation by which worship is made a public act may be secured in two ways, and each way causes its peculiar dangers to sincerity. In the one method the leader and the participants stand in the relation of speaker and audience. The leader utters, or, if he be a chorister, sings the words of prayer, and the worshipers participate by listening. This method is necessary when the worship is extemporaneous in its form, or when, as in the case of ornate musical worship, the performance is too highly artistic to be conducted collectively by the great multitude. The danger to sincerity accompanying this method is obviously that of making the audience the object of the act and the dispenser of its reward. The worshipers have degenerated into enjoyers or critics, and the leader is satisfied if he has made a good impression; or, with more praiseworthy but not less perverted aim, he has made them the object of didactic effort and the sole indicators of his success. The publicity has entirely swamped the supplication. It is no longer an act of worship; it is a performance before spectators. In its motive it comes squarely under the condemnation of the Saviour, who said: "And when ye pray ye shall not be as the hypocrites; for they love to stand and pray, . . . that they may be seen of men."

In the case of extemporaneous prayer, the consciousness of God and of the spectator, carried together in the mind, may destroy sincerity by intruding motives which are praiseworthy in their place, but destructive to singleness of aim. Not all adulteration is so bad as that vanity of sanctity with which the Pharisees debased their worship; but, nevertheless, much public prayer which escapes the charge of hypocrisy may be insincere and perverted in its purpose. The didactic spirit often enters in to divide the earnest mind, and the leader falls to praying to his audience instead of to God. Revival prayers are sometimes palpably intended, not to be heard by God, but to be overheard by sinners. Such practise is often called praying "at" people. Its perverted character is made amusingly distinct in that anecdote of the good Christian brother in whom the spirit of exhortation wrought so strongly as to make him frequently tedious, and who, on being headed off at the point of rising to exhort, by the pastor's request to lead in prayer, replied: "I was about to make a few remarks, but perhaps I can throw them into the form of a prayer." Prayer, which is in its form a talking to God, but in its spirit a talking to men, may be of some value as exhortation, but it is not sincere worship.

The oratorical feeling, too, often enters into the heart of the leader, and constitutes a debasement some shades less excusable than the impulse to teach. Here, even, the benevolent intention of benefitting the hearer by the proclamation of truth is absent, and the praying becomes purely a display of talent or a fine art. The secular reporter who characterized such an effort, on one occasion, as the most eloquent prayer ever offered to a Boston audience, blundered, in his pagan appreciativeness, upon the probable truth, that the act was in its spirit directed to spectators rather than to the Hearer of prayer.

As to concerted worship offered by trained musicians, it needs hardly be said that when the motive on their part is simply to please the ear, and that of the audience simply to be entertained, the performance is in no sense worship, but simply a refined amusement whose proper place is the concert room. Nothing is here urged as to the sin of such a performance except its obvious insincerity and hypocrisy in pretending to be the worship of God. It may be innocent, and even beneficial, in its place. But the verdict to be pronounced on such worshipers, as well as on the man who makes his praying an oratorical display, is only the sorrowful sentence which the Saviour gave to the hypocrites, "They have their reward."

Such are the perils to sincerity when the leader and the participants are related as speaker and audience. But these evils are by no means inevitable. There may be just as sincere worship where one man does all the speaking, or even where participation is by listening to the most artistic musical performance, as where all are joining in a concerted utterance. But

the relation of leader and participants must be rightly apprehended. He is not addressing them; he, along with them, is addressing God. There is a symbolical appropriateness in the attitude of the priest, in Romish and Episcopal churches, who turns his back to his audience to pray. In the intent of his act he does not face his flock, he faces the same way, only ahead of them as their leader.

Indeed, the term "public worship" is well nigh a misnomer; the true act is rather social worship. All are together in one mind and one religious desire. For those who formulate their wishes with difficulty the praying becomes even more spontaneous and uplifting by being conducted in their hearing and for their assent; and it is possible so to sweep along the spirit of the audience by the powerful winged words of a divinely indited prayer that all shall be sincere participants in one unison of holy desire before the throne of grace; and thus are fulfilled the conditions of the Saviour's promise that where the two parties are agreed as touching anything that they shall ask it shall be done for them by the Father in heaven. Nor is such a conception of concerted worship a contradiction of the principle that sincere supplication is in its nature a private act, since leader and led are so at unity; and so isolated is each worshiper from all thought of extraneous observation that their act is the act of one collective person, and thus, if we may so say, collectively secret.

The second way of securing collective participation in worship is by a conventional form in which all may audibly take part; and the danger besetting its sincerity is such as arises from the idolatry of form. A ritual or ceremonial feeling may sometimes intrude itself, and the naive sincerity of the worship may be debased by the motive of performing the sacred mystery as a meritorious thing in itself. The worshiper is no longer directing a sincere desire to the God who seeth in secret, but rather is aiming to please the infinite Father by an orderly performance of external ceremonies.

Public worship had fallen under this blight when the Saviour uttered the words, "God is a spirit, and they that worship him must worship him in spirit and in truth," or sincerity. The woman of Samaria seemed to have little interest in the coming of a Messiah except that he might answer for her the question whether men ought to worship in that mountain or at Jerusalem. Jesus rescued public worship, not only from all restriction to sacred places, but also from all necessary connection with sacred forms, by his divine watchword, "Neither in this mountain, nor yet at Jerusalem, but in spirit and in truth."

If sincere worship is possible by means of a musical concert of action, it is also possible with a prescribed form of prayer. The rescue of imperiled sincerity from the lifelessness of form is not necessarily by formlessness, nor by any extemporaneous shaping of the prayer at the moment of delivery. There is no more virtue in a prayer composed on the spot, and participated in by listeners, than in a time-honored written form of supplication. Jesus Christ himself gave a form of prayer; and this inimitable epitome of godly aspiration, as also indeed many of the hymns of the church, may often carry the soul to God as efficiently as even secret prayer burdened with the effort of outward expression. It is only when the form becomes so exacting as to be itself an object to the worshiper, claiming allegiance to itself alongside of God, that it destroys the singleness and value of the act of worship.

The sole and sufficient safeguard for the sincerity of collective worship is that in its motive it shall be only secret worship enlarged; so that whether listening, in the great congregation, to the voice of an inspiring leader, and participating in his holy fervor, or joining audibly in some form of expression which is prescribed in order to facilitate concert of utterance, the worshiper shall in spirit enter into his closet, and, having shut the door, pray to his Father who is in secret, that the Father who seeth in secret may be his sole rewarder.—*Sunday School Times.*

CRUELTY TO PASTORS.

There is need of another society. True, we have too many now. The churches are overshadowed, burdened, and almost suffocated by their multiplicity. Societies fill all the religious horizon, and the churches, if they can be seen at all amidst the show and parade of organizations, are microscopic. Organization is the motto and the watchword of the religious generation. Their name is not legion, but much more difficult to speak; so difficult, indeed, and so prolonged as to make initial designations needful. And so fast are they increasing that it seems probable the Greek and Hebrew alphabets will soon be called in to supplement the English, as in the case of sacred MSS. and the Codices. But with all this superabundance, and I will venture to say, superfluity of societies, there is a demand for another; a painful demand, it may be said. It would meet a long felt want, and very deeply felt want, as many pastors will certify. It is, "A Society for the Prevention of Cruelty to Pastors." Could such an institution be put into efficient operation, it is probable that twenty thousand pastors of evangelical churches in the United States would wish to avail themselves of its benefits. The great majority of churches treat their pastors with kindness and justice. They have too profound a sense of propriety and honor, too much regard for their own reputation, too much pride of position in society to use a Christian minister otherwise than fairly; especially one to whom they had given their suffrages as their pastor, teacher and leader. But there are hundreds and thousands of exceptional cases, where pastors have to endure the slow tortures of unkindness and wrong from those to whose welfare they are devoting their lives and their best services, with honest sincerity and true Christian devotion. And these evils are confined to no one denomination of churches, but are possible, and actually existent under all forms of ecclesiastical organization and government.

The immediate occasion for these not very pleasant reflections, is a letter quite recently received from the pastor of a considerable church, which he had served with all fidelity,—I speak with some assurance, for I know the facts,—some seven or eight years, narrating his peculiar trials in the manner in which they were mistreating him. This has not transpired within the sound of Trinity chimes, but some hundreds of miles, indeed it is not much less than a thousand miles away from that locality. And yet a case of similar inhumanity has occurred within a score of years, almost literally within the sound of Trinity chimes, where a pastor, frail in health, devoted in spirit, gentle in temper, was antagonized by tyrannical trustees, who, by a fiction of law, were able to drive him away, bringing to bear upon him a slow torture to his sensitive nature, and equal to the rack or the gibbet. Though in this case the great body of the members sympathized with the pastor, and sustained him the best they could; but the trustees, having the law in their hands, were able to control the finances, and so do what so many trustees, without the fear of God before their eyes, have done, withhold funds, and starve out the good man, with his helpless wife and children. But it was a short triumph for them, since, in a few months the suffering pastor went to his grave, and found rest from his tormentors, "Where the wicked cease from troubling," and where "they hear not the voice of the oppressor;" his death hastened, as his friends always believed, by the cruel treatment he received at the hands of so-called Christian men. I can see his thin, pale face, and his quiet, submissive, suffering look, now on the paper before me as I write. I am also told that of late, if not within the sound of Trinity chimes, yet not further away from this great center of life, where so much of good and evil congregate in strange proximity—not further away than the booming of the morning gun could be heard—has occurred another case of cruelty to pastors, in which officious committeemen assumed the functions of the church administration, and undertook to terminate the pastoral relation by telling the pastor he had better resign. It was surely very considerate of them, though an in-

solent assumption, to give him a chance to resign rather than discharge him, as they would have done with a hired man.

But as to that letter and the case it narrated. The pastor is one of the best specimens of a Christian gentleman; a man of education and culture; scholarly and able; a fine preacher and a faithful and sympathetic pastor; a wise adviser and a safe leader; a man of high sense of Christian honor; respected and honored by the whole community. He had worked hard for the church, borne heavy burdens with them and for them. Contributed very liberally for a moderate salary, to help them and to set an example for others. But neither his good qualities nor his sacrifices for, or fidelity to, the church, did save him from the chafings and invitations, the slow but persistent tormentings, which the petty tyranny of self-important and vulgar-minded officials exercised. His faithful preaching, exposing the meanness of unprincipled men, though not personal, was personally applied. The responsibilities for pastoral troubles formerly was charged upon deacons, now it falls more frequently upon trustees. There were two objections to their pastor. One was that he would not resort to the senseless clap-trap which disgraces so many pulpits, for the sake of crowding the house with riff-raff, to go away unprofited. The other was a single development of human depravity. Two members who had come into prominence in the church, both of whom had some very good qualities, and both of whom had some very bad ones, were jealous of, and antagonistic to, each other. Each of these rivals concluded that the pastor favored the other more than himself, and this was a moral offence; while the pastor's constant endeavor was to deal justly with both, and serve the church, if possible, with them both. But it placed him, he said, "between the devil and the deep sea," and he became the innocent victim of the mutual hatred of these two Christian men! These two prominent church leaders! And the pastor writes with a bitterness of spirit which his words cannot express: "I confess I feel so hard at the cruelty, injustice and hypocrisy of people for whom I have given the best years of my life, that I have no heart to try any further in the same line. If it were not for my children, I think I should forsake the whole business." Some men can rise above such things, or be largely indifferent towards them; others cannot, but sink, crushed under the heartless outrage.

The causes which lead to campaigns against pastoral permanency are various. A certain pastor expressed himself very positively on the subject of marriage and divorce. One of his most influential members had been divorced—for good cause, it was believed—and married again. No reference was had to him, but by a strange perversity he was deeply offended, and never rested until, by the crooked methods which the "influential members" can bring to bear, the pulpit was vacated and another minister obtained. The minister who preaches against dishonest methods in business practiced by church members, and insists that Christian morals should govern Christian men, will doubtless have some hearers who will think that a change in the pulpit is desirable. As Prof. Ely says: It comes to be a question in Christian sociology, with men who study with moral and religious economies, whether the standard of morals in the churches is any higher than in respectable society outside the churches. It is a shame to the churches that such a question should ever be raised. If there chances to be in the congregation some brewer, saloonist, or distiller, or some one who does a profitable business indirectly with the liquor traffic, lets buildings for rum shops, or draws dividends from the iniquitous concern, and the minister thunders from the pulpit, as all ministers ought to do, against the fearful curse of intemperance, the gigantic crime of the liquor trade, then he may prepare for a change, and leave his bishopric to another. But the sin of all sins, the unpardonable sin in the estimation of these tormentors of the brethren is a pastor who does not draw crowded audiences to the house of worship. If he does not, his godly and consistent example, his ability as a teacher, his faithfulness as a pastor, count little. If he does, possi-

ble divergences in doctrine and deportment are lightly scanned.

Other aspects of the subject must be left for a second paper.—*Rev. E. T. Hiscox in Christian Inquirer.*

VALUABLE ACCIDENTS.

A Nuremburg glass-cutter one day, by accident, dropped a little aqua fortis upon his spectacles, and finding that it corroded and softened the glass, conceived the idea of etching upon it. He drew figures upon the glass with varnish, applied the fluid and cut away the glass about the drawing. When the varnish was removed, the figures appeared raised upon a dark ground.

More important accidents were those of an alchemist who, when experimenting in earths for the making of crucibles, found that he had invented porcelain; and a watchmaker's apprentice who, while holding a spectacle glass between his thumb and forefinger, noticed that through it the neighboring buildings appeared larger, and thus discovered the adaptability of the lens to the telescope.

Many very important discoveries have been made by accident. For instance, the process of whitening sugar was never known until a hen walked through a clay puddle, and then strayed into the sugarhouse. Her tracks were of course left in the piles of sugar; and when it was noticed that the spots where she had stepped were whiter than the rest, the process of bleaching sugar with clay was adopted.

The envelopes which we put on our letters were invented, not as the result of a real demand, but simply to meet one which had been artificially created. An English stationer had adopted a fanciful mode of dressing his window by placing in it piles of stationery, so arranged that pyramids should be formed. In order to finish the piles accurately, he cut some cards to bring them to a point. Some of these cards were sold for writing paper, and as they were too small when folded to be addressed, the stationer invented envelopes to contain them.

ABUSIVE PREACHING.

It is rarely the case that denunciatory preaching does any good. Surely it often does harm. I doubt if in the history of the world a single soul has ever been turned from the error of his way by abuse.

Errorists are not to be won by fiery onslaughts upon their sincerity, nor by a scornful depreciation of their intelligence. If one be sincere in his belief that an error is the truth, has anything been done toward enlightening his mind by charging him with dishonesty? So unjust a charge has provoked his resentment and left him farther than ever from the truth. You have hurt his feelings without offering to convince his judgment. If he is insincere, you have reminded him of it in a way which rather repulses than persuades. So whether one be honest or dishonest in his holding to error, it would appear that furious assault is not calculated to dislodge him.

And to speak slightly of the good sense of those whose errors you would correct, flies equally wide of the mark. To call a wise man a fool is to excite either his pity or his contempt; and to apply the epithet where it rightly belongs, would be to blind with hatred and rage.

If it be better to denounce than to connive at error, may it not be better still to do neither?

"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves."—*Biblical Recorder.*

It is easy to eulogize the Bible. It is another thing to give it careful daily reading and meditation. The magazine and the newspaper are anxiously looked for, and hours are given to their perusal. The Bible may be read daily, but the reading may be simply to ease one's conscience, and without thought of its divine authority and health-giving tendency to the soul. Henry Martyn, the missionary, would never allow himself to read a book one moment after he felt that it was gaining a preference in his mind over the Bible. As long as he could turn to his Bible with a supreme relish he would continue reading, and no longer. How few would think of establishing such a criterion in literature.

MISSIONS.

SYNOPTICAL REPORT OF THE SHANGHAI MISSIONARY CONFERENCE.

(Continued.)

Essay, by the Rev. J. C. Gibson.—Review of the various colloquials, and the comparative advantages of Roman letters and Chinese characters.

One view must be held firmly in discussing all questions of versions of the Bible—that the nature of any version will be largely determined by the class of readers for whom it is intended. A translation may be for either of two objects: (1) To give a substantially faithful presentation of the thoughts of the Scriptures to non-Christian readers for their enlightenment and conversion, or for general apologetic purposes; or (2) To supply Christian readers with as faithful a text as can possibly be given to form the basis of study and distinctive Christian thought. The early translators worked with the first point in view. They sought, and rightly, to make the great facts of Christianity most accessible to a non-Christian reader, to disarm prejudice and bespeak a favorable hearing; it was necessary further to cultivate refinement of style, in doing which the peculiarities of Christian teaching were sometimes sacrificed for the sake of elegant style and familiar idiom. The "Delegates" version was written with this first object in view, and as such it has great excellences, but those excellences become a positive defect when viewed from the second object of a translation. There is a wide-spread feeling now that the Christian church requires a better translation, one that shall be more simple and more exact. Should this version be in *Wen-li* for the whole empire, or should there be one for each section in the local vernacular? Again, should local vernacular versions be written in characters or Roman letters? These are questions the discussion of which has been allotted to me. The utility of one version in the best style of *Wen-li* to represent Christianity to the non-Christian scholars of the whole empire is conceded by all. Will this supply the need of the Christian church of China, or are colloquial versions also necessary? By colloquials we mean dialects. When it is realized that these dialects are spoken by numbers varying from four to twelve millions in the coast dialects, and up to a much larger number in the various forms of the Mandarin, we shall be better prepared to appreciate their importance. I will use the word vernacular in the place of dialect or colloquial as being a more appropriate term to mark the distinction between the spoken forms and the written forms of the Chinese language. It is a settled principle with us that the Word of God must be given to all the people in their vernacular. The "vernacular" is in each part of the empire, the language of all classes, rich and poor, learned and unlearned. It is the language spoken habitually by all ranks and conditions of the people in one section of the empire. Whatever the usefulness of the first-class *Wen-li* version, China cannot be made an exception to the universal rule that everywhere men must have the Word of God given to them in their mother tongue. Upon this we are all agreed. When the Bible is used in the churches it is never simply read but translated on the spot into the vernacular, the translation being an extempore one made by the reader. The quality of this translation is determined by two elements, the quality of the *Wen-li* version and the ability of the reader to render it into the vernacular. At this point difference of opinion

arises. Some say this translation should be carefully prepared and printed beforehand to be the possession of God's people. Others say that the *Wen-li* is all that is needed, let each reader construct his own rendering of it into the vernacular. I note with pleasure that but few are now out and out advocates of this method. This error arose from an exaggerated idea about the use of the written language and the number who could read it. After careful estimates, compared with the estimates of several others, the essayist states that not more than ten per cent of the men, and one per cent of the women, can read; in other words, there are less than twelve millions of readers in China. In the United States in 1880, in 21 Northern States, the per cent of those able to read was 95.5, leaving only 4.5 per cent of illiteracy. We find that the number of those who are baptized and enter the Christian church as adults, and afterwards learn to read is small. There is also now a feeling that the book language does not meet the case, and that something must be done to enable the Christian people to read. The translations made by preachers or catechists are very unsatisfactory, often confused and inaccurate. I doubt whether there is any missionary who could stand up and read at sight from any part of the Bible, *ad aperturam*, a good translation into his vernacular. To give a good oral version in the vernacular requires not only a good general knowledge of the character and of the syntax, but also a ready command of good vernacular and ability to give not merely a bold or loose paraphrase but an apt and idiomatic version, neither slipshod nor redundant, in sentences not too long to hold the hearers' attention, and not so short as to lose the thread of the meaning. It requires a certain tact to know how to take firm hold of the character of the sentence as a whole, sometimes following its order and sometimes turning it end for end, sometimes bringing together characters widely separated in the book text, sometimes breaking up compact phrases of the text into separate clauses, so as to secure the life and freedom of the vernacular. When it is remembered that all this has to be done in interpreting to men the Word of God, which we have no right to add to or take from, surely one may well say that no one should dare to attempt it extempore. Even natives who are fairly good scholars fail greatly in this most difficult task. The essayist then compares the *Wen-li* with the vernacular and shows that the latter is not very much inferior to the former.

The essayist then reviewed the existing vernacular version, and showed that they have followed too closely the idiom of the *Wen-li*. A historical sketch was then given of the character colloquials and the Romanized Vernaculars, showing their comparative merits, coming thus to his second division.

The Comparative Advantages and Disadvantages of Roman letters and Chinese characters.

Assuming, now, that the vernaculars are to be used in the translation of Scriptures for the use of the church in China, the question remains: How can the vernaculars be best represented in written forms, in Chinese characters or in Roman letters? I am an advocate from growing conviction and without hesitation or reserve, of Roman letters, as immeasurably the best system for universal use. The character colloquial has at first sight much to commend it, and it is not surprising that it has been widely favored. It is a native method, ready at hand. The use of the characters is fixed by native authority. It has

the advantage of being no novelty. But there is a question as to its being adapted to learning to read and write. The characters are so increased in numbers, and there are the same characters frequently used with various sounds and meanings, that the difficulties are very great. The difficulties are: 1. There are a number of words in the vernacular that have no character to represent them. 2. There is another class of words that can be traced to authentic characters but their vernacular use has so changed that their likeness can scarcely be detected. 3. Characters may have two or three different sounds and meanings. 4. The colloquial is unpleasant to look at. It seems to be what it is not.

I will now examine the method of representing the vernaculars by writing them in the Roman letters.

Objections: 1. There is a strong prejudice among the Chinese in favor of the Chinese characters. 2. We "vulgarize the Bible" by using the Roman letters. 3. The Romanized vernacular will hinder the missionary from learning the Chinese characters. 4. Foreign methods of writing give foreign aspects to our teaching. 5. A book in the Romanized vernaculars of a district can only reach the limited number of people speaking the dialect of that district. 6. Words with the same spelling and tone are constantly occurring but with a different meaning and with nothing but the context to show the difference.

Advantages of the Roman letter. 1. Every sound heard in the language can be spelled by a simple combination of letters averaging three letters to a word, and in no case exceeding seven letters to one word. 2. The spelling is strictly phonetic, each letter having only one sound. 3. The writer of a book has not to consider whether a word can be written or not. 4. Reading and spelling are much more easily learned. 5. Writing can be learned with great ease by this system. 6. The system renders printing easy and inexpensive. All fonts of English type are at once available.

The essay closes by giving some remarkable results that have been attained where the Roman letter has been used, and with an earnest plea that this method of presenting the Word of God to the Christian church may be put into faithful operation.

WOMAN'S WORK.

MISSIONARY MUSIC.

*Collection exercise for two little girls.
(To the children).*

Have you ever brought a penny to the missionary box—
A penny that you might have spent like other little folks?
And when it fell among the rest, have you ever heard it
ring,
Like a pleasant song of welcome which the other pennies
sing?

This is missionary music, and it has a pleasant sound;
For pennies make a shilling and shillings make a pound;
And many pounds together the Gospel news will send,
Which tells the distant heathen that the Saviour is their
friend.

Then, missionary children, let this music never cease;
Work on, work on in earnest, for the Lord, the Prince of
Peace;
There is praying work and paying work for every heart
and hand,
Till the missionary chorus shall go forth through all the
land.

(After this recitation, let the next speaker directly address the older people.)

Now that was for the children; no matter, though you
heard,
You richer, older people, not one single, blessed word.
'Tis your turn now to listen, if you'll give your ear to
me,
And hear of mission music on a little higher key.
None but children should put pennies in the mission box,
I think,

Older ones should all drop dollars, you can tell them by their clink;
Now you listen, very quiet, when the mission box goes round,
You will know when drops a dollar, for it makes a silver sound.

Of all these grown-up people, of course there will not any
Give like us little givers, who drop our little penny!
No, no! we little children do our best, we can't be blamed,
But if you give only pennies, I should think you'd be ashamed.

SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD.

(Continued.)

The call made by Dr. Swinney for a nurse, which was under consideration one year ago, and which seemed for a time to be near to fulfillment, lies still before us. The year has developed much anxiety on the part of many of our women that the Doctor should receive the help for which she asks, and that as soon as possible.

A report blank sent to local Societies has this for its first question: "Is there not some special line of work, outside of that of our China Teacher work, either for the Missionary or the Tract Society, in which we can unite for future labor?" If so, what do you suggest that it be? The answers given by the locals make a majority vote in favor of the Medical Mission work, in the sending of a helper to Dr. Swinney, and the starting of a hospital fund.

One young woman of the South-Eastern Association some weeks ago offered to the Woman's Board to go out under the auspices of the women of the denomination, as nurse to Dr. Swinney, should she prove to be the one divinely appointed for the work, and could she have needed time for special training for her work. The question could not be answered at once, nor by us alone, but comes here for aid in its solution. A young lady of the North-Western Association gave the assurance to the young people, at the Quarterly Meeting at Walworth, the last of May, though in an informal way, of her readiness to put herself into the work as nurse, if she should seem under God's grace to be the right one to go, and she could be allowed time for training school work. Since that time she has written to the Woman's Board to know if she ought to make a more formal offer of herself, and if so to whom should she do it? to the young people or to the women? By direction of the Board, your Secretary wrote to her expressing a readiness to aid her in any way in which we could do so, to put the matter into proper shape for acting upon here at the Conference, if it shall be the pleasure of the bodies here represented, and interested, to take it up. This thought was expressed: Dr. Swinney had asked us for a nurse. We have been looking for one. We have no wish short of receiving your offer for consideration; neither would we in any way infringe upon the privileges of the young people should they be desirous of sending the nurse. It was to the young people to whom you really offered yourself, therefore would advise you to place the matter before the President of the young people's organization. Besides this we stated our readiness to stand, for ourselves and for the women, to take up our part in this matter should it seem best for us to help the young people or to send her ourselves.

We are, likewise, in possession of the fact that one other young woman amongst us holds herself as still consecrated to China Mission work when she can go; but the matter does not lie in shape for any definite reporting.

Some weeks ago we received a letter from Dr. Swinney which it seems to us best to give to you here in part. Referring to the General Missionary Conference held in Shanghai in May,

she says that immediately after it, on the 19th, 20th and 21st, was convened the first Medical Missionary Conference, composed of doctors from Peking to Canton, inclusive. One of the important points under discussion was the stationing of two physicians together for mutual help, and greater advancement in work. This subject was so extensive that it included many others, one of them substantially this, "What can be done to spare the lives of Medical Missionaries as they are overburdened, and fail so quickly?" Though perhaps necessary, yet it may seem impossible for the Boards at home to supply two physicians in every important place, and on that account the discussion finally turned upon the subject of doctor's helpers, nurses and assistants. In the discussion of this in public, and in talks with the various doctors, there seemed to be but one thought, and that was that trained nurses of the best spirit and devotion were difficult to find. Many therefore advised that medical students be sent out to be with the Doctor in the dispensary, hospital and home of the people, learn the language and have a practical knowledge of the work in assisting in all its parts. After five years this person to go home and attend lectures in a medical college for the prescribed course, and then return to China for years of usefulness among this people.

After hearing the many reasons on this point, and with much thought myself on the subject, I think it a good plan. Such medical students would in the end be far better workers than the older heads who have seen long service here, but under many disadvantages. This thought of medical students includes the idea of any helper being sent out who would be an evangelist and a helper side by side with the doctor, and thus spare the doctor's life for many more years of labor here.

Some of our women who have been feeling deeply solicitous for Dr. Swinney in her need of help, have done aggressive work that they might help to bring relief to her. Dr. Swinney writes to one of these who asked her 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 the practice among 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 nor how great it might be, until I should have tried it. I know of one doctor, homeopathic, whose work, with a hospital for men and also one for women, has been entirely self-supporting. His practice was very large among the Chinese, and also among the foreigners, but in the very height of such a work, he broke down more than a year ago, and was obliged to go home. . . ."

The medical work pays the running expenses, that is, of the medical supplies I am obliged to buy here, the paying of the helpers, etc., and this year there was \$109 over. The Chinese have become anxious that we should have hospital buildings. By Eld. Davis's going among them they have given over \$800 expressly 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.

Another, as says the Western Secretary, has put her hand to the work of starting a hospital fund, and for the fuller accomplishment of it has been circulating an appeal amongst the

women of her locality. This being pre-eminently woman's work for women, a line of work which a large proportion of our women will very naturally sympathize with, it is hoped that some systematic method of working for it will be taken up early in the conference year, by which we may reach all of the women of our people. The appeal asks that, in token of our gratitude to God for his boundless love, goodness, mercy and manifold blessings to us, the signers of the paper shall each be one of one hundred ladies to raise the sum of \$1,000 as a free-will offering for the purpose of enlarging the dispensary for hospital work. This money when raised to be paid into the treasury of the Missionary Society, to be used for the purpose specified.

The missionary papers of the various denominational boards for foreign and for home work, which have continued to do their work of encouragement and of helpfulness by way of indirect suggestions to us, and in the broader helpfulness of imparting the knowledge of the fields lying in foreign and in home lands, have been, as heretofore, either regularly given out to certain societies, or irregularly here or there for the good they may do in broadening our knowledge of the real missionary work done by the women of our country. No one can read these papers and assimilate anything of their true discipleship spirit, without growing to be more surely a disciple of the Lord. Therefore have they been regularly distributed.

The work of correspondence with societies, with individuals in them, and with the isolated has been for all of the year, particularly the latter part of it, very greatly hindered by the crippling influence of poor health in the home. This has often occasioned us regret that there were not some way by which the office of Corresponding Secretary might be immediately filled by one who could take up the work with free hands. The close quarters into which circumstances put us led us in April to request the secretaries to conduct the Woman's Work department in the SABBATH RECORDER, each for a month. These have cheerfully complied with the request, and the feeling has been strong with us that it was a good move to make, even had good health belonged to all of us. New circles of interest have been, by the means, created, and an increase of the feeling of personal responsibility.

(To be continued.)

"WASTE IN PREACHING."

1. The preacher fails to make the most of his own moral personality. It is not by the truth alone, but by the truth as conveyed through living channels, that men are saved.

2. Many preachers fail because, though their first conception of the truth is vivid, they elaborate and systematize it till it falls flat and cold upon the audience. Excess of system is less effective for good than none at all, especially when the divisions are stated in numbers. We have heard a minister at the end of a most impassioned paragraph exclaim in a mechanical voice, as a baggage-master calls off checks, "Now thirdly," and the audience was instantly refrigerated.

3. "All really great preachers succeed by ceaseless reiteration, under constantly varying forms, of a few conceptions that have become supreme in their own experience."

4. Many preachers fail because they are afraid to manifest intense earnestness. "Much mischief has resulted from a perversion of the 'reserved force' idea; reserved force is, indeed, an element of strength, but it should not be exhibited in the form of a total suppression of force."

5. When the engineer of a fast express train becomes too timid to keep up with the schedule time, he is assigned to the management of a freight train until, in railroad parlance, he "recovers his nerve." It will be well if preachers who lose their spiritual nerve could be in like manner transferred for a season to some line of work where they could regain it.

Two things would cure most of these faults: a deep personal religious experience, and faithful pastoral work.—*New York Christian Advocate.*

HISTORICAL & BIOGRAPHICAL.

THE NEED OF LARGER ENDOWMENTS ON THE PART OF OUR DENOMINATIONAL SCHOOLS.*

BY PROF. ALBERT WHITFORD.

Our first denominational institution of learning was founded at DeRuyter, N. Y., over fifty years ago, at a cost of nearly \$12,000. For nearly thirty years it had no productive funds. Its current expenses were met mainly by tuition fees, room rents, and its share of the income of the literature fund of the State. Previous to 1849 the average salary of the male teachers was about \$400. This was nearly the salary received at that time by the pastors of our larger churches, and corresponded, all things considered, to almost twice that sum now. Four years later such teachers in Alfred Academy had, nominally, a salary better by \$200, but not so much better really, on account of the depreciated value of the precious metal. This was also substantially the average salary in Milton Academy from 1857 to 1867. Milton College has paid about \$200 more, as has also Alfred University.

In all these cases, the salary has stood for a sum that with economy might suffice for the support of a family; but that would leave little or no margin for a rainy day, or an unproductive old age. So far as I know, these teachers have received about one-half the sum paid such teachers in the State schools, or in schools well endowed. It appears then that the teachers have been donating, virtually, to the schools in which they have been giving instruction, a sum nearly equal to their stipulated salaries, not strictly so in every case, some more, some less, according to their qualifications and real worth.

The evils however of slender salaries have not been confined to the teachers themselves. The schools also must have suffered from the fact that the teachers have felt compelled to add to their limited income by engaging in other pursuits. Out of the first generation of our teachers only one, President Kenyon, depended upon his professional labors alone for a livelihood. The others shared their labors mainly between schools and churches, and therefore could not give their best to either vocation. One good old elder of a former generation was wont to speak of himself and his co-laborers as "ordained farmers," on account of their double occupation. In a like way we may, in no invidious sense, denominate many of our former teachers as ordained schoolmasters. It could not reasonably have been expected that, while laboring under such disabilities, they could have attained ripe scholarship, or have been masterful in any one line.

My own contemporaries, thanks to small productive funds, have had the chance to do a little better. Some of them have become quite proficient in their own department of study, and are prepared to do professional work, and their labors are sought after in other colleges. Those, however, remaining in our own have been hampered in a way for which there is no excuse except poverty. The income from all sources, tuition, rent, and productive funds, has been too small to afford separate teachers for preparatory and collegiate grades, and, indeed, teachers enough for the several departments of study. As a matter of necessity most of the professors have been compelled, at the same time, to do primary and advanced work, to give instruction in more than one department, and consequently to spend double the usual time in the class-room. Under such

*Presented before the Seventh-day Baptist Education Society, at its Annual Meeting, held at Salem, W. Va., Aug. 22, 1890, in connection with the General Conference.

necessities it is difficult to find time and strength for patient and laborious investigation in their own line of study, and to reach that eminence which will enable them to speak with authority in the presence of their classes. It must follow that their grade of work is lower than it should be, and that the students under their charge form too imperfect ideals of true scholarship. An insufficient college income, therefore, necessarily means teachers poorly paid, and teachers poorly paid often means teachers poorly equipped, and teachers poorly equipped means students poorly instructed. If the evils of poor pay were confined to the teachers alone it might call for some sympathy; but as it is, it is lamentable, and calls for a speedy remedy. We want our boys and girls to meet others on the same plane of intelligence and culture, and we want them trained also in our schools, lest the spirit of worldliness and fashion may lead them away. It is indispensable then that we take an advance step in higher and broader culture, a step that can not be well taken without greater pecuniary means.

I trust I am not understood as belittling the work done by our teachers for the last half century. Considering their poverty, their limited educational advantages, and their inadequate equipments in buildings, apparatus, and the like, they have done a good work; and what is more, they have done a noble and generous work that is not only worthy of all praise, but has also an educational value higher and more profitable than mere literary or scientific acquirements. Some of these have been men of more than ordinary mental and moral endowments, who made up by hard and persistent work some of the defects of their early training, and left the impress of their literary culture, as well as that of their Christian courage and self-denial, upon their pupils.

Sooner or later, but sooner rather than later, the last one of these pioneers in education must drop from the ranks, and with them must go the inspiration and magnetism of their presence. We have already been brought to face this question: Shall our schools, founded by the courage and self-denial of our first generation of teachers, survive the second generation; and likewise, this other question of no less moment: Shall these schools go forward in their beneficent work, and keep step with the progress of the times. It is hazardous to leave the solution of such questions to the chance of some one or more of equal merit rising up to fill the vacant place. Such men are rare, and are in demand for places more lucrative and more attractive. Our safety lies in the direction of making such places more inviting and more worthy of such efficient laborers.

Were we able to re-enforce the faculties of our schools with first-class teachers, living on half pay, while our other attractions in buildings, apparatus and the like are small and uninviting, can we hope to retain the patronage of our constituency? There are some, and perhaps a majority of our young people, whose denominational loyalty will induce them to sacrifice in some measure, what ought to be among their dearest privileges, their educational advantages, to promote our denominational good; but what of the others whose lukewarm loyalty especially needs our fostering care? Again none of our schools depend for their maintenance entirely upon our people. The majority of students come, in fact, from outside, and their patronage can, for the most part, be had only on the basis of their own interest. Certainly then we must keep pace in all educational advantages with our contemporaries, if we retain the support of these outsiders, or of the lukewarm loyalist of our own people.

There is one observation which is in point

here, and which might be overlooked by even a careful observer. Such a one might rightly estimate, in the light of experience, our present needs, and rest in the hope that if these needs were now met we must necessarily have a sure financial basis for the future, when the fact is, while we are striving for a higher vantage ground, the schools which are our contemporaries have not been idle, and have also largely increased their facilities. There is an imperative need of adding one successful effort to another, or we shall fall behind in the struggle for patronage. What might be comparatively a competent and respectable endowment to-day will be insufficient to-morrow. As a people we are making great strides in material prosperity, and therefore in such advantages as money will purchase. We are doubling our population once in twenty-four years, but are doubling our wealth in much shorter time; so that social demands for intelligence, skill and culture, and the opportunities for securing these in our schools multiply more rapidly than our numbers. In 1852, Alfred Academy had an average attendance of two hundred students. All of her endowments at that time, in buildings, apparatus and the like, could have been replaced, I think, for \$25,000. Twenty years later, with a wealth four-fold greater, the attendance upon the school was no greater, nor did the students in intelligence, and generally in attainments in scholarship, surpass those of the earlier period. The like observation can be truly made of Milton Academy and College.

The reason for this lies mainly in the fact that schools of a higher grade have multiplied fast within the last forty years, and that these have increased their educational facilities in a ratio greater than the increase of the population. Such schools are all eager to fill their seats with students, have their agents everywhere, and in manifold ways are throwing out inducements to increase their patronage. We have to compete with all this in a greater degree than ever before, and shall have a greater competition in the future. In order to meet this competition we need not only to place, but also to keep our colleges on an equal footing with those of our neighbors. It is not to be expected that we can compete in facilities with old institutions of learning like Columbia, Yale, or Harvard, or many younger ones that have means to call to their aid the best talent, the most profound scholarship, and all other resources which skill can furnish. But if we hope to maintain a creditable standing in the educational world, and so to retain the patronage of our people and other communities, we must approximate pretty nearly in educational advantages to those of the average college. What these are can be seen in some general way by a comparison of the reports made each year to the United States Commissioner of Education. The following averages are based upon the reports of 357 colleges for the year 1887-8:

Average number of professors.....	12
" " " students.....	92
" cost of buildings.....	\$150,000
" apparatus.....	14,000
" productive funds.....	170,000
Total average.....	\$334,000
Average income from tuition.....	7,000
" " " benefactions.....	8,000
" " " interest of funds.....	10,000
Total average income.....	\$25,000

This account is made up from the reports merely of the colleges of liberal arts, and does not concern reports from professional or technical schools, or departments belonging to the college. According to the reports made in the

same year, the following is the average condition of the schools of theology:

Average number of professors.....	5
“ “ “ students.....	47
“ cost of buildings.....	\$ 60,000
“ productive funds.....	83,000
Total average.....	\$143,000
Average income from funds and benefactions....	7,000

An average school of medicine, and of law, and of engineering in its various branches, and of advanced study in the sciences, or the liberal arts, would each require large endowments, and all told a sum reaching into the millions. Harvard and Columbia, two out of the very few real universities in this country, have endowments that each exceed \$10,000,000. Of course a university in its proper sense is entirely beyond our means. The most that we can hope to do is to supply elementary instruction in college courses, such as lead to a bachelor's degree in science and liberal arts, and a limited training in theological studies. Yet to do this creditably requires endowments in buildings, apparatus, and funds to the amount of more than \$300,000, and an annual income of \$25,000, unless the deficiencies are made up measurably by professors working for half pay, or doing double work. This is the need of to-day, the need of to-morrow will be greater.

MILTON, Wis., August, 1890.

SABBATH REFORM.

WILL THE CHURCHES RESPOND?

A few days since (at Berlin, Wis.) a brother said: "I fear the Chicago Council will be a failure, because the churches will not take enough interest in it to respond by a full and representative delegation."

This does not seem possible when we consider the magnitude of the interests involved. No one who stops to consider the present situation can fail to see that the need for counselling and consolidating is the imperative demand of the hour. Seventh-day Baptists are few in numbers but strong in inherited elements and in the fundamental truths which are involved in their creed. The circumstances of the past have fostered irregular growth, imperfect organization and somewhat ineffectual co-operation. The present surroundings demand the opposite in every particular. The Chicago Council is called to meet the new demands and duties. We have more faith in the loyalty of our churches to the law of God than the somewhat pessimistic view quoted above gives ground for. We expect a good delegation of thoughtful, able and earnest men at Chicago. We believe that there are many who feel that in God's providence Seventh-day Baptists have "come into the kingdom for such a time as this."

One consideration alone ought to awaken sufficient interest to insure the needed response, viz., the local interests concerning the Sunday question, which are now centering in Chicago and the "Columbian Fair." Whether the Council will find it necessary or expedient to deal with that phase of the Sunday question remains to be seen, but if a "Sabbath Reform Convention" is inaugurated in connection with the Council, strong blows and telling influences can be brought to bear upon the Sunday question, both in Chicago and in the country at large. There has been no opportunity within the last two decades so favorable for exerting a wide-spread influence at an important point, and at a crisis in the Sunday movement, as is

now offered next month in Chicago. The friends of Sunday are saying with great truthfulness, and with equal earnestness, that the treatment of Sunday by the "Exposition" will be of national interest, and that it will have a permanent effect upon the future of the Sabbath question in the United States. This is true.

It is also asked: "Why hold the Council in Chicago?" One reason was sufficient to settle that point. Our great and growing "Home Mission Field" is west and south of Chicago. That field and its interests should be fully represented in the Council. The churches in the east are better able to send delegates to Chicago than the mission field churches are to send to any point east of the lakes. Many other reasons might be added to this sufficient one.

If the pastors and the "leading men" in the churches will take hold of the matter with the promptness which the case demands, there will be "half a hundred" or more delegates at Chicago, thoughtful men, eager to do God's will, and willing to be led by his spirit into larger plans and closer union for his sake. In the name of Jehovah, and for the sake of his Christ, let the churches respond, sending full delegations and following them with abundant prayers. The flood-tide of opportunity is at hand, bringing with it an equal flood-tide of duty. Taken at the "flood" it will bear us to victory. If we "dally" until it is past, this life will not reveal the depth of our failure. A pastor who is indifferent now takes a grave responsibility, as of one who stands in the way of the progress of God's cause. A man who opposes a movement so wise and so necessary invites such condemnation as no one bearing the name of Seventh-day Baptist can afford to place upon his head. Our enemies sneer at "the folly of a few zealots." Let us turn their sneers into praise, through the strength which God's blessing and wise counselling will insure.

"AN UNANSWERABLE ARGUMENT."

Here is positively the very latest thing in the line of arguments against the Sabbath of the Lord. It is from an article in the *World's Crisis*, of Aug. 20th. We are thus particular in giving credit lest it should be doubted that anybody is capable of evolving such an argument:

Why do people want to keep the seventh day? No one will ever get any credit from God for so doing. Let me here call your attention to a point that I have never read in print, and may be somewhat new. When Paul was telling Timothy what should transpire in the last days, making them perilous, he mentions a score or more features but says nothing about Sabbath-breaking. To my mind this is an unanswerable argument against the seventh day being binding.

We think that this is not only "somewhat new," but altogether new. We freely allow to the writer all the honors of its discovery. Paul didn't mention Sabbath-breaking in his list of last-day horrors, therefore the seventh day cannot be binding! Very well, let us go on. Paul said not a word in that list about stealing, therefore the eighth commandment cannot be binding, and it must be right to steal. He didn't mention drunkenness, therefore the temperance societies are all anti-scriptural. He said nothing about the worship of graven images, therefore, to the mind of the discoverer of the new anti-Sabbath argument, this is doubtless an unanswerable argument against there being anything wrong in idol-worship.

We confess that we are disgusted with such folly. We were going to call it childish reasoning, but we have too high an opinion of children's logic. No child would argue in such a way. We have this apology to make for taking the space to notice it: We know that it is not worth answering, but it is an excellent specimen of the extremities to which men are driven in their fight against the Sabbath. The fact that men with presumably fair sense, can call such an assemblage of words an unanswerable argument against

the seventh day being binding, is a strong argument in its favor.

As to the idea of keeping the Sabbath in order to get credit, we have only to say that we don't expect any. After we have done all we shall be obliged to confess that we are "unprofitable servants;" we shall have done only our duty. Eternal life will come as a gift. But if we get no credit for doing what we are plainly commanded to do, what will be the case if we fall short of that? Here is something that our friend will do well to consider.—*Signs of the Times.*

SUNDAY, THE FIRST DAY OF THE WEEK.

In a recent number of the *Chicago Tribune*, a writer, who styles himself *An Old Reader*, addresses the following note to the editor of that paper:

I notice that you say in to-day's paper, in reply to the inquiry of a correspondent, that Monday is the first and Sunday the seventh day of the week. Was not this a slip? It seems to me that I recollect *The Tribune* on many occasions stating that Sunday was the first day of the week, and was wrongly called the Sabbath, because that was the seventh day.

To the above the *Tribune* makes the following frank and truthful reply:

"An Old Reader" is in the right, and the answer in yesterday's paper was incorrect. Saturday, or the Sabbath, was and is the seventh day of the week. It was the one on which Jehovah rested after he had made the world, and it is the one which the Jews were told to keep sacred, and which most of them still do. All the laws given in the Old Testament on the subject of Sabbath-breaking relate to the last day of the week, and not to the first.

After the death of Jesus, the primitive church, while at first keeping the Sabbath also, gradually began observing the first day of the week as its special day of religious observance. As the new church became more and more a Gentile one, the keeping of the Sabbath lessened, and finally, under Constantine, Sunday was declared to be the official sacred day of the church, and it has remained so ever since.

Soon after the Reformation the custom started of speaking of Sunday, or the Lord's-day, as the Sabbath, and the Puritans, with no divine authority whatsoever, began insisting that a failure to observe the first day of the week in a religious manner exposed Christians to all the pains and penalties which the Pentateuch visited on Jews who did not remember the Sabbath day to keep it holy. So, even to this day, among all the evangelical denominations, it is customary to speak of Sunday as the Sabbath, although it would be just as proper to call January December. The misuse of language is not recognized by the laws. The statutes of Illinois speak of "the first day of the week, commonly called Sunday," and the first day of the week it is, no matter what the ministers may call it, just as the Sabbath is the seventh day.

FROM Talmage: "One characteristic of a live church is the fact that all the people participate in the exercises. A stranger can tell by the way the first tune starts whether there is any life there. A church that does not sing is a dead church. It is awful to find a cold drizzle of music coming down from the organ loft, while all the people beneath sit in silence, and the tune wanders around lonely and unfriended, and is finally lost beneath the arches because there is no one to pick it up. A church of God that can sing can do anything that ought to be done. We go forth into this holy war with the Bible in one hand and a hymn-book in the other. O ye who used to sing the praises of the Lord, and have got out of the habit, take your harps from the willows!"

"THE Finger Bible," which the Oxford University Press has just brought out, will doubtless soon be brought over. This Bible is so mounted that it can be worn on the chatelaine. It is 3½x1 inch in dimensions, and weighs only three-fourths of an ounce; yet it contains the whole Bible, and is the smallest book ever printed.

WHAT you keep by you, you may change and mend; but words once spoken can never be recalled.

THE SABBATH RECORDER.

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

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"He keeps dependent, children of his grace,
 Lest trust in wealth should trust in God displace.
 Sorrows have promise; ills the faithful bear
 Are left behind them here, exchanged for glory there."

A BOHEMIAN king, who had been raised to his position from the peasantry, always kept his wooden clogs where he could see them, that he might more fully realize how greatly he had been elevated. So the Christian's heart will be filled with more appreciative gratitude if he occasionally reminds himself of the depths from which the grace of God has taken him.

It is gratifying to be able to say that some of our local agents are sending remittances which complete the payment of all subscriptions on their lists for the year; also that quite a number of new subscriptions have lately been received. We hope others will follow these good examples. Prompt attention to such matters by those who have them in charge would produce happy results for all concerned. Shall we not have them?

"WHAT is the matter with our RECORDERS?" some one asks. Possibly caught in the floods. Not those which covered the earth in Noah's time, but those which in more recent days have deluged Western and Central New York, as well as some other portions of this goodly land. Last week, according to the observations of the Alfred Volunteer Weather Bureau, six and three-quarters inches of rain fell in two days. It may well be imagined that such a sheet of water spread out over these hills would not be long in finding lower levels; and in doing so floods resulted, and rail-roads were damaged and mails were much demoralized. But the RECORDER is all right, and will be glad to see you all, as soon as order is restored to the railroads.

WE have just received two tracts from Bro. Wm. M. Jones, 11 Northampton Park, Canterbury, London, N., England, "The Bible on the Sabbath," and "Coming to the Point," of which he has recently issued new supplies. They are short, pithy, and scriptural. The former is an eight-page tract, with cover, envelope size, and will be furnished by Bro. Jones for 30 cts per hundred, post-paid. The latter is a two-page leaflet, and will be furnished for 12 cts per hundred. Both are well printed on good paper, and will be useful in arresting the attention and challenging the thought of busy people. Persons having occasion to use such tracts can be supplied by sending their orders to Bro. Jones as above, and at the same time aid him a little in his earnest efforts to maintain the cause in London.

SELDOM has religious prejudice and race animosity run to such an extreme as is exhibited by Russia in the revival of the act of 1882, by which the Jews are driven out of large portions of the country, and excluded from almost all lucrative callings. The act forbids Jews' owning

farms or cultivating the farms of others, forbids their practicing any of the learned professions, and limits their residence to cities of a certain size. The act has remained practically inoperative since the first year after its enactment. But now, on some slight pretext, the Czar proposes to enforce it in all its rigor. Should this be done it is estimated that not less than one million Jews will be rendered homeless and destitute. If there is any way by which the great powers of the old world can exert their influence to prevent the execution of so barbarous a purpose, it should be done. We believe it will be done.

THE churches are beginning to prepare for the Council. Several have already appointed delegates. The first to respond, so far as we have heard, is a small church in the West which has appointed two delegates, and voted to pay their expenses. That is right. Others, no doubt, will follow in rapid succession. A good "lay brother," writing of the movement, says, "It seems to me that what is done should be done with the greatest possible unanimity; and this can only be brought about by a continuous effort through the RECORDER, and other ways, until the time arrives." Certainly. What is wanted is such unity in all our ideas, plans, and methods, as will enable us to husband our means and strength, making everything we do count for the most possible. That is why the Council is called. At this point what seems a very appropriate suggestion comes from a lone Sabbath-keeper, that in view of the vital importance attached to the work of the Council it be made a subject of special prayer by all the people from now until the work of the Council is done. Let continual, earnest, and importunate prayer go up to God, not only that every church may be represented, but that the spirit of love may prevail in every heart, that each may desire only that which shall be for the best good of all, and that God will grant wisdom, and grace, and unity of purpose, thus crowning all with his blessing. All who will act in the spirit of this suggestion may certainly have an important part in the work of the Council whether present in, or absent from, its sessions.

PLANS FOR THE COUNCIL.

In arranging the details for the coming Council of Seventh-day Baptists, a circular has been issued and sent to pastors of the churches, or to clerks where there are no pastors, setting forth briefly what is desired of the churches in order to insure the success of the undertaking. Lest any might, by some means, fail to receive this circular, and desiring to avoid all delays in the matter, we publish here the principal part of this circular. Will not some one in each church where for any reason no one else brings the matter to the attention of the church, secure some action in general conformity with the plan of this circular?

Through the SABBATH RECORDER your attention has been called to the fact that our General Conference, at its late session in West Virginia, unanimously agreed in calling a Council to meet in Chicago, Oct. 22, 1890, to canvass the whole field of our denominational life and work. It is believed that the opportunities for Sabbath-reform and general Missionary work, now open and constantly opening to us, make demands upon us which, as a people, we do not at all adequately appreciate, and which we are not prepared most effectually to meet. It is the hope of the projectors of this Council that it will result in a general awakening of our people to the

grandeur of our opportunities and to a sense of the solemn responsibilities which such opportunities impose; and that ultimately there may be adopted such plans and agencies for work as will accomplish the largest results with the greatest economy of men and means. Whether these hopes shall be realized or not, will depend largely upon whether or not the Council is made up, as it is designed to be, of delegates from all parts of the denomination, and representing every possible interest of the whole people. The General Conference has already appointed its delegates, and the Societies, without doubt, will appoint their full delegations. It rests largely with the churches, therefore, to fill out the lists in a manner to insure the success of the Council. To them the following statements and appeals are made:

1. Each church is entitled to two delegates. It is earnestly hoped that as many as can do so, will be represented by a full delegation. Where two cannot be sent, let one be sent.

2. Churches which cannot send one delegate, singly, may unite with other churches, similarly situated, in the choice of a delegate. In this manner it will be possible for all the remote points in the West, South-West and South, as well as the smaller churches everywhere, to be represented.

Brother Ira J. Ordway, 205 West Madison St., Chicago, is a committee on railroad fares, entertainment, etc., and it is expected that he will be able to make such arrangements, both as to traveling and as to board and lodgings, as will make the Council comparatively inexpensive. Definite announcements as to expenses cannot, of course, be made now. The committee must know something about how many and who are coming before these can be made. It is of great importance, therefore, that as soon as delegates are appointed in any given instance, that fact, together with the names of the delegates chosen, should be communicated, *by the first mail*, to Brother Ordway as above.

To state this appeal more concisely:

1. Kindly give the matter your earnest attention. The success of the Council depends largely upon it. We must not fail here through indifference or inattention.

2. Kindly attend to the choosing of your delegates at the *very earliest possible date*. The time for the convening of the Council, Oct. 22d, is close at hand.

3. Report *at once* the number and names of your delegates to I. J. Ordway, 205 W. Madison St., Chicago. He cannot arrange for your transportation and entertainment without this information. He needs all the time for this work you can give him.

4. Make the Council and its work a subject of prayer, both private and public, that the Holy Spirit may preside over all deliberations and entirely possess all hearts; and that thus the work of God committed to our hands may go gloriously forward.

Write to Brother Ordway for any necessary information concerning fares or entertainment; and to the Secretary, L. A. Platts, Alfred Centre, N. Y., on any other points.

A TRIP TO MILTON, WISCONSIN.

The following account of his visit to Milton, by Dr. Wallfisch, will be read with interest. It was written for, and published in, *Der Christliche Apologete*, and kindly translated, from the German, by Bro. Daland, of Leonardsville.

At the instance of Dr. Whitford, President of Milton College, I chose for my visit the time of the College Commencement. Upon the

journey thither I had a short conversation with a Universalist minister. He said that Jesus was crucified on account of the unpopular character of his preaching. To be sure that is the human side of the matter, but what of the divine side, that Christ was to suffer for our sins as the Lamb of God?

Friday evening the Rev. E. L. Eaton, a Methodist minister, of Janesville, Wis., preached the annual sermon before the students' societies on the "Reasonableness of Faith," Heb. 11: 6. Intellect, feeling and will, the whole man must believe. Had God made riches, knowledge, ability, or even the knowledge of the alphabet a condition of salvation how many there would be necessarily lost. But every one can believe.

The three literary societies presented two interesting programmes. The college orchestra and glee club acquitted themselves admirably. The baccalaureate sermon by President Whitford, Sunday evening, on "The Higher Life," Matt. 4: 4, was rich in thought expressed in graceful language. Tuesday evening the Rev. F. W. Gunsaulus, a Congregational minister well known as an orator, delivered a lecture on Savanarola, the Italian monk and reformer. The speaker was distinguished by his fine language and the vividness of his style.

Wednesday morning was the anniversary of the Alumni Association. Dr. Platts, editor of THE SABBATH RECORDER; Prof. Harvey, of Oshkosh, and the Rev. Mr. Daland, editor of the Jewish mission paper, *The Peculiar People*, delivered pithy addresses, and Mrs. B. O. Thomas read a beautiful poem composed by herself. Then followed the Alumni dinner. After we had partaken of the sumptuous repast and listened to the sweet sounds of the orchestra, came the inevitable after-dinner speeches. Even I was not allowed to escape, but had to launch out and make a speech as well as I could after dinner. In the evening occurred the annual concert of the musical classes under the direction of Prof. J. M. Stillman, Mus. Doc. Dr. Stillman is every inch a musician. Being a widower, he is deprived of family life and lives with his beloved Musica on the best terms of Platonic affection. The comparatively small chorus was rich in tone and sang with rhythmic accentuation and with united enthusiasm. The songs and instrumental solos bore witness to the talent and industry of both teachers and pupils. Especially worthy of mention was the song by Miss Socwell of the Iowa College for the Blind. I myself played on the piano and sang, two of the pieces being my own compositions.

Thursday morning occurred the Commencement exercises. Between the college buildings in the open air there assembled an imposing company. On one platform sat the faculty and on the other the orchestra. President Whitford opened with prayer. The addresses of the graduates presented good thoughts on "The Growth of American Literature," "There is a Day after To-day," "The Power of Public Opinion," "Need of Reforms," "Dangers Threatening our National Polity," etc. The address of a lady on "Retribution in Nature" is worthy of especial mention. According to her personal stand-point of faith, she treated only the one side of nature and its laws, which can never be transgressed with impunity. I had the opportunity to say to her a few words of acknowledgment and to point her also to the grace of God who is not lacking in power and love to overcome the cold and rigorous laws of nature when his wisdom deems best. Three unbelieving

physicians might give a person up as sick unto death, and he might recover, contrary to expectation, by the supernatural intervention on the part of God. The unbelievers would rather accuse themselves of a lack of knowledge than in any such case ascribe the victory over nature to the grace of God. Yet there is such a grace. The valedictory oration was a master piece, both as to form and content, delivered by a young lady with lovely voice and graceful gesture, whose whole appearance breathed an influence more than earthly. Her theme, "The Solitude of the Soul," was a piece of personal experience, and in the fullest accord with the personality of the speaker. It is impossible to reveal the inner world of one's heart. God has ordained that in proportion to our ability to express our thoughts so the number and inexpressible character of our inward experiences increase. We are never able entirely to alienate ourselves. Even in the noise of the great world a portion of the soul remains shut up. The words of farewell and expressed gratitude were simple but touching. There was in them the power of a soul which knows somewhat of solitude with God. After this, followed the distribution of the diplomas, etc. In the evening occurred the senior concert, at which I participated according to invitation. Mrs. Clara Murray, a distinguished harpist from Chicago, also played.

On Friday I started homeward, for some distance in company with some merry students. In Freeport I was enabled to exchange fraternal greetings with Bro. Stetter, to whom a postal card had brought the news of my journey through the place. Perhaps I ought to mention also that in Milton I preached three times (in English), twice in class meetings and once to the students. Furthermore, I had a rich opportunity to confess Christ and to pray with one soul.

This journey brought to its close the first ten years of my Christian life. In Milton I have begun the second decade. I still recall the extreme kindness which, without affectation or obtrusiveness, was shown to me. In short, it was a rich and glorious time! Perhaps never before in my life did I recognize so clearly how God himself numbers our steps and leads us. How could I as a Christian not receive from his hand this experience also, with all its enjoyment, pleasure and honors?

The Lord is with his own alway,
He'll ne'er from them depart.
His love is all their hope and stay,
Salvation to their heart.
His Father hand is o'er them all
They follow where his voice doth call.
To him alone give glory!

THE HOME.

BY EVA ST. CLAIR CHAMPLIN.

Worth more to me is the home
Than all the barrels of rum
That could float on the wide, wide ocean!
Dearer to me are its joys—
Its merry-faced girls and boys—
Than all wealth's vain promotion!

Fleeing corrupted Rome,
Saved to the sacred home,
From Cæsar and bold Mithridates—
Here, weary one, sheltered bide,
Here, free from the tempter, hide
Thyself near the faithful Penates!

Remember Æneas of old—
The story has oft been told—
How he left the great city fated!
The Penates in his embrace,
He founded a mighty race,
Though by wind and wave belated.

So we, if we let our love
For the home rise all above,
Shall find ours a mighty nation!
For rum will be outlawed then,
Our men will be godly men,
And our praises will ring through creation!

ELDER LEMAN ANDRUS.

Elder Lemman Andrus died at his home near the village of Farina, Ill., Sept. 3, 1890, aged 93 years, 4 months and 8 days.

Elder Andrus was born in the town of Pawlet, Rutland county, Vermont, April 26, 1797. He joined first the Congregational Church of his native place, and afterwards, in 1819, he joined the Baptist Church of the same place. He preached his first sermon Dec. 23, 1819, and his last one May 3, 1890. He was a licensed preacher a little over 70 years, and an ordained minister 68 years, lacking about two months. His 93d birthday came on Sabbath, the 26th of April, last, and he prepared a sermon to preach on the occasion; but as that was a very rainy day his sermon was delivered on the next Sabbath; text—Psa. 119: 11, "Thy word have I hid in mine heart, that I might not sin against thee." He had applied himself very closely in the preparation of this sermon, on which he bestowed much care, and it was thought his strength was overtaxed in the effort, for in a few days he was taken with spells of momentary unconsciousness through some trouble in his head. These spells came on at intervals during several weeks. About the same time something like dry gangrene attacked one of his feet, and the disease progressed slowly until it reached his body, and terminated his life.

The funeral was held at our church; services conducted by the pastor, assisted by the pastor of the M. E. Church, of Farina. Discourse from Acts 20:24, "But none of these things move me, neither count I my life dear unto myself, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." A more extended sketch will appear hereafter.

C. A. B.

DEACON PAUL B. BURCH.

Deacon Paul Babcock Burch was born in the town of Brookfield, Madison county, N. Y., Sept. 15, 1808; his youth was thus passed under the hardships incident to the building up of a country wherein much has to be subdued; but these very hardships tended to develop a character of sterling honor. Deacon Burch's religious life began in 1836, when, through faith in Christ, he accepted him as his Saviour, and was baptized and united with the Third Brookfield (now West Edmeston) Church. Here his life was such that a few years later his brethren called him to the sacred office of deacon. Unfortunately the records have been destroyed, and the date cannot be fixed. December 17, 1864, he joined the First Brookfield Church, in which he held membership and acted as deacon until Feb. 1, 1877, when he took membership and office with the Second Brookfield Church, holding the same at the time of his death, which occurred Aug. 28, 1890. Through these many years of Christian walking Deacon Burch lived an irreproachable life. Honesty, humility, and kindness, seemed his prominent characteristics. He was respected by all in the community, and by his brethren looked upon as a good example of the true way to live. His family surviving consists of a wife, to whom he was married in 1835, and three sons and four daughters. Mrs. Deacon Burch was the daughter of the late Hon. Elisha Randall, and she is left an invalid to mourn one who for so many years had walked beside her. For two years Bro. Burch had been stricken with disease, and when death came it did so as a friend to take him from the bondage of the flesh to the liberty of the redeemed.

C. A. B.

YOUNG PEOPLE'S WORK.

A GRIEVOUS COMPLAINT.

"It's hard on a fellow, I do declare!"
Said Tommy one day, with a pout;
"In every one of the suits I wear
The pockets are most worn out.
They're bout as big as the ear of a mole,
And I never have more than three;
And there's always coming a mean little hole
That loses my knife for me.

"I can't make 'em hold but a few little things—
Some cookies, an apple or two,
A knife and pencil and bunch of strings,
Some nails and maybe a screw,
And marbles of course, and a top and ball;
And shells and pebbles and such,
And some odds and ends—yes, honest, that's all!
You can see for yourself 't is n't much.

"I'd like a suit of some patent kind,
With pockets made wide and long;
Above and below and before and behind,
Sewed extra heavy and strong.
I'd want about a dozen or so,
All easy and quick to get at;
And I should be perfectly happy I know,
With a handy rig like that."
—Eudora S. Bumstead, in *St. Nicholas*.

WE smile as we read of the way Tommy treats his pocket; but how many of us use our minds just the same way.

WE fill our minds up with a great quantity of indiscriminate facts, opinions, views, suppositions, beliefs, superstitions and ideas; and jumbling them all up together expect in a moment to evolve out of such a chaos—thought.

SUCH treatment is not fair. We ought to form the habit of regularly turning inside out our mental pockets, and after a careful inventory, arrange and classify our beliefs, opinions and elements of knowledge on all important subjects; and then if we find groundless beliefs or prejudices, erroneous views and ill-digested facts, we ought from time to time to cast from us what should be rejected, and hold what we retain and acquire in such a manner that it will be in order and ready for use when wanted.

THE DUTY OF BIBLE READING BY OUR YOUNG PEOPLE.

BY O. L. BURDICK.

Read at the Young People's Hour of the Association at Rockville, R. I., June 8, 1890.

The one in charge of this hour's exercise has asked me to present a short paper on this subject, because, as she says, she fears that it is a matter in regard to which many of us are too lax, and I share the fear. Owing to several reasons, as well as the fact that the time allotted for its presentation is so short as to forbid an extended analysis, I am compelled to make use of some very general thoughts.

It is a trite saying that upon our young people rests the future of the church as well as of the State. Although so often repeated, and a truth so axiomatic, I fear that it does not impress us with the force which it ought. It needs emphasizing until every one of us realizes its full import. We, as young Christians, *must* come to a fuller realization of the duties which we are to perform and the places which we are to fill.

This duty of Bible reading, coupled with that of daily secret prayer, is, it seems to me, of all the young Christian's duties the very first, both in point of time and in importance, and it is a duty whose non-performance cannot be long continued with impunity.

What, then, are some of the reasons why the study of the Sacred Book is of so much importance to us? In the first place because it, in itself, is a duty, and because in addition to this it instructs us as to the nature of our other

duties, and the manner of their performance. The most potent reason I have ever known of being given is that one uttered by the Great Founder of Christianity, when he said at Jerusalem: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."* Could any stronger incentive than this be offered for its study—"for in them ye think ye have eternal life; and they are they which testify of me." Sacred testimony, given both by the inspired prophets prior to His appearance and by his fellow-laborers in the founding of the Christian church in the times of the completion of the prophecies. How eagerly, in worldly affairs, we search the current day and periodical literature which testifies of our political or business leaders and contains their utterances. For instance, how closely have we followed the course of the McKinley Tariff Bill, and how carefully we have acquainted ourselves with the complex questions of political economy involved in it, a knowledge of which was necessary in order to understand it; and the same might be said of various other pieces of legislation which have from time to time occupied the attention of our representatives in Congressional halls. Did we not scan carefully every line of our daily Washington dispatches to find, if possible, some opinions by our own State representatives, and by those men whose superior intellect has given them places of command in national matters?

If, then, we show such diligence in following the opinions and acts of our political leaders, with how much greater zeal should we study the words and deeds of him for whom we have promised to leave all, and whom we profess to follow. I fear that older people, as well as we younger ones, are too lax in the performance of this duty; but that should not be made to serve as an excuse for us. It is not showing a proper degree of respect and reverence for our Christian Example and Leader to compel him to take a position subservient to that occupied by our political bosses. We need to pursue a course of daily Bible study in order to develop and round out our Christian character.

(To be continued.)

TWELVE LINKS IN ENGLISH HISTORY.

X.

THE REVOLUTION OF 1688.

The Revolution of 1688 may be called the sober after thought of the Great Rebellion. In 1649 men, irritated by repeated wrongs, and despairing of justice from a king who had no compunctions about breaking his word, put Charles the First to death. The ancestors of these men had suffered Henry the Eighth and Elizabeth to exercise almost all the high prerogatives which seemed so outrageous when employed by Charles. But times were different, people read more and thought more than in times past, and those who were wise saw that the day had come when a monarch must renounce some of his inordinate privileges, or else have them taken from him by force.

Charles the First could not recognize the signs of the times. He would not have been a Stuart had he done so. He renounced the old prerogatives when he found that he could not please the Commons otherwise, for the Commons must be placated before he could hope to receive his subsidies. But he looked upon his renunciations as idle words, and considered

*We do not wish to weaken our contributor's argument, but we desire to call attention to the true meaning of this passage. See Revised Version. This is not a command nor is any direct reason assigned.

them about as serious as soothing promises made to fractious children, intended to pacify merely for the moment. For this moral obliquity Charles paid with his life. But wrong as Charles was in his whole attitude towards the nation, he was yet an infinitely better king, as well as an undeniably better man, than many a monarch who has died peacefully in his bed, without even a reproach from the people whom he has misgoverned. Charles did not mark his reign with constant acts of cruelty, he did not lead the country into bloody wars which should decimate the population, purely for the personal aggrandizement of the sovereign, he did not insist upon the establishment of a religion which was abhorrent to the majority of his subjects. But he was king at a critical time in the history of the world, too late for men to feel the submissiveness of former times, too early for them to reason calmly as in these latter days. So the Puritan reform went on in all its rigor until, at the death of its master spirit, there came a reaction, terrible in proportion to the previous strain, and there followed those years of shame when Charles the Second lived, not reigned, in Whitehall, a pensioner of the French king, a thing of scorn to his own subjects.

At length Charles died, and, in little more than a generation after his father's execution, James the Second ascended the throne, and proudly attempted to do all that his father had done and more. Through his unjust judge, George Jeffries, he committed a series of judicial murders, the cruelty of which would have done credit to the middle ages; with the obtuseness of Charles the First, he violated laws which did not suit him, and with all the bigotry of Bloody Mary he tried to force the Roman Catholic religion upon a people who had been taught, through years of bitter suffering, to prefer death or exile to a life under the shadow of the Pope's authority. But great changes had taken place during the thirty or forty years since the Rebellion. The people of England had now no intention either of enduring James' delinquencies or of putting him to death. They simply deposed him in an easy and natural manner and placed upon the throne his natural heirs, his daughter Mary and her husband, William of Orange, who ruled under the title of William and Mary.

James, it is true, had a son who was at this time an infant, but with his usual obstinate disregard of his subjects' prejudices, he had acted in such a way at the birth of the child that probably not one person in a hundred failed to believe the common report that a foundling had been introduced into the place in order to deceive the people. James the Second fled to France with his wife and child, William and Mary began their reign amid acclamations, and thus without bloodshed was accomplished one of the greatest of Revolutions.

If we compare Charles the First and James the Second we can but pronounce in favor of the father. Yet Charles received the heavier punishment of the two. Such had been the change of sentiment in England in the forty years following Charles' death, that it would have been simply impossible to have condemned the son as the father had been condemned. And yet, owing to that very change, the son's schemes were overthrown in a shorter time than could possibly have been the case with his father.

This Revolution of 1688 marks a new era in English history. The Commons grew still more powerful by the change, the king was obliged to rule strictly according to constitutional princi-

ples, and the doctrine of the "divine right of kings" was buried never to have a resurrection. William and Mary held a court that was absolutely pure and free from intrigues of any kind. They set the example for a more dignified kind of living, both in public and private, than had ever existed. Above all, William, throwing all his great influence against any kind of religious persecution, obtained for all creeds in England a wider toleration than had ever been known before, and laid the basis for the absolute toleration which in its entirety has been ours for only these last few years of the nineteenth century. The great Rebellion was the first wild desire after liberty. The Revolution was, as has been said, its sober after thought. All honor to the men who brought both crises about, for both were necessary to the freedom of England.

EDUCATION.

—MRS. MARY S. HOWELL, of Albany, N. Y., made the annual address before the graduating class of South Dakota College, at Brookings, S. D. This is the first time a lady has ever done this duty anywhere. Her subject was, "The true sons and daughters of the Republic."

—DR. JOSEPH PARKER, of the City Temple, London, England, is to be the head of a literary syndicate that is to supply such country, colonial and American papers as desire it with a weekly letter of notes, religious, literary and social, mingled with sketches of men like Mr. Gladstone, Cardinal Manning, and Mr. Ruskin, and accounts of personal interviews. The article is to avoid sectarianism, bigotry, and depreciation of earnest men.

—MRS. LOUISE PHILLIPS and Mrs. Aubertine Woodward Moore, two well-known literary workers, residing at Madison, Wis., have begun the compilation of a work which will contain a collection of stories, sketches, and poems by Wisconsin writers. The book will be an octavo, and will contain 500 pages. More than 100 writers will be represented in its pages. The introductory chapter will give a brief history of literature in Wisconsin, and in addition there will be a directory of Wisconsin writers.

—WISCONSIN and Minnesota appear to be taking the lead in the formation of school libraries. During the past year these States have established over 1,200 libraries. State Superintendents D. L. Kiehle and J. B. Thayer, and their assistants, have shown untiring energy in examining, selecting and cataloguing suitable books. Each school library bought under State auspices must be selected from a list of books prepared by the State Superintendent.

—A NEW system of prizes is introduced into Genesee Wesleyan Seminary. In addition to those which are already announced, and which therefore could not be changed this year, scholarship prizes are given to all members of the graduating class who reach a certain grade of excellence and whose deportment has been correct. So that according to this mode no student is in competition with another. He has only to do with his own conduct and standing in class. He can beat no one but himself and no record but his own. All the evils and injustice which pertain to the fierce contests, in which students are pitted against each other, are avoided. Quite a large number of the present class will take a scholarship prize. This, it is thought, is an original plan, and is certainly Christian. The intention is to change the conditions of all other prizes to this basis.

—It is not easy for the student to keep down anxious thoughts. Will there be any place for me in the world? Are not all the positions taken? Are there any chances for my success? Every one who has passed this period and has not lost his sympathy with his own youth feels the pathos of these queries, and would by some astrology tell fortunes. And yet many think too soon and too much about the future and lose courage and waste energy by useless worry. The aim now should be to get fitted for some place, assured that the place is waiting. All the pains ought to go into the fitness. Get skill, quick wits, accurate thinking and knowledge, and you will not need to lie awake for an opportunity. He who has such goods will always have a market. He need not spend much breath in blowing his trumpet, he will be found out. In his brains and deft fingers are his credentials. Doors will open soon as we are big enough to enter them, and there is no use of bruising the knuckles on impossibilities. Better spend the strength in growing. The anxiety is old and men in all places

once asked the same questions. There will be plenty of room for all comers who are meet. Learn to sing and somebody will listen. Have something to say and you will not want a hearing. Get ability and the world will find you work and pay fair wages for it.

TEMPERANCE.

—In the recent disaster on Lake Pepin, 112 persons, men, women, and children, lost their lives. There are reasons for believing that this great catastrophe, one of the greatest suffered by so small a community as Red Wing, was not wholly caused by the tornado. When the steamboat, with 200 on board, left Red Wing, the storm had already begun. It is said that there was a great deal of liquor drinking going on both on board of the steamer and of the barge, which was apparently taken along because the steamer was overloaded. It is openly charged that the captain of the boat and the engineer, who are both among the few who saved their lives, had been drinking with the rest, and that it was owing to this and the resulting incompetence that the steamer was wrecked.

—THOMAS GREY, aged thirteen years, son of Thomas Grey, of Verplank, N. Y., died recently from the effects of excessive cigarette smoking. He had been fishing during the forenoon and waded in the water for several hours, and upon returning home in the afternoon was attacked with a congestive chill, succeeded by convulsions, death ensuing within a few moments. The Coroner impanelled a jury and an inquest was held, the jury rendering a verdict that the youth had died from heart failure, superinduced by cigarette smoking. It was the opinion of the attending physician that the boy would have recovered from the rigors of the chill but for the fact that the heart action had been so weakened by cigarettes that the natural recuperative power was destroyed. Young Grey had been addicted to the cigarette habit for several years and when he could not buy them he would beg them from his friends. The law prohibiting the sale of cigarettes to boys has not been enforced in Verplank, but it is thought that the death of young Grey will create a public sentiment which will cause a vigorous enforcement of the statute.

POPULAR SCIENCE.

CRYSTALLOGRAPHY.—If sodium sulphate be allowed to crystallize (*New Idea*) between plates of unglazed porcelain in the open air, and if the crystallization be reproduced two or three times by sprinkling with water, the plates fall to powder. The same phenomenon is observed with very hard stones. This crystallization may be the cause of the comminution of rocks which resist water.

AT Mr. Rockefeller's splendid estate on the Hudson River a system of electric lighting, costing over \$150,000, has been installed. He can now, by moving a small button in his library, illuminate acres of his beautiful grounds at midnight, if he pleases. The wires are all carried under the sod and out of sight, and the lights are arranged in a wonderfully artistic fashion in the trees and foliage. Such a fortune as that expended in electricity, and in lighting a country place, is unprecedented in history. Even the new roof in Blenheim palace, about which everybody in England has been talking, cost less than \$100,000.

WEIGHTING SILK.—The process of weighting silk by tin salts has been recently described, but this is from another source: The bichloride is reduced by water to 30 degrees B., which is the strongest solution that can be employed with safety, stronger would be likely to injure the fibre; at 34 degrees B. the silk becomes rough and valueless, at 40 deg. B. the fiber is dissolved. The silk is well worked in the solution until perfectly saturated, left two hours in the liquor, taken out and washed. One dip adds about eight per cent to the weight, three treatments give an increase of about 25 per cent. Bare hands must not be used in working the goods in bichloride of tin at 30 degrees B., it acts injuriously upon the skin from its strong acidity. The silk must be very well washed before it is soaped; any of the tin solution left in it would decompose the soap.—*O'Neil*.

THE MANUFACTURE OF CELLULOSE.—The manner in which cellulose is made in France is as follows: A huge roll of paper is unwound slowly, and while unwinding is saturated with a mixture of five parts of sulphuric acid and

two parts of nitric acid, which is carefully sprayed upon the paper. The effect of this bath is to change the cellulose in the paper into pyroxyline. The next process is the expelling of the excess of acid in the paper by pressure and its washing with plenty of water. It is then reduced to a pulp and bleached, after which it is strained, and then mixed with from 20 to 40 per cent of its weight in water. Then follows another mixing and grinding, after which the pulp is spread in thin sheets, which are put under enormous hydraulic pressure and squeezed until it is as dry as tinder. These sheets are then put between heated rollers and come out in quite elastic strips, which are worked up into the various forms in which celluloid is made.

USES FOR OLD PAPER.—Most house-keepers know how invaluable newspapers are for packing away the winter clothing, the printing ink acting as a defiance to the stoutest moth, some housewives think as successfully as camphor or tar paper. For this reason newspapers are invaluable under the carpet, laid over the regular carpet paper. The most valuable quality of newspaper in the kitchen, however, is their ability to keep out the air. It is well known that ice, completely enveloped in newspapers so that all air is shut out, will keep a longer time than under other conditions; and that a pitcher of ice water laid in a newspaper, with the ends of the paper twisted together to exclude the air, will remain all night in any summer room with scarcely any perceptible melting of the ice. These facts should be utilized oftener than they are in the care of the sick at night. In freezing ice cream, when the ice is scarce, pack the freezer only three-quarters full of ice and salt, and finish with newspapers, and the difference in the time of freezing and quality of the cream is not perceptible from the result where the freezer is packed full of ice. After removing the dasher, it is better to cork up the cream and cover it tightly with a packing of newspapers than to use more ice. The newspapers retain the cold already in the ice better than a packing of cracked ice and salt, which must have crevices to admit the air.—*Scientific American*.

ELECTRICITY TAKING THE PLACE OF STEAM.—Prof. Elihu Thomson, in speaking on "The Problems of the Future," says: "In the near future railways will be run by electricity; not the small roads, I mean, but really the large ones connecting cities, and there is no reason why we should not expect higher speeds than we can attain at present with our steam locomotives. There we have reciprocating parts that must be put in motion, stopped and reversed continually, while in the electric locomotive we have the simple rotary motion, which is all we need, which makes it possible accordingly to run at a much higher rate of speed. Although the steam locomotive has been very much improved, yet it can hardly compare with the economy of stationary engines, placed where they can have an abundant water supply for condensing purposes. We can, therefore, by employing stationary engines and electric roads, do away with a great deal of unnecessary weight, and the moving parts being symmetrical, we can attain a much higher speed, say a hundred miles an hour. This would be a grand step forward, which would save us a great deal of time. It might even be possible to reach a speed of 150 miles an hour. It simply depends upon finding the method of applying sufficient power, and building the locomotives to suit, arrangements being adopted to keep the cars on the track."

DEPRESSION.

We cannot carry out any true and noble object in life in a spirit of despondency. A depressed life, a life which has ceased to believe in its own sacredness, its own capabilities, its own mission, a life which contentedly sinks into querulous egotism or vegetating aimlessness, has become, so far as the world is concerned, a maimed and useless life.

All our lives are in some sense a "might have been;" the very best of us must feel, I suppose, in sad and thoughtful moments, that he might have been transcendently nobler and greater and loftier than he is; but while life lasts every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be yet."—*Canon Farrar*.

MISREPRESENTATION is one of the poisoned arrows which error always shoots at the devoted advocates of truth.

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. 23.	Review, or Temperance, or Missionary Lesson.	

LESSON XIII.—REVIEW SERVICE.

For Sabbath-day, September 27, 1890.

STUDIES IN LUKE—THE GOSPEL TO ALL THE WORLD.

THIRD QUARTER—A REMEDY FOR EVERY NEED.

GOLDEN TEXT.—He hath borne our griefs and carried our sorrows. Isa. 53: 4. He will withhold no good thing from them that walk uprightly. Psa. 84: 11.

REVIEW BY PRACTICAL LESSONS.—From what lesson and incident may we learn, 1. The Christian way to keep the Sabbath? 2. That excuses and reasons may be very different things? 3. That counting the costs will help to be a Christian? 4. That sinners are lost now? 5. That a sinner is not “to himself,” *i. e.*, not in his right mind? 6. That character is the same after death; the selfish are selfish in hell? 7. The way to know that we are saved is to “go” and do as Christ bids; the evidence will come? That Jesus loves to have gratitude expressed? 8. To exalt oneself is a very small uplift? 9. Little children will be Christians if they are not hindered? 10. He who really wants to see Jesus can find a way to do so? 11. Fear of doing wrong is no reason for doing nothing? 12. We may expect some to find fault, even while we are praising God?

REVIEW EACH LESSON AS A GOSPEL REMEDY.

Lesson I. Luke 13: 10-17.

Lawful Work on the Sabbath.

Topic.—For Infirmities and Fault-finding.

Outline.—The infirm attending Sabbath service. Jesus' example—attendance, teaching, doing good. Religious fault-finder reproved.

Practical Summary.—Suffering finds relief in true Sabbath worship, but it is hypocritical to substitute human rules for divine commands.

Lesson II. Luke 14: 15-24.

The Great Supper.

Topic.—For Religious Excuses.

Outline.—The gospel feast. Property, business and social excuses. The offended master. Message to the unencumbered, and “out” to others.

Practical Summary.—All excuses anger the master and exclude from the feast; but the gospel brings in those who have none of these, and then those beyond. We should not wait to convert all who refuse near by before going to distant places.

Lesson III. Luke 14: 25-35.

Taking up the Cross.

Topic.—For Inconsiderate Profession.

Outline.—The gospel tests—friendships, cross-bearing. Counting costs as a builder, a warrior. Worse than useless.

Practical Summary.—Count well the costs of being a Christian—earth's dearest ties, heaviest burdens, severest trials, loss of all even life itself. It costs more than these not to be a Christian.

Lesson IV. Luke 15: 1-10.

Lost and Found.

Topic.—For Religious Murmuring.

Outline.—Sinners drawn to Jesus. Self-righteous caviling answered by parables of the lost sheep and lost coin. Rejoicing over the return.

Practical Summary.—The self-righteous murmurer, knowing the value of worldly things, should thereby learn the worth of a lost soul, the cost of its rescue, the joy over its salvation.

Lesson V. Luke 15: 11-24.

The Prodigal Son.

Topic.—For Filial Ingratitude.

Outline.—The ungrateful child's selfish demands, leaving restraint, riotous, spends all; sent as a slave, hunger, “came to himself,” return, “sinner,” “no more worthy.” The welcome—“alive again.”

Practical Summary.—The selfish may have his own

way, go far, “waste,” want and “perish,” until without excuse he returns to humble duty, then he may live again.

Lesson VI. Luke 16: 19-31.

The Rich Man and Lazarus.

Topic.—For Sumptuous Neglect.

Outline.—The worldling feasting. The needy neglected; reversed condition “fixed.” The pleading for help. The impossibility.

Practical Summary.—He who disregards the wants of others here places his own wants beyond the reach of help in torment. The gospel bids be kind.

Lesson VII. Luke 17: 11-19.

The Ten Lepers.

Topic.—For Ungrateful Indifference.

Outline.—The wretched lepers; their earnest prayer; obedience and cleansing. The stranger's grateful return. The Saviour's blessing.

Practical Summary.—Prayer and obedience may lead to cleansing, but faithful praise should follow to make the spirit “whole.” Let us praise as well as pray.

Lesson VIII. Luke 18: 1-14.

Prevailing Prayer.

Topic.—For Oppression and Self-righteousness.

Outline.—Duty of persistent prayer. The oppressed widow prevails through importunity. Pleading sinner justified rather than the self-righteous. Golden text.

Practical Summary.—The persistent prayer of the oppressed and of the humble, free from self-conceit, fit the heart to be blessed, and the prayer will be answered in the best time and way.

Lesson IX. Luke 18: 15-30.

Entering the Kingdom.

Topic.—For Interference and Wealth.

Outline.—Bringing children to Jesus through hindrances. Necessary child-traits, Commandments kept, yet one thing needed. Promises as to the present; the future world.

Practical Summary.—To lead the child to Jesus and imitate its virtues, to use our wealth and follow at Jesus word, insures abundance here and treasures in heaven.

Lesson X. Luke 19: 1-10.

Topic.—For Various Hindrances. Jesus and Zaccheus the Publican.

Outline.—Zaccheus, his stature. The publican's work and reputation, a religious outcast. Seeking Jesus, the call; the glad reception. Salvation.

Practical Summary.—No physical condition, no social pressure nor business relation, no guilt or ill repute, prevents Jesus calling to abide with the anxious seeker and bring salvation to his house.

Lesson XI. Luke 19: 11-27.

Parable of the Pounds.

Topic.—For Neglect of Duty.

Outline.—The nobleman—Christ; the servants—believers; the pounds—salvation—Christian privileges. The faithful, gaining, approved, made ruler. The wicked neglectful, loses. Enemies slain.

Practical Summary.—Each servant has privileges which occupied gain others, and the servant becomes ruler; but neglect to gain is wicked, and the wicked are destroyed.

Lesson XII.—Luke 19: 37-48.

Jesus entering Jerusalem.

Topic.—For Fault-finding and Hardness of Heart.

Outline.—Enthusiastic praise. The formalist's protest and his rebuke. Tears over the incorrigible. Cleansing the temple; teaching the people.

Practical Summary.—Enthusiasm for Christ will meet and overcome criticism, and the spirit that weeps over hardness of heart will have power to cleanse and instruct.

Lesson XIII. Golden Text in Isa. 53: 4; Psa. 84: 11.

The Gospel a Remedy,

For Every Human Need.

Review Summary.—1. The gospel will restore the Sabbath of the Lord to its proper use, though opposed by authorities. (2) It excludes from its privileges those who, by excuses, evade the Master's bidding. (3) To obey may cost everything here, (4) but the soul is of more value, and (5) a return to duty is life again. (6) Influenced by the gospel the rich would minister to the needy and escape torment. (7) The prayers of the suffering would be changed to praises, (8) the oppressed be avenged, (9) the humble exalted, (10) humility, obedience and ministries taught as the way-life; (11) the faithful servant becomes ruler; (12) the people instructed, the temple cleansed, and Christian enthusiasm enkindled; (13) above our griefs and sorrows and every good be bestowed.

If a man does not make new friendships as he advances through life, he will soon find himself alone. A man should keep his friendships in constant repair.—*Johnson.*

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 10, 1890.

It cannot for a moment be doubted by any one who has given the subject even the slightest attention, that the class of illustrated periodicals which make a specialty of printing revolting pictures of crime and vulgarity, together with the most disgusting and revolting descriptions of them and their participants down to the minutest detail, do a great deal of harm, particularly to the young. Therefore the bill introduced by Representative Wickham, of Ohio, denying to such publications the use of the mails was hailed with delight by the friends of moral reform. The bill is an excellent one and should become a law; but will it? Not as long as the wealthy, widely circulated and influential (politically) metropolitan daily newspapers continue, as they do now, to violate good taste and morality to almost as great an extent as do the illustrated weeklies—about the only difference being in the pictures. If the bill should become a law it would close the mails to a large number of the big dailies, and the growing generation of the country would thereby be largely benefitted, for unfortunately many of them are entirely unfit for family reading.

Mr. Harrison's appointment of a new Commissioner of the District of Columbia seems to be satisfactory to the temperance folks. The gentleman is not, as far as I know, connected with any temperance organization, but he has the reputation of being a friend of moral reforms of all kinds, and great things, particularly in the restriction of the liquor traffic, are expected now that all three of our Commissioners will be of the same mind on the subject. Mr. Harrison has endeared himself to all friends of the cause by publicly saying: “While not a fanatic on the subject; I desire to see a decrease of the liquor traffic in Washington, and will do all that lies within my power to bring about such a result.” Knowing that they have the authorities both local and national behind them will nerve the temperance people to increase the vigor of their assaults upon the rum power, which has too long, by the connivance of those in authority, had practically its own way at the national capital.

The ridicule with which the Senators, who dared not openly antagonize the resolution of Senator Plumb prohibiting the sale of intoxicating liquor in the Senate restaurant, heaped that measure, seems to have had the desired effect. The resolution was referred to the committee on rules and the impression is general here that it will never be reported from that committee. Perhaps if there was less liquor sold and drunk in the Capitol there would be fewer of the disgraceful scenes which have all been too common in Congress of late.

Mrs. J. Ellen Foster, who has recently returned from a European tour, is receiving many attentions from the temperance and religious organizations here. She expects to leave here on a six weeks' lecturing tour in a few days.

The White House is now in the hands of the painters, cleaners and decorators undergoing its annual “house cleaning” while Mr. Harrison and his family are away. The celebrated blue room will be entirely redecorated upon plans adopted upon the suggestions of Mrs. Harrison. Blue will still be its color, three shades being used by the artists.

The increased attendance at our churches is a certain indication of the waning of the vacation season. The old familiar faces also greet us from the pulpits looking decidedly fresher for having had a few weeks' rest.

The Senate having passed the tariff bill, after the longest similar debate in our history, the next business in order is the House bill prohibiting the use of the mails by lotteries and by newspapers that print lottery advertisements. Senator Sawyer, who is in charge of this bill is in dead earnest, and there is no open opposition to it among the Senators so far as anyone knows; therefore it is extremely probable that the bill will have been passed by the Senate and sent to the President for his approval before this letter is printed.

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Trials.

It was after Daniel had faced the lions that he became a prophet of God. The Southern planter will tell you that the electricity in the atmosphere during a thunder-storm will ripen his corn faster than days of sunshine, or of soft summer rains. Men are like the corn. There are certain qualities and perceptions latent in human nature which lie dormant in prosperity, and which need pain and sorrow to quicken them to life. Psa. 119: 67, Jer. 31: 18, 19.

Formalism.

There is in London a well-known exhibition of wax figures. These figures are very like human beings, and mistakes sometimes occur by a wax figure being taken for a visitor. But there is no life in these figures. Is it not the case that in some churches the Christian life is so low that you can scarcely distinguish the living from those who are dead in trespasses and sins? What adds greatly to the deception of several figures in the Tussard exhibition is their semblance of life in their mechanical movements; and this is paralleled in the performance of religious acts by many who have only a name to live and are dead. 2 Tim. 3: 5.

Stumbling Blocks.

Two men were groping along a dark street, but ahead of them they saw a man carrying a light and walking slowly. They overtook him and found that he was blind. "Why, sir, how is it that you, being blind, carry a lantern?" He replied, "Why, I do it so that no one may stumble over me." Isa. 57: 14, Matt. 6: 23.

Balanced Living.

Men, like some trees, begin to die at the top. Make an intelligent use of your brains in order to secure health and long life. Two classes of men are noted for longevity, slaves and students of large and broad intelligence; the first, because they have been constrained to simple and very regular living in the open air, and without great anxieties, the other because it is the brain rightly and regularly used, which keeps the body in order and prolongs life.

Formulated Belief.

There is a vast amount of truth in the words of a Scotch pastor when he said: "The liberalism which dispenses with creeds and holds that if sincere it does not matter what a man believes, leads to theology without God, a Christianity without Christ, a worship without reverence, and a life without hope." 2 Tim. 1: 13, Titus 2: 2.

Vanity.

The introduction of electric light in some of the retired streets of a certain town has had a peculiar effect on the toads of the neighborhood. They are attracted by the brilliant light, and when the streets are quiet, gather under it by dozens. The greatly enlarged shadows of countless insects fluttering around the light fall upon the ground, and the deluded toads thinking them to

be real, hop about in all directions to catch them, but learn, no doubt to their great astonishment, that they are but "shadows, not substantial things." Isaiah 55: 2, Eccl. 6: 9.

Fellow Helpers.

At a fire in a sailor's boarding-house in Liverpool it was thought that every one was out of the house when to the dismay of the throng two persons were seen in the topmost window. A stout marine came along, demanded a ladder, which he found too short; a shorter one was handed to him, and making himself a link saved them. 1 Cor. 3: 9, 2 Cor. 6: 1.

Infidelity's Effects.

"Which way?" A man with a smoking pistol, having just shot a colleague in a quarrel among dynamiters, and being stabbed and about to die was asked, "Do you want a priest?" "No," was the reply, "I am a follower of Col. Ingersoll." Psalms 1: 6; 37: 20.

Lengthy Preaching.

In a certain village during service one Sabbath morning the pastor's little girl, nearly three years old, became somewhat wearied at the extreme length of the sermon, and in a rather low tone of voice, but very earnestly, said to the amusement of those who sat near her: "Come papa, that's enough, let's go home." Matt. 6: 7.

The Cleansing Blood.

A man swimming through a river in Burmah was completely covered with leeches. He began to tear them off, but found it difficult work constantly tearing the leeches, but in each case retaining the poison, he was told to bathe in water which had balsam in it, which would loosen the leeches. He did so, and they all dropped off. Zech. 13: 1, 1 Pet. 1: 19.

A TESTIMONIAL.

At a business meeting of the First Seventh-day Baptist Church of Hopkinton, held on the evening after the Sabbath, Sept. 6, 1890, the following resolutions were unanimously adopted:

WHEREAS, Our pastor, Rev. Ira Lee Cottrell, has presented his resignation, to take effect Nov. 27, 1890, in order that he may assume the pastoral care of the church at Shiloh, N. J., and,

WHEREAS, For some years we have received many blessings as the fruitage of the combined labor of himself and his earnest wife; therefore,

Resolved, That we desire to express our appreciation of their untiring zeal in the Master's work; and their persistent efforts to implant and cherish the Christ spirit in our church and community.

Resolved, That we deeply regret their departure, which gives especial sorrow to those of our number who, amid the trials and temptations of life, have received their aid and counsel; and also to those who had entrusted largely to them the religious culture of their families.

Resolved, That in their new field of labor they shall have our prayers, that prosperity may accompany them, and success crown every effort to advance the Master's work; and finally, that we may have, with them, a joyful reunion when the sunset of the earth-life shall have revealed to us the glories of the life eternal.

A. B. BURDICK, Church Clerk.

FROM BRO. THRELKELD.

HAMPTON, KY., Aug. 28, 1890.

As it became necessary for me to make a visit to this part of my work, I wish to send an expression of thanks to all our dear people who have so kindly and generously contributed to the help of our Sabbath-keeping family here that suffered so much from the cyclone last spring. I presume everything sent them has been received, except one package from New York (Brookfield), which I think will yet come all right. The means sent has enabled them to rebuild sufficiently to have a place which they can call their own, and they are again living there. But for this help they surely would

have suffered much. It is bad enough as it is, being without orchard, out-buildings, fencing, etc. On their behalf I send sincere thanks to all.

Our meeting at Stone Fort closed, for the present, last Sunday night, after a profitable and good work. I baptized two (that means so many full-fledged Seventh-day Baptists), a good interest and feeling prevailing to the end. This interest will need further attention. Two other points are awaiting a turn of serial work, one of which I hope to reach next week. It is a little hard for me to resist the earnest solicitations of my old acquaintances here, to stay and help a few weeks in some meetings that are now commencing in my old home. I have spent three days and nights in one, and driven some strong pins on the Sabbath truth in the time, but I am compelled to return to Illinois as the appointments are set.

I shall be unable to reach all the field before the spring, if I don't lose a day during the whole winter. My address, till further notice, is Crab Orchard, Ill.

HOME NEWS.

Wisconsin.

MILTON.—The quiet of vacation in a college town is proverbial, and the opening of the fall term of our school, with about the usual attendance, has greatly enlivened the appearance of the little village of Milton. This is not only in appearance, but in reality, for it is a surprise to one who stops to estimate the amount of money, to say nothing of the life, spirit, and energy, which is yearly brought to us by the students.—Our church seems to take quite a lively interest in the coming council at Chicago. Delegates have already been appointed,—the pastor and Deacon Albert Whitford. The plan of having two delegates from each church, regardless of numbers, reminds us of the Federal Senate, noted for its prudent wisdom.—The new brick block named, for its owners, the Dunn and Williams Block, is now well under way, and will be ready for occupancy before winter. It will be a beautiful addition to the growing west-side; but the east-side is now taking the lead in reference to new and substantial side-walks.—The firm of Green & Babcock will soon have some of those new punch-and-shears machines ready for the market.—The far-famed McGibeny family gave an entertaining concert in our church recently. One-fourth of the proceeds were put into the organ fund. If this fund were for a real pipe organ it would be more satisfactory to many. But it is only one of those new reed-pipe-organs, and it may be years before we enjoy anything better.—Pres. Whitford occupied the pulpit Sabbath-day, Sept. 6th, and gave a very interesting *resume* of the late General Conference.—We are hoping and praying that great good to our beloved denomination may result from the proposed Chicago Council. N. W.

Texas.

EAGLE LAKE.—During the past quarter I have opened three new places; and, though I have been sick nearly two months, I have preached 19 sermons, delivered one lecture, and distributed 1,400 pages of tracts. I could have distributed many more, but I have not the money with which to buy them. The poor receive the tracts, but not often the rich. But, by the grace of God, I believe we shall yet win Texas for the truth.

L. N. BROWN.

AUGUST 21, 1890.

MISCELLANY.

THE LITTLE TENANT.

"There's a little chap as wants to speak wid yez a minit, Misther Harding."

"Indeed! Well, suppose you ask him to come right in here, Norah."

Mr. Harding and his wife were sitting at the tea table, which was very neatly spread, and the room and all its furnishings seemed entirely in keeping with the wealth and taste of its mistress.

The boy, who might have been twelve years old, came rather timidly into the room, fully conscious of his bare feet and the daintiness of the carpet beneath them, but there was a fearless, bright, brave look on his face that at once won him a welcome.

"Well, my boy, you wished to see me, Norah said."

"Yes, sir, I—I did; I come a-purpose."

"Yes? Is it on business?—you look rather young for business matters."

"Oh, I'm older'n I look, an' I want to hire your house—the one in the lane."

"That shanty? Why, I told Perkins to tear it down next week; it's rather a blot on the farm, I think. What do you want of it?"

"Want ter live there—me an' gramma."

"And where do you live now?"

"Down by the mill, an' it's so orful dirty, an' noisy, an' sech rough folks about that gramma don't like it; but if we could git that little house o' yourn, we think—why, she said it'd be next door to heaven!"

"Dear me, Mary," said Mr. Harding to his wife, "to think that any one should cast longing eyes on that moss-grown hut!"

But there was a smile full of meaning on the lady's face as she filled a plate with good things and handed it to the child, saying pleasantly:

"Your grandma would like to live there because it is quiet, and she loves the country; isn't that it?"

"Yes'm an' there's currant bushes along the fence, an' hollyhaws in the garden. Gramma's a dreadful hand for hollyhaws, an' roses an' sech!"

"Yes, there are several kinds of old-fashioned flowers around there, I know, but you see the house has been standing empty for some time, and so no care has been taken of anything about it."

"Oh, we'd fix it up real nice an' slick, if we wus to come; gramma said so."

"What is her name, and yours, my boy?"

"Mine's Bertie Wilson, an' hers—why, it's Mis' Wilson, an' there's only us two. I could pay three dollars a month for the house. Would you want more'n that?"

"No, I could let you have it for that, if I thought it was worth renting at all."

"Oh, but it is! Gramma and me have been to look at it twice—outside, that is."

"It isn't any better inside than out, Bertie."

"It's a plenty good, we think. Ye see, I work in the mill. I get three dollars a week now, an' pretty soon I'm to have a rise in my wages; so the boss says."

"Then it will take a week's wages to pay a month's rent, as the case stands now."

"Yes, sir; but gramma she does finishin' at home, an' some weeks she earns pretty near as much as I do. Oh, we'd be sure to pay you the rent! We pay three now—jest fer rooms; little and mean they be, too, an' not a flower ner bit o' grass with 'em."

"But have you thought of the long walk back and forth to the mill, and the bundles of work to carry to your grandma?"

"Yes, sir. But Mr. Nolan—you know Jim Nolan what teams fer the mill?—well, he says I can ride up with him every night."

"That is very kind of Mr. Nolan."

"Ain't it? But you see his little boy fell in the pond last summer, an' I—well, I fished him out before he got drowned dead."

"Oh! I remember hearing of that. And so it was you who saved the little fellow's life?"

"That's what they said; but mebbly somebody else would hev got him out if I hadn't, but Mr. Nolan has been dreadful good to me ever sence."

"I should think he would be. Well, if you can ride with him it will be a great help; but you must remember that it won't be as pleasant out in the country next winter as it is now in mid-summer. The snow will be very deep sometimes."

"Yes, sir; but Mr. Nolan says he'll see that I get to the mill all them times. I've talked it all over with him."

"Ah! I see that you're quite a business-like little fellow. Well, Mary, what do you say? Shall I make a bargain with him?"

"Suppose we all go down and take a look at the house. I haven't been there in a long time."

"That's a sensible thought. We'll look it over, and then decide whether to tear down or fix up."

The house in question was a little distance away along the lane leading to the "far meadows." It was low and weather-stained, with tiny windows and projecting roof, and had an old-timey look about it that would have delighted a relic hunter.

The little yard and garden were grass and weed-grown, but rockets white and red, and royal hollyhocks lifted up their heads bravely.

"Oh, my! how grandma will love the outdoors to it!" exclaimed the boy. "I s'pose it's to late to plant anything this year, ain't it?"

"Yes," said Mr. Harding, "unless it's turnips or celery."

Then they went in the house. The rooms were small and low-walled, and had a mussy air from long disuse; but the housewifely eyes of Mrs. Harding saw possibilities of neatness and homely comfort in it for all, and watched the boy's face to read his thoughts.

At last he said half-reproachfully:

"An' you wus goin' to tear down—all these lovely rooms that lots o' folks' sides us would be so glad to git!"

"No, my boy, I won't tear the house down—not yet, anyway; and you and your grandma can move in as soon as you please—or the first of next month," he added, catching his wife's meaning look. "That's good moving time, and I'll have the roof mended, and loose boards nailed on, and weeds cut, and so on to make the place look more presentable."

"Oh, sir, please, you needn't do nothin' to the outside things! Gramma an' me'll fix all that; we'll love to, if you'll let us come here."

"All right; you're my tenant. How will you move?"

"Oh, Mr. Nolan'll do that early one mornin'. We ain't got more'n a load, an' he'll set up the stove, too; he's an orful good man!"

"So he is. Well, good-night to you. I hope you will take a good deal of comfort here."

The boy's feet scarcely seemed to touch the ground as he sped away to carry the good news to his grandmother. Mr. Harding and his wife watched him out of sight, and then turned to consult about the rooms.

"They must have a thorough cleaning," she said, "and some paint and paper and whitewash will make a world of difference."

"Now, Mary, don't plan how to spend the entire year's income on the old home before the tenants even move in!"

No one knows just how much money and time Mr. and Mrs. Harding did spend; but when Grandma Wilson came to move in she held up her hands in amazement, and said:

"For massy sake! It's altogether too nice for the likes of us, Bertie. That's what it is!"

The house was as clean and neat inside as soap and water, paint and paper could make it. The tallest weeds had been cut away from the windows, but the rest of the yard was, as Bertie had begged, left them to do as they pleased with.

The furniture was old, and not very plentiful, but it seemed to settle very kindly to the new rooms, and soon gave them a familiar aspect; and it was wonderful how soon everything seemed to get to rights; but Mr. Nolan's strong arms put all the heavy articles in place, and took the boy with him to the mill, so that he should not lose even one day.

And all day Grandma Wilson pattered about her tiny place, indoor and out, talking to herself, half-praying and half-praising, and sometimes wiping away tears of mingled feelings as

she came upon some old-fashioned flower or plant unseen for years.

"Bless me; if here ain't some balm, an I ain't seen a bit in thirty year or more! I mind how it used to grow in mother's garden, an' she used to steep the blows an' color my hair ribbons in it; dreadful pretty color it made, too. Law! I don't know when I've been so well pleased as I be to see these old-fashioned flowers! An' a growin' where I've got a right to 'em! What a dear, blessed boy that Bertie is, to hunt around and find such a comfortable home for his old grandma. 'Taint many boys of his age—no, nor them that's lot's older—as would a done it; but he's just as good as gold, so he is, bless his precious heart!"

She could hardly wait till he came home at night, to talk things over, though the day passed very quickly. Mr. Harding had been up and down the lane, with a pleasant word each time, and at noon Norah made her appearance, red with heat and smiling with good nature, and bearing a large dish filled with something hot and savory.

"Some chicken' pot pie for yez, mum, an' the missus's compliments. She knowed in coorse they'd be no chance fur yez to cook the day."

The old lady gratefully accepted the present, and returned a thousand thanks to the "missus"; and then she made a cup of tea and had a grand dinner all by herself, and plenty left over for Bertie's supper.

But when the boy came he was too full of excitement to settle down and eat right away; he fairly flew from room to room, up and down stairs, and in and out of the tiny house, as if to convince himself that he was really in possession, and not dreaming.

"And to think, Bert, that we've got a spring," said grandma. "It does seem so good to dip water out of a spring, jest as I used to years and years ago. I ain't felt so to hum in no place this thirty year as I do now; nor so kind o' cheerful sence you'n I lived together. Now if I only had a cat of my own; what a comfort a cat would be here!"

"An' wouldn't that big tree be a grand place for a swing, gramma? I'd love to have a swing."

"So you shall, dearie! An' it beats all how the birds do sing up here! I ain't worked more'n half the time on account of listenin' to 'em, an' lookin' about."

"An' jest think, gramma, if Tom Bailey comes in drunk to-night we won't hear him, ain't that good?"

"Indeed, 'tis, nor I ain't had to hear Ann Wilkins an' her mother'n-law quarrel to-day, neither. I tell ye, sonny, I'm one thankful soul for such a peaceful place to live; an' it's all owin' to you bein' sech a good boy to look out for me."

As soon as supper was over, Bert went up to Mr. Harding's house to return the dish and to pay the rent. But the landlord said very kindly:

"You can pay at the end of the month, if you prefer."

"Oh, no, please. I rather pay now. We'll feel more independent to pay in advance, so gramma says."

"Yes; well, then, I'll write you a receipt."

"An' we're orful thankful besides, that you let us come; we're goin' to take lots and lots of comfort!"

And perhaps there was no boy in all the land who was quite so proud and happy as the little tenant who went skipping homeward in the dusk.—*Illustrated Christian Weekly.*

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CONDENSED NEWS.

Domestic.

Many families in Oklahoma Territory are in extreme want of food. More than half of the farmers need seed wheat.

Michael Sullivan, aged sixty-five, father of John L. Sullivan the pugilist, died in Boston last week of typhoid pneumonia.

George Gilbert, a Youngstown, O., miser, who died recently, boasted that his living the year round did not cost him to exceed three cents per day.

The Treasury Department has decided that articles brought from abroad and intended as presents for friends or relatives in this country are clearly subject to duty under the law.

The Rev. Dr. Alfred Nevin, one of the most prominent divines and authors in the Presbyterian Church, died at Lancaster, Pa., a few days ago aged seventy-five years.

Leading members of the New Jersey Conference of the African Methodist Episcopal Church have organized a colored Chautauqua Institute. The Institute will meet in Asbury Park, N. J., every summer.

The longest river tunnel in the world, that under the St. Clair River connecting Michigan and Canada, was completed last week. The tunnel is 6,050 feet in length, 2,300 feet of which is under the river bed.

All the rights, titles, franchises, etc., of the Union Railway Company were sold at auction recently for \$3,250,000. The purchasers were a legal firm in New York City. They declined to give the names of the parties for whom they act.

The House has passed a bill providing an eight-hour day for all workmen employed on public works; another reimbursing them for time employed in excess of eight hours; a bill prohibiting the employment of convict labor on public works; a bill making more stringent the provision of the present alien contract law, and a bill providing for the regulation of the manufacture and sale of imitation lard.

Foreign.

Smallpox is causing terrible havoc in the interior of Guatemala.

The potato crop is a failure in many parts of Ireland. It is feared that widespread famine will result.

Smokeless powder is a success. Italian batteries at Montichiari fired half an hour with it without their presence being discovered.

The Czar has refused to consent to the proposition to withdraw troops from the boundary lines between Russia, Austria, and Germany.

General Von Moltke will be ninety years old on the 26th of October. Special honors will be paid him at that time.

The Pope will send an address to the Catholic Congress, to be held at Paris, on the subject of inaugurating a league of Catholic youth devoted to reconquering the temporal domain of the Papacy.

Fifteen fresh cases of cholera and eleven deaths from the disease were reported in Valencia city in one day last week. Throughout the province of Valencia and elsewhere the disease is decreasing.

A Vienna correspondent says it is estimated the loss by floods in Central Europe will reach \$20,000,000. Owing to the damage to the beet crop it is likely the Austrian sugar exports will be sixty per cent under the average.

A painful impression has been created by the fact that the officers of the Austrian man-of-war Minerva sought an audience with the Pope before officially calling upon the ministry. The newspapers denounce the action of the officers and declare it was a significant act of discourtesy to the Italian government.

MARRIED.

WRIGHT—RYNO.—At the home of the bride's parents, Mr. and Mrs. A. K. Ryno, in Alfred Centre, Sept. 10, 1890, by Rev. J. Allen, Mr. Elmer J. Wright and Miss Florice Elvine Ryno, both of Alfred.

DAVIS—SUMMERVILLE.—On Lost Creek, Sept. 4, 1890, by Eld. J. L. Huffman, Mr. O. T. Davis and Miss Zetta G. Summerville, both of Lost Creek.

TAYLOR—DAVIS.—At the residence of the bride's parents, Mr. and Mrs. D. H. Davis, Sept. 3, 1890, by Eld. J. L. Huffman, Mr. Alonzo L. Taylor, of Philippi, Barbours Co., W. Va., and Miss Josie B. Davis, of Quiet Dell, Harrison Co., W. Va.

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.

DAVIS.—Near New Milton, Doddridge Co., W. Va., March 31, 1890, Mrs. Lydia Ann Davis, daughter of Dr. Bee, and wife of Abner J. Davis, aged 49 years 9 months and 27 days.

Sister Davis made a public profession of faith in Christ, by baptism, when 27 years of age. She lived a quiet and humble Christian life, and died trusting in the Saviour. She leaves an aged father and mother, a husband and eight children to mourn their loss. J. L. H.

RANDOLPH.—At Salem, W. Va., Tuesday morning, July 15, 1890, Eddie F. Randolph, son of Daniel F. Randolph, in his 20th year.

Young Eddie was a genial favorite, and a great, but patient sufferer from a spinal curvature, which caused a complete paralysis of the limbs, rendering him totally helpless. He was bright, amiable, and devoted to his family and friends, and it is a long time since the death of any one has awakened such a profound sympathy, or cast so deep a gloom over our community, as did the death of Eddie. His intense sufferings have ended, and in the calm, sweet sleep of a Christian death, his troubles are forgotten, and his bright and holiest hopes have blossomed into a reality. The funeral services were conducted by Eld. S. L. Maxson, and the body was buried in the Seventh-day Baptist cemetery, Thursday, July 17th.

VINCENT.—On Sabbath, September 6, 1890, at Milton, Wis., Lucy Alvira Vincent, wife of Orin Vincent, aged 79 years.

She was the daughter of Rev. Daniel Babcock, and was born at Batavia, N. Y. She experienced religion under the preaching of Elder John Green, and was baptized by Elder Daniel Babcock, and united with the First Alfred Seventh-day Baptist Church in 1827. She was married to Orin Vincent in March, 1829, and moved to Wisconsin in 1848. She united with the Milton Seventh-day Baptist Church, and became a constituent member of the Milton Junction Church of like faith, remaining a consistent member until the time of her death. She leaves a husband and a large circle of mourning friends. The funeral was held in the Junction Seventh-day Baptist church, Sept. 8th, Rev. N. Wardner, assisted by Rev. G. W. Hills, officiating. The remains were laid to rest in the Milton Junction cemetery.

HUFFMAN.—On Friday morning, Sept. 5, 1890, at Rock River, Wis., Michael Huffman, in his 84th year.

He was born in Pennsylvania, Sept. 12, 1806, and moved while young with his parents to Virginia. The death of his father in the war of 1812, left him an orphan. He lived with a family by the name of Franz, and with them moved to Ohio. He was married to Mary Livingstone in 1830, and both became members of the Jackson Center Seventh-day Baptist Church, from which their membership was never removed. Mr. Huffman with his family came to Wisconsin in 1849, and settled on a farm

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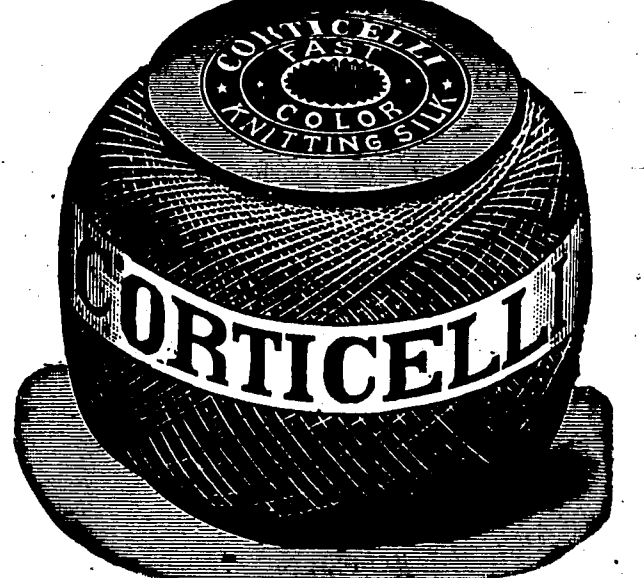
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near Rock River. In 1882 he removed to Milton Junction, where his wife died in October, 1889. After this he made his home with his son-in-law, M. R. Coon. He bore his long sickness with patience, and delighted in prayer and communion with God. The funeral was held at the Seventh-day Baptist church, Rev. N. Wardner, assisted by Rev. G. W. Hills, officiating. Interment took place in the Milton Junction cemetery.

THORNGATE.—At North Loup, Neb., Aug. 27, 1890, Mrs. Lucretia Thorngate, aged 91 years 5 months and 14 days.

The deceased was the widow of George Thorngate, Sen. father of Henry and George Thorngate, and Mrs. Mariame Rood, of this place, and Miss Hannah Stillman, of Farina, Ill. Since the death of Mr. Thorngate, in 1881, she has lived with her step-daughter, Miss Mariame Rood, of this place. In many respects her life has been a favored one. She had always been remarkably healthy, and in her ripe old age she was almost totally free from those painful infirmities that so often mark the closing years of a long, wearisome life. She moved about with the ease and grace of a much younger person to within a few days of her death, and her mind preserved its clearness and vigor to the last. "She had prayed that it might be so," she said, "and her prayer was answered." She was the only surviving member of a family of nine children. By a former marriage with Mr. John Hoyt she had seven children, and of them all, only Mrs. Catharine Sweet, of Bright, South Dakota, survived to be with her in the hour of death. She was an intelligent Christian, and having served her Lord for seventy years she had no fear in death, but passed away cheerfully, believing in all the promised joys of the heavenly rest. B.

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A RICHMOND correspondent writes that "The genial editor of the Danville Times paid a visit to Richmond, and saw many things that amazed him. He says: 'We called to see B. F. Johnson & Co., book publishers, and were astonished to see the magnitude of their operations. They have upward of a hundred girls employed, and we were struck with their intelligence and lady-like appearance. Their principal employment is in answering correspondents. We had no idea that there was such a big concern of the sort in the South.' This is indeed one of the big and successful enterprises of Virginia, but the number of employees does not stay in the hundreds but gets into the thousands. The firm has its agents all over the world, Richmond being the head-quarters of the commander-in-chief, and staff, as well as the depot for ammunition." Their business has so far outgrown their present commodious quarters, that Messrs Johnson & Co. have been compelled to purchase a large building, which is being fitted up for their especial occupancy, and to which they will remove as soon as it is completed.

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