

The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVI. No. 39. }
Whole Number 2380. }

FIFTH-DAY, SEPT. 25, 1890.

Terms:
\$2 00 in Advance.

IN MEMORIAM.

ELDER HENRY CLARKE.

A man of intellect and moral worth,
Self-taught, and disciplined in mind and heart,
Unmodified by theologic art,
Like solid granite from its native earth;

A conscientious man, severely true
To his convictions of the claims of right,
Against the strong majorities of might,
To walk the narrow way of truth, with few.

Loyal to his own church, but to Christ more;
His heart went out in fervent plenitude
Of love to all the Christian brotherhood,
Of every name, who Christ's own image bore;

His was a fellowship all creeds apart;
The warm o'erflowing of a Christian heart.

A. G. PALMER.

STONINGTON, Sept. 10, 1890.

SEVENTH-DAY BAPTISTS AND THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

BY REV. S. I. LEE.

There are times when I feel that, on some of our denominational matters, I would like to express my opinion to other brethren and sisters than those of our little church at Taney. Yielding to these impulses, I will, if the editor permit, present to the readers of the RECORDER some thoughts along denominational lines.

Our reason for having a denominational existence separate from other Missionary Baptists is that they refuse to keep holy the Sabbath of the Lord our God, and have chosen the day of Baal, the sun-god, as their holy rest day. Were it not for this we would be in denominational harmony, and there would be unto them and ourselves one Lord, one faith and one baptism. Does this reason justify our separate denominational existence? This question receives different answers from different parties. My answer is an emphatic affirmative. On other points we agree; but this one is vital as a test of obedience. We are sometimes asked what difference it makes what day we keep, provided that we keep one in seven? My answer is: No more difference than it made whether Eve and Adam ate of the fruit of the tree that was in the midst of the garden, or that of other trees. Just the difference between obeying God and disobeying God. Adam and Eve might not have been able, by the outward appearance, or in any way by their own wisdom, to know that the fruit of that tree was not just as suitable for food as any other in the garden; yet eating it was rebellion and produced death. Man by his own wisdom may not be able to discover any difference in days, or reason why he may not as well work on one as another. But he who created all things gave unto man six days in which to do all his work, the seventh he made a Sabbath for man, and commanded him to keep it holy. He called the seventh-day his own, and has never given man permission to do his own work upon it. And when our brethren refuse to keep that day holy, when they use it as a day on which to do their own work, and then claim to obey God by resting from their labor on another day, one of the six that God gave to man to do his work in, one which God never told man to rest on, and moreover claim to obey him

by hallowing that day which he has never hallowed, and seek to make it honorable, calling it the Lord's-day, although he never honored it or called it his own in distinction from others of the six working days, it is evident that in this they do both in doctrine and practice deny the authority of Jehovah, for through their traditions they make void the commandment of God. And that commandment which is by no means the least, they both break and teach men so.

Sin is the transgression of the law. Hence Sabbath-keeping Baptists cannot be in church fellowship with Baptists who keep as a Sabbath the papal Sunday, even though the Papacy has christened it the "Lord's Day." Faithfulness to the mandates of Jehovah compels our separate denominational existence. And faithfulness to the mandates of Jehovah demands an aggressive warfare to put down, as far as we are able, the churchly rebellion against divine authority as to the Sabbath. Time hastens, and Sabbath-keeping Baptists have a higher mission than simply maintaining a denominational existence. Baal's altars must be destroyed and his groves cut down; Gideon and his divinely chosen, faithful few, must be our model for the conflict which is already upon us. Our opponents, proud and arrogant, boast of their numbers and despise Seventh-day Baptists because they are few. And I greatly fear that we are, to a great extent, overawed by their numbers and their boastfulness. Then the sword of the Lord and of Gideon conquered. But as at that time there were some who responded to the trumpet call of Gideon, who had to be left behind when he went to the battle; even so I fear that we are not only too much inclined to watch the fleece for signs ere we obey the call to go in our might to save Israel, and to plead that our family is poor, and that we are the least in our father's house, but that there are also some entanglements which, if not overcome, will seriously reduce the number of effective soldiers.

I have been numbered with the Seventh-day Baptists but a short time, but isolated as I am from all save this one little church, I have sought to inform myself, as far as I could, of the doings of my brethren and sisters on the other side of the Rocky Mountains. Much that I have learned has cheered my heart and encouraged me in the conflict; some things have saddened me, and one thing in particular has astonished and grieved me, and of that I will no longer hold my peace, lest by so doing I become a partaker of the evil. I refer to the fact that quite a number, I know not how many, of our sisters belong to the W. C. T. U. To me this appears a serious blunder. I believe that that every Seventh-day Baptist sister who belongs to that organization has in that matter been beguiled by Satan to help build up a legal Sunday Sabbath, an institution which, when completed by national legislation, will prove unto all Sabbath-keepers a veritable abomination of desolation, standing in the holy place. One of the strongest efforts of the W. C. T. U. for

several years has been for securing more effective sabbatic Sunday legislation. And if they succeed in their avowed object, our sisters who are working with the Union are helping now to forge the chains that will soon be used to bind within prison walls their fathers, brothers, husbands, and perhaps themselves also.

I know that my sisters may plead that some of the other departments of the W. C. T. U. are well worthy of their support, and that they hold their membership under protest against that one Department of Sunday observance. But, my sisters, allow me to ask in all candor, Do you honestly think that the earth is likely to be soon salted with Sabbath-keeping influence by those who are known to be members of an organization claiming to be, and known to be, the most effective agency for securing legislation to exalt the day of Baal the sun-god? Do you think your protest is loud enough to clear you from responsibility in the sight of God, or of men? I might as well engage in a co-partnership business which shall include forty departments, and over the door of each department appears the sign "Lee & Co.," but one of these departments is a saloon, with all the modern attractions to win the artless, and ruin the innocent, and I claim that I am not responsible for this department because I do not go behind the bar to sell the liquor, aye more, while I am telling the people that they ought not to drink the stuff, and that it is my partner and not myself who is responsible for the mischief done by the saloon. "I am a temperance man," I say, and yet the people read my name over the door of the way that leads to a drunkard's shame; and every invoice of liquors bearing the name of the firm bears also a testimony that (my protest to the contrary notwithstanding), I am, by the fact of my general partnership, held, and rightly held, a responsible party of the saloon business. Even so does the world esteem the sisters who tell them that Sunday as a Sabbath is a delusion and a fraud, while their names are upon the roll of the W. C. T. U. So also does Mrs. Bateham and her collaborators esteem their protestations, even as my supposed partner would mine. Such an one might for the sake of certain benefits accruing to him, treat me with outward respect, but deep down in his heart he would despise me.

I beseech you, therefore, my sisters, by the mercies of God, that you separate yourselves from this unhallowed alliance with those who themselves trample under-foot the Sabbath of the Lord our God, and seek to fine and imprison those who will not set apart and keep holy another day which God has never commanded us to keep holy. No longer affiliate with those whose most earnest efforts for temperance reform are directed towards shutting up dram shops on Sundays. Fight the saloon on all days, but don't place your feet upon the Sabbath of Jehovah in doing so. Don't join hands with Satan in his efforts to legislate a religion, the observance of which shall bind the conscience, make void the commandments of God, and pre-

pare the way more effectively to persecute those who dare to reject their theology, and who choose to obey God rather than them.

S. I. LEE.

TANEY, Idaho.

A HIGHER STANDARD.*

BY S. H. DAVIS.

In studying this subject we find a wide field opening up before us; but we will confine ourselves to the consideration of a few practical thoughts regarding a higher standard of Christian living and Christian doing. Under this head we find three topics—consecration, preparation, and endeavor.

First of all as young people we need to cultivate a higher standard of consecration and a more thorough devotion to the work as it is laid out before us in life. How often in our young people's work and in the work of the church, when called upon to act on a committee, fill an office, or perform some little task for the Master, we begin to shrink from duty, make excuses and say that we cannot. All things are possible with God; and when we are willing to do our part, trusting in his strength, he is ever ready to sustain and uphold us. When we fail to do our part, fail to put our trust in him and go forward to duty, we deny him and reject his promises; for which, I oftentimes question, will he not reject and deny us?

It is said that in Napoleon's army there was an under officer whose name also was Napoleon, but who, instead of being distinguished for his bravery, was noted for his cowardice. Having borne with his dastardly conduct through a number of engagements, the great leader finally demanded that he either change his name or mend his ways. And in this gospel warfare would not those of us who call ourselves Christians honor our name by changing our names, unless we be willing to go valiantly forward to the task that he assigns us? The incident is also related of one of Rome's most noted generals who had a son who was accustomed to wear a beautiful ring with his father's likeness engraved upon it. But the son proved to be so indolent and worthless that the Roman government, as a token of respect to the father, ordered that the ring be taken from his finger. Oh, that we who have taken upon ourselves the likeness of Christ may honor him by a more complete consecration, by a more thoroughly devoted Christian walk.

Again, in raising the standard of Christian work, we must raise the standard of preparation. With the present opportunities afforded by our colleges and universities, this higher preparation is within the reach of all; and he who fails to lay hold of the opportunity for securing the most thorough education possible is making a fatal mistake in life. None can discard the fact that the world is advancing; and that in a few years a very much higher educational standard than that of to-day will be demanded of the leaders of thought and molders of sentiment. In twenty years most of the young people represented in this Conference will just be approaching the prime of life. Must we, then, be hampered by a lack of preparation for life's duties and responsibilities, be left groveling at the foot of the ladder because we have neglected these golden opportunities of youth? No! by all means, no! We must, and we will seek the higher education. For if we, as Seventh-day Baptists, are to be the vindicators

of a righteous cause, the promulgators of a great truth, against which the world is battling, we must be able to stand shoulder to shoulder in our various lines of work, with the best scholars, theologians, educators and statesmen of our age.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

Let us be willing to make any and every sacrifice that is needed, be it long years of study and toil, be it separation from home and friends, be it anything that God would have us do that will aid us in unfolding and developing the intellects and powers which he has given us for improvement, and enable us to go forth in the full strength and beauty of Christian manhood and womanhood, wholly consecrated and prepared to labor in that field which is now already white to the harvest.

But not only do we need a more thorough consecration and preparation for life's duties, but also a higher type of Christian endeavor. In this I speak not alone of the Young People's Society of Christian Endeavor, the influence of which is being felt for good throughout the length and breadth of the land, and from whose ranks hundreds of young people are being sent out as active Christian workers, but I speak of a higher type of Christian effort and endeavor in its broadest sense. Do we not too often, in our Sabbath-school and Society work, strive to please rather than to instruct, to make prominent the thoughts and ideas that will "take well" rather than those which tend to enlighten the soul, or by gaudy pictures and novel illustrations to entertain, and as we sometimes express it, "keep the children out of mischief Sabbath afternoons," instead of grasping, as we should, every lesson and truth taught in the divine Word, to lay before them and point them to the Lamb of God? In a fashionable Sunday-school, a few months ago, I listened to the discussion of a lesson, the subject of which was: "Christ Forgiving Sin." The story of the lesson was that of the sick man, who, being borne of four, was brought to Christ by way of the housetop. The topic was announced, the opening made, and the recitation was proceeding very nicely until, in the discussion, the sick man was brought to the top of the building. There they stopped so long to debate the manner in which, the process through which, and the material of which, the tiles were made, that the hour was past, the discussion ended and the poor, palsied sufferer was left on the roof without being brought to Christ at all, without forgiveness and without healing. May there not have been in that Bible school some soul that was seeking light, thirsting for divine truth, and desirous himself of being brought to the feet of Jesus, but who must now go away disappointed like the poor man who went to hear Canon Farrar preach at St. Paul's Cathedral, his heart all yearning to know the way of life and salvation, but heard only of the way down from Jerusalem to Jericho? Let me plead that our ideal in Christian work be not simply that which is to gain the admiration and applause of men; but let it be such that we may advance the cause of the Redeemer by carrying conviction to the hearts of the people. If in our work we must enter by the housetop, let us break up the roof, as of old, and hasten on to the cleansing fountain. If we must stop to describe the road by which our Saviour passed from city to city, be it simply that we may more beautifully and completely describe the path by which he trod onward and upward to glory; that straight and narrow way

through which he would have us follow in his footsteps.

If, having made thorough preparation and being wholly consecrated, we are willing thus to go forward to an earnest endeavor, taking as our example the highest ideal, the perfect model, him who went about doing good, what golden opportunities present themselves, what brilliant possibilities are within our reach, what noble achievements are ours to be attained in life! Look about you and contemplate the manifold needs of the hour. Mighty conflicts approaching, victories to be won or lost, great reforms pressing themselves upon the attention of the people,—shall we hasten, or delay? "Coming events cast their shadows before them." And reading carefully the signs of the times, surely the outlines of oncoming revolution in the sentiment of the religious world were never more clearly defined than now. The temperance reform is advancing with wonderful rapidity, the lines are being more closely drawn and the call for earnest workers we feel is but the call of God. And last, but not least, the Sabbath question, as presented by our able leaders, whose names shall go down to history as reformers, is now agitating the minds of millions of people.

May each of us who are young realize the magnitude and importance of the work so well begun, but which must soon be committed to our hands; and may we all, in this broad field for Christian activity, do our part nobly and well.

A SKETCH OF MY LIFE.

BY FRANZ DELITZSCH.

From the London *British Weekly* of July 4, 1890. Published in 1883, in the *Norwegian Missionary Journal*.

I was born in Leipzig on February 23, 1813, and on March 7th I was baptized there in the church of St. Nicholas. My father, who belonged to Leipzig, kept at that time and during my boyhood a sort of old curiosity shop. He had a very small income, and my childhood was passed in narrow circumstances. My father died on April 9, 1836, at the age of fifty-four.

My benefactor from my early days was a Jew named Hirsch Levy; he lived near us and was a bookseller. But for him, I could never have made progress in my studies. I went first to a boy's school, and afterwards to the free public school of the town, where at that time Plato was director and Doltz sub-director; there I became a thorough-going rationalist.

I felt a drawing toward God, but the person of Jesus was veiled for me in deepest gloom. I went to the University to study philosophy and philology, and in my search after truth I buried myself in the writings of the great German philosophers and was attracted by Fichte.

But one of my fellow-students, named Schutz, who had found and loved the Saviour, labored unceasingly for my conversion. I resisted long, but at this very day I could show the place (in one of the streets of Leipzig) where a ray from heaven brought me into the same position into which Thomas was when he cried, "My Lord and my God." From that time I became a theologian. I associated with the students who had been awakened by the grace of God, and there were Christian circles in Leipzig in which I moved as a friend. The years 1832-1834, my last three years at the University, were the most beautiful of my life; they were the spring-time of my spiritual life, the days of my first love.

I also had intercourse with the Jewish missionaries, Goldberger and Becker, who visited the fairs in Leipzig and labored there. These two men taught me to love the nation to which the Saviour belonged, and to pray that it might

* Presented at the Young People's hour of the General Conference in Salem, W. Va., and furnished for publication by request.

be converted by the Christ whom it betrayed. Now that I am called "the celebrated Hebraist," it sounds almost comical for me to say that the missionary Becker gave me my first instruction in the rabbinical writings, and yet it was so. I had learned some Hebrew at the gymnasium, and this language became my favorite study, but my acquaintance with the rabbinical writings began when the missionary Becker read with me the tract, "*Or Leethereb*" (Light at Evening Time).

I tried to have some influence on my benefactor, Hirsch. My confession to him bore late but mature fruit; on May 10, 1848, my beloved benefactor was baptized, and two years later passed away in peace.*

For seven years I gave instruction to a meeting gathered at the house of a believing friend; some of the members are still alive. Thank God, they are still firm in the faith, and when we meet we confess that our anchor still rests on the old foundation. While on the one hand I was occupied with these practical duties, on the other I was devoted to Hebraic and Old Testament studies. This led me to the school of Rosenmuller, and brought me the acquaintance of Fleischer and of my dear friend, Paul Caspari. His object and mine were the same; and although we differed widely, still we loved each other; we were intimate friends, and now that I see my friend among the representatives of the Norwegian Church and the Norwegian Mission, I praise the glorious leadings of God.

So far, I have said nothing about my mother; she was the daughter of the town musician in a little place between Leipzig and Halle. When she became a widow and was left alone in the world, she started a little shop for the sale of antiquities, and after I had become a professor my mother was still carrying on her trade in old books. The contrast grieved me very much, but she wished to be independent, and one could not blame her. She was a noble woman. By those who knew her she was loved and honored. She had but little joy in this world, and when, on December 7, 1857, she breathed her last in my arms, she was glad to be able to die. I am not the only one that from time to time visits her grave. She was a steadfast bearer of the cross, and to her the words in Luke 7: 47 may be applied.

I have often been asked to give some account of my life, but have never been so communicative on the subject as I am now to my Norwegian brethren. My later life and work may be described in a few words. In the year 1842 I published, in Leipzig, my work on the prophet Habakkuk. My book upon the Communion arose from the public instruction which I gave; and in my youthful enthusiasm for Jewish literature I wrote my book on "The History of the Post-biblical Poetry of the Jews." In the year 1846 I became a professor at Rostok, in 1850 at Erlangen, and in 1867 at Leipzig, where I hope to remain for the rest of my life. In Erlangen, at the request of the Jewish Missionary Society of Bavaria, I started, in 1863, the Jewish missionary paper *Saat auf Hoffnung*. My Hebrew New Testament, which appeared in 1877, is now in the fifth annual edition. It was pre-eminently the self-sacrificing spirit of my Norwegian brethren which made the publication of this work possible.

I became acquainted with my wife through my religious instructions. Her mother and her brother accepted Christ. On April 27, 1845, we were betrothed. Four children were the offspring of our union. Johann, the eldest, died on Feb. 3, 1876, as a licensed professor of theology, just as he had completed a treatise on the symbolism of Oehler. He was buried in the Protestant cemetery at Genoa. On Jan. 11, 1872, his brother Ernst had passed away; he had taken part as an army surgeon in the Franco-German war, from its opening to its close. Not till long after peace was concluded was he at liberty to return to us. After being in feeble health for some time he succumbed to acute pneumonia. His grave is in Leipzig. My youngest sons are still alive. The elder, Hermann, holds a position in the German "Credit Bank," and the younger, Friedrich (born Sept. 3, 1850), is licensed as a professor of Assyriology, and is at present (1883,) in London, where he is carry-

ing on the preliminary studies necessary for the publication of an Assyrio-Babylonish Lexicon.

On February 23d I completed my 70th year. Although I hate all ovations I was feted more than I can tell you. Many blessings, too, were lavished on me, especially from missionary societies outside of Germany. And these sounded sweetly in my ear—as sweetly as the cradle song to the child when it is about to sleep.

THE ETIQUETTE OF THE PRAYER-MEETING.

BY REV. ISAAC OGDEN RANKIN.

Webster defines etiquette as "The forms required by good breeding, or prescribed by authority, to be observed in social or official life." Are there not forms "required by good breeding" to be observed in the prayer-meeting?

For instance, we should all agree that a prayer-meeting is for prayer. Then, boys and girls who spend the prayertime in whispering lay themselves open to the imputation of ill breeding. They would consider it discourteous to interrupt an evening party by attempting to read a sermon; but why is it not equally discourteous to disturb a prayer-meeting for mere amusement? Acceptance of an invitation carries with it acceptance of the end proposed. Hence even harmless talk, at a time when all about you are engaged in prayer, is selfishness, and ill-bred selfishness.

So, again, it is clear that the leader of the meeting is entitled to cordial support from all who attend. This is a right that cannot be withheld without discourtesy. If the leader were an enemy, you could not treat him otherwise than with respectful kindness in God's house. And when he is the leader of your meeting, interest and courtesy alike forbid anything but respect. If I give a lecture or a concert, and it proves a failure, the fault is mine; but if I lead a prayer-meeting and it fails, the fault and the loss are shared by all.

Conversely, it is courteous for the leader to remember that, because he is the greatest, he is servant of all. In choosing the subject of the meeting he is not at liberty to put forth peculiar views. Let him ride his hobby some other day. In opening the meeting, he is to prepare the way for others. His words should be an invitation, bringing all who are present face to face with the subject, and making them feel that they can contribute something. Every one who takes part is entitled to a cordial attention, but no one should take more than his fair proportion of the hour.

Etiquette leaves no room for fault-finding. It repudiates mere literary standards. It puts character far above elegance. Some of the most helpful words and prayers are offered by men who have had no careful education. And, because of this lack, silly school-girls have denied them a respectful hearing. This laughter at the blunders of good men is thoughtless, I may grant; but thoughtlessness in our relations with our fellow-men is either lack of courtesy or lack of sense. It is unfortunate to be without a good education, but it is culpable to be without good manners and a kindly heart. Such a thoughtless, ill-bred girl of my acquaintance succeeded in putting in the way of a sincere man a stone of stumbling that kept him out of the prayer-meeting for years. That was not what she intended, but that is what she accomplished.

It is courtesy for all to take part, if possible. The church is a family, which comes together for a social reunion. Silence at such a time must have some good reason. At least, the right of way belongs to utterance; the burden of proof rests upon silence.

Courtesy would also advise those who are to take part to seize the first opportunity. The moments when the leader has pointed out the way and stepped aside to make room for others are precious. That is the turning-point, Napoleon's critical quarter of an hour for victory. Then alacrity is worth its weight in gold.

It is according to etiquette to be brief. Short words are easily remembered. The best meetings recall the smith's work on the anvil,—hot metal, and a quick succession of sharp blows from which the sparks fly out in showers.

It is proper to use the pauses for devotion. When there is nothing visible in progress, God speaks directly with the soul. Those who begin to shake and tremble when man's voice for the moment ceases are needlessly alarmed. Satan has no greater power in silence than in speech.

There is an etiquette about coming in and going out. It is courteous to leave the chairs nearest the door for the late comers. There are always some who need this chance of slipping in unnoticed. "Why have you stopped coming to prayer-meeting?" a pastor asked a hard-working woman in his congregation.

"I can't come," she answered. "My husband is late home from work, and the bell stops before I can get supper off the table. I used to slip in quietly, but now the boys and girls fill up the places by the door, and I disturb the meeting. I would like to come, I miss the meetings so!" The selfishness of these boys and girls cut off this poor woman from a privilege. They wished to be as far as possible from the leader of the meeting, but it is courteous to show your interest by getting near the leader. They had been told of the late comers' needs, but they chose to disregard them.

It is according to etiquette to adjust one's wraps after the benediction or concluding hymn, and not before them. The best way is for all to resume their seats for a moment's quiet before leaving the room.

At a meeting that I attended not long ago, no sooner was the parting hymn announced than there began a prodigious noise of scraping and of stamping. The decorous quiet which had hitherto prevailed gave place to a hurry and a tumult. It was a race to get the rubbers on, and the cloaks buttoned, and the hymn-books opened at the proper place, before the organist had finished his prelude. Most gave evidence of long practice, and succeeded, but some botched on through the first stanza of the hymn. It was a performance that spoiled the singing and belittled the benediction. And the last word was no sooner spoken than there was a rush for the door like that when the gates are opened and the crowd hurries to a train. What was the trouble? Were these good people's houses burning; or was there some one ill at home? Neither. It was pure ignorance. They did not mean to be irreverent or rude. They simply did not know any better; that is to say, they were ill-bred.

These are some of the requirements of etiquette in the prayer-meeting, and some of the common sins of ill manners. They are little sins, some one may answer; but behind each one is selfishness, and selfishness can never be a little thing.—*Golden Rule.*

DO YOUR WORK QUIETLY.

As a rule, the best work is done when there is least noise. We are told that when a machine goes noiselessly it means that friction is reduced to the lowest possible quantity, and that the force is not wasted on the process, but comes out in accomplished work. At the building of Babel there was far more noise than at the building of the temple, but the temple was the most successful work. There is a great noise in a thunder storm; but it is the silent sunlight that will, at length, make the winter gather up his garments, and leave the world to the verdure, the flowers, and the fragrance of spring. The shallow stream rattles along in its course, but when it is met and drowned by the majestic tide rolling in from the sea, there is silence in the hills. In the great tide there is power of more than a hundred babbling rivulets, yet its coming is almost as quiet as the celestial forces that bring it. It teaches the lesson we wish to convey, that things most potent are not necessarily noisy. A strong and earnest life need not make a "fuss." As men working with our might, it is better to be known by the bullet that strikes, than by the bang of the gun that sends it.

Deep waters run still, and those who are the most successful in life are the ones who, in a great measure, keep their own counsel, and do not tell everybody all about their business.—*People's Aid.*

MISSIONS.

MINUTES OF THE FORTY-EIGHTH ANNUAL SESSION.

The Forty-eighth annual session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Salem, W. Va., Aug 21, 1890, commencing at 10 A. M.

After an anthem by the choir, and the reading of Scripture by E. B. Saunders, prayer was offered by I. L. Cottrell.

In the absence of the President, George B. Carpenter called the Society to order, and gave the opening address upon "The Work of Saving Souls through Missionary Effort."

The Forty-eighth annual report of the Board of Managers was presented on behalf of the managers by A. E. Main, Corresponding Secretary, and A. L. Chester, Treasurer, in printed form, but the Corresponding Secretary read important portions of it, giving needed explanations and summaries.

Singing by the choir—"O where are the reapers?"

Following this was a season of earnest prayer for our missions, and for divine direction and wisdom in the prosecution of missionary work.

Singing by brethren J. G. Burdick and L. A. Platts—"There is a work for me and a work for you."

On motion, the Chair appointed the following brethren as Committee on Nominations: H. D. Babcock, J. B. Clarke, E. B. Saunders, S. L. Maxson, J. F. Hubbard.

After announcements, and prayer and benediction by B. P. Langworthy, 2d, the Society adjourned to 2 P. M.

AFTERNOON SESSION.

Singing—"O safe to the rock."

Prayer by Charles A. Burdick.

On motion to adopt the Annual Report, remarks were made by the following brethren:

S. D. Davis said that the report had done him a great deal of good, in giving him a wider knowledge of the field and a deeper interest in it.

A. H. Lewis remarked upon the number of the opening and needy fields, and the obligation upon us to occupy them, and also upon the spirit and value of the lay labor growing among us.

J. L. Huffman spoke upon the rather favorable condition of the finances, notwithstanding the debt upon the Society, and especially the funds in hand in China. He also favored more lay work.

A. P. Bunnell said that hardship develops a man. Money never made a dollar, but labor makes the money. When the late war was commenced we had no soldiers, no generals; but the war developed the soldiers and the generals—made them. So it is in missionary campaigns.

O. U. Whitford remarked that we need to strengthen the things within to successfully do the work outside. We must work for the salvation of souls in the home and in the church, to have that missionary spirit which will succeed on the frontier and in the foreign field. We must have a strong center, to do the work on the circumference.

Clayton A. Burdick said that the report is a cause of congratulation. God is surely working through us, and is moving us out into the work.

E. B. Saunders spoke upon the appropriation made to the Rock River Church and the work being done there. A church that does not do for itself cannot grow. It will eventually die.

A. E. Main explained, in reference to the question, "Why do we mention in our report one large giver?" that the Board did not succeed in enlarging the work on the field for which the money was given, hence the mention and explanation.

Geo. H. Babcock said we should notice that the contributions have increased 40 per cent over last year, and the money has been spent upon work all along the lines.

O. S. Mills remarked that in view of the work and the obligations resting upon us, he felt the need of greater consecration to Christ and the work of saving men.

After the above remarks the report was adopted.

The Committee on Nominations presented the following report, which was adopted:

Your committee to nominate officers for the ensuing year would report as follows: George Greenman, President; Oscar U. Whitford, Recording Secretary; Arthur E. Main, Corresponding Secretary; Albert L. Chester, Treasurer. Board of Managers: William L. Clarke, George T. Collins, George B. Carpenter, George H. Uter, Ira L. Cottrell, Theodore L. Gardiner, Jonathan Maxson, Nathan Wardner, Sanford P. Stillman, Benj. P. Langworthy, 2d, Ira B. Crandall, William C. Daland, Joseph H. Potter, George H. Babcock, Lewis A. Platts, Lucius R. Swinney, James R. Irish, Lewis F. Randolph, George H. Greenman, Elston M. Dunn, Oliver D. Sherman, Charles Polter, Alfred A. Langworthy, A. Herbert Lewis, Gideon T. Collins, Preston Fitz Randolph, Albert S. Babcock, A. McLearn, Thomas V. Stillman.

All of which is respectfully submitted.

H. D. BABCOCK,
J. B. CLARKE,
E. B. SAUNDERS,
S. L. MAXSON,
J. F. HUBBARD. } Com.

Singing—"Wonderful words of life."

WOMAN'S WORK HOUR.

The time having arrived for this item of the programme, a paper, "By the Best," by Miss Mary F. Bailey, was read by Miss Eda L. Crandall on account of the illness of Miss Bailey.

Another paper was presented by Mrs. W. C. Daland upon the subject, "One Need of Our Women."

The Woman's Work hour was closed by singing a special hymn for the occasion, entitled, "Sent before the Master." Luke 10:1.

THE FIELD.

The South-Eastern Association, as a field of missionary work, was presented geographically by Preston F. Randolph, by the means of a map specially prepared for the purpose, from which he pointed out every Seventh-day Baptist church in West Virginia, giving the number of families in each locality, the number of church members, and of those who were not, also calling attention to the needs of this interesting field.

S. D. Davis, general missionary upon this field, spoke of the condition and needs of his field, especially of Salemville, Pa., and Fayetteville, N. C.

The Home Mission field of Arkansas, Texas, Indian Territory, Mississippi, Louisiana, and Alabama, by J. F. Shaw, was not presented because of his absence.

On motion, the sermon before the Society by A. H. Lewis, upon the desire and hearty approval of the local committee on religious services during Conference was postponed to Sabbath morning.

Singing—"Stand up for Jesus."

After benediction by W. C. Daland, the Society adjourned to 8 P. M.

EVENING SESSION.

Praise service, conducted by W. C. Daland.

Prayer by A. P. Bunnell.

The following resolution was offered, and after remarks by George H. Babcock, J. G. Bur-

dick, W. C. Daland, S. D. Davis, and H. D. Babcock, was adopted:

Resolved, That in the opinion of this Society it would be better (1) if the Treasurer's annual report should contain a full list of donors, whether churches, societies, or individuals; and (2) if this list were arranged geographically, in addition to any summaries that in his judgment might seem needful.

Voted that the minutes be referred to the Board of Managers for correction and approval.

Voted that when we adjourn it be to meet in connection with the General Conference in 1891, on the Fifth-day of the week, at 10 A. M.

MISSIONARY CONFERENCE.

The rest of the evening session was devoted to volunteer speeches upon missionary matters. The speeches were limited to five minutes.

A. E. Main spoke upon the need of more life and power in our organization. (1) The need of a working, living spirit in our hearts; (2) We need Holy Ghost churches; (3) Holy Ghost ministry; (4) evangelistic preachers; (5) teaching preachers; (6) overseeing preachers; (7) traveling preachers.

S. D. Davis said that we need the guidance of the Holy Spirit. He gave a historical account of the workings of the Holy Spirit in the missionary work in West Virginia.

A. P. Bunnell gave his experience in coming to the observance of the Sabbath.

T. L. Gardiner remarked that we are a small people in numbers, but have a great work to do, growing larger and larger. We are inclined to be discouraged at times. God has always used a small people to do his work. He cited examples from Bible history. We should not be discouraged from these facts.

Geo. B. Kagarise said we ought to be thankful to God that he gives us the privilege of carrying on this missionary work.

W. C. Whitford (Brookfield) remarked that it seemed to him that, though small in numbers, it is providential that we are scattered over the whole country, and that we are growing. We ought not to conceal the truth as we hold it, but spread it abroad.

J. G. Burdick said that the lone Sabbath-keeper is a light-house for God's truth. He should ever keep the light burning.

Charles D. Maxson declared that we are not a small people in the true sense, for God is on our side.

After singing the doxology, and benediction by Clayton A. Burdick, the Society adjourned.

SABBATH MORNING.

The sermon before the Society was preached by A. H. Lewis, on Sabbath morning, before a large congregation.

Order of Services.

1. Invocation, by S. L. Maxson.
2. Scripture Reading, Clayton A. Burdick.
3. Prayer, J. G. Burdick.
4. Sermon—Text, Luke 14:31.

Theme.—Denominational organization as related to missionary work.

Outline.—(1) Missionary work is an aggressive warfare. This demands organized good to meet organized evil. (2) The Church of Christ is truly organized into one body by the organic life and power of the Holy Spirit. (3) Historically, all successful missionary work is the result of corresponding organization. See the organized power of Roman Catholicism in its missionary operations. (4) Seventh-day Baptists have grown with little or no denominational plan. Now new demands make better organization imperative.

In what respects? (a) An executive denominational committee, or board of elders in each

church; (b) uniform and persistent teaching concerning denominational work and policy; (c) the Missionary Society should direct all missionary work through its agents and missionaries; (d) their work should include direct agency as to our publications; (e) General Secretary should be bishop, with subordinate territorial superintendents.

Peroration.—Organization and consecration should go together. Consecrated organized life and power, consecrated lives, consecrated common sense, consecrated substance, all laid humbly on the altar of the Lord, will meet the demands upon us and crown our labors with victory.

The sermon was followed by a collection for the joint benefit of the Missionary and Tract Societies, amounting to \$74 86.

These minutes were read before, corrected, and approved by, the Board of Managers, in a special meeting held at Salem, W. Va., August 25, 1890.

GEO. B. CARPENTER, *Chairman.*

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

WOMAN'S WORK.

SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD.

(Continued.)

The Woman's Work hour, appointed in each Associational gathering, in charge of the Secretary, each for her own Association, has become a feature of the work in which evident good exists. More really direct influence can be brought to bear upon the women of the denomination in this way than by the Woman's session at the Conference. There has been an actual increase of good influences growing out of these, the women of the Associations coming to care more for each other's work, and in the end for the united effort of them all.

No Christmas box was sent to Shanghai last autumn, and this because so much had been sent at other times that those upon the field preferred that none should be sent this year. But a box is in process of packing, and will go out very soon, that it may reach them in season for the Christmas time.

Home mission boxes have been sent out during the year, under the care of a committee consisting of one lady from each Association. The work has been conducted with a deal of good spirit, and has been in many instances the source of comfort and helpfulness. Some of the local societies have been particularly interested in this line of work, and it comes to be the history of the case that this undertaking is doing the givers good about equal to that of the recipients. It puts the women in the direct line of inquiry as to the condition, both general and special, of the fields taken in hand; correspondence is of necessity opened between the two parties, and in some instances this is not lightly dropped, for an interest is awakened which is the center for a new circle of influences and interests, all in the direction of growth and of increase in unity and harmony.

No good reason will prevent this work from continuing to be an advisable and a serviceable line of work. Not all gifts go to home mission stations, but emergency calls from the country at large have enlisted the sympathies and the help of our women, and should. The giving of books, which has been done by the package or within the boxes or barrels sent, is a particularly advisable feature of the work. It is desired that all who shall the next Conference year contribute to this method of helping will

bear in mind the especial worth of books, and periodicals, and papers, to the families of the home mission pastor. This family is, and always should be, the center for a direct outreaching from all healthful, invigorating influences in church, congregation, and community. No more practical aid in the direction of a mental stimulant can be given to him, to his wife, and to his children, than in the ownership of books, or the receiving of magazines and papers. In many instances books have served a useful day in some home, but for the present and probable future condition of the home, these will not be used much hereafter. Such books might better go into the library of the missionary pastor, who will make good use of them. People who are not accustomed to having their magazines bound, and who do not care for them unbound, so filling up library shelves, would be doing good service to the cause, to give with the mission box sent out a pledge for the giving of some certain magazine or paper, let it be for the father, the mother, or the children, and let it be regularly mailed to them soon after you shall have gotten through with it. This would be practical work, both helpful and happy. Even the lending of books and magazines could be so managed as to furnish satisfaction to both parties.

Much discrimination and much gentleness and tact may be required at the hands of any conducting the home-box work. The distance between givers and receivers is such as to render it difficult, if not sometimes impossible, to do as one would who might have a knowledge of the condition afield. Likewise in the manner of giving and of receiving care is requisite that there may nowhere be any unpleasant features; that all told there may be nothing annoying in the transaction. The recipients of boxes may know that the gifts go always without grudging, and more, that they are sent with pleasure, hoping not only that they will be serviceable, but very practicable givings.

The committee reports as follows: We are gratified to be able to report that so good a degree of interest has been manifested in this work which in its spirit so reflects the Spirit of Christ. Hope is strongly entertained that many others of our sisters will identify themselves with this work another year. The societies sending gifts, and reporting their valuation, are, with their valuation, as follows:

EASTERN ASSOCIATION.	
Ashaway.....	\$ 50 00
Rockville.....	185 00
Westerly.....	127 00
New Market.....	16 00
Plainfield.....	180 00—558 00
CENTRAL ASSOCIATION.	
Adams Centre.....	\$75 00
Leonardsville.....	64 00
Brookfield.....	35 00
DeKuyter.....	10 00
Berlin.....	15 00—199 00
WESTERN ASSOCIATION.	
Nile.....	\$25 11
Alfred Centre.....	20 00
Little Genesee.....	31 52
Independence.....	36 00—112 63
NORTH-WESTERN ASSOCIATION.	
Farina.....	\$18 00
Walworth.....	10 00
Milton Junction.....	39 00
Nortonville.....	27 85
Milton.....	50 00—144 85
Total from the four Associations.....	\$1,014 48

Some other societies have sent boxes to home workers, but have reported no appraisal of them. Arrangements are already being made for the fall work of this sort. It can be taken up as early in the season as the locals may desire to. It is well that it should be done early. The members of the committees as they now stand, to whom any societies can refer for assistance

in the matter of apportioning the work, are, for the Eastern Association, Mrs. E. R. Pope, Plainfield, N. J.; for the Central, Mrs. Irving Crandall, Leonardsville, N. Y.; for the Western, Mrs. Fanny Burdick, Little Genesee, N. Y.; for the South-Eastern, Miss Flora Randolph, Salem, W. Va., and for the North-Western, Mrs. C. M. Bliss, Milton Junction, Wis.

Respectfully submitted,

MRS. BLISS, *Chairman Com.*

Last December letters were sent, likewise some weeks later, to some asking their aid in securing a present of temperance helps for Miss Sarah Velthuysen. This request was most cordially responded to, one Y. P. S. C. E., a number of young people in two of our communities, one ladies' society, and some individuals contributing to the gift. The temperance chart, which it was our desire to secure for her aid, and also for her father to use, supplementing the one already given them, was at the last moment secured for less than half its cost. The total amount of the gift was \$58 81. Miss Velthuysen has written expressive of deep gratitude for the assistance given her, and desires that the donors should know that she is appreciative of their help. The chart was shipped to her, and some Dutch leaflets, some picture helps, and \$15 in money were sent to her.

EASTERN ASSOCIATION.

As the events, the opportunities, and the efforts of the past year pass in review, heart-felt gratitude to our bountiful Father above, for his unbounded mercies and blessings, takes the first place in the heart. So far as I am able to report, it has been a year of marked prosperity, notwithstanding the fact that there has been perhaps more than the average amount of sickness. Possibly the lingering effects of the year's trials is the direct occasion of the tardiness with which the locals have come in with their reports. My report cannot cover, by a considerable, the amount of money appropriated to our general boards, as the locals have failed to notify me of such appropriations. This feature of our work ought, I think, to be held by all to a greater conformity of system, the locals could each help to conserve the question of strength in unity if they would send their moneys directly to the Woman's Treasurer. This would lead to a greater conformity in the matter of system, thus simplifying the matter for all who have reports to make or to receive. Upon the whole, I think that there is no decrease of interest in our work, and in some places there has been a decided gain. For whatever lack of interest there may possibly be on the part of any, am confident it comes from a failure to comprehend the purpose, spirit, and object of our organization. I am sure there has been growth amongst our women during the six years of our existence as an organized body, and believe that a steady, faithful, persistent, prayerful, onward movement all along the lines will, without a doubt, convince all of their opportunities, privileges and obligations. Believing that no adverse spirit of criticism, nor any discouragement should in any degree affect our untiring devotion to the Master's work, as committed to us, I remain yours in this service,

MRS. E. A. WHITFORD, *Sec.*

IF IT were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend, but to separate our thoughts and affections from the world, to draw forth all our graces, to engage in its proper object, and to hold them to it till the work prospers in our hands, this, this is the difficulty—*Baxter.*

HISTORICAL & BIOGRAPHICAL.

INCIDENTS IN THE LIFE OF ELDER ENOCH DAVID.

Accounts of this minister have appeared at various times in the past sixty years in our papers. As is known, he labored among our people, principally in Philadelphia and vicinity the last half of the last century. Herewith we give some additional incidents in his life, obtained from his great-grandson, Prof. James N. David, of Salem, W. Va.

After the adoption of the Declaration of Independence by the Continental Congress, the State of Pennsylvania required its citizens to take the oath of allegiance. The following is the certificate of the oath taken by Elder David.

"Lancaster County, ss.

I do hereby certify that Enoch David hath voluntarily taken and subscribed the oath of allegiance and fidelity, as directed by an act of General Assembly of Pennsylvania, passed the 13th day, June, 1777. Witness my hand and seal, the 19th day of May, Anno Domini, 1778.

A. HUBLEY [L. S.]"

It seems that he was for a time the owner of a negro girl. The following items in regard to her are obtained:—

"April 7, 1768, Philadelphia, Enoch David and his wife Elizabeth bound out a negro child, named Dinah, to Isaac Bellanger and his wife Anne, for thirteen years, beginning Nov. 6, 1767, She was to be furnished by said Bellanger and wife with meat, drink, washing, bedding and apparel fit and necessary to her, to use their best endeavors to teach, or cause her to be taught, to read English; and she shall not be put to live, assigned to any person, or taken out of this province of Pennsylvania; and at the end of these years to be returned, if living, to Enoch David, or his heirs, or assigns."

The next record is as follows:

"Know all men that I, Enoch David, of the city of Philadelphia, in the State of Pennsylvania, having at this time a negro girl named Dinah, who was born in my house in Fourth Street, which girl will be twenty-one years of age in the year of our Lord Christ, one thousand seven hundred and eighty-three, in November the sixth of that year, from which day her freedom shall commence; and she shall from that day be proven free by me and mine. And it is my desire that these lines be recorded in this city against me and mine forever.

Witness my hand, May 24, 1791.

ENOCH DAVID.

On the back of this paper is this endorsement: "The girl is free,—her manumission in the Friend's Rolls may be seen."

He had a son who graduated at the Rhode Island College, now Brown University, of Providence, R. I. In his journal is this statement:—

"Books bought of Mr. Thos. Hall for my son, Ebenezer David, Virgil, 7 shillings; Horris [Horace], 5 shillings; Greek and Latin Testaments, 15 shillings; Lucian, 7 shillings; Cæsar's Commentaries, 6 shillings. The amount of the whole is 1£. 10s. 0d."

In a letter to his son, Ebenezer, then master of the Grammar School in Providence, R. I., he writes from Southwork, Philadelphia, under date of Nov. 11, 1772:—

"I am glad that you are kept under a deep and just sense of your own nothingness.

"Christians are like sheep, they can make but little defense. It is well that they have a powerful, a wise, and a very careful Providence and kind Shepherd.

"He [Jesus] can make his people willing to keep his moral Sabbath; and who knows how near the time is. Let us up and work for our God."

Here is a printed sermon by Dr. Samuel Stillman, M. A., preached March 27, 1776, before the Continental Congress, on the death of Honorable Samuel Ward, Esq., who was delegate from the colony of Rhode Island, and died of small-pox in Philadelphia, March 26, aged 52 years. The author inscribes on a blank leaf of the sermon this item:—"For Mr. Enoch David, from his sincere friend and brother in Christ."

He had the care of the old Sabbatarian cemetery in Philadelphia for a time, as the following account shows:

"March 30th, 1765. Samuel Powell's bill against Enoch David for the place above named was
 8£. 7s. 11d.
 Subscribers paid 5£. 12s. 6d.
 2£. 15s. 5d.

For this [remainder] I am out of pocket,
 ENOCH DAVID.

Who by fencing in the burying-ground took it quietly from Mr. Shumaker, who had some care of the ground for his own sake. E. D. had the charge of it from Mrs. Ashnel a little before her death, which Mr. Shumaker knew."

He occasionally indulged in rhyme making. We select these lines:

"Lord, give me neither poverty,
 Nor abundant store;
 Give me to live conveniently,
 And I desire no more.

"But if abundance should be mine,
 Let me not cruel be;
 But freely give the poor what's thine,
 When I their need do see."

Here are two stanzas:

"All you that do God's word control,
 Who slight his truth in part or whole,
 You justly may be cast to hell
 With devils always for to dwell.

"Though you may with the heathens rage,
 Or with your fellow-men engage,
 Yet you may not engage the Lord,
 Who can destroy you by his word."

The following is an extract from his will executed in Fayette county, Pennsylvania, Oct. 1, 1793: "I, Enoch David, being in a lingering state, not likely that I shall recover health of body any more; or whether or not, I, knowing life uncertain, do in the first place give up myself to the mercy of God in Christ, hope for a joyful resurrection at the last day, when my vile body shall be fashioned like my Saviour's glorious body in the presence of the Lord."

THE ABJURATION OF GALILEO.

I, Galileo Galilei, son of the late Vincent Galileo, a Florentine, of the age of seventy, appearing personally in judgment, and being on my knees in the presence of you, most eminent and most reverend Lords, Cardinals of the Universal Christian Commonwealth, Inquisitors General against heretical depravity, having before my eyes the holy gospels, on which I now lay my hands, swear that I always believed, and now believe, and, God helping, that I shall for the future always believe whatever the holy Catholic and apostolic Roman Church holds, preaches, and teaches. But because this holy office had enjoined me by precept, entirely to relinquish the false dogma, which maintains that the sun is the center of the world and immovable, and that the earth is not the center and moves—nor to hold, defend, and teach by any means, or by writing, the aforesaid false doctrine—and after it had been notified to me, that the aforesaid doctrine is repugnant to the holy Scripture, I have written and printed a book in which I treat of the same doctrine already condemned, and adduced reasons with great efficacy in favor of it, not offering any solution of them; therefore I have been adjudged and vehemently suspected of heresy—namely, that I maintained and believed that the sun is

the center of the world, and immovable, and that the earth is not the center, and moves.

Therefore, being willing to take out of the minds of your eminences, and of every Catholic Christian this vehement suspicion, of right conceived against me, I, with sincere heart and faith unfeigned, abjure, execrate, and detest the above said errors and heresies, and generally every other and sect contrary to the above said holy church; and I swear that I will never any more hereafter say or assert, by speech or writing, anything through which the like suspicion may be had of me—but if I shall know any one heretical, or suspected of heresy, I will denounce him to this holy office, or to the inquisitors and ordinary of the place in which I shall be. I moreover swear and promise that I will fulfill and observe entirely all the penitences which have been imposed upon me, or which shall be imposed by this holy office. But if it shall happen that I shall go contrary (which God avert) to any of my words, promises, protestations, and oaths, I subject myself to all the penalties and punishment, which by the holy canons and other constitutions, general and particular, have been enacted and promulgated against such delinquents—So help me God, and his holy gospels on which I now lay my hands.

I, the aforesaid Galileo Galilei, have abjured, sworn, promised, and have bound myself as above, and in the fidelity of those with my own hands, and have subscribed to this present writing of my abjuration, which I have recited word by word. At Rome, in the convent of Minerva, this 22d day of June, of the year 1633.

I, GALILEO GALILEI, have abjured as above with my own hand.

THE universal custom of the audience to rise and stand during the performance of the hallelujah chorus in Handel's oratorio of the "Messiah," is said to have originated in the following manner: When the work was first produced in London, the audience were exceedingly struck and affected by the music in general; but when that chorus struck up, "For the Lord God omnipotent," in the hallelujah, they were so transported that they all together, with the king (who happened to be present), started up and remained standing till the chorus ended.—*Dr. Beattie.*

SABBATH REFORM.

ALTHOUGH the meeting referred to in the following article was held some months since, it will still be read with much interest. It is interesting both because it shows a movement among the Jews toward a better Sabbath-observance and because of the testimony borne by many witnesses, that business men can honor the Sabbath and yet succeed in business.

THE SEVENTH-DAY SABBATH.

A MOVEMENT TO SECURE ITS BETTER OBSERVANCE BY HEBREWS.

On some day this month a meeting of delegates from all the Jewish congregations north of Canal street will be held to consider ways and means for providing for the better observance of the Hebrew Sabbath among the Jews of this city. The orthodox and reform factions are united upon this subject, and possibly some new and positive action may be taken upon this much discussed problem. For years it has been under consideration, and has at times caused the bitterest controversy between those who professed to look at it from a lofty, religious point of view, and those who held that the practical civilization of to-day necessitated a compromise as to labor on Saturday. While the former dilated upon the superiority of the divine commandment over the mere laws of convenience, the latter hotly replied that this was an age of reason and common sense, and that it was pure nonsense to endeavor to upset the customs of the age.

The present move is inclined to be viewed as of more practical importance than any taken hitherto, because of the fact that it is to be dis-

cussed from the practical rather than the merely theological point of view. It is the outcome of a conference of Hebrew ministers held at the club house of the Jewish Board of Ministers, at 721 Lexington avenue, several weeks ago. At this meeting the Rev. Dr. Henry S. Jacobs, of the Madison Avenue Synagogue, presided. He is orthodox, as is the Secretary, the Rev. Dr. Pereira Mendes.

Invitations had been sent out some time before, and it was generally known by those present that the meeting was designed to discuss means to have the Hebrew Sabbath more generally observed among the Jews of New York. A number of the laity had been invited to be present, and these took part in the discussion. As a matter of fact, it had been the intention of the promoters of the meeting to have only the views of laymen brought before it, but many of the rabbis present were so enthusiastic upon the subject that they could not be prevented from airing their own minds. Of course they looked at the question merely from the theological point of view, and expressed the usual impatience at the suggestions of practical consideration. The leaders among the ministers, who were in favor of letting the laymen work out a practical solution of the problem, were sufficiently strong, however, to overcome opposition, and it was finally determined to hold another meeting, when views could be presented in a more systematic manner.

It was decided that each of the congregations represented in the Jewish Board of Ministers should appoint two delegates from its laymen to represent its views upon the subject, and a body made up of these delegates, will, it is expected, be appointed a Committee of Ways and Means at the next meeting. It was ordered that each congregation should send the names of its delegates as soon as they were appointed to President Jacobs, who will, as soon as he has received a sufficient number, call a meeting. The Jewish Passover, following closely upon the former meeting, prevented any action until now, and another Jewish holiday is in the near future, so that the meeting will have to be held very soon.

Among those who expressed their views at the original meeting was Mr. Lewis May, President of the Board of Trustees of Temple Emanu-El, the wealthiest and most powerful of the Jewish congregations in New York. He was heartily in favor of some action that should result in rousing the Jews from their present apathy. Ex-Coroner Ellinger, Editor Max Cohen, and Lawyer Hayes also spoke in support of the general proposition. Mr. May is a banker, and knows as well as anybody the difficulties attendant upon the attempt to cease work on Saturday, and it was his idea that every effort should be made to induce the Jews of the city to abstain from work so far as possible. He argued that their observance of half the day would be better than nothing at all.

The spirit of compromise and conciliation suggested in the present movement is so contrary to all previous actions on this subject as to give to the more conservative persons interested in the undertaking considerable hope of success. Hitherto the champions of the different opinions have defined their own arguments in radical, clear-cut statements which they refused to vary in the slightest degree. The argument of the layman has been that he cannot afford, with the severe competition of the business world, to cease work for two days every week. On Sunday he is compelled by the customs and manners of the community to abstain from labor anyhow, and he has hitherto felt it impossible to give up any more time.

It has therefore been the case that of all the Jews engaged in business in New York, probably not one in 500 really observed the Sabbath. The chief danger that existed in this non-observance was its influence upon the whole question of his religious inclinations. Undoubtedly there has been a marked increase in the laxity of religious observance on the part of the Jewish merchant and the Jewish professional man. It is generally admitted that the great majority no longer observe the dietary laws, and this hitherto important element of Jewish belief has, in this city at least, been largely discarded. Even those Jews who maintained

an observance of them at home disregarded them to a large extent in their business relations. The Jewish merchant finds it inconvenient to seek out a restaurant in which these laws are observed every time that he desires to go out to lunch. Like all other merchants, he finds it is necessary to economize his time, and the Jewish restaurants are few and far between. Another point is the unquestioned fact that very few of these restaurants are of the quality that would recommend them to a man of even ordinarily fastidious tastes. As for the single Jew he must either betake himself to a Jewish boarding house, or set up in house-keeping for himself, if he desires to observe the dietary laws, and the result is that he does not usually observe them.

The same condition that prevails in this respect is also powerful as to the observance of the Sabbath. The Mosaic law on this subject demands that not only shall the Jew himself abstain from work on the Sabbath, but that he shall also see to it that none in his employ violate the commandment. One of the first efforts at conciliation on the part of the merchants has been to refrain from going to business themselves on the Sabbath day, leaving it to be conducted by employees to whom the seventh day is of no religious consequence. This is the course now pursued by the strictly faithful observers of the Jewish Sabbath, but it is not satisfactory to the very straight-laced and rigid theologian, who will not abate one jot from the meaning of the commandment, and looks upon all attempts at compromise between the law and the present period as sinful.

Far back in Jewish history it was determined that the laws and observances inculcated by the prophets and rabbis were binding upon every Jew except where they interfered with life. But even this compromise was not admitted until after great suffering had been endured, for in the battle of the Maccabees and Antiochus the Jewish warriors upheld the strictness of the Sabbath even to the point of refusing to defend themselves on that day, and frequently allowed themselves to be passively slaughtered rather than take up arms on the Sabbath. It was after several such experiences that the rabbis concluded that God did not intend to allow the strict letter of the law to interfere in matters of life or death, and thereafter the Jewish soldiers buckled on their armor on that day as well as any other for defensive purposes.

There are undoubtedly many among the stricter orthodox Jews, particularly in the Old World who would rather suffer the pangs of starvation than work on the Sabbath, but between them and the modern American Jew lies a vast gulf, one which very few of even the most hopeful defenders of the faith ever expect to see filled. Together with the liberal sentiments he has imbibed in the "cradle of liberty," this Jew has acquired a strong disinclination to intensify the difference existing between himself and his non-believing fellow men by the observance of modes and customs which have come down from former ages and are not indigenous to the soil. Apart, however, from all this, even the Jew who is anxious to observe the Sabbath in all its entirety finds it difficult to do so and yet maintain a successful business. Bankers are, of course, compelled by law to transact a certain amount of work on Saturday, while to retailers and many others cessation of labor on Saturday would mean a great financial loss. There are, however, in this city as well as elsewhere men sufficiently well established to be able to afford the sacrifice.

There is prominent among the Jews in London a member of a large firm that speculate in hides and tallow. The firm does an immense business, and the other partner is a Christian. Under the terms of partnership no speculation may be indulged in on Saturday, and the Jewish member never appears in his office on that day. Recently the other member, seeing what he considered an excellent opportunity for investment, made a deal on Saturday which resulted in a considerable loss. The Jewish partner refused to bear any share in this loss, on the ground that it was in direct violation of the terms of their partnership. Suit was brought against him, and after the facts had been recited and the articles of partnership introduced in evi-

dence, the lawyer for the plaintiff asked the Jew a question, which he evidently thought would vindicate his client. It was this:

"Remember you are on your oath. What would you have done had the transaction in question proved successful? Would you not then willingly have shared in the profits?"

"No, sir, I would not," was the reply. "My partner has on several occasions made successful transactions on Saturday, and I have refused to take any part of the proceeds."

There is a firm down in Virginia now engaged in the banking business which comes pretty near to observing the letter of the law in regard to the Sabbath. A clerk not of the Jewish faith remains at the bank every Saturday merely for the purpose of paying checks that come into it in the natural course of business. No deposits are received, however, and notes payable Saturday are paid on Friday.

It has always been argued that it is more difficult for a Jew to observe the Sabbath in New York than in any other city in the world. Nowhere else, it is said, are there so many temptations to neglect it, and in very few is the competition in business so severe. The compromise suggested by the men who have been instrumental in getting up the present movement may be adopted, and in that event a long step will have been taken toward the solution of the question. It is, however, likely to be strongly combated by the stricter orthodox element, although all the ministers of that faction included in the Jewish Board of Ministers appear to be in favor of it.

One curious result that is hinted at will be the effect of this movement upon the supplementary Sunday services in the synagogue. There are at present only two congregations which have Sunday services in addition to those on Saturday. They are Temple Emanuel and Bethel. The former is presided over by the Rev. Dr. Gottheil, and the rabbi of the other is the Rev. Dr. Kaufman Kohler. Both are representatives of the extreme reform faction, and are looked upon as the leaders in learning and ability among the rabbis of the country. It was only through their own strong personalities that their congregations were led into allowing the Sunday services. The latter are not of the same nature as those of Saturday, but are more in the nature of lectures. Yet even so liberal a Board of Trustees as that of the Temple Emanuel is said to have taken offense at the wide range of subjects chosen by Dr. Gottheil. His lectures or sermons on the subject of the opinions held by Christians of Jews, which provoked so much discussion in the press and otherwise, are said to have been condemned by the Board of Trustees in a resolution recently passed to the effect that no more lectures on Christian subjects shall be allowed in the temple.

Several years ago there was a movement started for the abolition of Saturday and the observance of Sunday as a Sabbath. The arguments advanced in favor of it were that there would then at least be one Sabbath which all Jews could observe, and that it would remove the present excuse that business interfered. Although this movement was started by earnest and religious Jews of advanced schools, it was condemned almost by one voice, while some of its opponents became fanatical in their opposition. That movement died a natural death because of the preponderance of dissenting opinion.

The question of supplementary services appeared, however, to be growing in favor until the present action was contemplated. The purposes of the Sunday services, of course, was to reach those whose business prevented them from attending religious services on Saturday. They have been extremely popular and have always been well attended. It is thought now, if the move toward a better observance of Saturday is successful, that a damper will have been put on the Sunday services. It is perhaps significant in this connection that Rabbis Gottheil and Kohler were not present at the meeting recently held, although both had received invitations. On the other hand, it is said that they themselves are heartily in favor of any action which will conduce to the better observance of the established Jewish Sabbath, and do not consider that this will interfere with their Sunday services.

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.

"WRITE thou thy name in stone or hardened brass,
As years roll on, in time will come to pass
A day when one thy monument will see,
And ask what none can answer, Who was he?

And yet, perchance, in him who asks, unknown
May bloom a precious seed which thou hast sown,
That gives him strength to bear his daily part,
And, think you, which is best? Ask thou thy heart."

A FREE, non-partizan address will be given in Chapel Hall, on the Constitutional Amendment, Thursday evening of this week, by Rev. W. H. Boole, of New York City. This is a subject in which all our people, without respect to party, are interested, and should insure a full house.

It is related that Dr. Leonard Bacon, of New Haven, after his active pastorate had ceased, was accustomed to sit in the pulpit, and, if a stranger preached, to introduce him to the congregation. One Sunday he said: "The first pastor of this church was the Rev. John Davenport," and he proceeded to pronounce a brief eulogy upon him. "The grandson of that pastor was the Rev. John Davenport, of Stamford. The son of that pastor was the Rev. James Davenport, of Southold, L. I. We are to-day to be addressed by a lineal descendant of John Davenport, our first pastor." The minister thus introduced was observed to be blushing violently, and the occasion of his embarrassment became evident when he announced his text, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." This unintentional hit was greatly enjoyed by the congregation. It is not stated how well they enjoyed the sermon, but it is safe to say that it was strong meat in spite of the flavor of spice with which it was introduced, for the Davenports were great preachers.

THERE is something truly wonderful about the results which have been attained in the efforts which have been made in the teaching of deaf and dumb, and blind people to converse, read, write, etc.; and a few cases in which the pupil is both deaf and dumb and blind are truly phenomenal. These cases have led to the belief that all deaf persons may be taught to speak, if proper instruction is given, and proper pains are taken to teach them. Under convictions of this kind, and moved by a generous spirit of pity for the unfortunate, a number of persons have organized and procured the incorporation of an association known as "The American Association to Promote the Teaching of Speech to the Deaf." The president of the Association is A. Graham Bell, of Washington, D. C., but the principal office will be in Albany, N. Y., where the act of incorporation was made. The plan of the Association is "to aid schools for the deaf in their efforts to teach speech and speech reading by providing schools for the training of articulation teachers and by the employment of agents who shall, by the collection and publication of statistics and papers relating to the subject, and conference with teachers and others, disseminate information concerning methods of

teaching speech and speech reading, to the end that no deaf child in America shall be allowed to grow up 'deaf and dumb' or 'mute' without an effort having been made to teach him to speak and read."

NOTES CONCERNING THE COUNCIL.

The New York *Sun*, in a recent issue, comments upon the difficulty that Chicago has had in finding a place for the World's Fair, etc., and then adds, "and now the Sabbatarians are proposing to hold a convention in that city to protest against the fair's being open on Sunday." Of course the "Sabbatarians" mentioned by the *Sun* are *Sunday Sabbatarians*, and the movement referred to is doubtless some effort, directly or indirectly, of the National Sabbath Reform Association, to bring the Sunday into greater honor through some form of human legislation. Meanwhile the real Sabbatarians those who strive to honor God in the proper recognition and observance of His holy day, are to hold a convention or council in the city of Chicago, for the perfecting of better plans for work all along the lines, and in all the widening and inviting fields. Already the place of this meeting has been secured. It is the house of worship belonging to the congregation presided over by the Rev. J. L. Jones, and located at the corner of Oakwood Boulevard and Langley Avenue. The church is believed to be admirably adapted to the purposes for which it has been secured. The Council is to have the use of the house Wednesday, Thursday and Friday, day and evening, Monday, for day session only (the vestry only being available for Monday evening), Tuesday and Wednesday, day and evening. The house at these times may be used, not only for the business sessions of the Council, but for such preaching services, denominational or otherwise, or for such lectures on Sunday legislation, etc., as the Council may think best to appoint.

The committee of arrangements also announces one-half fare for all clergymen attending the Council, but is not able yet to announce special rates for lay delegates. Clergymen who may be expecting to attend the Council, and who do not already possess the annual half-fare permits on roads leading to Chicago, should obtain such permits from their end of the line, if possible. Failing in this they should notify the committee, I. J. Ordway, 205 W. Madison St., Chicago, and he will either send them half-fare trip permits, or tell them how to obtain them. Of course it will be necessary, in each case, to name the route over which the permit is desired. And of course, it will be important that the application, in each case, be sent as early as practicable, as it takes time to arrange all such matters. It is probable that lay delegates will do the best that can be done by procuring thousand mile tickets, which practically gives them two-thirds rates.

Interest in the Council and its work, deepens on every hand. As the subject of our denominational life and work is brought to the front, both in the pulpits of our Zion and by the private conversations and meditations upon the subject, it becomes more and more manifest to all that we need a *reviving*, both in the spirit of our people, and in our methods of organization and plans of work. As this sense of need deepens, the magnitude of the work before the Council becomes intensified. Just what the Council ought to do in the various matters which will come before it, no one can now clearly state. If he could, he should be called upon to deliver himself at once, and so dispense with any further need for convening the Council. Because the needs of the hour are urgent, because the

work of the Council is manifestly to be very great, and because of the complexity with which many questions which will come before the Council for solution will be beset, many hearts are betaking themselves to earnest prayer that great grace and wisdom may possess all our hearts, and that the Spirit of God will preside over and direct all the deliberations of the Council. This is a most hopeful feature of the agitation of the subject. Indeed, when this spirit of humble, importunate prayer shall have become general, the *revival* which we so much need will have been well begun.

At this point it may be well to call attention to the fact that the late General Conference passed a resolution asking the churches of the denomination to observe Sabbath, October 18th, as a day for special prayer in behalf of, and meditation upon, our work as a people. By all means let this day be thus observed in all the churches and in all the scattered homes of our people; but it will add much to the pleasure, profit and power of that day, if the spirit of prayer in this special behalf shall begin at once in all of our hearts. May God grant us all a new baptism of the Holy Spirit.

ENTHUSIASM CONCERNING THE COUNCIL.

We spent yesterday, Sabbath, September 20th, with the church in Chicago. The congregation of Sabbath-keepers was much the largest we have ever seen there. Its character was quite equal to its numbers. Seventh-day Baptist interests are taking good root in that city of phenomenal goodness, badness, and greatness. The church in Chicago is keenly alive to the interests of the coming Council. It will do all that can be done to forward those interests, realizing how much the Council involves of possible good to the denominational work of the Seventh-day Baptists, the cause of Sabbath reform, and the kingdom of Christ.

So far as reports have been made to the Committee of Arrangements, the churches generally are evincing an increasing interest in the Council. This is as it should be. This interest should increase in arithmetical ratio until the Council closes. The considerations which led to the calling of the Council will commend themselves more and more as they are weighed and studied. Each survey of the field will show more clearly that our future work and final history must be considered in the light of the changed and changing situation. The entire Sabbath question as related to Christianity, and especially as related to Christianity and its cognate questions in the United States, is at the front for readjustment. The "ripening time" for which we have prayed and labored is here. Say not: "four months, and harvest." Ask not: "Will it come?" Open your eyes and behold it. The Master calls for reapers, not for question-askers. He wants workers, ready, earnest workers, not cavilers. Preparatory events are past, or passing.

The first demand of the hour is such consultation as the coming Council seeks. We must see our duty and our work, eye to eye. We must evolve the best plans for economizing men, money, and measures. One word must be written in bold letters on all we do: "*Unity*." For our own sake, for truth's sake, for Christ's sake, that word must stand at the fore. Next to the guidance of the spirit of truth, that word is synonymous with strength and success. Our field is broad. Our interests are variant; but they are not antagonistic. The days are clamorous with increasing demands and growing opportunities. Wise adjustment of forces, and

energetic action were never needed more than now.

It is easy to see how the Council, and the results flowing from it, may do much to enlarge our influence and extend our work. The questions which have arisen and will yet arise concerning the opening of the Columbian Exposition on Sundays, in 1893, will act as a plowshare in preparing the public mind to consider other phases of the Sabbath question. What Seventh-day Baptists have done in the past, by way of seed-sowing, should be quadrupled each succeeding year. If this be done, and perhaps if it be not done, Home Mission demands will increase four-fold each year. The fields now open need four-fold more care than we now give them. Let sharp enthusiasm and cool judgment unite in the Council, that it may fit us for the days and duties which impend.

A. H. LEWIS.

FROM RHODE ISLAND TO P. E. ISLAND.

The readers of the RECORDER may be interested in a brief description of some of my observations on my way from Boston to Prince Edward's Island.

I left Hope Valley at 7,10 A. M. and arrived in Boston at 10.5 A. M. Nothing of unusual interest was observable, saving the abundance of excellent fruits of all kinds in Boston. I expected to find a meager supply of these things considering the apparent scarcity in Rhode Island, and reports from other States. We visited the State's prison in Charlston and found the establishment had undergone several changes for the better during the 25 years that has elapsed since my last visit. There are now about 600 prisoners in the institution. The law, however, prohibits the public from visiting the labor departments, and no one is allowed to see the prisoners, except the friends and officials. Everything seems clean and inviting, and no pains are spared to make the home of the unfortunate inmates as happy as men deprived of their liberty can be. We next visited Bunkerhill Monument. It is built of Quincy granite, and the masonry is exquisite. It is 218 feet high, with 294 steps from the base to the chamber at the top. The width of the base is 30 feet. The view from the top more than compensates for the toil in ascending. Boston appears to good advantage from this exalted standpoint. It has made decided advances during the last quarter of a century.

As we left the city at 7 P. M., we saw but little of the country through which we passed till 5 o'clock next morning, which found us in the city of Bangor, Maine. It is quite a pleasant place and trade seemed quite brisk. We had supposed that the lumber had been well nigh exhausted in Maine, but when we reached the Penobscot River we changed our mind quite decidedly. The noble old river was interesting to see. I never saw so many logs at one time in all my life. And the amount of sawed lumber, boards and shingles, is simply enormous. When we reached the St. Croix River, the dividing line between the possessions of John Bull and Uncle Sam, we were surprised to find what an insignificant stream it is where we crossed it. If the boundary separating us from our British cousins had been the grand old Penobscot or its still more magnificent rival—the St. John, it would be more like an international boundary. The latter river is navigable for 120 miles, and the number of logs upon it is beyond description. The scenery about it is fine, and where the railroad crosses it is enough to make the head swim. The water tumbles and swirls in such a tumultuous manner that you instinctively

draw back from the car window as you look down from the dizzy height. We changed cars at Vancebury for St. John. At the latter place the customs officer makes his appearance to inquire what you have in your satchel. He is a gentleman of civility and courtesy, and passes you very politely. We were surprised to find that through all the province of New Brunswick, the people are in the midst of their harvest. The potatoes are in full blossom, and some fields of grain are still quite green. There is a great deal of waste or sterile land in New Brunswick, though we saw some very nice farms. We changed cars at St. John for Point-du-Chene, where we took the steamer for Summerside, Prince Edward's Island. The former is a very beautiful place, and may become a first class summer resort. We found six British barks lying there being laden with lumber. This seems to be the principal business here. It is 30 miles from here to Summerside, which requires about three hours to make in the steamer. We took the steamer St. Lawrence, in company with a gentleman from Providence, R. I., and another from New York. They supposed that they were going to see a little frozen sterile isle only fit for drying nets. But when the Island arose to view, they began to stare, and the nearer we came the more their interest increased till at last they exclaimed: "It exceeds anything that we have ever seen either in Europe or America!" And as we rode in the cars from Summerside to Charlottstown, the country was so beautiful that they never took their eyes from the windows. And I am prepared to say that St. Peter's Bay is the most beautiful place in North America. When the Lady Wessenmore, countess of Westmoreland, England, was on the Island in 1840, she declared that Prince Edward's Island was unrivalled for beauty by any place she had ever seen.

We found the farmers in the midst of a most bountiful harvest. The potato crop is simply immense. If the people here had free trade with the United States, as they all desire, I would rather own 100 acres of land here than in any other country in North America.

I am now surrounded by old-time friends, and those near akin whom I never saw before, who have grown up since I last visited the Island. Mostly every one recognized me at sight, but one here and there failed to recognize me. The Island has greatly improved since my last visit. Many of the dear old people have passed away, and not a few of my own age have also died. One thing above all others has given me pleasure since my arrival here. Not a saloon is to be found upon the Island! If any one dares to sell liquor, he does so secretly. But you may travel over the Island and never see a sign of drunkenness. I am doing a little missionary work here, and would like to have some Sabbath tracts sent to my address, I had only a few on hand when I left. My address is: Head St. Peter's Bay, Prince Edward's Island. With an earnest desire that God will bless the dear brethren in the United States,

I am yours in the Lord Jesus,
A. McLEARN.

TRACT SOCIETY.

The Executive Board of the American Sabbath Tract Society met in regular session at the Seventh-day Baptist church in Plainfield, N.J., at 2 P. M., Sunday, Sept. 14, 1890, C. Potter, Pres., in the chair. Prayer was offered by J. D. Spicer. Present eleven members and seven visitors.

Minutes of last regular meeting were read,

also of special meeting held at Salem, W. Va., Aug. 24, 1890. The latter were approved and ordered placed on record.

Voted that as usual with this Board the rule to invite visiting brethren to participate in its deliberations obtain during the current year. Geo. H. Babcock reported that his report as Cor. Secretary, to Conference was printed as requested.

Voted that the whole matter pertaining to the forwarding of plates to Ch. Th. Lucky be left to the Committee.

An explanation was made showing that the reported loss of the Publishing House, as it appears in the annual report of the Board to the Society, is due to the fact that the Publishing House was not given credit for the amount actually due it from the SABBATH RECORDER. This being done, a gain to the Publishing House of about \$600 will appear, instead of the loss reported. The RECORDER, however, still shows a deficit.

Communications were read from H. D. Clarke concerning the issuing of gospel tracts; from the Missionary Board, concerning joint committee work; from J. B. Clarke, relative to work in Milton, Albion, and Jackson Centre, and also tendering his resignation as agent, to take place at the pleasure of the Board; from A. E. Main, concerning our denominational work in London. In connection therewith a legal document was presented treating of questions relating to Seventh-day Baptist property rights in London.

Voted to refer the matter of issuing gospel tracts to a committee. The President appointed L. E. Livermore, A. H. Lewis and Geo. H. Babcock.

Voted to refer the question of supplying an assistant to Bro. Wm. M. Jones, in London, to the Denominational Council to be held in October next.

Voted to postpone action on the resignation of J. B. Clarke as agent till after the meeting of the Council in Chicago.

TREASURER'S STATEMENT.

Balance, annual report.....	\$ 59 38
Received Aug. 7th to Sept. 1st.....	346 89
" Sept. 1st to date.....	124 65
	\$530 92
Bills due:	
Outlook, stock.....	\$403 14
" office.....	284 36
Peculiar People.....	56 80
Rev. G. Velthuysen.....	50 55
Rev. J. B. Clarke, Ag't., salary.....	66 66
" " " expenses.....	21 80
Rev. W. C. Daland, Peculiar People.....	2 84
	\$886 15

The bills were ordered paid.

Voted to refer the correcting of the minutes as to the financial account of the Publishing House to Geo. H. Babcock.

The resignation of J. F. Hubbard as Director was accepted, and vacancy was filled by the election of A. H. Lewis.

Voted to print an edition of 5,000 copies of the tract entitled: "Why Sunday is observed as the Sabbath," the edition having run out.

Voted to proceed to elect two delegates to represent the Board at the Denominational Council, to be held in Chicago, Oct. 22, 1890. The President and Corresponding Secretary were named, but the President requested to be relieved, and Geo. H. Babcock and L. E. Livermore were elected.

After fraternal and encouraging remarks from J. Howard Titsworth, of Nortonville, Kansas, and the approval of the minutes as read, the Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

YOUNG PEOPLE'S WORK.

"HISTORY, which is, indeed, little more than the register of the crimes, follies, and misfortunes of mankind."—*Gibbon*.

AND so, too often, would be the stories of our lives, were they written out by a truthful pen.

OF misfortunes? Yes, though not so magnificent as the misfortunes of nations. Real they are to ourselves, if trivial in the sight of others, and unnoticed by the world. Let us henceforth change the history in that we rise above them and bring glory from the ills of our daily lives.

OF follies? Ah! yes, and how bitterly we regret them. Their after effect on the soul is worse than that of misfortune, for misfortune has not the bitterness of self-reproach. Oh! that we could rise above the miserable follies, above their influence if past, and so high that our future course should not be marked by the dry dead leaves of foolish thoughts, words, or deeds.

Of crimes? Nay; do not start at the word. Perhaps we have not committed what the world calls crime; but ere we pass by the next criminal in the custody of the law, let us examine our hearts and see if we do not find there the germ of evil which would, if developed, find its fruition in a deed like his. Let us, besides, consider our secret deeds, those acts we have performed which are known only to God. Ask the question: "If the history of my life were truly writ, would it, too, contain the story of a crime?" Let us arise with the morrow's sun, in our hearts the firm resolve to keep our thoughts pure, our words from sin, and our deeds in secret and before others only what they ought to be. May Christ help us!

THE DUTY OF BIBLE READING BY OUR YOUNG PEOPLE.

BY O. L. BURDICK.

(Concluded.)

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

Do we plead that we have not the time for this daily reading? Many of us probably say when standing upon the threshold of what promises to be an unusually busy day, that we have so much to do that we cannot spare the time for lengthy acts of worship. Let such remember the words, those of Luther if I remember correctly, who was wont to say on such occasions: "I have so much to do to-day that I cannot possibly accomplish it unless I first spend three or four hours in prayer." If we plead lack of time let us remember that the time spent in serving God and the strength gained by it will not only be of incalculable help to us in our daily work, but also that he will not permit our worldly affairs to suffer because of the time taken from them and used in his praise. We cannot afford to leave off the daily reading of the Bible any more than we can afford to neglect daily prayer.

We are living in an age when, as we are constantly hearing, skepticism is abroad in the land; when, although true science and true religion may not be at war, there is a conflict between scientists and religionists. We must be on our guard against their assaults. Ministers of the gospel, formerly men of great power in the pulpit, have yielded to the arguments of atheism and agnosticism and are now using those powers of eloquent persuasion so freely

bestowed upon them by Almighty God for his defamation instead of for his glory, and denouncing as mythical what they once regarded as saving truths. These are the men whom we must be prepared to meet, and we must not be worsted in the conflict. We know that we should not be satisfied with atheistic or infidel doctrines. Although their arguments might be presented to us in the most plausible form and in such a way that we should be tempted to accept them, because they might seem reasonable, we should feel then, I believe, as we *know* now, that they would not be soul-satisfying as our present beliefs.

We believe the atheist's life to be one of continual doubt; we know the Christian's to be one of continual peace and confidence. We would not wish to exchange views. But, in spite of this fact, this determination that we shall never swerve from our belief, there is danger. We are reasoning beings and will accept what we cannot refute. So that right here lies a great reason why we should make a continued study of the inspired book. The reasoning of our opponents looks plausible; their statements seem to be truthful and if we have not at hand counter-arguments of greater force, what can we do but accept them?

Look at the "20th Century," edited by Hugh O. Pentecost, whom many here doubtless once knew as an able Christian minister and pastor of one of our Western churches. Follow him through his editorials in one issue of that magazine and see if his conclusions are not logical. I assure you that they are. The trouble lies farther back—in the premises. If you can prove their falsity well and good. If you cannot, beware how you read the second number, unless you have in the meantime fortified yourself with Scriptural truth; for the disintegrating process, once on operation, will work rapidly. Clothe yourself with the Word of God as with an armor. In no other way can you be safe in these times. Read your Bibles critically, not with a spirit of undue criticism, but carefully, going deep down to the very roots of every subject. Make yourselves masters of every point by a careful survey of its bearings from every side. Be not content with knowing the minimum amount absolutely necessary, but know as much as possible of Scripture.

The last reason which I have time to mention is one which is particularly applicable to us as young people of the Seventh-day Baptist denomination. The work of dissemination of Sabbath truth will soon devolve upon us. How are we prepared to meet it? Let each one answer for himself. If we are not thoroughly acquainted with all Scripture pertaining to our views, who shall say that we do not need to commence at once a careful preparation upon this subject with a view to our future obligations. We, as a denomination, accept the teachings of the Bible as our rule of faith and practice. If we have been doing so, let us no longer try to live according to a rule of which we have not a perfect knowledge. I do not mean to urge that we give up the rule, but that we strive more earnestly to gain a clearer conception of its meaning.

In conclusion, we need the Bible as a weapon both of offense and defense, for the inspiring and elevating tone of its literature, because in it we think we find the way of eternal life, and it testifies of our Lord and Saviour, the Redeemer of the world.

It is a remark of Matthew Henry that "the most effectual prayer is turning the promises into prayer." It is true. He who would be "mighty in prayer" must "plead the promises."

TWELVE LINKS IN ENGLISH HISTORY.

XI.

THE TWO PRETENDERS.

If any one can really doubt the axiom that truth is stranger than fiction, let him carefully study the lives of the son and the grandson of James the Second, and no further proof will be needed to convince him. The whole story reads like the wildest kind of a romance. A king on one of the strongest and most conservative thrones in the world has a son, certainly the most natural event in the world. At once the people are almost a unit in their boldly declared belief that the child is supposititious, that it is a mere foundling introduced by the Jesuits to impose upon the nation. The king in alarmed amazement produces proof of his son's birth; the proofs are treated with contempt and the child is everywhere regarded as an impostor. The king is driven from his throne by his own daughters, and flees with his wife and child to France. The boy who should be king of England is brought up in exile, and learns as he grows older that only in foreign countries is he regarded as the rightful heir to the crown of England.

When he grows to manhood he finds a change. Calm and temperate men have begun to acknowledge the genuineness of his birth, there are those who even think that he should receive the kingdom which is really his. His sister Anne seriously considers the possibility of restoring him to his place in the succession, but an insuperable objection stands in the way of his reign. He has been educated in all the Stuart superstition, and never again will England trust a Roman Catholic sovereign. Then he tries to establish his claim by force of arms. He lands in Scotland, but in England where it must be known by this time that he really is James' son, his only title is that of *Pretender*. He is forced to move in secret, and finally to fly in disguise from the country. He gives up the hopeless struggle and dies in privacy, bequeathing his empty inheritance and equally empty titles to his son. After thirty years the son makes a courageous attempt to win back the honor to which his family was born. He, too, is overpowered, and only escapes through the bravery of a noble woman. When he dies in obscurity and sorrow the drama is ended, ended without any of the poetic justice which we are taught to expect in such cases. The rightful heirs are never restored, the usurpers of the titles are left in undisturbed peace and prosperity. Such, in brief, is the history of the last of the house of Stuart, fitly closing the career of that ill-starred race.

It may be well to review the causes which led to all these events. In 1688 the time had come when there was but little doubt that James the Second must be deposed. He had, during his short reign, not only repeatedly violated his coronation oath with all his father's arbitrary spirit, but he had far exceeded his father in the excesses which he committed under cover of the royal prerogative. Above all, he had hopelessly lost the confidence of the nation by his persistent attempt to bring it under the full sway of the Roman Catholic religion. Those years of terror when Mary Tudor made the same attempt were more than a hundred years away, but they were never to be forgotten. As soon as the king's plans became fully exposed to public view the eyes of the most thoughtful men of the time turned towards the presumptive heir to the throne, James' eldest daughter, Mary, who was married to William, Prince of Orange. In seeking aid from William and Mary, William would become the real ruler of the kingdom; and nothing could better please the English people, be-

cause such a change could be brought about without an upsetting of the government, and without permanent injury to the reigning family, since Mary would at some time be queen in the natural course of events. Negotiations with the Prince of Orange had actually been begun by some of the foremost families in England, when the nation was suddenly astonished by hearing that James at last had a male heir. The boy's birth was such an opportune piece of fortune for James and the Romish party that the nation immediately suspected that James had committed a hoax, and that the child was really a foundling, and not his own son. When James' slow intellect at last took in this danger to himself, he promptly furnished proofs of his son's birth, proofs which are amply sufficient to exonerate him in the eyes of posterity, but which did not at that time have the slightest effect upon the people to whom they were addressed. The English had a horror of the Jesuits, by whom James was surrounded, and they believed them capable of any deceit and of any amount of perjury. Mary was still held to be the heir, and the Prince of Orange was invited over quite as cordially as ever. Then James put the final touch to his own misfortunes by leaving England secretly with his wife and son. Had he not acted with such pusillanimity the people would have found some trouble in getting rid of him, and even had he been deposed, his son's claims would probably have had to be acknowledged if they had been contested on English soil. In that case the Prince of Orange could have been only regent, not king, and the Stuarts might still be wielding the sceptre in England. Once gone out of England the people were determined to keep them out. For when the Pretender grew to manhood there was one objection to him which was insuperable in English eyes. He had been reared a Catholic, and they would never risk another Catholic king.

Here, again, James the Second had only himself to thank for his son's failure to be restored to the kingdom. Had the boy remained in England under the control of a regent he would have been brought up a Protestant, and the people would have hailed him gladly as their king. No one can doubt, however, that James would have seen his descendants exiles forever rather than that one of them should abhor the "true faith." His own bigotry had lost him a kingdom. That bigotry supported him under the loss and helped to render his exile tolerable, by allowing him to pose as a martyr to the church. It would seem that after the death of Anne had called a new house to reign in England, the time would have been favorable for James's son to push his claims once more, but though it was only a year after the unpopular George the First had begun to reign that the attempt was made, it was a total failure. James found himself still styled the Pretender in spite of the change which must have taken place in men's minds concerning his birth, showing plainly that whether he was the rightful heir or not, the English had no desire to change their government again. When Charles Edward made his attempt in 1745, in the reign of George the Second, affairs were far too settled ever to change.

In 1788, just one hundred years from the time when his grandfather fled from England, Charles Edward died in Rome. And thus ended the Stuart line. Abstract justice would call upon us to deplore the mistakes which kept James's descendants from the English throne, but the practical turn of events must lead us to think that it all happened for the best interests of a great nation.

EDUCATION.

—It is proposed, in Chicago, to engage a matron for every school building in the city, whose duty it shall be to look after the physical well-being of the pupils.

—THE German universities have been unusually well attended during this summer semester. Berlin has 4,713 regular students, and 1,822 visiting students; Leipsic, 3,177; Halle, 1,626; Erlangen, 1,000; Heidelberg, Kiel, Munich, and Goettingen also have extraordinary full rolls.

—PRESIDENT ELIOT, of Harvard, follows close upon the eight-hour movement of the laboring men with a "strike" for a three-years' course instead of four years in Harvard College. His idea is, as we catch it, not to lessen the requirements to any considerable extent, but to arrange the courses so that a diligent student can cover them in three years and receive his degree. The faculty, the academic council, and the corporation of the university, have all approved the plan, but the board of overseers must yet pass upon it. The change is designed for the benefit of students who are pushed for time or for funds. There are, no doubt, many who feel that four years spent in college is, in this driving age, too long a time, and if one intends to devote several years more in professional study, and several years more after that in learning to starve gracefully, before his patrons come, he becomes pretty well advanced in life before he can acquire a decent competence and venture on matrimony. These are the reasons advanced for the change, but we doubt their sufficiency. None but a diligent student can take advantage of the change, and a diligent student does not, in the majority of cases, need it. Such a student is likely to get into college at the age of seventeen, to get out at the age of twenty-one, to finish his professional course at the age of twenty-four, and be ready to do something at the age of twenty-six. The three-years' course, it seems to us, must result in one of two things—either a stimulated cramming process at the expense of physical vigor as well as mental digestion, or less thorough work. Each student is apt to feel more or less shame in taking four years to do what others do in three. Either a slighting of the work or a slighting of the health is sure to result—probably both.

TEMPERANCE.

—SALOONS are everywhere. There are even saloons among the fishing fleets in the North Sea—floating saloons where liquor is sold to the poor fishermen suffering from cold and wet, who thus hope to better endure their daily hardships. As an offset, an English benevolent society is now sending out schooners of provisions, which will be sold to these fishermen at merely nominal prices.

—THE women of a certain section in Indiana have undertaken a novel crusade against liquor-selling. They have resolved to "knit out" the saloon nuisance. They take their knitting work, and go in quiet, orderly groups to the saloon, enter, sit down, and—stay. Another company relieves them after a few hours, but a certain number of women remain there, until the saloon-keeper finally gives in. The women do not destroy, nor even trespass; still less do they interfere with the business in any way. They simply stay right on, and knit, knit, interminably. They cannot be turned out, for it is a public place. They are for the most part those who have moneyed husbands, fathers, brothers back of them; and therefore they must be treated courteously. So the women and the knitting carry the day. The saloon-keepers thus far tried, have been obliged to give up the business.

—AN old temperance pledge is surely of at least as much interest as any other literary antiquity. Here is one that has a stamp of individuality, having been drawn up by a man for his own use long before any Washingtonian or blue-ribbon movement had been thought of. Under its quaint phrases appear the truths that experience has proved in all periods, that liquor is one of man's worst foes, and that firm resolution, a vigorous struggle, and help from above are needed to conquer the evil appetite:

"From this daye forward to the ende of my life, I will never pledge anye healtie, nor drink a carowsal in a glasse cupp, bowle, or other drinking instrument whatsoever, whosoever it be, or ffrome whomsoever it come, not my own most gracious kinge, nor any the greatest monarke or tyrant on earth, nor my nearest friende, nor all the goulde in the worlde, shall ever enforce or allure me; not an angelle ffrome heaven (who I know will not

attempt it,) shall persuade me, nor Satan with all his olde sottelties, nor all the powers of hell itself shall ever betraye me. By this very sinne (for a sinne it is, and not a little one,) I doe plainly find that I have more offended and more disonered my great and glorious Maker and most merciful Savior, than by all other sinnes that I am subject unto, and for this very sinne I know it is that God hath often been strange unto me. And for that cause, and for no other respect, have I thus vowed; and I heartily begg my good Father in heaven of his grate goodness, and infinite mercie in Jesus Christ, to assist me in the same, and to be favorable unto me for what is past.

"Broughton, April 10th, 1637.

R. BOLTON."

POPULAR SCIENCE.

A NEW use for the phonograph has been hinted, the suggestion having been made that it might be possible to record the songs of birds, and that one while sitting in one's own house might listen to the warbling of the least neighborly feathered prima donna. That would seem to put within the reach of sluggards the delights of the morning concerts that have been the peculiar perquisites of the naturalist, who gains his luxury at the cost of toil. But we fancy that a true lover of birds would say that the phonograph could not reproduce the gorgeous morning sky; the sparkling dew, the freshness of the air, which gives to the concert its setting, and that he would remind us that effort is always an essential ingredient in the full enjoyment of anything.

THE PHONOGRAPH AS A DISSEMINATOR OF DISEASE.—It is reported that the Philadelphia park commissioners have ordered the disuse of the public phonographs heretofore in use in Fairmount Park, on account of the danger of their serving to disseminate disease. This danger is doubtless very slight, like that of injury to the ear, and probably neither danger is worth consideration if the instrument is kept reasonably clean and used properly, but its promiscuous use in a public park does not seem to admit of perfect security in this respect, and the announcement that the phonograph company intends to substitute a plate ear piece for the penetrating one now in use, avowedly for the reason that there are persons who object to the present form, goes to show that the Philadelphia commissioners are not the only people who entertain the idea of danger in the phonograph.—*N. Y. Med. Jour.*

A MONSTER PIECE OF GRANITE.—Vinalhaven, Maine, claims to have produced the largest stone ever brought to light. The Bodwell Granite Company recently quarried a shaft of granite which is the largest piece of stone ever quarried anywhere, and, if erected, will be the highest, largest, and heaviest single piece of solid stone standing, or that ever stood, so far as any record can be found. In height it considerably exceeds any of the Egyptian obelisks. The tallest of these, which was brought from Heliopolis to Alexandria by Emperor Constantine, and afterward taken to Rome, where it is still standing, is 105 feet 7 inches high, while the Vinalhaven shaft is 115 feet long, 10 feet square at the base, and weighs 850 tons. It is understood, says *Stone*, that the company quarried this immense monolith of their own account, not having an order for anything of the kind, and they suggest that it would be a fitting contribution from Maine for the monument to be erected in honor of General Grant.

COFFEE COCHINEAL.—The coffee plantations in the department of Amatitlan, Guatemala, have lately been ravaged by a peculiar insect, which M. Adolf Vendrell has ascertained to be a new species of cochineal (*Coccus coffea*). The principal industry in this district formerly was the cultivation of cochineal. When examined microscopically, one of the insects is seen to contain a yellowish liquid with thousands of little eggs. As the development of the eggs continues they become larger, and the liquid diminishes, so that a dry insect contains no liquid, but innumerable eggs of a reddish yellow color, which look like very fine powder, and are transported by the wind as easily as the pollen of flowers. In December the insects are in the former condition, and about February and March the female insect reaches the stage of full development and ejects the eggs, covering them with its body. The insects are only noticed on the coffee plants when the females are fecundated; but by this time the plant has become sickly and yellow; it is imperfectly nutrified, and, should it reach the fruiting stage, the berries are small and of little value. M. Vendrell thinks that this is because the insects extract nitrogen from the plants, and he consequently advises manuring with nitrate of soda.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

FOURTH QUARTER.

Oct. 4.	Parable of the Vineyard.....	Luke 20: 9-19.
Oct. 11.	The Lord's Supper.....	Luke 22: 7-20.
Oct. 18.	The Spirit of True Service.....	Luke 22: 24-37.
Oct. 25.	Jesus in Gethsemane.....	Luke 22: 39-55.
Nov. 1.	Jesus Accused.....	Luke 22: 54-71.
Nov. 8.	Jesus before Pilate and Herod.....	Luke 23: 1-12.
Nov. 15.	Jesus Condemned.....	Luke 23: 13-25.
Nov. 22.	Jesus Crucified.....	Luke 23: 33-47.
Nov. 29.	Jesus Risen.....	Luke 24: 1-12.
Dec. 6.	The Walk to Emmaus.....	Luke 24: 13-27.
Dec. 13.	Jesus Made Known.....	Luke 24: 28-43.
Dec. 20.	Jesus' Parting Words.....	Luke 24: 44-53.
Dec. 27.	Review, or Lesson selected by the School.	

LESSON I.—THE PARABLE OF THE VINEYARD.

For Sabbath-day, October 4, 1890.

SCRIPTURE LESSON.—Luke 20: 9-19.

9. Then began he to speak to the people this parable. A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11. And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12. And again he sent a third: and they wounded him also, and cast him out.

13. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come let us kill him, that the inheritance may be ours.

15. So they cast him out of the vineyard and killed him. What therefore shall the Lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

17. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19. And the chief priests and the scribes the same hour sought to lay hands on him: and they feared the people: for they perceived that he had spoken this parable against them.

GOLDEN TEXT.—He is despised and rejected of men. Isa. 53: 3.

INTRODUCTION.

On the next morning after the events of our last lesson our Lord returned from Bethany to Jerusalem, and the disciples who were in his company observing the withering of the fig-tree by the wayside, which the Lord had cursed the day before, called his attention to it, whereupon he gave them instruction concerning the power of prayer. Having reached the temple, on this Third-day morning, the chief priests began to call in question his authority, saying, "Tell us by what authority doest thou these things? or who is he that gave thee this authority?" He replied by asking them a similar question about John's authority. Of course they were familiar with the character-teachings and works of John, and were compelled to take the conclusion that he was sent of God. From the same observation and reasoning they should be able to answer their own question concerning himself. When they refused to answer concerning John's authority, there was no need that he should reply as to his own authority. In fact the question was already answered. He then taught them a brief lesson by the parable of the two sons, which he immediately followed by another parable which is the subject of our present lesson. It was delivered in one of the courts of the temple sometime during the third day, or Tuesday, April 4, A. D. 30. He is now giving his last lessons to the disciples and to the multitudes who gathered about him, and this lesson is a very comprehensive and yet a very pointed lesson in its characterization of the rulers of the Jews.

EXPLANATORY NOTES.

V. 9. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. Our Lord is now in the temple, face to face with the members of the Sanhedrin who were challenging his authority for his teaching, and for his wonderful works. During his whole three years' ministry he had not come into so direct face to face conflict with the highest tribunal of the Jewish theocracy; but he speaks to them with the same absolute freedom and authority that he had always used elsewhere. He brings up the ancient figure of a vineyard and the vine, and the keepers of the vineyard. This figure or comparison had been frequently used by the Psalmist and by the prophets to represent God's personal interest in the chosen people of Israel. These learned men could not question for a moment the legitimate application of the figure, for they would claim as positively as Jesus himself, that Israel had been planted as a vineyard and watched over by the Lord of hosts. They well understood that they themselves, as high priests, occupied the responsible position of keep-

ers of the Lord's vineyard, so this parable must have been listened to as a very direct address to themselves. That the householder should go into a far country and leave the keepers to care for the vineyard, was a way of expressing the entire responsibility that had been devolved upon these keepers.

V. 10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him and sent him away empty. The landholder knew very well when the harvest ought to be gathered in, when he had a right to expect his share of the fruit of the vineyard. He sent forth his authorized servants to the husbandmen for the dividends, demanding no more than was his just due, and demanding it no sooner than it was due. But the husbandmen were at once angry, that they should be called to a just account, and called upon for a just division of the fruitage, and in defiance of the righteous claims laid upon them they beat the servant and refused to give him anything of the harvest, forcibly expelling him from their presence. In this figure, Jesus refers to the rough and cruel treatment which had been practiced by leaders of the Jews upon some of the early prophets who had ministered unto them in lessons of righteousness and justice. The same great practical principle of husbandry and accountability has been repeated in the Christian church since our Lord's time. Christian nations have been called to an account by the messengers of God and have wickedly rebelled against the righteous principles of justice and of common humanity.

V. 11, 12. And again he sent another servant, . . . and again he sent a third. The righteous landholder, proprietor of the vineyard, cannot relinquish his claims. The justice of his claims are irrevocable, hence he repeats the demands though met by insult and murderous defiance. Patiently and persistently the demands are repeated through the successive agencies which he may send forth. This delineates the very history of the Lord's patient waiting for and repeated calling upon the stewards in his husbandry. No refusal or denial on the part of the Lord's servants can ever abrogate the just claims of the Lord. The wicked, ungrateful, and selfish servant may think that he has silenced the demands of the Lord upon the just fruitage of his life, but he will awaken sooner or later to find that those righteous claims are imperative and must be met. This law was demonstrated in the history of the Jewish nation and since their time is repeatedly demonstrated.

V. 13. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. The conflict had now reached its climax, the patience and long-suffering on the one hand and the insolence and wicked rebellion on the other. Here the great question arises, What is the final and highest plan of mercy to be coupled with the righteous demands of the proprietor of the vineyard. Possibly these unjust and selfish husbandmen will have some regard for the son of their landholder, and with this bare possibility he sends forth his son.

V. 14, 15. And when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him. Here we have the final climax of the wicked husbandry. Rebellion against righteous claims knows no relenting, until it has accomplished the final separate tragedy in murder. The Lord was depicting in this lesson the terrific realities that these high priests were even now preparing to fulfill and yet they were so hardened in their rebellion that they could scarcely apprehend the terrible significance of his words.

V. 16. He shall come and destroy those husbandmen, and shall give the vineyard to others. There can be no other result of rebellion against the righteous claims of justice. Justice is deathless and its claims are absolutely irrevocable. The ultimate end of rebellion must be the overthrow and destruction of the one who rebels.

V. 17. And he beheld them and said, What is this then that is written, The stone which the builders rejected the same is become the head of the corner. Having completed the parable in which he had made such a fearful delineation of the history and character of the Sanhedrin, he now turns to the application as it refers to himself and does so by quoting a passage from their sacred Psalms which the Jews applied to the Messiah. He seems to ask them to interpret those words and then affirms that that stone which the builders rejected is now about to become the head of the corner. There is no power on earth to resist or overcome the Son of God, who is already sent into the world to reckon with the husbandmen of God's vineyard.

V. 18. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. He is evidently here referring to himself as that stone which the builders rejected, and he is

saying in fearful words of prophecy that those who are about to fall upon him in their murderous malice will suffer great injury, but on whomsoever the stone of righteousness, the glorified Redeemer, shall fall, he shall be utterly overcome and shall have no power left within him to resist. It is possible for the wicked world to crucify the incarnated Redeemer, but the risen and glorified Redeemer is to be King of kings and Lord of lords. There is no power on earth to withstand his majesty and mighty rulership.

V. 19. And the chief priests and scribes the same hour sought to lay hands on him: and they feared the people: for they perceived that he had spoken this parable against them. It was now perfectly plain to the chief priests and scribes that this parable and these words about the rejected stone had direct reference to themselves; and that the fearful prophecy could mean nothing else than their own ultimate overthrow. They could scarcely endure the presence of such a fearless and righteous teacher in their midst. But they were compelled to restrain their acts of violence, because of the presence of a great many people who were friends to Jesus. There is a sublime moral grandeur in the utterance of this parable, and its application directed, as it was, to that great Jewish council, united in their deep hatred against Jesus, who stood facing them in their own courts, surrounded by the multitudes having assembled from all parts of the world. And now as we contemplate these words and study their perfect fulfillment in the real history of Judaism and Christianity, we humbly bow in our spirits and acknowledge that Jesus of Nazareth is the real Messiah of the prophets, the Redeemer of the world.

QUESTIONS.

What were the intervening events between the last regular lesson and this? What was the time and place of this lesson? To whom was it especially directed? In what respects has its prophecy been fulfilled.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 17, 1890.

The Senate has passed the anti-lottery bill without debate and without a division. This is just what the country expected the Senate to do, notwithstanding the open efforts of prominent attorneys employed by the lotteries to postpone action upon the bill. They did not, of course, dare to ask the Senators directly to do this, but they attempted to accomplish their end by trying to get other objectionable measures taken up, thus postponing indefinitely action upon the bill their clients had such a dread of. There will be no delay in making this measure a law, for the President is deeply interested in seeing the mails closed to these swindling concerns and will lose no time in signing the bill as soon as it reaches him; and as Mr. Wanamaker prepared the bill it is reasonable to expect that the Post-office department will take the proper steps to see that the new law is rigorously enforced. This law will probably result in the suspension of the weekly paper published in this city by the Louisiana Lottery Company.

The temperance people have begun their annual crusade against the liquor sellers of this District, and I understand that they propose making a house to house canvass on all squares where there are bar-rooms, requesting the householders not to sign applications for liquor licenses. This, together with the announced intention of the authorities to limit the number of retail licenses to four hundred—there are more than double that number now—makes it reasonable to expect some grand strides in moral reform at the National Capital this year. The new license year begins on the first of November.

The Woman's Christian Temperance Union has had bills introduced in both House and Senate, to prohibit the importation, exportation, and interstate transportation of alcoholic beverages. The ladies do not expect to have the bill acted upon this session, but by getting it introduced

and referred to committee they prepare the way for work at the next session.

The local Y. M. C. A. is enjoying a rapid increase in membership. At the regular monthly meeting held this week thirty seven new members were elected.

Rev. Clay Green Smith, who represented a Kentucky district in the thirty-eighth and thirty-ninth Congresses, and who was a Major General in the late war, has preached in this city quite a number of times, and I am told that there is a probability of his becoming permanently located here as pastor of one of our most flourishing churches. He is at present connected with a college at Williamsburg, Kentucky.

Many a Washington mother, aye and father too, is ready to rise and call the members of the Senate blessed for having at last passed the bill prohibiting pool selling on horse races in the District of Columbia. But there is an unfortunate exception allowed by the bill, and the manner in which it is allowed is shameful. I quote from the bill: "This act shall not interfere with the right of the Washington Jockey Club or any other regular organizations," etc., "to make books and sell pools at their regular or special meetings." In plain English the gambling on race tracks is to be legalized by act of the American Congress, and the rights of these gambling organizations are not to be interfered with. Rights? Pray where and how did such organizations acquire any rights which respectable society should recognize? Has the starting of thousands of bright boys on the downward track which leads to ruin given these gamblers rights which even the Senate of the United States feels compelled to recognize? No, a thousand times no. They have no rights. They are highwaymen engaged continuously in robbing humanity of one of its brightest jewels—honor—and they should be treated with no more consideration than any other robbers. Their nefarious trade should be entirely broken up, not only in the District of Columbia, but everywhere else. Does anyone know of any good purpose ever having been served by the maintenance of a race track?

The Good Templars are ever on the alert to save the young from the rapacious maw of the ever hungry rum fiend, and one has only to attend one of their meetings to see that a great deal of good is being accomplished by the philanthropic men and women who so unwillingly give to the cause their time and brains. One day's work recently resulted in 120 signatures to the total abstinence pledge, and the most of them were young people. There's an example worthy to be followed everywhere.

MINNESOTA AS A PLACE TO LIVE.

Minnesota is a good State. This year she deserves especial mention. After a residence of eighteen summers and nineteen winters in Kansas, the change to this State was quite noticeable. The first summer there was such a relief from heat! The atmosphere was so bracing and full of life! And I found myself with much more vigor than during the summer 4½ degrees south, with the thermometer some 15 degrees higher and the heated season about a month longer. Then came the cold months. The winter of 1887-8 will long be remembered because of its length and severity. One man, whose words are not spoken hastily, told me that that winter was beyond any winter in his eighteen years' experience in Minnesota. Another, a close observer, who had resided in the State at least thirty years, said that it beat all the winters he

had seen. His thermometer, the very same thermometer, had hung in the very same place for about twenty years and had never marked so low before. There was plenty of snow and some high winds, so that snow-drifts became very high in some places. But there was prevailing good health. People kept comfortable and enjoyed themselves. At the end of this first year my conclusion was that I could stand the Northern winter better than the Southern summer; and the next two years, with their much more lenient winters, confirmed me in this opinion. One can build walls to resist the cold, can clothe himself with undergarments, wrap himself in a fur coat, and keep comfortable in the house or out of doors. But there is no practical device known to shut the heat out of one's rooms or away from his body, or prevent the enervating effect of the heated atmosphere. There is no question as to the healthfulness of Minnesota. Surely my health is much improved. Nor has any member of my family suffered in health, but rather improved, because of the three and one-half years' residence in this State.

As an agricultural State Minnesota is good. The soil is strong and fertile. The first year it was a continual surprise to me to see the grass grow. And it continues to grow year after year. Here also we see the acres upon acres of wheat, barley, oats and flax. We also see considerable corn which, as a rule, does well. Potatoes grow in abundance and are excellent in quality. And this is true with reference to all garden products which are adapted to this climate. This year the husbandman is made glad. The crops generally are good. The threshing already done shows a yield beyond what was anticipated. One man asked the threshers to give him 10 bushels of flax to the acre. There came out 16½ bushels. Another wanted 20 bushels of barley to the acre. The yield was 39 bushels. He said he estimated it at 20 bushels at harvest time—did not dare to put it above that. Where it all came from he could not tell. This year, too, the fruit has been a sight to behold. It seems that this must be the home of the wild plum. The trees grow everywhere, if only they get started and are let alone. They vary in the time of ripening and in quality. Some are early; some late; some inferior; some good; many are excellent. Also apples are abundant this year. The Duchess does well in this climate, but smaller varieties, as the transcendent, strawberry, and other specimens of crab, are the ones to depend upon. Currants grow in abundance; strawberries and raspberries yield well and are excellent in quality. It is also a healthy country for animals. Horses, cows, sheep, hogs and poultry are all comparatively free from disease. We know very little of hog and chicken cholera here. Altogether Minnesota does her share towards supplying its citizens and the rest of the world with the substantial of life.

Certain causes have kept real estate at a low price. The cheap lands of Dakota have invited occupants from Minnesota. Also there is some prejudice against a State so far north and emigration from the east tends southward. But the low price of land cannot always last. The homestead lands at the west are practically exhausted. And as the country advances in improvements it will be more attractive and desirable. Real estate will double its price here in the next twenty years, and it is likely to advance rapidly in a short time. It has been the case in other places.

Now a word for Dodge Centre in particular.

This town is favorably located as to its railroad facilities. It is at the junction of the two great thorough-fares, the Chicago and North-Western and the Chicago St. Paul and Kansas City. Dodge Centre is twelve hours from Chicago by the last mentioned road. And only 72 miles from St. Paul, and 10 miles farther from Minneapolis. These twin cities, only 10 miles apart, with a combined population of—well the last census must soon tell us,—some 400,000,—give a market which adds to the material prosperity of this section. It is no small consideration for a town to be within two hours of such large and flourishing cities. Every day a train runs from the State line, 37 miles south of us, to St. Paul for the especial of purpose carrying cream and milk. It is here regularly at 7.32 in the morning on the way to the city, and back again in the evening about 8 o'clock. We are also only 70 miles west of Winona, on the Mississippi River. This gives lumber at low rates.

The Dodge Centre Seventh-day Baptist Church has been organized some thirty years. In that time it has accomplished much good. It has nourished some young men into the ministry. It has furnished many members for other churches. It has been the means of converting many precious souls, and has cheered on in the Christian journey many who have passed on beyond the river. And this church is to continue in this blessed work, as we humbly trust through the years and years that shall follow. We do not wish to disturb any who are satisfied in their well established homes. But we do say to young men who are looking for homes, and to older ones who wish to change their location that this locality is worthy of attention. Lands can now be bought at a low price. They will, according to all ordinary calculation, advance from 50 to 100 per cent in the next 10 to 20 years.

S. R. WHEELER.

DODGE CENTRE, Minn., Sept. 18, 1890.

A FEW DAYS AT CLIFFORD.

I recently spent three of four days, including the Sabbath, with the little church at Clifford, Pa. Our services on the Sabbath were among the most enjoyable that has fallen to my lot for a long time. Brother Bunnell preached from the text, "He that overcometh shall inherit all things;" and then we had a conference meeting and nearly all present took part, and it did seem as if the Master was there. Brother Bunnell preached again in the evening and on First-day. We celebrated the Lord's Supper, and it was a time long to be remembered. As one sister said, "It was a spiritual oasis in a desert land." After communion the church appointed a delegate to the council to be held in Chicago on the 22d of October. Our people at Clifford are always glad to have our ministers call on them, and I am sure it is always good to be there. It is a little flock of warm hearted disciples and should not be neglected.

A. W. COON.

THE Bible is full of passages showing its interest in labor and the laboring man. It says, "Man goeth forth to his work and to his labor until the evening." The sleep of a laboring man is sweet." "Seest thou a man diligent in business? he shall stand before kings. Heaven is represented as a rest from earthly labor, and also as a scene of universal occupation which never tires. The book of Proverbs is a laboring man's book. It condemns "corners" in grain: "He that withholdeth corn, the people shall curse him, but blessing shall be upon the head of him that selleth it." It says, "Rob not the poor because he is poor;" also, "The rich and the poor meet together; the Lord is the maker of them all." "He that oppresseth the poor reproacheth his maker." The Bible is truly a workingman's book. This is why one thinks so much of it. I do not propose to know much; but I know that Christianity is the very spirit of fairness, of equality, of fraternity. It leaves no wrong unrighted; no case unnoticed.

MISCELLANY.

LILY-WORK.

"What are you dreaming about, Amy, my dear? Why do you, of all people, sit moodily here by the fire?" And the tall brother drew up a chair for himself, intent on a cozy talk.

"I was not dreaming," said Amy; "only thinking."

"About what, if I may ask?"

"Well, you see, John, that while you were away, we girls formed a missionary society. We call ourselves Temple Builders. I have been put in as President, and—and it bothers me."

"How so, Miss Prex? Bothers you when you have attained to the height of ambition of many a man, or woman either, to be President of any thing, from the United States down to,—or perhaps I should say *up* to, a missionary society."

"Nonsense! You don't know any thing about it. We had a meeting yesterday, and it was a good meeting, if I *am* President. The programme was well carried out, the supper was all right, and we all had a splendid time; but"—and Amy sighed a little—"but somehow I don't feel satisfied, and I was wondering how I could make things different."

"That is rather an odd name, 'Temple Builders,'" said John, with seeming irrelevance.

"Not so very, when you understand it. We are supposed to help build the spiritual temple; to gather materials from the whole earth; to embroider the curtains; to bring our jewels, our silver and gold, to adorn it. We do give our money and our service, and yet—" And Amy sighed again.

"Perhaps," said her brother, gently, "you have left out the lily-work."

"Lily-work! What do you mean?"

"Did you never notice, when reading the account of Solomon's temple, that the only flowers mentioned by name were lilies? The pillars before the porch either were adorned with lily-work, or their capitals were cast in the form of a lily. The molten sea was wrought with flowers of lilies, or perhaps curved like an open blossom. Some translators think that the flowers carved on the walls were lilies."

"But," asked Amy, "of what significance is all this to me?"

"This, my dear sister. All the connection between your missionary guild and Solomon's temple is a connection of type and fulfillment of the symbol and what it represents. You are temple builders, working not with material things, but with spiritual; laborers not for the temporal but for the eternal."

"And the lily-work?"

"Is the symbol of holiness. It was the *white* lily, as the derivation of the Hebrew word tells us, the pure, the unspotted lily, shedding abroad its penetrating fragrance, that served as a model for the decorations of the holy temple. It has always been a sacred flower, companion, in art and poetry, of saints and angels. We ourselves associate it with our Lord, and use it as an emblem of his spotless purity, when we celebrate his resurrection from the dead. If you are temple builders, you must remember the lily-work."

Silence fell between them, but after a moment Amy said, with eyes full of tears, "We shall have to begin with our own souls. I fear we are not fit to build the temple of the Lord."

"No doubt that is the secret of your dissatisfaction, an uneasy sense of unfitness for your work. I have noticed so often in pictures, in statues, in architecture, that the soul of the artist shines through his work. The painter cannot draw more holy angels than he can imagine. How many pictures of so-called saints might pass easily enough for heathen goddesses by painting out their halos. Our work cannot rise above ourselves. The first qualification for Christian work is holiness."

"O, but, John, we are only ordinary people, just every-day Christians."

"I do not say you must be sinless in order to

work for Christ, else were there no hope; but surely your aim can be right—'pressing toward the mark,' even if you have not already attained. The more nearly you resemble the Lord, the more successfully you will carry out his plan for the building of his temple. Let me give you a motto for your guild." Taking a book from the shelf, he read—

Bear a lily in thy hand;
Gates of brass cannot withstand
One touch of that magic wand.
—*The Helping Hand.*

WHATSOEVER.

"Please move along," said little Harry to Eddie Fish, as he tried to sit down by Eddie at Sabbath-school.

"I shan't do it," replied Eddie, and he took up as much room on the bench as he could, and pretended to be looking at his book. But he was really thinking to himself, "I got here first, and I guess I ain't going to give up this corner seat!"

Presently he peeped over the top of his book to see what had become of Harry. He was sitting at the other end of the bench by Charles Fay, who had squeezed himself into as small a place as he could to make room for Harry. The two boys were talking and smiling and looking very happy. Eddie had plenty of room at his end of the bench, but somehow he didn't feel happy.

Just at that moment Harry dropped his penny. Eddie saw it roll under the edge of Miss Smith's dress, but instead of telling Harry where it was he turned around and looked at the boys in the class behind. Harry and Charley hunted around on the floor for the penny, but could not find it until Miss Smith began looking, too. That moved her dress a little, and so the penny was found.

Miss Smith had some beautiful cards which she gave to the boys at the close of the school. Each card had a different verse on it. Eddie's was, "All things whatsoever ye would that men should do unto you do ye even so to them." He shut the card up quick in his Sabbath-school book as soon as he had read it, but somehow the verse kept going in his mind.

That night at supper, there was a nice dish of cream toast, and mamma said, "I made this because you are so fond of it, Eddie."

Eddie liked the cream toast very much.

After supper mamma's friend, Miss Carr, came to the gate with two large, ripe pears in her hand.

"A certain little boy asked me if he might have these two pears when they were ripe," said she, "and that boy's name is Eddie. I have been watching them every day, and now here they are," and she gave them to Eddie.

Eddie ate one of the pears very quietly, but he didn't seem to enjoy it as much as Miss Carr expected he would. Mamma noticed, too, that he was very quiet.

At bed-time mamma said to Eddie, as she put her arm tenderly around him, "Has my little boy had a happy day?"

"No," said Eddie, "and I wish Miss Carr didn't give me those pears, and I don't want any more cream toast!"

"Why, Eddie," said mamma, "what makes you talk so?"

"Well, anyhow, everybody is doing 'whatsoevers' to me, and I didn't do it to Harry!"

Mamma could not tell what Eddie meant till he pulled his card out of his pocket, where he had put it after he came home from Sabbath-school. Then she read the verse, and Eddie told her how he wouldn't move up for Harry or tell him where his penny was. "I expect he thought I was real mean, too."

"Probably he thought very little about it, Eddie," said mamma. "When we are unkind it makes ourselves a great deal more unhappy than it does any one else. Harry found a good seat, but you, my dear child, lost something that you did not find again—the pleasure of being polite and kind. Every time that you do an unkind act it makes it easier to do it the next time; and if you keep on refusing to be kind and helpful

to others, your soul will grow crooked and unsightly instead of noble and beautiful."

Eddie said that he wasn't going to keep on refusing to be kind; and I think he was in earnest, for the next Sabbath he gave the corner seat to little Harry.—*Mrs. Cornelia Talcott Buxton.*

BLUE LAWS.

LAWS OF CONNECTICUT.

No one shall be a freeman, or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this Dominion.

No man shall hold any office, who is not sound in the faith and faithful to this Dominion; and whoever gives a vote to such a person shall pay a fine of £1; for a second offense he shall be disfranchised.

Each freeman shall swear by the blessed God to bear true allegiance to this Dominion, and that Jesus is the only King.

No Quaker or Dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of magistrates, or any officer.

No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

If any person turns Quaker, he shall be banished and not suffered to return but upon pain of death.

No priest shall abide in the Dominion; he shall be banished, and suffer death on his return. Priests may be seized by anyone without a warrant.

No one shall run on the Sabbath day, or walk in the garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day.

No woman shall kiss her child on the Sabbath or fasting day.

The Sabbath shall begin at sunset on Saturday.

Every rateable person who refuses to pay his proportion to the support of the minister of the town or parish, shall be fined by the court £2, and £4 every quarter, until he or she pay the rate to the minister.

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

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

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 1156 W. Congress Street, Chicago Ill.

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MARRIED.

PERKINS—ROGERS.—In Nile, N. Y., Sept. 17, 1890, by Eld. H. B. Lewis, Mr. Myron E. Perkins and Miss Sarah Madelia Rogers, both of Nile.
BASS—BABCOCK.—At the home of the bride's father, James N. Babcock, Alden, N. Y., Sept. 11, 1890, by Rev. T. B. Williams, William H. Bass, and Elsie Babcock, both of Alden.
TRASK—BUTLER.—At Honeoye Forks, in the town of Richburgh, N. Y., Aug. 31, 1890, by Rev. Geo. P. Kenyon, Geo. L. Trask, of Richburgh, and Orvilla May Butler, of Genesee.
CRITTENDEN—HOLBERT.—At Spring Mills, N. Y., Sept. 17, 1890, in the church, by Eld. J. Kenyon, Clarence L. Crittenden, of Whitesville, N. Y., and Miss Franc E. Holbert, of Spring Mills.
SHERMAN—SMITH.—In DeRuyter, N. Y., Sept. 16, 1890, by Rev. L. R. Swinney, Mr. Clifford J. Sherman, of Marietta, and Miss Alice E., daughter of Sherman Smith, of De Ruyter.
BAILEY—SANDERS.—In New Auburn, Minn., Sept. 13, 1890, by Rev. A. G. Crofoot, Mr. Thurman Bailey and Miss Dora Sanders, both of New Auburn.

DIED.

Small 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.
BRIGGS.—In Independence, N. Y., Sept. 10, 1890, John H. Briggs, in the 64th year of his age. His disease caused him much suffering for several months. He expressed entire trust in Christ as his Saviour. He has left a wife and four children. His funeral was largely attended at Hallsport. J. K.
STILLMAN.—In Independence, N. Y., Sept. 13, 1890, of typhoid fever, Mrs. Lorana Stillman, wife of Ephraim Stillman, aged 61 years, 1 month and 8 days. She was the daughter of Peleg Hood, from Rhode Island. Was married Nov. 22, 1847, and is the mother of two sons and two daughters, all living and grown to manhood and womanhood. In early life she confessed Christ before the world, uniting with the Independence Seventh-day Baptist Church, of which she was a loved member at death. Leaving the farm a year ago Mr. Stillman and wife moved to Wellsville, N. Y., to spend their declining years. Coming up to Independence to attend the late Association, he was taken sick with fever. In caring for him Sister Stillman and daughter were both taken with fever, and the result is her death. She was a faithful attendant at church and Sabbath-school, and will be greatly missed by her friends. Services conducted by the pastor, text Matt. 24: 30. H. D. C.
STILLMAN.—Mrs. Theresa M. Gilbert, wife of Henry L. Stillman, of Rome, N. Y., died of apoplexy at her home, No. 316 North George street, at 11 P. M. on Sunday, July 20, 1890, aged 59 years, 1 month and 4 days. Within the past five years Mrs. Stillman had suffered several attacks of paralysis, but had recovered and was apparently in good health. At 9.30 A. M., on Sunday, she was driven to Zion Church, where she took part in the communion service. She ate a hearty dinner at noon. At 3 P. M. was attacked with the illness that caused her death. D. G. S.
GREENMAN.—In Berlin, N. Y., Sept. 14, 1890, of hypertrophy of the heart, Mrs. Hanah Greenman, in the 87th year of her age. For several years she has been troubled with a difficulty of the heart, but was as well as usual till two or three days before her death. On Fifth-day she went several miles to visit a friend, and died on First-day afternoon. In early womanhood she became a subject of divine grace and united with the Petersburg Baptist Church, afterwards removed her standing to the Berlin Baptist Church. With these churches she maintained a consistent walk so long as she remained a member. About 30 years ago she embraced the Sabbath, and united with the Seventh-day Baptist Church of Berlin, N. Y. With this church she faithfully served her Mas-

ter until called to her rest. She was a woman of great faith and consistency of life, always ready for every good word and work, widely known and highly respected by all who knew her. Twenty-seven years ago she married William Greenman, who survives her. A daughter, by a former husband, also lives to mourn the loss of a kind and affectionate mother. The sentiment of the text used at her funeral, we believe to have been truly hers. "For me to live is Christ, and to die is gain." B. F. R.

COON.—Alanson G. Coon, son of Luke and Lydia Comstock Coon, was born in Petersburg, N. Y., April 17, 1815, and died in DeRuyter, N. Y., Sept. 7, 1890.

When he was one year old his parents moved to DeRuyter, where he grew up amid the privations and sacrifices and joys of a new country. His first marriage was to Miss Clarissa Lewis, sister of the late Datus E. Lewis, of Wisconsin, by whom he had one daughter, Mrs. Maine, who survives him. His second marriage was to Miss Emily Crandall, by whom he had seven children, only two of whom, Myron W. Coon, of DeRuyter, and E. E. Coon, mayor of Oneida, with the mother, are living. At the age of sixteen he experienced religion, and in middle life made a public profession and was baptized by Eld. C. M. Lewis, and joined the DeRuyter Church, and so continued through life. For some time he has been in failing health, but his faith in God and hope of eternal life comforted him, as he passed into the life beyond. L. R. S.

COLGROVE.—In the town of Sharon, Pa., Mr. John L. Colgrove, in the 81st year of his age.

Mr. Colgrove had been blind since nine years of age. He leaves two sons and one daughter to mourn their loss, his wife having passed on years before him. Sermon was preached by the writer Sept. 14th. Text, Job 7: 6. "My days are swifter than a weaver's shuttle." G. P. K.

BECKET.—Near Alloway, N. J., Aug. 22, 1890, Mrs. Anna Becket, aged 42 years.

Her remains were brought to Marlboro for interment, where the funeral sermon was preached by the writer. J. C. B.

REYPORT.—In Rosenhayn, N. J., Sept. 8, 1890, Jacob A. Reyport, aged 57 years. J. C. B.

RANKIN.—In Hallock, Ill., Sept. 9, 1890, Hiram Rankin, in the 73d year of his age.

He was among the early settlers of this part of the State, a man of intelligence, industry, honesty and uprightness, whose manifest probity and spirit of good will to men won for him the very general confidence and esteem of the community in which he lived. Though not publicly committed to a religious life he had great respect for the Christian religion, and in the training of his children and in the care of his family made special efforts to bring them under its influences. He was a kind and devoted husband, and a most tender and loving parent. The companion of his early life, three daughters, and other kindred survive him. His memory will be lovingly cherished by a large circle of kindred and friends. S. B.

MASON.—In Edgerton, Wis., Aug. 21, 1890, Mrs. Mary R. Mason, in the 66th year of her age.

She was born near Marlboro, N. J., and in that vicinity spent her life. She was the daughter of Deacon Marsh Moore, who so faithfully served the Marlboro Church for so many years. She united with the church when quite young, and lived the religion which she professed. She leaves three children, Mrs. Watson Davis, of Marlboro; Mrs. J. A. Heritage, of Edgerton, Wis., and James Mason, living in the west. She had spent the past year with her daughter in Wisconsin. Her remains were brought to Marlboro for interment, and a sermon was preached by the pastor of the Marlboro Church, from Luke 6: 25, "And your reward shall be great." J. C. B.

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