

The Sabbath Recorder.

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

Vol. XLVI. No. 41.
Whole Number 2382.

FIFTH-DAY, OCT. 9, 1890.

Terms:
\$2 00 in Advance.

W. C. T. U. SONNET.

BY EVA ST. CLAIR CHAMPLIN.

A glorious cause we herald among men,
Not with a weary or a fainting heart
That fears to do its duty-destined part,
But with a courage born to woman when
She saw her throne in ashes, knowing then
Her love-bound sceptre and her guileless art
Would henceforth be as nothing. "Depart
Thou robes of ease, and let me wield the pen,
Sword of our latter days, and let my voice
Ring through this land until base men admit
The truth they now so willingly deny,
Until their choice shall be a heavenly choice;
Long as vile drunkards 'round our hearthstones sit,
'For God and Home and Native Land' our cry!"

ALFRED CENTRE, N. Y.

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

BY REV. H. P. BURDICK.

I think our good brother, Rev. S. I. Lee, labors under a great mistake in his notions of the W. C. T. U. For more than fifty years we have annually claimed that the interest upon the Sabbath question increases. Never was the statement more true than now. We have worked, educated, paid and prayed, until God, in his good providence, has given our faithful Christian women opportunities and advantages to hold up Sabbath truth that their brethren have never enjoyed. True, we can meet in annual conventions, but there the Sabbath is considered an outside, out-of-place question. The W. C. T. Unions meet weekly, fortnightly, or monthly, as they please, discuss, decide, work up, or reject, any of the departments and report their opinions, likes, or dislikes, failures and successes, and reasons for the same. This gives our sisters a most favorable opportunity and unquestioned right, to hold up their views upon the Sabbath department as never before. As a rule, well and nobly have they improved it, or we could not have been so much as recognized or noticed in their State and national gatherings.

As under God we have reason to expect, this follows hard after the wave of influence that the *Outlook* has set in motion. But few men have had a better opportunity to watch the workings of both than I have. I believe our sisters have come to the "kingdom for such a time as this." If they fail to hold up the truth who dare say that "our nation shall not be destroyed; and the very stones cry out?"

The place to fight a battle is where the enemy is. The place to stand for the right, to hold up the light and truth, is in the same country, homes, and hearts where darkness and error prevail. It is more like Christ to take the truth into Jerusalem and hold it up, though it points to the cross, than to take the truth and run off with it, or to stand outside. Our good sisters no more endorse Sunday legislation or Sabbath persecution, by going into the W. C. T. U., while they work for the right and protest against the wrong, than Christ endorsed sin when he ate with sinners. The best way to make Zaccheus what he wished him to be was to go to his house, just as our W. C. T. Unions go to the house, and like their Master, hold up the right.

OPENINGS FOR OUR YOUNG PEOPLE.*

BY PROF. C. F. RANDOLPH.

The question is often asked: What professions or trades can our young people enter, in pursuit of which they may, without disadvantage, keep the Sabbath? A serious question this one, which means a great deal to many of us, and one difficult many times to answer; nor is it the purpose of this paper to give an answer applicable to every case which may present itself. The opportunities for business in most trades and professions are very limited among our own people.

A young man fits himself for a book-keeper, and ten chances to one he cannot find a position where he can keep the Sabbath. Another learns the machinist's or carpenter's trade, hoping to find a position where he can enjoy the privileges of the Sabbath which he has been taught to reverence, but when the time comes that he wants such a position, matters beyond his control have changed everything, and he is brought face to face with the stern and relentless fact that if he follows his trade he must look for employment where the Sabbath is unknown, at least so it seems to him, and it doubtless is, for the most part, practically so. Now what shall be done under these circumstances? Every one is obliged to live in some way, and the young man here finds himself obliged to choose between the Sabbath and a livelihood, so that it is not strange that many give up the Sabbath; and I think that placing ourselves in their stead, we would find little fault with their decision. But, says some one, another trade could be learned. True, possibly, but those who could afford to do so are very few, and then the same result as before might follow, so that is practically out of the question. Now is there a remedy for this state of affairs? Are our young people obliged to be curbed and crippled in business or professional career all life long on account of the Sabbath? Wiser heads than mine have tried to answer this question satisfactorily, and possibly the answer has been satisfactory to themselves, but those most closely concerned are not so easily satisfied. A very plausible, and upon its face a very natural answer, is that this difficulty lies in the very nature of our relations, as Sabbatharians, to the rest of the world. This answer is far from satisfactory, and I believe is not necessarily true. We are taught that we should develop, and make the most possible of the gifts for business or professional life that God has placed in our possession, that if it were not his purpose we should do so he would not have given them to us, and if we neglect thus to do we sin against God and against ourselves. But when we come to enter business in accordance with this teaching we are told that we cannot do so because we are Sabbatharians. Now in face of such a contradiction, is it strange that many of our young people find their consciences elastic enough to keep Sunday? Moreover, they soon become thoroughly acclimated to the atmosphere of Sunday-keeping, or worse yet, no-Sabbathism, and can never be re-

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

stored to us. Now there is something essentially wrong somewhere, for young people are by no means unreasonable; on the contrary they are easily convinced, if clear and forcible arguments are used, and they are quite as ready to follow their convictions.

To me it seems there are two respects in which mistakes are made touching this question:

1. The teachings we receive concerning the Sabbath, and consequently the relations we are made to assume toward it. It is essential that the right beginning be made here with us, for unless we thoroughly understand this question and are able to meet it in all its phases, we may have presented to us an argument which is entirely plausible or even unanswerable. In such a case doubts spring up which may ripen into convictions which will be easy to follow. It may seem strange that young men and women brought up in Sabbatarian families, in the midst of strong, healthy, Seventh-day Baptist churches do not understand why they keep the Sabbath, and are unable to give conclusive reasons for it. But this is true. It is not sufficient to quote the ten commandments and consider that the question has been fully met. No greater mistake can be made. I do not depreciate the Bible, much less the open and direct commands of God. But the laws which God has given us to govern our lives are, for the greater part, such as show upon their face why they were given, because they appeal to our highest consciousness, and there meet approval, and this is an age of inquiry, a time in which there is a growing tendency, not merely to find out truth, but more especially to understand it. The truth is coming more and more to be recognized that things are not true because they are in the Bible, but that they are in the Bible because they are true, that what is given us as the commands of God are not to be accepted as such simply because they are represented as his commands, but they must bear within them their own proof of genuineness. In other words we must find in them truths which we are compelled to accept because it appeals to all that is highest and true within our conscious being, and it must appeal to the highest conscience of our nature before it can command reverence or even respect. Those of our young people who keep abreast of the times—and they are not few—recognize and accept this principle, and for this reason, if for no other, we must accept it in our Sabbath teaching. If we do not put this principle into our Sabbath teaching and emphasize it, we will find that the tendency among our young people to leave the Sabbath for business purposes, and to justify themselves for so doing, will ere long manifest an alarming growth. Moreover, the advocates of Sunday and no-Sabbathism recognize the weakness in our arguments, and are not slow to take advantage of it. If we cannot meet them upon this ground, I think we might as well abandon our position as Seventh-day Baptists. That we can meet them I have no doubt, but to follow this plan further is not within the plan nor scope of this paper.

2. I think a mistake is made in the position

we take upon choice of profession or business. I think we should have the best men and women it is possible to find at work among our own people wherever there is a demand for them. Our churches should have the best pastors, our schools the best teachers that can be secured, and whenever the interests of our people demand help, the best available should be willing to go, and should be sent. We cannot attach too much importance to this thought. For if we as a people have a mission which distinctively and emphatically belongs to us, if the Sabbath, which we represent and which we believe is *the* Sabbath, is truly such, and its claims are to be presented to the world by us, it is our imperative duty to have efficient work done all along the line, and to this end it is necessary that all those who in any way direct the work should be of the best, or the rank and file will fail us upon the battlefield. But these positions require at best only a limited number, and many are left who must seek employment elsewhere. If you are unable to find a place among our own people, do not by any means be discouraged. You can do good, perhaps *greater* good, elsewhere. The number of fields in which to work, may not be as great as could be desired, but inasmuch as some which are open, supply in scope what is lacked in number, I think that, with proper choice and suitable preparation, little difficulty will be met in finding an opening.

The broadest field is teaching. Teachers are required, with rare exceptions, to work no more than five days a week—from Monday morning to Friday evening. The time of actual school-room work, then, no Seventh-day Baptist would find fault with, and the work of preparation for recitation, or other private work can be carried on, on Sunday in one's own room without annoyance to any one. In connection with the field of teaching we must not ignore the fact that this is an era of specialists. Specialists in almost every subject taught in the public schools of cities are constantly called for and the best are always wanted. The manual and industrial training schools, of various scopes and orders are offering constantly growing opportunities for employment as teachers to those aptly skilled in the various trades. Competition affords the teacher a powerful stimulus to keep abreast of the times, and to do this the live teacher will investigate and experiment in such a way as to develop his talent and tact to the best advantage. A specialist has the greatest freedom of method, scope, and development; so that however ambitious he may be, ample opportunity is given for its full play.

A teacher's work is by no means measured by the number of pages of the text-book mastered nor the number of examinations the pupil has successfully passed, nor yet by the thirst for knowledge and the ambitions awakened to excel in learning or business; but with this must be considered the influence he exerts over his pupils in the formation of true manly and womanly character. Indeed, in this is found the end and meaning of all true teaching. The teacher's influence is next to that of the parent in power and extent. The late President Garfield paid his venerable teacher, Mark Hopkins, the highest compliment within his power to pay, when he said that the best school he could wish would be a log with Pres. Hopkins on one end and himself on the other. He was aware that to master mathematics, the classics, and sciences, was not the true end of an education, but he must learn the lessons of life, and he recognized Pres. Hopkins as a teacher of life. Such all teachers ought to be, and they can be. Teachers of this stamp are wanted and

needed, and if available will be secured everywhere.

In the city of New York is a teacher who has been in this work for more than half a century, and in this time has had in charge no fewer than twelve thousand pupils. This doubtless is but one instance of a great number, and the personal influence of such teachers is almost boundless.

If in the next ten years we could have three or four Seventh-day Baptist young men and women placed in the large cities of the United States, at the end of another half century the name Seventh-day Baptist would bring, to the face of the listener, neither an expression of blank ignorance, nor yet that sickly pitying smile too often seen now at its mention. I am most decidedly of the opinion that if those who have the opportunity to do so would encourage our young people to find positions as teachers in the large cities, and thus give those who make up the van of the world's progress an opportunity to become acquainted with real, live Seventh-day Baptists, we would secure a standing we do not now have and never will have until this acquaintance is brought about in some way. Teachers will by no means prejudice themselves on account of religious views, if they are judicious, but will find the most natural channels through which to let their church standing be known, when it will be taken as a matter of course. That it is possible for our young people to obtain such positions need scarcely be asserted here, as it is a well known fact that different ones have secured high positions and have given eminent satisfaction in them for years.

But teaching is by no means the only available opening for our young people. In many of the professions and trades the demand for skilled labor is so great that for five days in the week sufficient wages will be paid to secure a very fair competence, and I believe that, as acquaintance is made with our people in this way, the openings will increase and give greater encouragement than now, to those seeking employment. Besides, I can see no good reason why in the course of time our young men may not go into business for themselves and build up thriving trades, and keep their offices closed on the Sabbath, and I hope the ones are not wanting who will, ere long, give us a practical demonstration of this.

Moreover, I believe that, if this policy be adopted and carried out, strong healthy churches can be built up in our large cities. This will give us new fields for domestic missionary work, such fields as I think are not fully appreciated now, but which, by the assistance of strong, enthusiastic, persevering young people, would be crowded to the front.

In view of these facts, I believe there is no lack of openings for our young people, but we must find and secure them. Few, if any, will come to us, and if, with the necessary preparation and encouragement, our young people go into these positions, we need have no fear of their bringing dishonor upon us or the Sabbath, and time will prove the wisdom of such a course by the ample fruits it brings us.

You can never know whether you are really willing to work for Christ by simply questioning your heart. Do something, do everything, for his sake—out of love for him. Let daily, domestic duty be thus consecrated. It is not by doing this or that *particular thing* that we serve Christ so much as by doing *all in the name of Christ*.

For the SABBATH RECORDER:

A MESSAGE.

BY MRS. M. E. H. EVERETT.

"Give me a message for my friend!" I wept,
"Into my heart his lonely heart hath crept,
And O, I know not for his comforting,
One little word! Here to thy feet I cling
Until thou sendest thy white word by me."

Then came this answer, spoken tenderly;
"It is no little thing to break the bread
Whereon one starving child of God is fed;
The great things of this earth in heaven are small;
Love, is my law, and love fulfilleth all."

NEWMAN'S DEFINITION OF A GENTLEMAN.

It is almost a definition of a gentleman to say that he is one who never inflicts pain. This description is both refined and, so far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs in their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature, like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them.

The true gentleman, in like manner, carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast—all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment, his great concern being to make every one at their ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors when he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantages, never mistakes personalities or sharp sayings for argument, or insinuates evil which he dare not say out. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves toward our enemy as if he were one day to be our friend.

He has too much good sense to be affronted at insults; he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned on philosophical principles; he submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, perhaps, but less educated minds, who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive.

Nowhere shall we find greater candor, consideration, indulgence; he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province, and its limits. If he be an unbeliever he will be too profound and large-minded to ridicule religion, or to act against it; he is too wise to be a dogmatist or fanatic in his infidelity. He respects piety and devotion; he even supports institutions as venerable, beautiful, or useful, to which he does not assent; he honors the ministers of religion, and it contents him to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that not only because his philosophy has taught him to look on all forms of faith with an impartial eye, but also from the gentleness and effeminacy of feeling which is the attendant on civilization.

Not that he may not hold a religion, too, in his

own way, even when he is not a Christian. In that case his religion is one of imagination and sentiment; it is the embodiment of those ideas in the sublime, majestic, and beautiful, without which there can be no large philosophy. Sometimes he acknowledges the being of God, sometimes he invests an unknown principle or qualities with the attributes of perfection. And his deduction of his reason, or creation of his fancy, he makes the occasion of such excellent thoughts, and the starting point of so varied and systematic a teaching, that he even seems like a disciple of Christianity itself. From the very accuracy and steadiness of his logical powers, he is able to see what sentiments are consistent in those who hold any religious doctrines at all, and he appears to others to feel and to hold a whole circle of theological truths, which exist in his mind, not otherwise than as a number of deductions.

CARDINAL NEWMAN.

The connection of John Henry Newman with the Tractarian movement gave him a reputation as an intellectual leader which he did not merit, and clothed his secession to Romanism with an importance in the eyes of the masses which those acquainted with the historical facts of the case must wonder at. The Tractarian movement had little in it to impart an intellectual coloring; on the contrary it was a protest against certain features of the Reformation which had grown out of the rejection of the dogma of authority, and the development of a rational theology. The Anglican Church, yet closely conformed in doctrine and worship to the Roman, showed a disposition to adopt the speculations of Germany. The "movement" which centered around Pusey was inaugurated to uphold authority as against reason.

Newman, in his person, illustrated the issue for which the Tractarians contended. He was a man in whom the religious feeling controlled the intellect and the will. The study of Butler's Analogy, opened up a new view of nature to his religiously sensitive mind, and ever afterward he interpreted the world as a parable, in which material things were the symbols or the relics of spiritual truth. It was the influence of this thought which paved the way for his acceptance of Rome's symbolism, and especially her dogma of the sacraments of baptism and the Lord's Supper. He himself tells us how he came back from his early travels on the continent, fired with a new purpose born of the effect upon him of the cathedrals, the music and the art which had astonished and ravished his soul. From that time he determined to do all in his power to lead the Church of England to retract some of the steps already taken, and to prevent her following further the lead of the Reformers.

Instead of being a leader, Newman is one of the most eminent examples in history of one's completely surrendering himself to the guidance of others. His landing in Roman Catholicism is sufficient proof of that. Romanism is impossible to those who think strongly. It is the refuge—and in some cases a cowardly one—of those who refuse to think. *The Church's* dogma of authority is the flight of reason. But Newman needed the shadow of this rock. He sought it at first in his Bishop. He says: "I love to act as feeling myself in my Bishop's sight as if it were the sight of God." And again: "I considered myself simply as the servant and instrument of my Bishop." This, however, could not satisfy him, and one has no difficulty in forecasting his course to Rome from the beginning, as he himself has given it.

The principles which guided Newman through his change of faith were not the product of his own thought. He did not even subject them to a close scrutiny to determine whether they were worthy of confidence. One would suppose that such a master of language would at least apply the necessary corrections and qualifications to the propositions which come to him at second hand. But not so; if an opinion caught his eye he at once accepted it, no matter how general and how much in need of limitations. I can do no better than to give an illustration or two of my meaning. Here is what he said of a university sermon which had an incalculable influence on him, and which was the beginning of his change:

"He," (Dr. Hawkins, the preacher) "lays down a proposition, self-evident as soon as stated, to those who have at all examined the structure of Scripture, viz: that the sacred text was never intended to teach doctrine, but only to prove it." This, he declares, is self-evident. Must not his mind have already had an inevitable trend towards Rome, when he could accept such a statement second-hand, and consider it axiomatic? It would be hard to put into words a proposition more in need of correction, and more absolutely false if taken without it. If one accepts it in an absolute sense his only place is Rome. And why? Because if Scripture is not the source of doctrine, it can come in only one other way, viz: tradition; and that is what Rome says, and out of consistency the Bible is subordinated to Fathers and Councils. But is it not incredible that a sane mind could think such a statement to be possibly true, not to say "self-evident?" If analyzed, the proposition is an absurdity. What is proof but teaching? As well might one say that Geometry does not teach that the square of the hypotenuse of a right-angled triangle, is equal to the sum of the squares of the other two sides, but only proves it. To prove is to teach.

What a singular belief it is that doctrine is not to be drawn from the fountain-head of religion! Nor is one surprised after such reasoning that the Roman Church has always divorced dogma and conduct, and that it is her habit to put all religious emphasis upon dogma, to the neglect of conduct. It was in 1824 that Newman submitted to such reasoning, and though more than twenty years intervened before he finally parted from Anglicanism, yet we cannot fail to discern that the end ought to have come sooner.

Let us take another instance of his intellectual dependency nearer on towards the end. He tells us: "I adopted the argument of Bernard Gilpin; that Protestants were *not able* to give any *firm and solid* reason of the separation besides this, to wit: that the Pope is Antichrist." Such a declaration is enough to make the dust of the early Reformers gather itself together, and come forth from the grave. Was Luther's mighty protest against the Pope as Antichrist? That was a belief that grew gradually as the Reformation progressed. It was an inference from the Pope's opposing himself to the Reformation, of the infinite corruptions which hid themselves under his sanction. And yet Newman "adopted" that as a statement of fact; adopted it without testing it by history or reason, and having reached the conclusion that the Pope was not Antichrist, there was no longer any justification of the separation between Anglicanism and Romanism.

In many respects Cardinal Newman was a remarkable man. I remember the deep impression made upon me by Matthew Arnold's description of him as he appeared in his Oxford pulpit. His must have been a wonderfully magnetic personality. And that was the secret of his influence. Certainly one who was so easily persuaded, so intellectually dependent, could never have exerted so strong an influence through the minds of men. He was an orator, and the orator's power is in touching the emotions of others, even as that power springs from his own aroused sensibility. The motive that took him from Anglicanism to Romanism must be sought, not amongst the convictions that are reasoned, but amongst those that appertain to sensibilities so highly wrought and imaginative as to destroy the proper balance of one's faculties.—*F., in S. W. Presbyterian.*

A ROMISH PLAN.

Professor Moss in the *Central* of September 18th, says an exchange, writes strongly on "A Menace from Canada." He shows that Rome means victory by outpopulating Protestantism: "How has the Church managed all this? To begin with, it had vast estates granted when peace came. It has had vast sums left it by wills. It owns now, so we have heard it stated, \$300,000,000 in the Province of Quebec. As soon as a Protestant desires to leave the country his business or farm is bought out, a Catholic is put into it, and money loaned him from the Church treasury at a rate so low that he can pay both principal and interest. In this way they have obtained a foot hold, and no Catholic is allowed to sell his property to a Protestant.

A more thorough-going scheme of outpopulating a country never came across the mind of an enthusiast than this. Of course the tithings are exacted from all, whether thus favored or not.

"What has this to do with the United States? Enough, certainly. This swarm of locusts has spread itself over New England till there are many villages where little English is heard, and in many towns in that section is a larger or smaller community of French-speaking Canadians. Everything they learned in Canada under the iron control of the priest, they have imported with them. It is only a year or so ago that the school overseers in Massachusetts discovered a school where only French was taught, containing two hundred pupils. It was immediately obliterated, as it ought to be anywhere, but especially in that State, where English is the required language. They are still swarming over, a part of a Jesuitical plan, we doubt not. It is a common remark among those who know the situation best, that these people already hold a balance of power in the Eastern States, if it could be combined. The refuse of Europe is bad enough, but this is an element that is equally as bad. In the north-east of Illinois is a considerable community of them who were brought over as a part of a plan to colonize the State; but that plan was upset by Father Chiniquy, who led them out of the Catholic faith. They are a respectable people, unlike what their antecedents were. That good man has done a splendid work among his countrymen; but if Canada is to be saved from a great peril, it has need of many more intrepid men like him, and if we are to be saved from an inundation from the north; of the kind that will not easily amalgamate, we must save these emigrants from the tyrannical priesthood which controls them, by giving them a better gospel."

A MODERN NEED FOR SLEEP.

There is not one man or woman in ten thousand who can afford to do without seven or eight hours' sleep. All those stories written about great men and women who slept only three or four hours a night make very interesting reading; but I tell you, my readers, no man or woman ever yet kept healthy in body and mind for a number of years with less than seven hours sleep. Americans need more sleep than they are getting. This lack makes them so nervous and the insane asylum so populous. If you can get to bed early, then rise early. If you cannot get to bed till late, then rise late. It may be as Christian for one man to rise at eight as it is for another to rise at five. I counsel my readers to get up when they are rested. But let the rousing-bell be rung at least thirty minutes before your public appearance. Physicians say that a sudden jump out of bed gives irregular motion to the pulse. It takes hours to get over a too sudden rising. Give us time, after you call us, to roll over, gaze at the world full in the face, and look before we leap.—*T. De Witt Talmage in Ladies' Home Journal.*

A CHANGE OF MIND.

Christian England laughed when Sydney Smith sneered at William Carey as a "consecrated cobbler," going out on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the bishop of India, the head of the church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing place on his first arrival in Bengal; but when he died the government dropped all its flags to half-mast, in honor of a man who had done more for India than any of their generals. The universities of England, Germany and America paid tribute to his learning, and to-day Protestant Christianity honors him as one of its noblest pioneers.—*Sel.*

* THE thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.

MISSIONS.

IN addition to work on the RECORDER, the Annual Report of the Board, business for the meetings of the Board, and other services connected with the position, the Corresponding Secretary reports, statistically, 472 missionary communications received, 554 written, 280 packages of missionary matter mailed, 26 sermons and addresses, 45 meetings for Bible study, and 10 prayer and conference meetings.

The disadvantages growing out of my prolonged absence from the North, and from nearly all meetings of the Board, have continued, as the Board was informed last autumn they would do, through the year; and the Secretary is again under great obligations to many: to the editor of the RECORDER, to Miss Harriett W. Carpenter, of Ashaway, R. I., for missionary items prepared for publication, and especially to the Recording Secretary, for whose help in assuming extra cares and work this expression of thanks is but a small return.

For the work performed by our missionaries, at home and abroad, and for multiplying opportunities in the ever-widening harvest field, we ought to be grateful; and let us count it an honor to have those responsibilities placed upon us, and to behold these Providentially indicated possibilities of greater usefulness.

That our treasury is empty is to be profoundly regretted; but the cause entrusted to us is the Lord's cause, and it will go forward. Undoubtedly we need wiser management, and many of our people cannot but long for better times financially; but we Seventh-day Baptists need, most of all, to follow closely after him who said, "Who-soever he be of you that renounceth not all that he hath, he cannot be my disciple." When we shall have come to prefer Christ, his cause and kingdom, to father, mother, wife, children, brethren, sisters, yea, to our own life, there will be an abundant supply of men and means for greater missionary enterprises than we have ever yet dared to hope for.

REPRESENTATION AT ASSOCIATIONS.

The Rev. O. U. Whitford, Recording Secretary, represented the work of our Society at four of the Associations; and what he writes is also true of opportunities afforded by other public denominational meetings:

The Missionary Board has been represented for a number of years at the Associations by the Corresponding Secretary, or some one else in his place, in the interest of our missions. The question may arise as to what opportunities are presented by such visits for advancing the cause of missions, and what results may we reasonably expect. The following we believe to be a fair and correct statement of the opportunities presented, and the results to be expected:

1. The Associations give the opportunity to place our missionary fields, with their open doors for labor, their work and workers, and their urgent needs and future prospects, before more people than at any other of our gatherings. But a small proportion of the people from the different Associations attend the General Conference. The Associations are emphatically the people's meetings, and there they can be best reached.

2. The Associations give more time and opportunity for the presentation of missionary interests. They give the Missionary Hour, so called, which is frequently two hours in length, and, properly managed, one can get a clear and broad view of the whole missionary field, both foreign and home, before the people. Besides this, there are many opportunities in personal conversation, in answering questions, and in the discussion of missionary resolutions, by which

the people can be informed and inspired in the work of missions.

3. The Associations present the opportunity for the Board to get closer to the people. The Board can feel more the missionary pulse of the people, and the people know more the spirit, the plans, and purposes of the Board.

4. We may reasonably expect from all this, more mutual confidence and sympathy on the part of the people and the Board, and a broader and clearer understanding by the people of our missionary operations and the responsibilities and obligations upon us as a people.

5. And, lastly, we believe such visits do much in inspiring the people with missionary zeal, in increasing the missionary spirit, and in promoting greater consecration to the cause of missions, and larger givings.

CORRESPONDENCE.

Have read with sorrow of the weak and sickly condition of some of the churches, and the death of others, and wondered if it was by much slothfulness the building decayed. Eccl. 10: 18. No doubt Roman Catholics, who have been accustomed to pay a church tax, are more easily trained to systematic giving than those who have given only as they felt inclined.

To some of us the Bible rule of giving the tenth seems the most systematic, in order that every one may give as he has been prospered. Oh! that the Lord may move our hearts and grant us such a spirit as is described in Ex. 35: 20-29, so that we may give not only the tenth, but bring of our most precious things a free-will offering to the Lord, who gave his well-beloved Son for us.

Some of us at least are deeply interested in every work of the denomination, particularly the mission to the Jews, and we long to have the means to contribute more largely to the different objects; but all of us are poor; and some of us are very poor, so that as a church we are hardly self-sustaining as yet, but if we abound in the grace of God, which he has so abundantly bestowed upon us, we shall be rich. According to your observation, are churches which hold First-day meetings in connection with Sabbath meetings, more or less prosperous? Nearly all our church members labor on Sunday, but are hindered to some extent, owing to business relations with other people, and family ties. Sometimes I would like to have a few copies of certain issues of the RECORDER and *Peculiar People*, also a few tracts for particular individuals, but not being able to pay for them, I fear it would not be proper for me to send for them. My small tithe is needed for other objects.

Our pastor has no stated salary; and as a part of what is put into the treasury goes to other objects, he receives only about \$12 or \$15 per year.

THE "FIVE-CENT-A-WEEK" PLAN.

The following interesting statement from the Rev. J. B. Clarke needs no explanation; but it is due from the Missionary Board to say, that while we approve the plan, and believe that our Board should do all it can to secure its successful operation, still it seemed best to us that the joint arrangement, whereby the Tract and Missionary Boards have been keeping an Agent on the field, should cease at the end of one year.

MILTON, Wis., July 10, 1890.

Rev. A. E. Main, Cor. Sec.

You ask me to give a "concise history" of the new plan of giving, and "its condition and prospects."

Last year most of the Associations, and the Conference by vote, recommended the so-called "Five-Cents Plan" of weekly giving in aid of the Missionary and Tract Societies. This led the two Boards to appoint a joint committee to arrange for the establishment of the plan among

the churches. This special task by them was committed to me, with the understanding that my service was to be rendered in behalf of both Societies. By correspondence, personal visits, public addresses, and otherwise, I have endeavored to enlist the churches in this movement. My efforts have been put forth more or less in connection with colporteur and missionary labors in canvassing various fields. The details of the system were adjusted so as to promote both special and regular giving, and to afford aid as far as possible to all branches of work through the one channel of benevolence. Pledge-cards, envelopes, and record-books, for use in weekly contributions, and general also, were specially prepared and distributed. About 425 letters were sent to pastors and others, explaining and directing the movement. In some quarters the plan was cordially received and is working well, reaching results hitherto unknown in the amounts raised. Some delay and embarrassments have been encountered, usually from the spirit of independence and conservatism for which many among us are noted. In some places the system, like any other machinery, having no power to run itself, has lacked some one to urge it with clearness and enthusiasm. It needs patient, prudent, and pains-taking enforcement. Wherever well tried it brings most satisfactory results in training givers to be more constant and generous in their benevolence, and also in filling the treasuries in a regular and unceasing way, thus meeting the wants that occur from month to month, and year by year, in our missionary operations. It is to be hoped that eventually all will adopt it for its good effects both upon themselves as the Lord's stewards, and upon the cause that belongs to the Lord's Kingdom. With increasing confidence in the wisdom and value of this method of giving, this report is respectfully submitted.

J. B. CLARKE, Agent.

CONTRIBUTED ITEMS.

H. W. C.

It is claimed, and no doubt truly, that the School at Lovedale, in South Africa, presided over by Dr. Stewart, "has been the greatest civilizing force in Southern Africa."

Two earnest Christian men—a government employee and another, have organized an effort to reach the lower classes in the city of Copenhagen. Open air meetings are held, and much good, it is said, is being accomplished.

THERE are about 700,000 Protestants in France in a population of 32,000,000. An expression attributed to Pere Hyacinthe may have some truth in it. "Without herself being aware of it, France is Christian at the bottom of her heart, but she can accept neither oppressive Catholicism nor Protestant stiffness."

IN connection with the mission of Dr. McAll, there are now in France 129 stations, 40 of them being in Paris. Over twenty thousand meetings were held in 1889, with an aggregate attendance of 1,181,642.

MR. THEOPHILUS WALDMEIER, a missionary in Abyssinnia, was once travelling with King Theodore, when his majesty wanted five dollars which he had not in hand. Mr. Waldmeier loaned him the money, but that evening the king sent the missionary one hundred dollars. Thinking there was some mistake, Mr. Waldmeier said, "Why did you send me one hundred dollars? I loaned you only five dollars." King Theodore answered, "I return and give like a king." So does he who is over all sometimes use man's gifts and strength, but he returns a hundredfold. He gives like a king indeed.

A MISSIONARY tells about a class of little children she was teaching in China. "The youngest of them had, by hard study, kept his place at the head so long that he seemed to claim it by right of possession. One day he missed the word, which was spelled by the boy standing next him, who made no move toward taking his place; when urged to do so, he said, 'No, me not go; me not make Ah Fun's heart solly.' This little act showed much love, and one of the other children quickly said, 'He do all the same as Jesus' Golden Rule.'"

WOMAN'S WORK.

SIXTH ANNUAL REPORT OF THE WOMAN'S BOARD.

To establish increased unanimity of action amongst us, it would be helpful to offer some recommendations to local societies, yet this is scarcely the place. To receive such from thence cannot be done through this session, public as it is, and short, too, compared with the needs of the case in hand. The use of the Thank-offering box; the matter of correspondence with our isolated sisters, the most cordial, and at the same time most practical method of finding and of keeping them as with us, though separated from us; the certain advisability of using our Board Treasurer as an officer appointed for service, and not as a lay-figure to whom we may at random render portions of our work, simply in account, while we still seem to expect growing and glowing figure lines from her in her annual report; the best methods of conducting local societies, particularly where women, as is often the case, would be glad of the unifying influence through helpful suggestions; the best ways of conducting society reports through RECORDER columns, the absolute need of a leaflet literature work amongst us, and the how to become settled into this line of effort; these and other items of measures, methods, moneys, anything a more free understanding of which would make us more as one body, yet not cripple us in any phase of local necessities; all of these things we both say and deeply feel are matters which ought in some way to meet more satisfactory consideration than has been, or than can be done in a session of the type of this one.

It had been our purpose to make certain statistical reports with reference to the condition of the local societies, that by it we might all of us know better what is the health and the prosperity of these little bodies. To this end blanks were sent to the local secretaries, the answering of which would have given us something to report. But so many have failed to report at all, and so many to report in full, that we cannot give you what we would. The history of the year's work upon the question of communication between secretaries, local, associational and board, leads us to the firm belief that the women at heart are ready for the work in our hands, and that the lackings which may strike the surface are not real failures within the current of feeling. More perfect organization is absolutely necessary to put our work into more healthful condition. A few face-to-face visitations with our women all around, on the part of an organizer in the field, conducted in the spirit of Christian persuasiveness, will aid us to grow with the luxuriance of a plant long held back by drought, but released from it by the showers of heaven.

We are not as plants without a root, neither are we without visible foliage, nor destitute of all fruitage; but we do need newness of life by a more sympathetic touch, each with the other. The members of the Board desire the greatest good to the greatest number by means of the best ways and means at the disposal of healthful, organized life. As your servants they have not the right, and individually as such, they do not wish to put personal preference before organic duty and privilege. That they might act more intelligently for you, they need to have a better acquaintanceship with local secretaries. Our women need, likewise, to know and to feel more definitely what lies wrapped up within the long unused napkin of personal responsibility as re-

lated to church work, and they ought so surely to be able to be helped through those whom you have commissioned by official obligation to the work, that they ought to put themselves into expectancy and into faith in their officer-servants, and thus meeting us, in this spirit, they should use us to the furtherance of harmonized activities amongst us. We do need each other; we ought to feel so, and to act upon this healthful feeling. It seems to us an imperative demand of the work, that by some means an organizer be put into the field, who can visit the women of the denomination, and thus bring us to each other. The very fact that we need such work is but another way of putting it, that women in many instances are not sufficiently cognizant of the gain to all legitimate organization, therefore many are ready to meet the demands which are involved in such organized work.

This puts a crippling upon the whole question, since the body to whom we are obligated for annual reporting is not a chartered body, and the one stipulation put upon us in the organizing act of Conference in 1884 distinctly states, "Providing they do not involve this Conference in financial responsibility."

TOPICAL AND SCRIPTURAL ILLUSTRATIONS.

BY H. B. MAURER.

Fruits or Roots.

Our Saviour said, "Ye shall know them by their fruits." But the traditionist, the man who is always trying to prove that his church is apostolic, says, "Ye shall know them by their roots." If he can trace his withered and barren branch down through the papal apostasy to the primitive church, he claims that his is the true church. And the church beside him that is abundant in good works and that is bringing many souls to Christ is a human conventicle, and whose only hope is in "the uncovenanted mercy of God." 1 Thess. 5: 21, 1 John 4: 1.

Love Overcoming.

A Christian lady was told of a very depraved woman who was ruining herself by debauchery, but was so violent that no one durst see her. She proposed to go and see her, but was warned, "she will kill you." She entered the apartment and saw her lying in a bundle of rags. An old, withered, miserable looking creature, with frenzied look, demanded what she wanted. She replied, "I love you, I want to be kind to you, because Jesus loves you." She went forward and kissed her brow, and notwithstanding violent, repelling words, kissed her again. Then came the exclamation, "Go away, go away! you will break my heart; you put me in mind of my mother. Never has any one kissed me as she did; many kicks and blows have I had, but no kisses like this." The fountain of feeling was opened, the confidence of the heart was won, and that lost soul was led to Jesus. John 3: 16, Rom. 5: 8.

Bias.

Glass imparts its own color to every object that is seen through it; so do the passions and prejudices of our own souls color the actions of others. Luke 9: 45-50.

Welcome the Erring

I think one of the finest pages in literature is to be found in the writings of an old French writer, who tells of an aged man, a Christian, who always kept his door open that anyone who liked might enter. There came that way an old convict. Every one repulsed him, and would have nothing to do with him, but this servant of Christ took him in, and treated him

so kindly that the ex-convict was sure he did not know who and what his guest was. He resolved to tell his host his name and history, but hung back for some time, lest he should be spurned by the kindly old man whom already he had learned to love, but at length he began. "I do not want to know your name and what you are," his benefactor exclaimed, ere he had fairly commenced. "It does not matter whether you have a name or not; if you have a sorrow, if you have a burden." Matt. 11: 28-30, John 8: 10-11.

Evil Surmises.

An Episcopal rector near New York had a very desirable position, both of usefulness and emolument. Lately his wife surmised things to his discredit and told them confidentially, of course, to the wife of a vestryman. The evil report soon traveled through the parish and a resignation followed. Now the wife has become convinced of the groundlessness of her accusations and makes humiliating acknowledgment of her error, but irreparable mischief is done. Some one has quite severely said both the gossiper and listener should be hung, the one by the tongue and the other by the ear. Jas. 3. 5, Psa. 34: 13.

Scattering the Seed.

"Avoid discussing sermons—raising a wind to blow away the seed." These are golden words. Would that all Christians would remember them! How often a harsh criticism has destroyed the effect of a sermon that would otherwise have blessed the hearer! "I thought it was a good sermon," said a young girl, till I heard them talk about it at home." Who can tell the harm such talking does? How quickly will Satan take advantage of the effect it produces to snatch away the seed! "Avoid discussing sermons." Listen to them, pray over them, but never by a hasty expression of your opinion, undo their work on the souls of others.

TRACT SOCIETY.

Receipts in September.

GENERAL FUND.

Church, Albion, Wis.	\$ 2 63
" Milton, Wis.	7 40
" Jackson Centre, Ohio.	3 50
" Plainfield, N. J.	33 27
" Richburg, N. Y.	4 75
" Adams Centre, N. Y.	20 00
" Rockville, R. I.	20 00
" Leonardsville, N. Y.	18 65
" Welton, Iowa.	5 10
" Brookfield, N. Y.	10 81
" Ashaway, R. I.	8 13
" New Market, N. J.	15 00
" Westerly, R. I.	39 34
Mrs. Abby M. Crandall, Albion, Wis.	25
" E. D. Coon, "	1 00
" E. Buten, "	40
" Carl Davis, "	50
" Elisha Coon, "	1 00
B. Oviatt, "	1 30
Lorenzo Coon, "	1 00
Paul Palmer on L. M., "	10 00
Madeline Sheldon, "	25
S. R. Potter, "	40
Clark G. Crandall, "	5 00
Clara Sheldon, "	25
Mr. and Mrs. Wm. Saunders, "	2 00
" T. L. Stillman, Edgerton, Wis.	2 65
Mrs. Temperance Babcock, Albion, Wis.	50
Robert Williams, Milton, Wis.	5 00
Truman Saunders, "	2 00
George R. Boss, "	1 00
A friend, "	5 00
Grace Clarke, "	50
Mrs. H. L. Davis, "	1 00
" Sophronia Vincent, completing L. M. for self.	5 00
James Pierce, Milton Junction, Wis.	5 00
A. D. Allen, "	2 00
Miss C. Dousett, "	25
E. L. Burdick, "	1 00
A. J. Wells, "	1 00
Ezra Goodrich, "	1 00
Mrs. H. B. Hamilton, "	2 00
" A. E. Allen, "	3 00
R. R. Bowen, Chicago, Ill.	1 00
M. S. Wardner, "	1 00
R. Maxson, Jackson Centre, Ohio,	1 00
D. S. Babcock, "	1 00
Lora Simpson, "	25
H. A. Place, Ceres, N. Y., on L. M.	10 00
Paul P. Lyon, Bradford, Pa.	2 60
George W. Gardiner, Adams Centre, N. Y.	5 00
E. B. Shaw, Milton, Wis., on L. M.	5 00
E. S. Maxson, M. D., New York.	2 10
S. D. Missionary Society, Topeka, Kansas.	5 00
W. L. West, Utica, Wis.	7 00
BOOK SALES.	
68 Sabbath Commentaries	40 80
1 Sabbath and Sunday, Vol. 2	1 00
1 Hand Book	25
	\$ 32 83

E. & E. O. PLAINFIELD, N. J., Oct. 1, 1890.

J. F. HUBBARD, Treasurer.

HISTORICAL & BIOGRAPHICAL.

A LETTER FROM EBENEZER DAVID TO HIS FATHER, ELD. ENOCH DAVID.

PROVIDENCE, R. I., Oct. 17, 1772.

Honored Father,—By these few lines you will learn that your sinful Son yet lives. Glory to GOD, that I am not in Hell, Consigned over to eternal Torments, which I believe will be the case of those who die in unbelief; and that some will thus die, I think is beyond all doubt.

We have had Mr. Murry here of late. I think he is a great speaker, and a Man of uncommon Parts, more than commonly read in the Bible. I spent much Time with him. At first, took him to be a high Calvinist, but soon found he had peculiarities which I before had not heard of. Was never more confounded by any Man in my life, and was never more taken with a Stranger. I think I can heartily join with him in this thought. It is only and alone through what Christ has done and suffered, that we have any right to look for Acceptance with GOD. But that he did do, and suffer Equally alike for all, I cannot believe, and I think I can prove the contrary incontestably from the word of GOD.

If I was capable of finding out Mr. Murry's Sentiments I think they are these: viz., That we were all considered in Adam—all fell in him—by the fall became obnoxious to GOD's Wrath and Curse; that Christ addressed human Nature, and that in him all Mankind was created anew. When He was born of the Virgin, then We were born again, He the head, and we the members; that we, i. e., every individual of Mankind, lived in him, and died in him; and that in him we all bore the Wrath and Curse of GOD that we all are the purchase of Christ. The thing to be preached is that Christ has done this for every individual. As long as the Soul continues in the unbelief of this Truth he is damned in his own Conscience, and for the same reason that twenty years may pass before a person is brought to believe this Truth, so as to receive peace of Conscience therefrom; a thousand, that the wrath of GOD is not poured out upon the wicked after Death. In a word, that Christ came to seek and save not only that which was lost, but every individual that was, and finished what he came about.

I am liable to mistake, I know; and possibly have mistook in this Case. The Gentleman, I think, did not appear very willing to speak his sentiment on future Punishment; yet I think he said he subscribed to Eternal Torments as an Article of his Faith, but that he could not prove it from the Scriptures. But for my part I think nothing plainer in the Scriptures than that a certain number was given to the Son, and not all the human Race; or why would Christ say that he did not pray for the World, but for those that were given him out of it. What means the frequent mention of Elect, Chosen, etc. If all, where is the Choice? He knows his Sheep, and is known of them. But if Christ speak true, then shall at the day of Judgment, stand on his left hand those that he knows not; and again He says, all that the Father hath given me shall come to me; and he that cometh I will in no wise cast out. But I read of an awful depart ye Cursed in everlasting fire prepared for the Devil and his angels. These surely were not given, otherwise he would not cast them out, and that into everlasting fire.

To say nothing about the arguments deduced from Reason, why the Punishment of the Wicked should be Eternal, as that the infinite Majesty of an offended GOD adds a kind of infinite evil to Sin, and thereby exposes the offender to an infinite punishment. But a finite Creature cannot suffer infinite punishment in a finite degree

of Time; therefore, must forever be paying a debt which he will never have discharged. But I say, passing by all arguments of this nature which might leave us in Doubt, at least was it not for Revelation, It is abundantly evident that Eternal Torments are threatened, as where it is said it is better for thee to enter into Life, halt or maimed, rather than having two hands or two feet to be cast into Everlasting Fire. Mark 9: 43-49, 2 Thess. 1: 9, Jude 13, Rev. 14: 10, 11; 20: 10. The last Citation is very expressive of eternal Duration. Perhaps those of the contrary side would urge that the faithfulness of GOD will allow him to dispense with his threatenings, though not with his promises. Yes, but when GOD has declared that He will execute the penalty—and there are no conditions in the way—what would become of his veracity should he not do it? Besides, it badly comports with his infinite Wisdom thus to threaten, and at the same time to give Mankind Reason to believe that he will not, nay, cannot, consistently execute, which the Objection supposes given. Such a thing would be deemed contemptible among men. But Matt. 25: 41, 46, is rather a Prophecy than a threatening; and our great Prophet most certainly was not deceived. That the Wrath of GOD is poured upon the unbelieving, I think, appears from the following passages: John 3: 36, Romans 2: 5, Ephesians 5: 6, Revelations 14: 10. Many more might be mentioned.

I have wrote you twice of late, in more than common haste. By the goodness of GOD I am permitted to write once more. Would that I had something profitable to communicate. But I am a poor, unprofitable, Creature—have a barren, barren Soul—a Cowardly Soldier. Oh, how shamefully have I quitted the field unto my lusts! When I got out of College (the Rhode Island College), was to have been all for GOD; but alas, alas, I feel it is not Time, not Opportunity I want, but a Heart disposed to serve the LORD.

"HEARTILY, AS UNTO THE LORD."

"Put your heart into your work," is a word in season, surely. With these bright, cool days of autumn a multitude resume their wonted tasks. The places in church and Sabbath-school which have long been vacant are occupied again. Are they to be filled as well as occupied? This is a question every member of our schools and churches may well ponder. Are they to be filled regularly? is a question still more important. For it is regularity that tells in the long run. The tortoise distances the hare in life as well as in fable. He who fills his place sometimes, cannot rightfully be said to fill it at all. The man who goes to prayer-meeting only when he is in the mood, is of little help to the prayer-meeting, and is sure to be in the mood less frequently as the years go on. The half-a-day worshipers are as unfaithful to the church as that man would be to his secular affairs who should devote to business but half of the hours appointed. The teacher whose class is uncertain of his presence will soon find himself without a class that deserves the name. It was said of Hananiah, by his superior, that "he was a faithful man." It was a high eulogy. It is to fidelity that promotion comes, and the crown of life is promised. Now the motive-force for fidelity is heart-interest. It is fair to reverse the Lord's saying: Where a man's heart is there will his treasures be, also. Heartily is faithfully. "Put your heart into your work," and your heart will put you into your work, and keep you there.

How much heart shall a man put into his religious work? The answer will determine how full his place will be filled. Some fill their places to overflowing; and the superfluity of their devotion serves to enrich and consecrate other hearts that else would be uninterested. Others barely manage to fill their places at all. The difference is, largely, one of heart. Of Hezekiah it is said that "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered." There is no other way to do any work prosperously. Especially is there no other way to do religious work well. He who would reform a kingdom, or revive a church, or educate a soul in God's truth will have to put all his heart into the business. Half-heart never won a moral victory. God has no promises for

the prayer that has behind it a divided heart. "Ye shall seek me and find me, when ye shall search for me with all your heart" is his instruction to Israel, through Jeremiah his prophet, with reference to effective prayer. The only sort of love that deserves the name with reference to God is that which engages all the "heart, mind, soul and strength." How well the author of the one hundred and nineteenth Psalm had learned that only they are "Blessed who seek God with a whole heart!" For himself, he protests that both his prayers and his obedience are thus prompted.

What a contrast with this ideal is the life of too many Christians. In the things for which the church stands they have no more than a languid interest. How many think that one faculty consecrated to Christ is an excuse for the fact that another power is undevoted to him. The man who gives his purse to Christ is almost sure to refuse the consecration of a portion of his time to direct any personal Christian work. Many who give time will give nothing in hard cash. How many who bear Christ's name give neither? Dr. Duff accused the church of "playing at missions." In no uncharitableness of spirit, or judgment, it must be confessed that there are many, in modern times, who bear Christ's name, who seem to be playing at religion. The church and its work is a side issue in their lives. The main line down which the express train of their energy thunders is the track whose terminus is the grave; the siding upon which so many of the instrumentalities of their life stand all the day idle, is that line which is the only visible representation of "the way everlasting."

The secret of heart-power is fellowship with Christ; for service, and in service. "As unto the Lord" is the clue. He who refers everything to Christ, will find it easy to do anything for Christ. It is the love of Christ that constrains ours. He must live at the cross who would live and work "heartily as unto the Lord."—*Christian Inquirer.*

"REMEMBER YOUR FAILINGS."

This we overheard an older man saying to a younger about to go into the city. The young man was given to drink, and the advice was supposed to be needed when he faced the temptations of the city saloons.

But this young man was not the only one who needed this advice. That world-conqueror who charged his valet to remind him every morning that all men are mortal, always seemed to us as conceited as he was famous. That any one should require to be reminded that he in particular is mortal, with the graveyard full of monuments and the mourners going about the streets continually, is a piece of bombastic conceit. If that same king, however, had hired a valet to tell him to remember his failings, he would have shown his wisdom and common sense.

There are others besides the young inebriates who need to remember their failings. Remember your failings, young man, when you are tempted to stray again into the same baseball pool-room where you lost five dollars last week. Remember *your* failings, young woman, when you go into the religious meeting, where, last week, you sat and giggled all through the devotional hour. Remember *your* failings old man, when the contribution-box is passed, and don't mistake a nickle for a five-dollar gold piece, as you usually do. Remember *your* failings madam, when you go a shopping. It is not the whole of life to shop, nor altogether consistent with ladyhood to give the clerks two hours of trouble, for a ten-cent purchase. Remember your failing, Brother Lengthy, in the next prayer-meeting, and recollect that a three-minute testimony is a good deal better than a thirteen-minute harangue. Remember *your* failing, Brother Theologian, and do not try to crowd Kant and Descartes and Locke and Dugald Stewart all into next week's sermon. Remember *your* failing, Mr. Politician, and keep clear of all taint of bribes.

If we each had our own particular starling, trained to remind us each morning as we awoke of our easily besetting sin, it might not be conducive to our equanimity and self-esteem, but it would add to our Christian graces more of modesty, humility and charity towards others' failings.—*Golden Rule.*

SABBATH REFORM.

MAKE A FULL RECORD OF THE COUNCIL.

We transcribe a part of a letter, just at hand, since it touches an important point relating to the value and results of the Council.

Dear Bro. Lewis:—I suppose every one interested hopes that the deliberations of the coming Council will result in great good to us as a denomination. If we shall be able, for the time being, to put aside all prejudice, and with divine aid seek to devise ways and means for the best methods of carrying on God's work in the world, I have no doubt of success. Those who shall be fortunate enough to be present, listen to, and take part in the discussion of the various questions that are likely to come up, I am sure will receive inspiration, strength, and zeal; but how impart all this to the great body of our people, is the question. The delegates to our Conferences for a number of years have been largely the same persons, and as a result of their attendance their ideas of denominational work have been far in advance of those who stay at home. Nor have they been able to impart to the membership generally the same inspiration and zeal which they have received. I attribute my present interest in denominational matters to my attendance on the Conferences, and to the attention I have given to the discussion of different subjects pertaining to the enlargement of God's work in the world, particularly through us as Seventh-day Baptists, and I feel certain that if I had stayed at home and read, however carefully, the meager reports of the doings of the Conference, both in the *RECORDER* and in the *Minutes*, I should have gotten out of either but little of inspiration and desire for the success of our work, compared to what I now have.

Men want to know how we reach certain conclusions; what was the trend of thought in discussion; why were such and such resolutions passed; and what do they mean. These are the questions raised in every deliberative body, and the answer comes through the discussion, and the hearers become satisfied when the final vote is taken that this is, or is not good reason for the adoption or rejection of the matter under discussion. But how can we convey the thoughts thus expressed to our churches so that they will see the question as we do with all its force and importance?

I do not think the following answer to the above will be a complete panacea for a great deal of the indifference, born of a lack of knowledge, displayed on the part of so many who ought to do, and are capable of doing very much more for the Master than they are now doing; but I do believe it will help. 1st, because it [a complete report of the discussions in the Council,] will be a new way of reaching our people; 2d, it will appeal to their judgment to confirm our action, or be a means of disclosing the error, if any; 3d, it will set them to studying the situation as never before, and that is what we want, above all things else just now. I am in favor of employing a short-hand reporter to take down every word said; to print the same in connection with all papers read and resolutions passed. In other words, have a Council Record similar to the Congressional Record. It will cause the speakers to study well, and weigh every word, if they know it is going into print, as their judgment. It will avoid a difference of opinion as to what *was* said when the action of the Council shall hereafter be discussed. It will be in a large degree an *expose* of denominational belief, and an earnest of the desire of many of its leaders for the divine blessing on all our work.

Objections will be made that such a record would be bulky, and contain much that is tame and of little consequence, and really had better never been said. Well, who is to judge? All men are different in mind, and what would convince one may have no weight with another.

A full record should be made, must be made. It will be worth an hundred times what it will cost. Churches should discuss the themes which will be likely to come before the Council, and instruct their delegates, specifically or in

general, so that the Council will combine the opinions of the people rather than those of individual delegates. What the Council needs to know is the opinions and wishes of *the whole people*. It is perhaps unfortunate that Conference did not arrange a general schedule of themes to come before the Council; still we are inclined to think that it is quite as well for each church to make its own schedule. A general *consensus* of opinions as to what themes the Council ought to consider will be reached in this way, at the outset; and such an exhibit will be of great value to the Council in arranging its work. The first point to be gained is to learn the facts concerning what the people think, what they desire, what they hope for, and are willing to do, in the cause of Christ as committed to Seventh-day Baptists. If the people are hopeful, enthusiastic, ready for advanced movements, the Council should know it; if they are conservative, fearful, doubtful, these facts are equally important. If the churches are satisfied with present methods, it should be known; if not satisfied they should say so. Meaningless praise and petulant fault-finding are both ruled out. Candid approval, candid disapproval, and, most of all, candid and wise suggestions as to how improvement can be made, are the things desired. No man should come to the Council to tear down,—simply to criticise. We do not need men who are wise in telling "how not to do things," but men who, seeing errors or imperfections in present methods, can offer something better. A small amount of brains and less goodness will enable a man to find fault, but large views and larger Christ-likeness of spirit alone fit a man to edify, to build up.

In view of these general truths, and because a permanent Council Record should be made,—with every man's name attached to his words, it is important that each delegate should come with clear-cut ideas, or should keep himself from the record until he gains such ideas.

Isolated brethren, or those who may not be able to be present as delegates, will do well to carefully write their opinions and send them to the Council, where they will undoubtedly be granted a hearing. Brethren who can be present, though not elected as delegates, will also be granted the courtesies of the Council. If all the available lines of information can be carefully worked, the Council will be of greater value than any dozen sessions of the General Conference.

Among the general questions which will be likely to come before the Council are the following:

PUBLISHING DEPARTMENT.

1. Location of the publishing house, to be considered in the light of the greatest good and greatest efficiency, rather than in the light of any local interest.

2. Number and character of our periodicals.

3. How can the *RECORDER* be made most efficient as the agent through which denominational character is developed? What sort of a denominational paper do the people want; and what sort of a paper are they ready to support?

4. Shall we undertake a new weekly periodical, to deal with current questions, more than any we now have can do, and especially with the question of Sunday legislation?

5. The value of enlarged and permanent publishing interests, as related to *the future* of our work, our growth, and our permanency.

MISSIONARY DEPARTMENT.

1. Shall we continue to enlarge our foreign missionary work?

2. What proportion of money and strength

ought we to expend, comparatively, on foreign and on home fields?

3. What are the special and peculiar needs of our home fields, now rapidly developing?

4. How can our missionary work be made most efficient, as to men and methods?

5. Shall we send an assistant to the Mill-yard Church in London, England?

6. Can we do more for Holland, and how?

IN EDUCATION.

1. Can we attain uniform standards for entrance, and uniformity in the matter of courses of study, and of "degrees," in our schools?

2. How can we adopt "elective methods" without injury to our educational work?

3. How can larger and better endowments be obtained for our schools?

IN GENERAL.

Shall we continue the "five-cent plan" of raising funds?

Can the work of the Missionary and Tract Societies be united under one Board?

How can our denominational polity be strengthened?

Can our church polity be made more effective and brought more nearly to the New Testament model?

How can we develop and utilize the work of the Woman's Board?

How can we best develop, strengthen, and enlarge the work of our Young People's Committee?

What are our hopes and expectations as to the future of our denomination and the Sabbath cause?

Such are some of the questions which will naturally come before the Council. But since there is no limit each church can make such a schedule as it deems ought to come before that body. Thus all can be heard, and the united wisdom of the delegates will be able to compile facts and reach conclusions that will be of incomparable value to the denomination and its work. Send your delegates. Send your communications. Follow all with your prayers. Get your own heart ready for larger views, more earnest work, greater consecration. Negligence now is more than folly. Indifference now can not be atoned for by any future zeal.

ETERNAL LIFE.

So eternal life is not the mystical thing we sometimes think. The sun is a far-off mystery. The astronomer cannot explain it. But this morning it came to our door, and has made plain for us all the road of this day. So life is at our door. It will not be essentially different in heaven. How important we begin to live this life now. If it were going through a door, we might wait till death is in sight. But if it is getting into harmony with God and developing a new set of faculties that will make us feel at home in heaven, then the sooner we begin the better. We cannot get all the benefits of heaven by just dying. There will be some awfully stupid living in heaven. A sinner who just slips in at the eleventh hour is not going to very comfortable talking with Paul. He will be like an errand boy in a company of sages. The only really sure way to have a good time with the saints in heaven, is to be getting saint-like here. It will be worth a good deal to have some acquaintance with heaven before going there. Going to heaven will be good only as it is going home. Not a stupid novice to be flung into its splendors, but like a concert player, who has tuned his instrument, and steps before the great audience with comfort and hope, thus to find eternal life, not a novelty, but the crown and consummation of life on earth—this is the grandest conception of it, this is the biblical idea.—*Charles L. Thompson, D. D.*

THE SABBATH RECORDER.

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

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.
 MARY F. BAILEY, Milton, Wis., Woman's Work.
 T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.
 W. C. WHITFORD, D. D., Milton, Wis., History and Biography.
 A. H. LEWIS, D. D., Plainfield, N. J., Sabbath Reform.
 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

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

"In God's own might
 We gird us for the coming fight;
 And, strong in him whose cause is ours,
 In conflict with unholy powers,
 We grasp the weapon he has given,—
 The light, and truth, and love of heaven."

THE light, the truth, the love of heaven! May we indeed be armed with this holy trinity of divine aid? Yes, in Christ; for he is light, he is truth, he is love. "Whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him."

ETERNAL life is more than eternal existence; it is existence full of bliss. "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore."

THE Buffalo Methodist Episcopal Church, of Delaware Avenue, recently ordained to the office of Deaconess, Miss Sarah F. Lyman, Bishop Vincent preaching the discourse and, by the hand of fellowship, admitting her to the sacred office.

A PARTIAL list of delegates to the Council has been furnished us, and already we count over seventy. Other churches are yet to be reported. Out of such a representative gathering ought to come wise plans and liberal devisings for advanced work all along the lines.

IN mentioning the retirement of Mrs. Stanton from the Editorship of *Our Sabbath Visitor* last week we said, "At the beginning of the Conference year." It would have been more accurate to have said, "at the first of October," since the Conference year now begins in August.

IT is to be hoped that the churches generally will heed the recommendation of the General Conference and observe the Sabbath, Oct. 18th, as a day of prayer and meditation upon our denominational work, with special reference to the coming Council. That some churches are devoting several Sabbaths to the consideration of various phases of our work, need not in any wise interfere with the special observation of the day mentioned.

WE have been kindly remembered with an invitation to the Golden Wedding of Eld. James Bailey and wife, at Milton, Wis., October, 14, 1890. As we are unable to be present, we extend regrets with our congratulations, and offer the prayer of the whole RECORDER brotherhood, "God bless our venerable brother and sister Bailey, and grant them to the end of life's journey sustaining grace, and an abundant entrance at last into the kingdom of his dear Son."

THAT charming writer for elder people, as well as for young people and children, Mrs. Isabella M. Alden, popularly known as "Pansy," has written a book entitled, "Prince of Peace," soon to be issued from the press of the J. Y. Huber Co., Philadelphia, which will be looked for with

great interest by very many people. As its title suggests the book is the story of the life of Jesus on earth. Mrs. Alden has long had this work in her mind and on her heart, and through many years she has been gathering up material for it. She regards it as the crowning work of her life. The reading public will judge for themselves as soon as there is an opportunity to read it.

AN APPRECIATIVE RESPONSE.

It will be remembered that our late Conference, at Salem, W. Va., passed resolutions deprecating the injustice of the Chinese exclusion act of 1888, and petitioning Congress to take some measures, consistent with the dignity of that body, to seek some re-adjustment of our relations with China by which her citizens, coming to this country, should be subject to the same conditions and treatment that citizens of other countries come under and receive. Engrossed copies of these resolutions, signed by the President and Secretary of the Conference, were sent to the various parties interested, as directed by the Conference, among them the Chinese Legation at Washington, D. C. From the latter the following appreciative response has been received:

CHINESE LEGATION, Washington, D. C.

To the Seventh-day Baptists of America:

The Chinese Minister presents his compliments to the honorable members of the mission of the "Seventh-day Baptists of America," and begs to acknowledge the receipt of a copy of the Resolutions petitioning the Congress of the United States to repeal the Chinese Exclusion Act of 1888. He highly appreciates such noble efforts, which is a manifestation of the disapproval of the intelligent people of America of the ill-considered action on the part of the United States Government, and he fervently hopes that their mission will be crowned with brilliant success.

SEPTEMBER 25, 1890.

THE WORK OF THE COUNCIL.

In another column of this issue Dr. Lewis has presented an outline view of the work of the Chicago Council, as it has taken shape in his mind. We are in receipt of a letter from a brother who has studied long and carefully our system of organization, in which he outlines his thoughts on that phase of the Council's work. It was not written for publication, but as it may furnish additional aid to some in answering to themselves the question as to why the Council is called, we publish it. He says:

The Council has thrilled me from the first. I have been feeling it all through me that we ought to be in better working order and doing more as a people. Hence I was very much interested as soon as this matter of the Council came to my knowledge. We are in the midst of a mighty work. The Lord grant that all our churches and leaders may be aroused to it. I have been studying the question from the first. One remark in the President's opening address at Conference has been much in my mind. It is this: That a Board of five should have full control of affairs. Perhaps that would do; only I would have six, the people electing two each year, thus always keeping four experienced ones; and these should be elected by the people. In spite of all I could ever say and do, this idea of having distinct societies, to become a member of which requires a fee, and in which delegates to the Conference as such cannot vote, has dampened the ardor of many. Some in this church would not become a member of any of the societies if the church wished it and would pay the membership fee. I did what seemed to me judicious some twenty years ago, when the matter was agitated, to have the people at Conference elect the Boards. But it was voted down, and I have kept still ever since, and have sustained our present system as well as I knew how. But there is a dissatisfaction, here at least, that I cannot possibly overcome. Can we concentrate the main executive power into a Board of six? Then that Board should have a missionary arm, a publishing arm, an educational arm, a young people's arm, a woman's board arm. I have long

been satisfied that the success of the Adventists was caused by concentration of executive power. Yet I do not know just their mode of working. Well, may the Lord give us wisdom. We do not want to adopt any methods which would in any way tyrannize over the rights of any. We want rather to encourage freedom of thought and action, and yet as a people we want to work more as though one man were controlling matters. The young people are debating whether they shall concentrate upon some special work. This Council of six should tell the young people what they are to do and then encourage them along that line. The same with the women. The executive board should tell them what work they are to do in any particular year. Thus should all arms be moved from one head. And this head should be so chosen that the people would feel that it is their head.

BY WHOM IS THE COUNCIL CALLED?

The question having been raised as to who has called the Council about which so much has been said, during the past few weeks, and for which such active preparations have been going forward and are still going forward among the churches and societies of the denomination, it seems necessary to go back to the beginning again. The Seventh-day Baptist General Conference, at its late session held in Salem, W. Va., called the Council by the adoption of certain recommendations and plans reported to it by a committee appointed for that purpose, as follows:

To the Seventh-day Baptist General Conference:

Your committee to whom was referred the matter of calling a denominational council, would respectfully report that, having carefully considered the matter, they would recommend:

1. That such council as is called for in the resolution under which this committee is appointed, be held in the city of Chicago, commencing on Wednesday, Oct. 22, 1890.

2. That the Council be made up of two delegates from each church, four from the General Conference,—two at large, and one from the Woman's Board and one from the Young People's Committee,—two from the Seventh-day Baptist Missionary Society, two from the American Sabbath Tract Society, and two from the Seventh-day Baptist Education Society; and it is recommended that this delegation be made up of laymen as well as ministers, as far as practicable. In the case of churches or groups of churches which are unable to send delegates singly chosen, delegates may be jointly chosen by them as they may find it convenient.

3. That this council be asked to consider, in such order and manner as shall seem to its members best: 1. Our present condition, including our plans and methods of works—their efficiency and their defects. 2. The growing demands of our work upon us, our prospects and plans for the future.

4. That the following resolution be adopted as a part of this report.

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

In pursuance of the foregoing plan, the Conference selected its delegates, and appointed a local committee of arrangements. In the absence of any special arrangements for announcing the Council, the Secretary of the Conference, in the discharge of his official duties, issued a circular setting forth the action of the Conference, with such explanations as seemed to him necessary to get the subject fully before the people for action.

L. A. PLATTS, *Secretary.*

THEMES FOR THE COUNCIL.

The following list of themes has been adopted by the church in Plainfield, N. J., as embracing some of the themes, perhaps the principal ones, which that church desires the Council to consider. Other churches have considered and agreed upon substantially the same list. Let other churches take the same list and add to it if they desire to do so, or adopt an entirely

new list of subjects and send them up to the Council by their delegates. In this manner there will be no lack of themes, such as the people wish to have considered, at the very opening of the Council.

But can we not go at least one step further than this? Will not each church as it considers this list of themes, or some other list, if it will devise a list which suits it better, in such manner and measure as to instruct its delegates upon the various questions in the list? Or if it is better to send delegates to the Council without formal instructions, certainly, if the themes are properly considered, in church meetings called for that purpose, opinions may be so formulated that delegates may go feeling sure that they know the wishes of the churches which they respectively represent. In this way the Council will be furnished not only with themes which the people wish to have considered, but in very large measure with the thoughts of the people upon those themes.

Let us ask, then, that every church which has not already done so, take this list of themes, or a better list if it have one, and go over it carefully, and in some way express its opinion on them, one by one. What if it take a day or two, or several consecutive evenings to do this? Can that much time be spent to a better advantage in any other way? Most assuredly not, if the experience of those who have tried it is any index to what others may expect. Thus doing, the Council will be, in the fullest and largest sense possible, a representative one, and the conclusions which it reaches will be, in the fullest and largest sense possible, the voice of the people.

The time of the Council draws near; whatever is done now must be done without delay; let some one in each church move forward in this work at once. The following is the list:

1. Do we need to revise the methods of organization and government in our individual churches?
2. Do we need to delegate greater power and authority to the General Conference, in order to overcome the weakness engendered by the excessive individualism of churches?
3. Will it facilitate and strengthen our denominational work to concentrate all of our missionary and publishing interests under one Board?
4. What proportion of our efforts and money should be expended on mission work, and what on Sabbath Reform work?
5. Of the money expended for missions, what proportions should be for Foreign, and what for Home Missions?
6. Is it advisable to continue to reinforce and extend our Mission to the heathen?
7. Shall we continue to extend and strengthen our Home Missions?
8. What quality of men ought to be placed on our Home Mission fields?
9. Ought the publishing house to be removed. If so, to what place?
10. Shall we continue the *Outlook*. If so, shall we extend, or contract its circulation?
11. What fault have you to find with the *RECORDER*?
12. How can the usefulness of the *RECORDER* be increased?
13. Shall we continue to publish the *Peculiar People*?
14. Shall we continue to publish our Swedish paper, *The Budbarare*?
15. Shall we put more money and greater efforts into the publication and distribution of tracts?
16. Ought we to commence the issue of a specific Anti-Sunday Law periodical?
17. How can we best stem the tendency to slackness in the observance of the Sabbath?
18. How can we increase the denominational usefulness of our schools?
19. Are we who have received the fullness of the Gospel under less obligation to contribute for God's cause, proportionately to our income, than were his people of old?
20. Are we doing all that we can and ought to do to advance the great moral and social reforms of our time?

21. Shall we continue to hold the General Conference at different places each year, or provide a permanent place for its sessions?

22. What are your hopes and expectations concerning the future of our denominational existence?

23. Have we reason to expect the final triumph of the Bible Sabbath?

AN EXPLANATION.

The inquiry is still being made, "Why is it that our Publishing House does not meet its running expenses?" It does pay expenses, and more, as will be seen by an explanation published in our issue of Sept. 25th, 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.

JOHN P. MOSHER, *Agent*.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 1, 1890.

The Senate bill forfeiting the property of the Mormon Church in Utah has been favorably reported to the House, and from talks with a large number of members I am certain that it will be passed if it can be gotten before the House during the short session, which is somewhat doubtful, owing to the shortness of that session and the large number of bills upon which the house will be compelled to act.

Vice President Morton has stopped the sale of liquor in his new hotel here. He says he had no idea that it was being sold there until last week. Every temperance organization in the city has been invited to join the Catholic Total Abstinence Society in celebrating the one hundredth anniversary of the birth of Father Matthew, which takes place Oct. 10, 1890. The details of the demonstration have not been definitely settled, but it is the intention of those having the celebration in charge to make it the most memorable temperance event that ever took place here.

Pool selling is no longer legal in the District of Columbia, except during the races and upon the race track. The exception was by no means palatable to the ladies and gentlemen who have been working to break up this evil, but when they learned that unless they accepted the amendment, which was offered by a Senator who possesses great political influence, the bill could not be passed, they remained passive, believing it better to drive out the gamblers who remained here all the time, and trust to the growth of a healthy moral public opinion to stop the gambling on the race courses sometime in the near future, than to kill the bill by active opposition to the amendment. The pool-sellers have now located on the Virginia side of the Potomac, just opposite Washington, and the evil done to the young men of Washington will not be greatly lessened unless the Virginia authorities are more vigilant in enforcing their laws against gambling than they have been in the past. It has been decided by the Attorney General for the post-office department that the anti-lottery law will exclude from the mail newspapers printing advertisements of raffles at church fairs or announcing the results of such raffles.

It is regarded as a good healthy sign indicating moral improvement to find members of Congress taking an active part in our local temperance work. Representative Morse, of Massachusetts, delivered an able address on "Gospel

Temperance" an evening or two ago to a large meeting held under the auspices of the Army and Marine Corps department of the Non-partisan W. C. T. U. He advised his hearers to practice total abstinence from tobacco as well as from intoxicating liquors. On the same evening Representative Kerr, of Iowa, was the principal speaker at a meeting held by the Good Templars. Mr. Kerr made an elaborate argument showing total abstinence as the underlying principle of the prosperity, not only of the individual but also of the State. The Recabites are fully abreast with the other temperance organizations of Washington, and preparations are now being made for the formation of a number of new tents in various sections of the city, and all of the old tents are increasing rapidly in membership.

NORTH LOUP, NEBRASKA.

As a church we are gaining somewhat, I think. The ordinary services of the church are well attended and the attention and interest in these continue good. We have had something out of the usual order this summer. The first came in the form of a discourse against the Sabbath, and especially against Sabbath-keepers, by the M. E. Presiding Elder of this district. Some of his remarks were so ungenerous and unkind that he made the First-day people angry with him. As soon as I could, after that sermon, I placed a notice in our paper that I would review the Elder's sermon and invited the people to come and hear. They came and filled our house full and heard our views upon that subject. They were never quite willing to do that before. After that awhile the Seventh-day Adventists came here and pitched a tent and held meetings four weeks. I reviewed several of their positions, showing that I thought that a proper interpretation of the Scriptures showed them to be in error. While the Adventists were here I received a request to discuss the Sabbath question with a Campbellite minister from Illinois, I replied that I would not discuss any religious question unless the people desiring such discussion were seeking the truth and would pledge themselves to follow where the truth led. This the brother agreed to do, so the discussions were arranged for. The first resolution discussed was:

Resolved, That the seventh-day of the week should be kept by Christians, as the rest-day commanded by the Bible.

This was presented by the Campbellite brother and I was to affirm and he deny. The ground of his denial was that all the Old Testament was done away when Christ was crucified, and no one had anything to do with it afterwards. This was discussed four evenings, each of us taking an hour. The second resolution, also presented by him, was:

Resolved, That the First-day of the week should be kept as a rest-day, as commanded by the Bible.

The brother affirmed and I denied. The command which he presented is found in 1 Cor. 16: 1, 2. This was discussed Monday and Tuesday evenings of the next week, he proposing to close the discussion on Tuesday evening before the discussion began for that evening. The brother admitted that the discussion had done him good, and that he had learned a good deal by it.

The only good that has been done in all this agitation of the question, that I know of, is, Bible truth has been presented to the people and I think they respect us more than they did before.

The corn crop is very short here and times quite dull, but the most of the people are cheerful and living in faith.

G. J. CRANDALL.

YOUNG PEOPLE'S WORK.

A PRAYER.

BY MRS. MERRILL E. GATES.

Higher, purer,
Deeper, surer,
Be my thought, O Christ, of thee!
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of thy divine!
Not my thought, but thy creation,
Be the image, purely thine;
Deep within my spirit's shrine
Make the secret revelation;
Reproduce thy life in mine.

Truer, clearer,
Lovelier, dearer,
Be my thought, O Christ, of Thee!
Not my earthly, crude conception,
But the holy, true reception
Of thy Spirit's teaching high!
May he heighten, clear, enlighten,
Every thought intensity!
So thy lovely image brighten,
Till I thee transfigured see!
Oh, reveal thy life in me!

—S. S. Times.

How far we are compelled to see spiritual truth, not as it is, but as it appears to our imperfect and beclouded vision we may not surely know.

BUT it is with spiritual vision as with the natural use of the eyes. Practice and use will increase the power and render more certain the image upon the retina. There are physicians who depend almost wholly on discipline for the eye in near-sightedness and other complaints. The process is extremely slow and not always very encouraging. But it has the great advantage of being "according to nature." Still most people prefer the quicker method of a proper lens.

THERE are no spiritual spectacles to be had. Is our spiritual vision not sharp enough to discern the subtleties of sin and the uncertain border land between sin and holiness, the way for us to do is to use our powers, carefully, patiently, and slowly, with an aiding hand assisting nature, poor human nature, up to the power of quick discernment. By the control of the attention we may see more or less with the natural eye and so increase or weaken its power. So by careful attention and "watching unto prayer" we may increase our power to know divine truth and him who is the source of all, even "the Way, the Truth, and the Life."

HOW WE WENT TO ASSOCIATION.

Some time ago I was interested in reading in the Young People's Department an article entitled, "How we four attended a Y. P. S. C. E. Conference." That, I suppose, was the Eastern way of doing it. Would you like to hear about the Western way—or rather the *North-Western* way?

There were ten of us boys and girls who boarded the train at a little Wisconsin college town, umbrella in one hand, grip in the other, and our faces turned toward the Mississippi "and fields beyond." Let me see. There was the Doctor (he isn't a doctor *yet*, but we advanced him that on his future prospects, and he rather likes it), the Elder (same remark as above), the Professor, three school-ma'ams, three college students, and a farmer. We were all some mile-posts on the green side of thirty, and all "Endeavorers." It was rather a jolly company, and some of the older heads in the car, who looked doubtfully at first on the pranks which we could not entirely suppress, be-

came thawed out and interested and even looked wistful later on when the lemonade was passed round, stirred with the Sophomore's cane. Most of us saw the Mississippi for the first time. A broad, turbulent, and *very* dirty river it was just then, after the recent floods. We did not reach Delmar till nearly night, and we had to wait an hour for the train for Welton. We grudged the time, for we remembered the evening prayer and conference meeting. We were sobered down by this time,—even the Doctor, who was the friskiest of the lot, with the Professor a close second,—and we sang the grand old hymns all that six miles, and got to the meeting in time for the best end.

I will not attempt to give an account of the meetings. That came in its proper place. The weather was *very* warm. Everyone was armed with a fan. We felt sympathy for the ministers. I remember seeing the delegate from West Virginia, after preaching a grand sermon in his whole-souled style, spending the rest of the afternoon under the trees cooling off, or trying to. In spite of the heat we *did* enjoy the meetings, and we attended nearly everything. I suppose we enjoyed a little the best our own meeting Sunday afternoon. At the close of the hour we had a fifteen minute conference meeting,—a consecration meeting in which over forty gave in earnest resolutions to "redeem the time" the coming year.

We found out some things while we were gone. One of them was that preachers are often the most companionable men in the world. There were about twenty-five of them there, and not the slightest break appeared in the harmony and cordiality of the meetings.

Another thing we discovered was that Iowa affords some of the most magnificent farming country to be found. It was only the last of June, but we saw more than one field of corn breast high, and all the crops were very promising. We will not soon forget the green hills and beautiful rolling prairies of Iowa.

Another thing that we noticed was that the Welton young people, although not a large band in numbers, are wide awake and earnest. It is something to be proud of that almost without exception they are members of, and workers in, the church.

The farewell meeting Sunday night ended in a conference meeting, and before the benediction came the people were all singing and shaking hands in West Virginia style. We enjoyed it, but having been born and brought up where the temperature is 20° below zero once a year, we hardly knew how to take hold. If there was a smile on our faces, it was not a smile of ridicule, but of sympathy. We felt good.

But that was not our last meeting. About eleven o'clock that night a company of twenty-two started for the Maquoketa Caves twenty miles away, and six more of us came on the next morning. I think that day at the Caves did as much as any other to knit us together and give us pleasant memories. We ate our dinner under the spreading trees, cracked jokes in the gorge, listened to a speech from the Devil's Pulpit,—not from the regular incumbent,—sang "To Die no More" in the Rotunda, heard a "Hard-shell Baptist Sermon" in the Ice Cave, and finally brought up on a beautiful slope overlooking the gorge. And there the preacher told us some funny stories, ending with kindly and tender words. He is pastor of a large church down east, but we did not think any the less of him for being common with the rest of us, and wearing overshoes three sizes too big for his shoes and stuffed with hay to keep them on. And

then after supper we began to go home. Our load was the last and it was nearly dark when the sleek farm team began pulling us out of the woods. Long before we reached home sonorous sounds floated forth upon the pure Iowa air. The Professor was the only one who remained staunch. He was driver and stuck to his post. The monotony of the drive was occasionally broken by a crack of his whip whenever the wagon came to an unusually rough and stony piece of road. The Professor has his own ideas about "poetic justice," and the groans which greeted each fresh jolt were music to his lonely ear and balm to his solitary heart.

Right here would be a good place to stop. But first I want to say that I am glad I went to Association. There comes up before me, as I write, the earnest faces of the strong and whole-souled young men and women consecrating themselves anew to the Master's service. Our paths have diverged, but it is a comfort to know that all in their own way are trying to do their work in the strength of the Lord. God bless them.

My eastern friend signed herself "*Vale*." I used to study Latin myself. Not to be outdone, I subscribe,
SALVE.

OUR FORUM.

To the Corresponding Editor,

Dear Brother:—It seems to me that it is time we as young people took more of an interest in this part of our paper,—an interest I mean in the way of personal responsibility for its success. I have heard some criticisms about the management of this page, and I have heard also some words of praise; but I think we ought to do more than find fault, or compliment. We ought to help it along. Some have said,—and I believe you told me once you heard the same indirectly from some one else,—some have said that they wouldn't write an article for this page till the Corresponding Editor invited them personally to do so. He asked Mr. So-and-so, and Miss So-and-so; but he never has asked me, and I know he doesn't want me to write or he would invite me to, with a polite little invitation. I have seen some of them. Now that is no way to do. If I were in your place, Brother Corresponding Editor, I would write an editorial on being too sensitive. There is such a thing.

Now I believe there are plenty of our young people who have ideas. Why don't they give you a chance to use the heading "Our Forum" once in a while, by writing something voluntary and cheerful-like. You ask somebody to write an article, and half the time he doesn't know what to write about, and so he goes at his work like a boy writing Latin exercises,—because he feels he must. I would rather read three lines that come from somebody's pen off-hand and free, than two columns worked off to fill up your demand for 1,000 words or so.

Now then, why doesn't somebody tell us what he is thinking about, what he has seen, what he is going to do,—or *something* anyway? *Something real, not an essay or some abstraction like—well I will not say like what, lest you shut me off as you did once before.

By the way, what has become of the contributor who used to sign himself (or herself) "Eileen"? I used to like those papers.

Some day I will wake up and write you something myself. For the present no more.

J. E.

*We would inform our correspondent that occasionally we get something of this kind, but would be glad to receive more. We would ask him to read the sketch in this issue of our friend "Salve" of the North-Western Association.—Cor. Ed.

OPENING DOORS.

One of the most pregnant sentences that Beecher ever uttered was, "Do the best you can where you are, and when that is accomplished God will open a door to a higher sphere." In actual life this truth is proved to be one of the natural laws in the spiritual world, and one of the natural laws in the business world, and one of the natural laws in the world of scholarship as well.

These opening doors are always above us, and the ladder by which we climb to them is always the same. The rungs are individual duties well performed, and they must be mounted one by one. There is no bounding from the bottom to the top. There is no such thing as ignoring the first rungs because they are near the ground. The physician who is unwilling to look after the poor woman in the back alley as carefully as he attends to the complaints of Madam Wealthy in Belgravia, will never reach his open door. The minister who despises a "five-hundred-dollar call" to a country parish, while he keeps his eye fixed on the city pastorate, or uses his country parish simply as a stepping-stone to something larger, will never find the open door he seeks. Even if he secures "the louder call" to a larger parish, with such a spirit and such motives no door will open to larger usefulness. The city parish will be as circumscribed and as barren as his country field. The lawyer who despises the petty case and the small fee will not soon find the celebrated case and the large retainer committed to him. This door of opportunity is always reached by climbing. It is never on a level with a man's eyes when he starts in life. The ladder by which he reaches it is always a homely one, and its steps are always made of the same materials,—duties well performed.

These doors always open outwards. They open outward into unexplored fields, into larger experiences, into opportunities which a man cannot fill until he has climbed the ladder.

These doors can never be forced open with the crowbar of wealth or the pick of high breeding or gentle lineage; the most that these things can do is to make the ladder a little less steep and rough.

These doors can never be shut. No power on earth is sufficient to keep a faithful man from doing larger duties every day.

These doors will open to every generous youth. At the summit of every duty well done for Christ's sake opens one of these doors to other duties and larger service. Who will thus climb and thus enter?—*The Golden Rule.*

EDUCATION.

—A UNIVERSITY FOR NEW YORK.—The *Tribune* says: For more than half a century there has been an earnest desire on the part of the friends of higher education to have a true university established in this city. The University of New York was founded to meet the demand that was beginning to be felt sixty years ago. It was intended that the new institution should have as students only those who had already received a college degree, but it was soon discovered that the idea of the founders was far in advance of the age, and an academic department was added. At various times since then the university idea has found able advocates. The friends of Columbia have tried to secure an endowment that would justify that college in adding post graduate departments to the several schools, and the friends of the university have been no less active. Just now, however, there is a movement on foot which, if carried out on the lines proposed, will eclipse all former plans and give to New York an institution without a rival in this country. The scheme is nothing less than the establishment of a national university in this city, with an endowment at the outset of \$20,000,000. John D. Rockefeller, president of the Standard oil trust, and the Rev. Dr. R. S. MacArthur, pastor of the Calvary Baptist Church in this city, are the men most interested in the project. Two years ago Dr. MacArthur, in an address before the Manhattan Social Union, urged the Baptist denomination to take the step which it is said is now under consideration. He presented the need of a Baptist university, its relations to the existing academies and colleges of the denomination and its location. After tracing the origin and growth of university edu-

cation, he said that in the true understanding of the word there was not a university in America. He admitted there were "many institutions of learning which are remarkable only for paucity of knowledge and poverty of resources which bear the name of universities," but added that many of them are "nothing more than first-class academies." Neither Yale, Harvard, Princeton, nor Columbia is a university, according to his standard. Johns Hopkins of Baltimore comes nearer than any other institution in America to a rightful possession of this great name. The university which Dr. MacArthur desires the Baptist denomination to have in this city is one into which no one shall be matriculated who has not already been graduated from some reputable college. He considers it unfortunate religiously and patriotically that so many young Americans have been obliged to go to Germany, Austria and France, and other foreign countries. The smaller colleges, he believes, would be stimulated by the institution, as young men would be induced to enter the academies and be graduated from the colleges in order to matriculate in the university. Mr. Rockefeller, it is said, agrees with Dr. MacArthur that New York is the proper place for a national university. While the details are not perfected it is said the promoters have agreed that the man who should be their president is Professor Harper, of Yale, who has already been selected to guide the affairs of the Chicago university. It is proposed to have the ablest professors in every department that can be obtained in this country and in Europe. The ripest scholars in science and art and the ablest professors in theology will be secured if possible. It is the purpose of those interested in the undertaking to make the attractions so numerous that college graduates from New England, from the West and the South, and from Europe and Asia, will come here to perfect themselves in the studies to which they propose to devote their lives.

TEMPERANCE.

—LIQUOR dealers have dollars at stake; Christian men have sons at stake. Which are the most valuable?

—Hospital declares that a strong healthy man cannot take more than two ounces of alcohol in twenty-four hours without injury to the system.

—In the United States 65 per cent of the wholesale liquor sellers are foreigners, 75 per cent of the brewers, and 93 per cent of the saloon-keepers.

—IRELAND spends \$25,000,000 a year on whiskey, and then howls in all men's ears that English landlordism is starving her to death.

—SO LONG as the saloon runs six days in a week, men will love strong drink, and when they have drunk for six days it will be hard to choke them off on the seventh. It might be a mercy to muzzle a mad dog one day in a week, but it would be far wiser to cut off that dog's tail just behind his ears.—*Safeguard.*

—JUDGE FOSTER, of the United States District Court, has this to say on original package cases: "I presume that Congress will shortly pass a law, either the Wilson bill or something of that nature, giving the several States the right to regulate or prohibit the introduction of liquors from other States. When that has become a law the next question which will arise to plague the courts in these original package cases will be whether that act of Congress, of its own force and effect, will validate and put in operation the prohibitory laws of Kansas, so far as the importation and sale of original packages are concerned, or whether it will not require some further action on the part of the Legislature of the State, passed in pursuance of the act of Congress, before the importers of and dealers in this class of goods can be punished or interfered with for engaging in that business. This presents a very interesting legal question, and upon which, of course, I have no opinion to express, as trouble always comes soon enough without anticipating it. I am informed, also, that some lawyers claim that Congress cannot constitutionally delegate this power of regulating interstate commerce to the several States, but must hold and regulate this power itself." Let the parleying and the tarrying continue, for every day is adding friends to the cause of temperance. That Satan sometimes overdoes himself will, we know, prove true in the results of the original package saloons forced upon the prohibition States, against their will. Saloonists claim a want of personal liberty. What kind of liberty is it when people who have voted against whisky are forced to have it in their midst?

DURING the late war there was a woman in Maine who received a letter that ran thus: "Willie is sick; he is dying." The mother read the letter, and looking up to her

husband, said; "Father, I must go to Willie." "No, wife; you cannot go," he replied. "You know there is a line of bayonets between you and Willie." She did what the Christian mother always does when her boy is in peril. She spread that letter before the Lord and prayed all night. Next morning she said, "Father, I must go to Willie. I must." "Well, wife," he said, "I do not know what will come of this, but of course if you will go there is the money. She came down here to Washington and the man in the Executive Mansion who had a heart as tender as a woman's, Abraham Lincoln, brushed away a tear as he wrote, and handing her a paper said, "Madam, that will take you to the enemy's line, but what will become of you after you get there I cannot tell." She took the paper and came down to the line and the picket, she handed him the pass and he looked at it and at her and said, "We don't take that thing here." "I know it," she said, "but Willie, my boy, is dying in Richmond, and I am going to him. Now shoot!" He did not shoot, but stood awed and hushed in presence of a love that is more like God's than any other that surges in the human soul, in its deathless unselfishness. All that mother thought of was her boy. Smuggled through the lines she went down to the hospital. The surgeon said to her "Madam, you must be very careful; your boy will survive no excitement." She crept past cot after cot, and knelt at the foot of the one where her boy lay, and putting up her hands prayed in smothered tones: "O God, spare my boy." The sick man raised his white hands from under the sheet; the sound of his mother's voice had gone clear down into the valley and shadow of death where the soul of the young man was going out in its ebbing tide. Raising his hand he said, "Mother, I knew you would come." That boy is a man to-day, saved by a mother's love. It is the same deathless mother's love that has knocked at the doors of the schools through State legislatures, and is to-day knocking at the door of our national Capitol, asking that the boys may be saved. We women lay down at the cradle our youth, our beauty, our talents, anything, everything, to the little bit of humanity there. We cannot help it. It is God's providence for the child; and may it not likewise be God's providence for the nation, that has roused the heart of woman, and called the deathless love of mother tide, to participate in this great movement. If we save the children to-day we shall have saved the nation to-morrow.

POPULAR SCIENCE.

A FLOATING saw-mill is in use in Florence, Wis. The boat is 40x80 feet in size and draws 17 inches of water. The mill hands live aboard, and the boat is moved along the river to wherever there is a fine lot of timber near the banks.

A CHICAGO paper announces a change in manipulation, that completely explodes the old theory. Bars of cold steel are as easily rolled into wire as if the metal were hot, and not only that, but the process nearly doubles the tensile strength. That of hot-drawn steel wire is 56,460 pounds to the square inch, while cold-rolled is 105,800 pounds. What is the nature of the changed arrangement of particles that produces such results? It must be compression that forces the atoms into new forms, or compacts them more closely together, and yet one effect of compression is to evolve heat. The fact of added strength is abundantly vouched for, but the reason for it remains to be explained. Manifestly if wire can be rolled from cold bars with such results, why may not steel plates for ships or other purposes; yea, why not even railroad bars? If these things are possible, with strength doubled and cost diminished, this manufacturing industry is certainly on the eve of a total revolution. Science, too, has added to its domain the wealth of a new discovery whose value is beyond estimate. Gains on any line of advancement, as all experience proves, are but a prelude to greater gains on other or similar lines. The ending of a beginning in what is now now is beyond the ken of the wisest.—*Iron Trade Review.*

CAMPOR is made in Japan in this way: After a tree is felled to the earth it is cut into chips, which are laid in a tub over a large iron pot partly filled with water and placed over a slow fire. Through holes in the bottom of the tub steam slowly rises, and heating the chips generates oil of camphor. Of course the tub with the chips has a close-fitting cover. From this cover a bamboo pipe leads to a succession of other tubs with bamboo connections, and the last of these tubs is divided into two compartments, one above the other, the dividing floor being perforated with small holes to allow the water and oil to pass to the lower compartment. This lower compartment is supplied with a layer of straw, which catches and holds the camphor crystals that are being deposited as the liquid passes to the cooling process. The camphor is next separated from the straw, packed in wooden tubs, and is ready for the market. The oil is used by the natives for illuminating and other purposes.

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 III.—THE SPIRIT OF TRUE SERVICE.

For Sabbath-day, October 18, 1890.

SCRIPTURE LESSON.—Luke 22:24-37.

24. And there was also a strife among them, which of them should be accounted the greatest.
 25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.
 26. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
 27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.
 28. Ye are they which have continued with me in my temptations;
 29. And I appoint unto you a kingdom, as my Father hath appointed unto me;
 30. That ye may eat and drink at any table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.
 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat;
 32. But I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren.
 33. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.
 34. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.
 35. And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye anything? And they said, Nothing.
 37. Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.
 37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

GOLDEN TEXT.—Let this mind be in you which was also in Christ Jesus. Phil. 2:5.

INTRODUCTION.

"In the narrative of Luke there is evidently a deviation from the regular order of events. Verses 21-23 tell of the prediction respecting the betrayer, which probably occurred before the institution of the Lord's Supper. Some of the events in the lesson should properly be placed earlier. The most probable order is as follows: The strife as to who should be greatest (Luke 22:24-30); this probably arose in connection with the taking of their places at the feast; the foot washing probably occurred next (John 13:2-20); then the prediction of the betrayal (Matt. 26:20-24, Mark 14:18-21, Luke 21:21-23), together with the specific pointing out of the traitor (John 13:21-30, compare Matt. 26:25). It is perhaps more probable that Judas withdrew before the institution of the Lord's Supper. The second part of the lesson (vs. 31-37), is more naturally placed immediately after the institution; but Matthew and Mark put the prediction of Peter's denial on the way to Gethsemane. It is likely that the prediction was repeated. The long discourse (John 14-17) follows this lesson."—*Sunday School Times*.

EXPLANATORY NOTES.

V. 24. And there was also strife among them which of them should be accounted the greatest. The disciples were thoroughly impressed with the thought that these wonderful events connected with the presence and teachings of their Lord, were approaching a crisis or a climax; some things relative to his kingdom were about to be finally determined. They were also still impressed that this kingdom was to be established in Jerusalem, and somewhat after the form of David's ancient kingdom. Their relative positions in this kingdom, as they thought, were very soon to be fixed, and hence their personal preferences were now uppermost in their minds. The contention or strife referred to in this verse probably occurred soon after they met in the upper room, and while they were preparing to take their places at the table. It may have occurred over the question as to who should occupy the places of honor at the table, or as to who should serve the others as to the matter of washing feet, since they had no servants with them; or it may have arisen as to places of distinction in the new kingdom which they thought was about to be established. At any rate it was a question of precedence among the disciples. It may seem strange to us that these disciples, in the solemn hour of this great feast, and when their minds were filled with the expectation of great trial for their Lord and Master, as well as for

themselves, should be led into contention over this question of personal precedence, but the narrative gives us in this an honest picture of the human nature of those disciples after all they had witnessed and learned of the better life in their Master.

V. 25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. Some suppose these words to have been spoken after they had taken their places at the table, and had ceased from their contentions. They were now in a preparation of mind to receive instruction, and he would teach them a lesson concerning true kingship. He commences by saying the kings of the Gentiles lord it over their subjects, compel their subjects to serve them, and at the same time claim the title of benefactors. Their real character is directly in contrast with their claims and professions. Instead of serving the people, as they ought to do, they regarded the people as their servants, so that the true idea of kingship was almost forgotten.

V. 26. But ye shall not be so; but he that is greatest among you let him be as the younger; and he that is chief as he that doth serve. In these words we find the personal instruction to those who are contending for the best places and the most distinguished honors. He seems to say to them that the principles for which they should contend are directly the reverse of those for which they had just been contending. If any one of their number had it in his heart to be the greatest he should at once submit to the service of the others, instead of demanding that they should be subordinate to himself.

V. 27. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. This question is proposed for the purpose of bringing before them a very simple but clear illustration of the thought or lesson which he would inculcate. The question is no sooner propounded than it is answered. Of course, he who has made the feast, and in that sense serves the guests, is greater than the guests. But this feast is their Master's feast, and the disciples are all guests; hence it is that he is their servant. Somewhere during this evening our Lord exemplified this principle by girding himself with a towel and washing the feet of the disciples. See John 13:1-20. This ceremony may have taken place before the paschal supper, or it may have been reserved until the close of that supper, before the institution of the Lord's Supper. No act could have more deeply impressed their minds. Here was a service which generally devolved upon a very humble servant; it could not well be omitted. For guests coming to a feast, the first thought for their comfort would be to remove their sandals and bathe their feet. But who should provide for this and do it? The householder, who had made the feast and invited the guests. Peter, as well as some others of the disciples, had come to hold a very high estimate of the divine character of Jesus; hence he could not at first submit to have Jesus do the part of a servant for him. But Jesus assured him at once that unless he did submit to this relationship he could have no part with him. In other words the real king is the servant. They that would be supreme in positions of honor and preference in Christ's kingdom must be ready in their hearts to take the most lowly and humble place. What an answer was this, and what a rebuke to the disposition which they had manifested a little while before, as indeed they had on several occasions within the past year.

V. 28. Ye are they which have continued with me in my temptations. The disciples might feel almost disheartened after the words which he had spoken and the object lesson which he had given, if he should say no more, but he opens his lips again with words of deepest tenderness, and confesses to them that they have been faithful to him through all his cruel trials and bitter persecutions. Many others had followed him for a little time, had become offended or discouraged, and had turned away, but these disciples have shared with him somewhat in the scorns and buffetings of the wicked and perverse generation. The conversation concerning his betrayal, and the sudden departure of Judas from the chamber had already transpired, and these words were addressed personally and especially to the eleven, with whom he now instituted the Christian passover, the Lord's Supper.

V. 29. And I appoint unto you a kingdom, as my Father hath appointed unto me. Having pointed out to them the real character of true kingship, and having acknowledged their faithful loyalty to him while he was planting the true kingdom, he now makes a covenant with them whereby they are to be heirs, joint-heirs with him in this kingdom, as he had been joint-heir with the Father. The word appoint here carried in it the force of a solemn covenant.

V. 30. That ye may eat and drink at my table in my

kingdom, and sit on thrones, judging the twelve tribes of Israel. These words bring before them, the exalted position and privileges which henceforth are to be granted them in his kingdom. They are to be, so to speak, his table companions, and they are to sit upon thrones as teachers and rulers of the true Israel. In these words the Lord opens up to his disciples the high dignity and divine service which is now, more than ever before, conferred upon them.

V. 31. And the Lord said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat. Perhaps Simon was the most confident, and at the same time the most ambitious of all the disciples. Yet he seems to have been the most ready learner in the school of our Lord; quick to apprehend the force of his lessons and to understand, in some measure, the spiritual nature of his kingdom. All this may explain why it was that Simon was subject to such terrific temptations. The Lord here seems to be warning Simon of the purposes of Satan to try him as he had never yet been tried. Doubtless the Lord's heart was deeply moved with sympathy for Simon in view of the temptations which were in a very few hours to overwhelm him.

V. 32. But I have prayed for thee that thy faith fail not; and when thou art converted strengthen thy brethren. What a fearful revelation Jesus is making to Simon in these words! Surely he cannot fully understand them now; they express something fearful to him. What does it mean that he is in danger of losing his faith in Christ, so much so that Christ has prayed for him especially? Again, what does it mean that he is to fail, fall away, and then be restored, and finally specially appointed to strengthen his brethren; that he, most unworthy and fallible of all the eleven, should become especially qualified through temptation, and after wicked denials, to strengthen his brethren.

V. 33. And he said unto him, Lord, I am ready to go with thee both into prison and to death. Peter evidently felt that the Lord's words implied a coming peril and failure on his part, and hence he at once assures him of his unqualified fidelity. Peter has not yet learned the depth of his own weakness. He has the self-assurance that has never yet been sufficiently tried to make him most humble and most efficient as a sympathetic teacher for those who need help in trial.

V. 34. And he said, I tell thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me. Here is the most terrific warning that was ever uttered to a faithful, loyal servant. As Peter understood his own heart such a thing as this appeared to him utterly impossible. The fact was, he did not know his own weakness, nor the terrific force of temptation over his weakness. Here they were, late in the evening, and his blessed Master is telling him that before three o'clock in the morning he will be so tempted that he will forget his loyalty and deny his Lord in the presence of enemies. Of course Peter will again protest that though he should die he would not deny him.

V. 35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Our Lord now refers the disciples to the trials of faith that came to them when they were sent forth without supplies. And in this he at the same time recalls to their minds the fact that they were protected among their enemies and supplied as to all their wants.

V. 36. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword let him sell his garment and buy one. In these words Jesus seems to be warning the disciples that trials are coming to them such as they never knew before, and they must be on their guard, properly using all legitimate means for their own protection. It is as much as to say that they are not only to be tried very severely, but that they are to be thrown upon their own resources in some measure.

V. 37. For I say unto you, that this that is written among the transgressors; for the things concerning me have an end. Our Lord here gives utterance to the solemn fact that he is very soon to be treated as a high criminal, put to death among transgressors; that his ministry for and with his disciples is now to have an end. They are henceforth to go out into the world proclaiming righteousness and judgment to the people, trusting in him as a crucified and risen Lord. For such a work they must gird themselves.

QUESTIONS.

What was the scene of this lesson? What was the chief point of the lesson? What was the spirit of the Lord in warning Simon? In what way would Peter's trial prepare him for efficient labor afterwards? Why was it enjoined upon the disciples to take their purse, and scrip and sword now, whereas before it had not been necessary?

YEARLY MEETING.

The Yearly Meeting of the Seventh-day Baptist Churches of Nebraska, Kansas and Missouri, was held at Long Branch, Nebraska, commencing Sept. 12, 1890.

After devotional exercises the meeting was called to order by Eld. U. M. Babcock, Moderator, who in behalf of the Long Branch Church, as its pastor, delivered an address of welcome.

The Moderator then appointed the following standing committees:

Time and Place of next Meeting—Eld. B. Clement, J. G. Babcock, and Sister Ida Stillman.

On Nomination of Officers—N. W. Babcock, William Hurley, Sister Tomlinson.

On Introductory Sermon and Essays—E. S. Eyerly, L. R. VanHorn, Sister Sayer.

On Resolutions—Elders D. K. Davis, J. W. Morton, M. Harry.

The Introductory Sermon was preached by Madison Harry from 2 Cor. 1: 25-29, when the meeting was adjourned till 2.30 P. M.

As there are no churches in Missouri now, belonging to this meeting, it was voted that the name of Missouri be dropped as a part of the name of this meeting.

The essay of Sister L. V. Cottrell on "Contentment" was read by Eld. U. M. Babcock; an essay was then read, subject, "No Excellence without Labor," by Sister Tomlinson of Nortonville, Kan.; an excellent essay by Sister U. M. Babcock of Long Branch, on "Temperance and Prohibition" followed and a communication from the church at North Loup, Neb.

It was voted that the next yearly meeting be held with the church at Nortonville, commencing Sixth-day at 10 A. M., before the third Sabbath in Oct., 1891.

The Committee on Resolutions was called for and reported as follows:

Resolved, That the moral, social, and political welfare of our country imperatively demands the prohibition of the liquor traffic, and that we hereby extend to the temperance people of Nebraska our hearty sympathy and prayers in their efforts to suppress the same by constitutional enactment.

Resolved, That we heartily approve the action of our General Conference in calling a special Council of our people to meet in Chicago the 22d day of next month for the purpose of considering the various phases of our denominational work, and that we recommend to our churches that they represent themselves in that Council as far as practicable.

Resolved, That we heartily approve the efforts of the Board of our Tract Society to disseminate Sabbath truth and that we earnestly recommend to our people to aid them in all practical ways, especially by subscribing and paying for their publications.

Resolved, That we are in hearty sympathy with our Missionary Society in their efforts to spread a pure and unadulterated gospel at home and abroad, and that we will endeavor to aid them with increased zeal and contributions.

WHEREAS, We are called of God to preach the gospel to every creature and thus "declare the whole council of God," therefore,

Resolved, That we as a people should, by all the means within our power, go out into the waste places and evangelize surrounding communities to a pure gospel.

Resolved, That we disapprove of these play parties in which our young people so frequently indulge; that we believe them to be evil in their origin and that they tend to destroy the peace of mind of the young and draw them away from God; and that we earnestly entreat our young people to withdraw themselves from all such worldly amusements and devote themselves entirely to the service of God.

The following resolution was introduced by Eld. B. Clement and unanimously adopted:

Resolved, That the demand of the age upon us, who are a people called out upon the law of God and his Sabbath, is a higher and holier consecration to these distinctive principles, making them more practicable by seeking to know and appreciate their spiritual nature and application.

The committee to select person to preach Introductory Sermon and read essays at next meeting selected U. M. Babcock to preach sermon, Mrs. Delos Babcock, Mrs. Eld. Crandall and Miss Daisy Eyerly essayists.

The Committee on Nomination of Officers reported as follows:

Moderator—Eld. D. K. Davis.

Secretary and Treasurer—Ira Maxson.

The exercises of the Y. P. S. C. E. were conducted by Eld. Morton, after which a very logical discourse was preached by Eld. D. K. Davis, on "The Origin, Universality, and Perpetuity of the moral law."

The sermons by Eld. Morton were of a practical nature and conducive of much good.

U. M. BABCOCK, *Moderator*.

E. S. EYERLY, *Clerk*.

HOME NEWS.

New York.

FIRST ALFRED.—Interest in the coming Council grows and steadily deepens. The church at church-meeting one week ago, discussed the matter and appointed its delegates. On Sabbath, Sept. 27th, the pastor, Dr. Williams, gave a brief outline of the growth and present condition of our churches; and on Sabbath, Oct. 4th, Dr. Platts, by his invitation, reviewed the work of the American Sabbath Tract Society. It is expected that the work of the Missionary Society will be reviewed next Sabbath, and our Educational work and interests on the Sabbath following. This will place these interests before the people in such a manner that they will be able to instruct their delegates, if they choose to do so; certainly it will quicken interest in our denominational work.—Our first frost came Sept. 25th, and now the maples are putting on their beautiful tints, clothing the hillsides with surpassing beauty.

S. R. S.

West Virginia.

SALEM.—This church is now looking for a pastor, Prof. Maxson having resigned the care of the church in order that he may give his entire time to the work of the school. He is, however, still supplying the church, until a pastor can be secured.—The church has appointed delegates to the Council.

Iowa.

GRAND JUNCTION.—We have not figured very largely in the Home News department of the RECORDER thus far in our existence, but the RECORDER is a welcome visitor to our homes every week, being read with interest.—We Seventh-day people are located in Greene county along the main line of the Chicago and Northwestern Railway, about two miles west from its junction with the Chicago Rock Island and Pacific Railway, and are in a rich and beautiful country.—Our church, organized two years ago, is small, but we maintain Sabbath worship and Sabbath-school each week and have had preaching only when some of our ministers from other points could be secured to labor with us for a season. We have now secured Eld. E. H. Socwell, of Garwin, as missionary pastor for one fourth of the time for this year, and he is here at present holding meetings.—Aunt Amanda Davis, of Garwin, is visiting among us for a week or two.—Dea. G. W. Babcock, of Albion, Wis., is also paying us a visit on his return home from North Loup, Nebraska.—We have suffered some this summer from the

drouth but we have quite good crops, after all, and a good prospect for fair prices. We have a good country and will be glad to welcome those of like faith with us who are seeking homes where land is cheap and markets good.

Oct. 1, 1890.

Texas.

EAGLE LAKE.—In RECORDER, of Sept. 18th, I should have said I had opened one new field of labor, instead of three, two of the fields occupied being old ones. During the quarter I have not preached as much as I had planned, on account of sickness. My report shows 7 sermons in July, 9 in August, and 5 in September with two more appointments this month. Have also distributed 400 pages of tracts. Two families are fully convinced on the Sabbath, but are soon to move away, and so probably will not unite with us.—Our crops have been very nearly a failure again this year, but our trust is still in God.

L. N. B.

Do NOT expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character.

A MAN with grace in his heart, and Christian cheerfulness in his face, and holy consistency in his behavior, is a perpetual sermon, and his sermon differs from others in that it has but one head, and the longer it continues the better.

MISCELLANY.

WATERMELONS.

BY SYDNEY DAYRE.

"Green peas'n radishes'n a few lettuce. That's all. Now Jakie, I'm a great mind to let you ride into town with me."

"O, gran'pap'." Jakie's eyes beamed with delight.

"Yes, I have. It's real mild to-day and you ain't been out with me for—how long is it, any-ways?"

"O, ever'n ever so long," said Jakie.

"Yes, not sence last fall, I guess, 'long o' your coat bein' not warm enough for ridin' in cold weather. Come along."

Jakie could not have told how long it was, his recollection not clearly taking in everything which happened so long ago as last fall. His face was as bright as the morning as he climbed up beside his grandfather in the creaky old spring wagon. To the old man there was nothing fairer on earth than the cheery, open face with the blue eyes above the freckled cheeks, fully alive to all the delights of the spring day.

"What's that?" asked Jakie as they passed a large building.

"Don't you know? Why I told you that long ago, but you've forgot. That's the Orphans' Home."

"What's orphans?" asked Jakie.

"Don't you know? Orphans is folks as hasn't got any fathers or mothers."

"Or any gran'paps?" asked Jakie in a tone of dismay.

"I reckon not. No, it couldn't be they had or they wouldn't be at a orphans' home."

"I've got you," said Jakie, in a low voice, feeling for his grandfather's hand as he gazed earnestly upon the small boys who were running about inside a high picket fence. His clothes were far shabbier than theirs, but his heart swelled with pity for so many, many boys without father or mother or grandfather.

"Who built that big house for 'em?" was his next question.

"O, rich folks. Good of 'em, hain't it! An' other folks, too, what ain't so rich likes to help 'em, an' so they sends what they can, a load o' somethin' they raises, likely. But I've hearn tell how sometimes they can't get enough money

to run things and then there was boys as wanted to get in and couldn't."

"What do they do then?"

"Well, that's more'n I know," said grandfather, looking puzzled. "I guess they goes hungry sometimes."

The small quantities of early vegetables which grandfather Garvey had contrived to coax out of his clumsily-constructed hot-beds were soon disposed of, and the two took their leisurely ride homeward, Jakie again taking a long look at the Orphans' Home.

"Where are all the boys now?" he asked, not seeing them.

"They must be gone into school. And that minds me, Jakie, about your goin' to school. You're to go next fall."

Jakie turned his bright eyes on his grandfather.

"I ain't got any clothes good enough, gran'pap."

"Then you'll have to have some. Look a' here, Jakie, you're gettin' to be a big boy—most a man," with a kindly chuckle as he glanced down at the sturdy seven-year-old.

"I guess I am."

"An' I'm goin' to let you take hold o' somethin' all by yourself this summer, the water-melons, say—hey? An' see how much you can airn out of 'em."

"I'll do it," cried Jakie, clapping his hands. "I can make lots, Gran'pap. Think o' me goin' to school."

"Think o' him," echoed grandfather. "How you'll learn, Jakie. First thing you know you'll be knowin' lots more'n me."

"More'n you, ho, ho, gran'pap!" laughed Jakie.

Jakie insisted that he could do all the work on the melon patch, and his grandfather assented, and Jakie never knew how faithfully the old man dug over the ground at which his own small hands made such brave efforts with the spade. The real interest came when the melon seeds were to be put into the large well-shaped hills, in which, also, Jakie failed to perceive the improvements made by his grandfather when the small boy was not there to see.

"They're up! They're up!" screamed Jakie, rushing in one morning.

It was one long delight to watch the growth, to pull out such weeds as dared to appear, to pat into shape with his stumpy sun-browned hands the hills which might have been washed too rudely by the summer rains. To watch each vine as it set out on its rambles, to have a spasm of joy over the first blossom and each succeeding one, until so many came as to be far past Jakie's power of counting.

But the setting of the melons was Jakie's crowning happiness. He spent almost all his days in the patch. He turned the melons over every day that the sun might caress them evenly with his genial beams, carefully wiping off the earth which clung to the lower side, and rejoicing in their rapid growth.

"They'll soon be ripe," said grandfather.

"N we'll have a grand time sellin' 'em, gran'pap."

"Grand time."

"It's awful hard work to-day. They're gettin' awful heavy."

Jakie turned a half-appealing, half fretful look on his grandfather as he came to watch him turning over the melons.

The latter gazed back in surprise. Could it be Jackie complaining about the work on his melons?

"You look hot," he said, observing his flushed face. "The sun's hot. You go in an' I'll turn over the rest on 'em."

Jakie tossed restlessly all through the night, sometimes sending out a stream of happy talk about his growing crops, but towards morning his unrestful dreams took on a more troubled phase, and he complained bitterly of the melons becoming so big and heavy that he could not move them, calling piteously on his grandfather for help. As the day broke brightly the old man loaded his wagon with the late summer vegetables, scarcely knowing how to go on as he missed the willing hands and the chatter mingling with the creak of the wagon. And with every hour of absence from the boy his fears increased, until he had called on a doctor and begged him

to come out to the market garden and see what was the matter.

The motherless boy did not lack for careful attention, for kindly neighbors gathered about his bed, bringing more efficient service than the old man's feeble hands could have given. But the fever in Jakie's veins seemed bent on scorching out his life, for at the end of days and days which his grandfather never could endure to look back upon he lay as pale and quiet as if dead. Even the doctor who sat beside him wondered if he would ever revive.

"He won't never go to school," said the old man, laying his hand on the rough little head. "He won't need no new clothes—no. He'll know more'n me soon, and the melons is ripe enough to sell. And he was goin' with me, set so much by the idee o' goin' with me."

The tremulous voice broke and his eyes became too dim for a moment to perceive that Jakie had opened his eyes and was looking up at him.

"Gran'pap,—the melons ripe?"

"Yes, Jakie."

"I can't go with you. I wish you'd sell 'em and give half to the orphans over there."

The doctor gave grandfather a reassuring smile as he led him from the room when Jakie had again closed his eyes.

"He's doing well," he said, and followed him to the melon patch, listening kindly while the old man told of Jakie's hard work there, stoutly declaring what he firmly believed that the boy had done every stroke of the work himself.

Toward noon of the next day Dr. Strong caught sight of the creaky spring wagon wending its way down the street piled high with watermelons. The doctor was an energetic man. He sprang from his seat and in his quick way through halls and down stairs gave a call at every door he passed.

"Here they come. Now let's have a rally for thirty-nine orphans."

Out on the street he drew a small crowd by his enthusiastic words and gestures, in a very few words giving the entire history of the melons, their owner and the object for which they were to be sold.

"Ten cents apiece, grandfather?" he asked, going up to Mr. Garvey. "O, that's a great mistake. Why, gentlemen," he cried, springing upon the wagon, "you'd be surprised to hear of the quality of sunshine which has gone into the make-up of these melons. Now, I start this melon at ten dollars. Who bids?"

"Fifteen." "Twenty." "Thirty."

"Is that all, gentlemen? Only thirty dollars for such a melon as this! A melon on to which mother nature has brought her kindest gifts that you might have the privilege of passing them on to thirty-nine children who call no man father."

"Forty." "Forty-five." "Fifty."

"No more? Gone at fifty. Mr. Brand, you'll never taste a richer thing than this melon. You'll say it was the cheapest thing you ever bought. Now here is another, a larger one. I'll start this at twenty dollars. Who goes higher?"

Another and another melon brought the fifty dollars demanded by Dr. Strong. By this time the street was filling with men passing to and fro on their way to dinner, and the enthusiasm spread in all directions.

"Mr. Hyde and Mr. Maynard, I will appoint you a committee to see that every gentleman that passes may have an opportunity of making an investment in heaven to-day, sending it there by the straightest course, by the hands of orphan children. Let them know they can secure this privilege by paying only ten dollars apiece for these melons, the higher priced ones all having been snapped up by earlier buyers. Walk up, gentlemen."

Men were seized by both arms as they passed. Some who were driving had their horses stopped and held while the doctor poured out his eloquence upon them. Wider spread the fun and louder grew laughter and cheers, while on the curb-stone near sat the bent old man, wondering what it all meant, but feeling quite sure it must be right if Dr. Strong had the management of it.

After a while the price fell to one dollar, and

many a one came and gladly took a modest share in the choice investment.

When only a few were left and no more bidders came, the doctor took counsel with his committee-men and sent them around to some of the business men who had not appeared at the sale, with a bill for five dollars each, receipted by thirty-nine orphans.

"They're all sold, Mr. Garvey," said the doctor, as the old man turned toward the empty wagon. "You go home and I'll bring the money to Jakie myself to-morrow."

Jakie was brighter the next day and had been able to take in a little of grandfather's confused account of the selling of the melons, feeling cheered by the stir which had been made over them, although guessing as little as grandfather had of what it meant for him.

"Now, Jakie," said the doctor, "I've brought your money. I brought it just as it was paid in, so you could see how much it is."

"I knew it would be a lot," said Jakie, peeping into the bag which was too heavy for his feeble little hands to lift. "Grandpap said a hundred and forty melons at ten cents apiece would make a big sight of money, and 'tis."

"Jakie," said the doctor, "there's over four hundred dollars in that bag."

Grandfather gave a start, but Jakie was not surprised.

"And half of it is for you," continued the doctor.

"No," said Grandfather Garvey, "the folks that gave so much for the melons never would 'a done it if it hadn't been s'posed it was all for the orphans."

"Don't trouble your honest old soul about that," said the doctor, gazing with a mist in his eyes at the orphan whose needs were in some respects far more pressing than those of the thirty-eight whose welfare he had so tenderly borne on his heart. "I arranged all that. Half of it is Jakie's and must go for Jakie's comfort and to help him to get well."

And the good doctor had his way.

Ever since then there has been in the old garden a melon-patch sacred to the orphans. As the older hands have failed, the younger ones have taken bravely to the work, and the pretense still holds that the feeble ones do it all.—*Standard*.

SPECIAL NOTICES.

☞ The New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

☞ 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.

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

BUSINESS DIRECTORY.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

Alfred Centre, N. Y.

ALFRED CENTRE STEAM LAUNDRY, T. B. TITSWORTH, Proprietor. Satisfaction guaranteed on all work.

UNIVERSITY BANK, ALFRED CENTRE, N. Y.

E. S. Bliss, President, Will. H. Crandall, Vice President, E. E. Hamilton, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y.

Equal privileges for Gentlemen and Ladies. Fall Term opens Wednesday, Aug. 27, 1890. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 per year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

L. A. PLATTS, President, Alfred Centre, N. Y. Wm. C. WHITFORD, Corresponding Secretary, Milton, Wis. E. H. LEWIS, Recording Secretary, Alfred Centre, N. Y. A. B. KENYON, Treasurer, Alfred Centre, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the president.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.

E. M. TOMLINSON, President, Alfred Centre, N. Y. N. W. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

Leonardsville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

W. C. DALAND, President, Leonardsville, N. Y. AGNES BABCOCK, Secretary, Brookfield, N. Y. W. C. WHITFORD, Treasurer, Brookfield, N. Y.

ASSOCIATIONAL MEMBERS.—Elbert W. Clarke, Westerly, R. I.; Mary C. Burdick, Little Genesee, N. Y.; E. B. Saunders, Milton, Wis.; O. S. Mills, Ritchie, W. Va.; Eva Shaw, Fouke, Ark.

New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

POTTER, JR., & CO. PRINTING PRESSES. 12 & 14 Spruce St.

C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TITSWORTH, Sec., L. E. LIVERMORE, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. H. V. DUNHAM, Secretary, New Market, N. J.

Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc.

Westerly, R. I.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES. Finest Repairing Solicited. Please try us.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

GEORGE GREENMAN, President, Mystic, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Asnaway, R. I.

ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of Managers occur the second Wednesday in January, April, July, and October.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.

Milton, Wis.

T. A. SAUNDERS, DEALER IN Lumber, Sash, Doors, Blinds. Salt. Cement. Coal and Building Material.

MILTON COLLEGE, Milton, Wis. Fall Term opens Sept. 3, 1890. Rev. W. C. WHITFORD, D. D., President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. S. J. Clarke, Milton, Wis. Cor. Sec., Miss Mary F. Bailey, " Treasurer, Mrs. W. H. Ingham, " Rec. Sec., Mrs. C. M. Bliss, Milton Junction, Wis. Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I.

South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. Central Association, Mrs. A. B. Prentice, Adams Centre, N. Y. Western Association, Miss F. Adene Witter, Nile, N. Y. North-Western Association, Mrs. Eliza B. Crandall, Milton, Wis. South-Western, Miss M. E. Shaw, Fouke, Ark.

Milton Junction, Wis.

L. T. ROGERS, Notary Public, and Conveyancer. Office at residence, Milton Junction, Wis.

Siseo, Putnam Co., Fla.

SPRING LAKE ADDITION. A desirable place for winter or permanent homes. Land for sale. Orange groves set out and cared for. Address A. E. Main, Siseo, Fla., or Ashaway, R. I.

Hewitt Springs, Copiah Co., Miss.

THE LARKIN HOUSE, now open. Board by day, week or month. Address, Mrs. LUCY LARKIN.

CATALOGUE OF PUBLICATIONS BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

BOOKS.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 18mo., 288 pp. Fine Cloth. \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. This edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised. Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1 25. Twenty-five per cent discount to clergymen. 538 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12mo., cloth. Price, \$1 25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate, or are supposed to relate, in any way, to the Sabbath doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125 pp. 35 cents. Paper, 84, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America.

SEVENTH-DAY BAPTIST HAND BOOK.—Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 84 pp. Bound in cloth, 25 cents; bound in paper, 15 cents.

TRACTS

NATURE'S GOD AND HIS MEMORIAL.—A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D. late missionary at Shanghai, China; subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

SEVENTH-DAY ADVENTISM: SOME OF ITS ERRORS AND DELUSIONS. By Rev. A. McLearn. 26 pp. Paper, 5 cents.

PASSOVER EVENTS. A narration of events occurring during the Feast of Passover. Written by Rev. Ch. Th. Lucky, in the Hebrew, and translated into English by the author; with an introduction by Rev. W. C. Daland. 23 pp. Price 5c.

BAPTIST CONSISTENCY ON THE SABBATH. A concise statement of the Baptist doctrine of the "Bible and the Bible only, as our rule of faith and practice," applied to the Sabbath question, by Rev. H. B. Maurer. 24 pp. Price, 5 cents.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London in 1658, 64. 9p. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R. Wheeler, A. M. 82 pp. 7 cents.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

SUNDAY: IS IT GOD'S SABBATH OR MAN'S? A letter addressed to Chicago ministers. By Rev. E. Ronayne. 13 pp.

THE BIBLE AND THE SABBATH, containing Scripture passages bearing on the Sabbath. Price 2 cents; 50 or more copies at the rate of \$1 50 per hundred.

BIBLE-READING CONCERNING THE SABBATH, containing 27 questions, with references to Scripture passages for answers. By Rev. C. W. Threlkeld. Price, 2 cents; 50 or more at the rate of \$1 50 per hundred.

'SABBATH,' 'NO-SABBATH,' 'FIRST-DAY OF THE WEEK,' AND 'THE PERPETUAL LAW,' IN THE BIBLE. By Rev. Jos. W. Morton. 40 pp.

Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp.

The Sabbath and its Lord. 28 pp.

The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

Why Sunday is observed as the Sabbath. By C. D. Potter, M. D., 4 pp.

Apostolic Example. By C. D. Potter, M. D., 4 pp. The First vs. the Seventh-day. By Geo. W. McCready. 4 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—1. The Sabbath: A Seventh Day or The Seventh Day; Which? 2. The Lord's-day, or Christian Sabbath. 3. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? 4. Constantine and the Sunday. 5. The New Testament Sabbath. 6. Did Christ Abolish the Sabbath of the Decalogue. 7. Are the Ten Commandments binding alike upon Jew and Gentile? 8. Which Day of the Week did Christians Keep as the Sabbath during 800 years after Christ?

GERMAN TRACTS.—The series by Dr. Wardner, as above, is also published in the German language.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

SWEDISH TRACTS.—The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp.

A Biblical History of the Sabbath. By Rev. L. A. Platts, D. D. 24 pp.

The Reason why I do not keep Sunday; and Why I keep the Seventh Day. 1 page each.

Tracts are sent by mail postpaid at the rate of 800 pages for \$1. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1,000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

PERIODICALS.

"OUTLOOK, A SABBATH QUARTERLY." A 48-PAGE RELIGIOUS QUARTERLY.

TERMS.

Single copies, per year..... 50 cents. Ten or more, to one address..... 80 "

A. H. LEWIS, D. D., Editor, Plainfield, N. J. C. D. POTTER, M. D., Associate Editor, Adams Centre, N. Y.

CORRESPONDENCE.

Communications regarding literary matters should be addressed to the Editor, as above. Business letters should be addressed to the publishers.

"EVANGELII BUDBARARE," A FOUR-PAGE RELIGIOUS MONTHLY

FOR THE SWEDES OF AMERICA

TERMS.

Three copies, to one address, one year..... \$1 00 Single copy..... 35 "

Subscriptions to the paper, and contributions to the fund for its publication, are solicited. Persons having the names and addresses of Swedes who do not take this paper will please send them to Rev. O. W. Pearson, Summerdale, Ill., that sample copies may be furnished.

"HELPING HAND

IN BIBLE SCHOOL WORK."

A 32-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platta, D. D. Price 25 cents a copy per year; 7 cents a quarter.

"DE BOODSCHAPPER,"

A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price..... 75 cents per year

PUBLISHED BY

G. VELTHUYSEN, HAARLEM, HOLLAND

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc., and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

"THE PECULIAR PEOPLE,"

A CHRISTIAN MONTHLY. DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky.

TERMS.

Domestic subscriptions (per annum)..... 35 cents. Foreign..... 50 " Single copies (Domestic)..... 3 " (Foreign)..... 5 "

REV. WILLIAM C. DALAND, Editor.

ADDRESS.

All business communications should be addressed to the Publishers. All communications for the Editor should be addressed to Rev. William C. Daland Leonardsville, N. Y.

"OUR SABBATH VISITOR."

Published weekly under the auspices of the Sabbath-school Board, at

ALFRED CENTRE, N. Y.

TERMS.

Single copies per year..... \$ 60 Ten copies or upwards, per copy..... 50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matters should be addressed to Mrs. L. T. Stanton, Editor.

SCIENTIFIC AMERICAN ESTABLISHED 1845.

Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Engravings. Published weekly. Send for specimen copy. Price \$3 a year. Four months' trial, \$1. MUNN & CO., PUBLISHERS, 361 Broadway, N. Y.

ARCHITECTS & BUILDERS Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Numerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25 cts. a copy. MUNN & CO., PUBLISHERS.

PATENTS may be secured by applying to MUNN & Co., who have had over 40 years' experience and have made over 100,000 applications for American and Foreign patents. Send for Handbook. Correspondence strictly confidential.

TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & Co., and procure immediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, etc., quickly procured. Address MUNN & CO., Patent Solicitors. GENERAL OFFICE: 361 BROADWAY, N. Y.

BUCKEYE BELL FOUNDRY Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. Fully Warranted. Catalogues sent free. VANDUZEN & TIFT, Cincinnati, O.

CANCER and Tumors CURED no knife; book free. Drs. GHATIGNY & BUSH, No. 163 Elm St., Cincinnati, O.

PATENTS Obtained, and all PATENT BUSINESS attended to for MODERATE FEES. Our office is opposite the U. S. Patent Office, and we can obtain Patents in less time than those remote from WASHINGTON. Send MODEL, DRAWING or PHOTO of invention. We advise as to patentability free of charge and we make NO CHARGE UNLESS PATENT IS SECURED. For circular, advice, terms and references to actual clients in your own State, County, City or Town, write to

C. A. SNOW, Opposite Patent Office, Washington, D. C.

