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For the SABBATH RECORDER.

ONE HOUR.

BY MRS. M. E. H. EVERETT.

So near the midnight! All the silent wood
Is damp with dews and dark with rayless glooms;
The leaves breathe out their delicate perfumes
And rustle faintly in the solitude,
Making the night seem wider, darker still
Under the restless branches on the hill.

Yonder, thou prayest. I can only watch,
Not near enough to strengthen thee this night;
Mayhap, the Lord will send his angels white
To minister to thee, O, desolate,
And striving, and aspiring child of God!
Thou know'st, what blood drops bless thee from
this sod.

TRUTH.

BY ANNIE L. HOLBERTON.

There's much to mislead in this world of ours,
There are snares for the feet of youth;
But firmly they stand on the stage of life
Who have heart and a hand of truth.

Whatever the talents we may possess,
Attainments to which we aspire,
Honor alone is the key to success,
Truth embraced is one step higher.

There are isms and creeds on every side,
Fanatics who would lead astray,
But accept God's Word as a perfect guide,
And its truth will show us the way.

With the sword of that truth unsheathed advance,
An earnest strife to wage with sin;
Let us show the world while we have a chance,
That right o'er might at last must win.

CHRISTIAN PERFECTION.

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

The apostles exhorts, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6: 1. What is it; can it be reached, obtained already in this life? If so, when and how? Again he exhorts, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. This implies that with it he will see the Lord. Are we urged to hunt (this is the meaning of "follow,") breathless after it in vain? Surely not. For to be saved in heaven without seeing the Lord is impossible. Therefore without holiness nobody can enter heaven. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Rev. 21: 27. Holiness means wholeness, perfection. Says Prof. G. Weitbrecht in his *Das Leben Jesu*, (the life of Jesus): "For the soul shall itself progress, and is one thing at the beginning and another and higher at the end of the development; the problem itself is seen only in the course of development, the whole fullness of its contents constantly growing richer, fuller and more extensive. Not even herein consists perfection, that one be at the beginning, what he only ought to become at the end of the way of development; but therein, that one, each moment of the development, shall have arrived at that point of the way where he ought to stay, and on each point be without lack, what he ought to be at this point." Well, does not this mean perfection by growth, growing into perfection? No, and yes. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. In, and in the, not into. It may take a shorter or longer time to

obtain Christian perfection; this depends upon our understanding of the scriptural doctrine and our willingness to fulfill the terms. But no matter how much time is required for the preparation—it is a certain, single moment in which a *Christian* (I say not *man*) is made perfect. Now, as a healthy child of God, he can grow the better, quicker, by the removal of the hindrances. Are there sick children of God? Yes. Also our heavenly Father has, humanly speaking, occasion to complain about bad boys. They are his children, they know it and he recognizes them as such, but they are not good children, they are disobedient. "For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 3. If the commandments of God are not grievous, why do not his children keep them? For want of love. Perfect love originates perfect obedience. Love is the fulfillment of the law. Show me one who loves God above everything, and his neighbor as himself and I will show you one who is a perfect *Christian* (not a perfect *man*).

Do we then teach a *sinless* perfection? No, and yes. If by this is meant a perfection which makes void the Lord's prayer, with its "forgive us our trespasses," I say *no*. It is *Christian*, relative, not *absolute* perfection. It is not God's perfection in respect to his attributes exclusive and peculiar to his godly nature, but it is that of our Heavenly Father, in regard to his moral attributes, forming (like the several colors of the rainbow in their union the one white light) the one character,—*Love*. Christ tells us to be perfect as our *Father* (not God), in love. Christian perfection means perfect *love*. It is not that perfection of the holy angels, who never fell into sin. Not that of Adam, before he became a sinner. Not a perfection of scientific knowledge or mechanical skill in any trade or earthly avocation. Not such a perfection as excludes the possibility of a wrong judgment with all its consequences. Not such as perfectly destroy, our bodily infirmities. What then? *Perfect love!* And do we call this perfection? Not we, but the holy Scriptures; the Lord himself. Is any disappointed? Then he knows not yet, by experience, the sublimity and happiness of a Christian, who is made "holy and without blame before him (Christ) in love." Eph. 1: 4. He can not sing:

Perfect submission, all is at rest,
In my Saviour I'm happy and blest;
Waiting and waiting, looking above,
Filled with his goodness, lost in his love!

In spite of all our perfect love we shall make mistakes enough. On account of our natural weakness there will be no want of shortcomings. We never, in this life, shall actually be in perfect harmony with the absolute will and law of the absolutely perfect God. Therefore we always need the blood of Christ for cleansing. And even that relative *Christian* perfection, which we really possess, we have only by the blood of Christ, which "cleanseth," not has cleansed, or will cleanse, but cleanseth us from all sin."

The human life is like a chain,
The moments are the links.

How long the chain, or how many the links, we do not know. The past has gone, the coming is not yet ours. Only as long as we live, we can say "to-day." At a butcher-shop I once saw the inscription, "Who will borrow, come to-morrow." But the next day it said the same, "to-morrow." To-morrow never came, nor does it come. To-day is the time of grace and salvation. "While it is called to-day." Heb. 3: 13. "While"—how long? To-day means now, and the blood of Christ cleanses now, only now, but each now, each moment. To live by faith in the continually cleansing blood, from moment to moment, is the present, perfect, and free salvation. If only by the blood of Christ, and only from moment to moment (not stored up for hours, days, months, years) with the continued possibility and danger of backsliding, where remains the glory for man? Where "the pride of those who confess to be sanctified through and through?" 1 Thess. 5: 23. They call it "a higher state of grace." It is, indeed, a lower state. Is there not more meekness in one, who is depending upon Christ and his blood's cleansing each moment, than in one who is abundantly busy in watching over his temper or natural disposition, like a soap-maker, with the cold water dipper in one hand, that it might not boil over and put out the fire and waste the fat? Is it not far better and more reasonable too, that as a child believing and trusting, we rest from our own efforts, which have failed and disappointed us so often?

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'er shadowed,
Sweetly my soul shall rest.

The precious blood of Christ is a stream in which I wish ever to lie, that I may be kept continually washed from all sin.

My Jesus to know,
And feel his blood flow,
'Tis life everlasting,
'Tis heaven below.
(To be continued.)

ESSENTIALS TO THE CORRECT UNDERSTANDING OF GOD'S WORD.

BY REV. W. P. HELLINGS.

[From the Standard.]

An adequate discussion of the theme assigned me necessarily involves the doctrine of Inspiration, both as to the fact and the consequent distinctiveness of Bible study. It will be less necessary to dwell at length upon the fact of inspiration, because the topic itself assumes the position that the Bible is the word of God. It is also granted in the statement of the subject before us, that a correct understanding of the word of God is a possibility. The discussion, therefore, narrows itself to the inquiry as to what are the essentials to such possible correct understanding of God's word.

The Bible is unlike all other books. It must not be studied, it cannot be understood without due regard is had to its unique and divine character. It means far more to be an interpreter of the word of God than it does to translate or interpret any other book. The book itself is essentially different from all other forms of literature, and requires qualifications above and be-

yond the qualifications which are necessary in the study of purely human productions. It may be confidently asserted that the truest and deepest understanding of the word of God is wholly impossible to him who attempts to limit its interpretation to the ordinary rules of criticism. This fact explains the foolish and futile efforts of unspiritual and infidel men to pass judgment upon this Book of God. Their investigations of the Bible are faulty, not only in the superficial character of their examination, but because the true spirit of biblical interpretation is wholly wanting. The word of God is the work of the Spirit of God. And the things of the Spirit are spiritually discerned.

The devout and earnest prayer of one of the inspired writers is itself a pertinent illustration of the necessity of divine illumination, if the secrets of this wonderful word are to be discovered. "Open thou mine eyes that I may behold wondrous things out of thy law." Spiritual renewing, spiritual enlightenment, and spiritual cleansing, condition the apprehending of the deep things of God's word. "The secret of the Lord is with them that fear him." "Except a man be born again he cannot see the kingdom of God." "Then opened he their understanding that they might understand the Scriptures." We need not delay longer on the fact assumed in our topic, nor on the patent fact abundantly taught in the Scriptures as to the divine nature of the Book and the necessity of other qualifications for its correct understanding, than such as may be sufficient in the interpretation of purely human literary works. In the unfolding of my theme I shall group what I have to say under the following heads, namely—*Natural, Acquired, Moral, and Spiritual*, qualifications for the correct understanding of God's Word.

I. NATURAL QUALIFICATIONS.

By natural qualifications are meant such personal qualities of mind and of body as must be possessed for successful inquiry in any direction. Thought expressed in word or act can be understood only by a thinking mind. And correct thought can be had only when the thinking is done by a healthy and well-trained mind. I hold it true, that truth wherever found, addresses itself truthfully to human thought when the human mind is normal in its condition. To see light in God's light is the certain, natural, and blessed privilege of mind in its normal state. Intuitive knowledge, truth directly apprehended, this is the high and holy privilege of the man completely redeemed, sanctified, glorified. "Now we see through a glass darkly, but then face to face. Now we know in part, but then shall I know even as also I am known." But at present I do not care to consider the moral quality of mental constitution. That question will demand our attention later on. The simple point at this moment is that correct understanding of any subject requires a mental constitution suited to such understanding. This principle will be accepted as axiomatic. The Bible addresses itself to the mind. It challenges the closest attention of the mind. It will not yield its secrets to the thoughtless. Mental indolence cannot possess and therefore cannot enjoy the wealth of thought and happiness which is stored away in this treasure-house of all wisdom. A mind that thinks, that patiently pores over the thoughts of God in his word; that digs deep into this rich mine of divine thought and purpose; that thinks with God's thought, reasons along the lines of God's reasoning, such a mind is a natural necessity for the right understanding of God's word. And such a mind, employing itself upon the works, and ways, and word of God, will, with the Psalmist, reverently and joyously say, "How precious also are thy thoughts unto me, O God."

This natural qualification for the discovery of Scripture truth is too often lost sight of, or misunderstood, when the teachings of the Bible are under discussion. One great reason why Bible truth is so little understood, and by consequence, has so little force with so many, is because so little thought is given to the Bible. The student in law, or medicine, or science, or general literature, who should think as superficially and as carelessly as do many who pretend to pass judgment upon the word of God, would be as blundering and as untrustwor-

thy and skeptical as are many concerning this Holy Book.

The meditative habit is of incalculable value in discovering the treasure hidden there. No book requires, none so richly rewards painstaking thought, as does the Bible. It is not the hasty, thoughtless glancing over the word that will catch its infinite meaning. But the close, candid and patient search for the mind of God in his word, that is needed and that is sure to find that mind of God. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you," might appropriately be inscribed upon the covers of our Bibles. The inquiring mind is sure to become the instructed mind. The ignorant, the agnostic, the unbelieving, may justly be charged with the folly and the guilt of failing to use their thought upon the word of God. This mind which God has given us for the very purpose that it should think, must of course employ itself in loyalty to the laws of its own constitution. Correct thinking is as essential as hard thinking. There must be order, consistency, and breadth, and harmony, as well as vigor, in mental processes. A misunderstanding of God's word is very often the result of a too limited study of that word. We protest against the libel so often cast upon the Bible, that it is a mysterious, incomprehensible, contradictory book. It is the most consistent with itself. It is the clearest and the most capable of being understood, because it is truth; and truth is always consistent and perspicuous. I hold that the rationalism of the Bible is of the truest and purest sort. That to right reason Revelation will vindicate itself. But *right* reason is reason freed from all the consequences of sin and at one with God's thoughts as he has expressed them in his Holy Word.

We emphasize them as the first essential to the correct understanding of God's word, a healthy, industrious mind, loyal to the laws of its own constitution. Our second point is

II. ACQUIRED QUALIFICATIONS.

By acquired qualifications for the correct understanding of God's word, I mean all that equipment of careful mental training and enlarged knowledge which a just and liberal education proposes for the faithful student. The mind, like every other part of man, is capable of development. It is also, as is the whole man, perverted and blunted by reason of sin. The powers of the mind need to be developed and cultivated. Its perversions need to be corrected, and its activities rightly directed. Careful mental culture is of the highest importance in the field of biblical interpretation. As already said, the mind must needs observe the laws of its own constitution if its processes shall be correct and trustworthy. Hence the need of careful mental discipline. Exactness of mental processes, proper method in reasoning, and the true laws of criticism, are essential to a fully equipped mind. These qualifications can and ought to be acquired by every one who presumes to teach or interpret God's Holy Word. It is a glory of Protestantism that it advocates giving the Bible to every individual. But Protestantism must not make the mistake of supposing the book without a well-trained mind to interpret it can meet the demands of humanity. There is no magical power in the book not understood or misunderstood.

Besides a well-trained mind, there is need of a *well-stored* mind if this matchless book is to be wisely handled. The languages in which the book has been given us, the geography, the customs and habits of the various peoples, the religions and philosophies which it antagonizes and seeks to supplant, all these sources of information are to be drawn upon, and their well-nigh boundless stores of knowledge intelligently appropriated if the forms in which God's thoughts and purposes clothe themselves are to be skillfully interpreted. Bible harmony, exegesis, theology, and a careful observation as to the confirmation of the teachings of the Bible in the actual character, conduct and utterances of men, will, in a most important way, aid the student to a clear understanding of the infallible word.

III. MORAL QUALIFICATIONS.

By moral qualifications are meant such as

grow out of the moral constitution. We have dwelt at some length on the mental constitution as it stands related to the interpretation of the Scriptures. Of still greater importance is it that regard be had to the moral constitution if Bible truth is to be well understood. Thought, conscience, will, affections, these are constituents of the moral nature. While, for convenience, we may in given lines of study separate them, yet they cannot in truth be absolutely separated. Each and all are, more or less remotely, necessarily present in every process of thought. In Bible study they must needs all be engaged, and there is unavoidable necessity that the moral nature be considered in determining the essentials to correct understanding of God's Word. "The pure in heart shall see God." The attitude of the several parts of the moral personality towards the word determines to a very large degree the clearness with which that word is apprehended. The seeming difficulties in the word are not in fact in the word at all, but in the moral state of the student of the word. By reason of his moral condition he is incapacitated for its correct understanding. To the sincere inquirer for the truth of God, he always does, he always will reveal that truth. "He that willeth to do his will shall know of the doctrine." "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." Moral rectitude, moral integrity, sincerity of moral intent will always serve a most satisfactory purpose in the sphere of biblical interpretation. If the object of inquiry is to obey the truth when discovered, the seeker after the truth will not need to tarry long for the vision. "I have not said unto the seed of Jacob, seek ye my face in vain."

God's method in revealing himself to men is first to address the thought. "What think ye?" "Think on these things." An honest mind, a mind loyal to itself, will think aright. Having challenged and gained the thought, he then addresses the conscience, the moral judgment, and says: "Ought you?" or "Ought you not?" And having secured the moral judgment he appeals to the will, and demands the choice, the voluntary choice of that will. Then, finally, he seeks the affections, and by all the attractions of his divine nature, by all the riches of the inspired word, and by all the obligations which his grace and love impose, he woos and wins the affections.

Now, then, for the fullest, richest, truest understanding of the Holy Scriptures the attitude of the mind, conscience, will and affection, in a word the moral personality, is of the utmost practical importance. Never until the entire moral nature comes in a reverent, teachable, obedient spirit to the study of the word can that word be correctly, fully, blessedly understood. In too many instances there is the moral dishonesty which characterized those questioners of Christ when they asked, "By what authority doest thou these things?" He answered and said, "I will also ask of you one question, the baptism of John, was it from heaven or of men? Answer me." And they reasoned with themselves, saying, if we shall say from heaven, he will say, why then did ye not believe him? But if we shall say of men, they feared the people, and they answered and said unto Jesus, we cannot tell."

Shameful and shameless moral dishonesty; like the agnostics of to-day, saying, "we cannot tell," when the real difficulty is in the unwillingness to become obedient to the truth. What wonder if Jesus answers such captious and false inquirers by saying, "Neither tell I you by what authority I do these things." I wish to affirm with all possible emphasis that sincerity and purity of moral purpose in searching the word of God is sure to lead to the correct understanding of that word. Truth sincerely sought is truth certainly found. Prejudice, preconception and self-will seal the book. Genuineness in the purpose to obey the truth, in the love of it, will break every seal, and transfer the truth in the word into the sweet and blessed experiences of the soul. And the delighted discoverer of the truth of God will with the Psalmist say, "I have more understanding than all my teachers; for thy testimonies are

my meditation. I understand more than the ancients, because I keep thy precepts."

IV. SPIRITUAL QUALIFICATIONS.

By spiritual qualifications for the correct understanding of God's word are meant the quickening, enlightening, and sanctifying of our spirit by the Holy Spirit, through whom inspiration was given, and by whom the inspired word must be interpreted to us. Natural, acquired and even moral qualifications are not sufficient of themselves for correctly understanding this unique book. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." To the apostles the Lord promised the Comforter, one of whose offices was that he should take of the things of Christ and show them unto them. The quickening and sanctifying influences of the Holy Spirit upon the mental and moral nature are essentially necessary. The illumination of the word, making clear its spiritual meaning, is equally necessary. Better than dictionaries, commentaries, and all other human aids, invaluable as are all these, better than intellectual attainments and all the acquirements of human knowledge, is that help which the seeker after the will of God in his Word receives from fellowship with the Holy Spirit. As the way of life to the spiritually-minded shineth more and more even to the perfect day, so to the Bible student who studies in intimate companionship with the Holy Spirit will the pages of divine truth become more and more bright and plain. With the Word open in the hands, and the prayer ascending from the heart, "Open thou mine eyes, that I may behold wondrous things out of thy law," those wondrous things will be seen in all their beauty, consistency and glory. The supreme need for a clear understanding of this priceless treasure-house of heavenly wisdom is the Spirit of God.

The Book is supernatural in its origin. It must be supernaturally interpreted. That is, the infinite, blessed Holy Spirit who gave the word must open the mind and the heart to the word, and he must open the word also to the mind and heart. All other qualifications are as nothing compared with the spiritual qualifications for the correct and profitable study of the sacred Scriptures. Combining all these essentials, natural, acquired, moral and spiritual in one comprehensive statement, we may say that a genuinely cultured spiritual manhood is at once the condition and the result of a correct understanding of God's holy Word.

GROWTH OF THE CHURCH.

The *Independent* has gathered some valuable and interesting statistics showing the strength of the various Christian churches in the United States, and their growth during the past year. In some cases the figures are estimates, but our contemporary believes that, on the whole, the results "very closely approximate the truth." From these it appears that there are in the United States 151,261 churches of all denominations, 103,300 ministers, and nearly 22,000,000 members. During the year there has been an increase of 8,500 churches, nearly 4,900 ministers, and nearly 1,090,000 members. The most numerous denomination is the Roman Catholic, with its 7,500 churches, 8,300 priests, etc., and 8,277,000 population, of whom 4,676,000 are estimated to be communicants. Then come the Methodists, with, in round numbers, 4,980,000 communicants; Baptists, 4,292,000; Presbyterians, 1,229,000; Lutherans, 1,086,000; Congregationalists, 491,000; Episcopalians, 480,000. The increase in the Catholic population during the year was 421,700. The estimated gain in Catholic communicants was over 238,000. The growth of Protestant membership was 668,000. The Methodists gained more than 245,000, the Baptists more than 213,000, the Lutherans 98,000, the Presbyterians nearly 49,000, the Congregationalists more than 16,000, and the Episcopalians about 9,500. The accession of new members was even larger than these figures, since in every denomination there were deaths of members, whose places were filled by new acquisitions. The number of deaths in the Methodist Episcopal body, for example, was reported

at 28,300. This is a highly satisfactory and encouraging showing to all who have the welfare of the Church at heart. A gain of nearly 1,100,000 in membership in one year, with a corresponding increase in the number of churches and ministers, indicates that Christianity is marching on with no uncertain stride. As our contemporary well says, "It is in itself a most overwhelming refutation of the assertions we hear now and then from various quarters that Christianity is losing its hold upon our people, and that our churches are declining."—*New York Herald*.

"LOOK NOT EVERY ONE ON HIS OWN THINGS."

The temptation to selfishness is ingrained in our very nature. The necessities of our life have a tendency to force it into fuller view and develop its stronger activity. We must eat and drink and dress, and these necessities of ours are also necessities of every one else. Under present circumstances, it seems as if the necessities of life, to say no word at all of its comforts and elegances, must be made matter of struggle and conflict, not only with the stubborn earth and elements, but with our fellows. So grows the grasping, self-centred, self-absorbed spirit, which finds its expression in the maxim so often repeated, "I must look after myself." I, for my part, do not believe in the necessity, since it was not God's design that we should thus primarily and exclusively look on our own things. Our environment and relationships, no less than revelation, forbid it. Nay, it is by these very things rendered impossible that a man should so absolutely limit his vision. So, we perceive, this selfish spirit misreads the design and law of God.

To the brute alone is it possible to look only on his own things. The lion may track and seize his prey, the squirrel hoard his nuts, and the fox steal his chickens on his own behalf merely. But there are also many instances, as of the beaver, the bee, the ant, in which even brutes and insects, by the very constitution of their nature, are mutually helpful. The domestic animals are still further subject to the law that, to obtain, one must serve. Man in his lowest state of savagery develops, at least in rough outline, a common weal in which his own weal is involved.

When we reach civilized man, we find this principle much further developed. The civilized man can make the most for himself out of his capacities and opportunities only by serving others. The farmer can acquire wealth only by producing food for others. The writer can attain position and money only by producing what will instruct or amuse others. The railroad companies lay their tracks where they will serve the largest number, and an inventor makes money for himself in proportion as he saves time, labor and money for others. These may all do their work with a view, primarily, to their own proper enrichment; but they cannot be successful without looking "also on the things of others."

The Christian man attains a yet higher level. He does good with a view not to his own profit mainly, not to his own profit at all, but to the profit of his brethren. That is the highest possible view to take of our life. It will tend to make us diligent in business, since that is the way in which God has appointed us to fulfil his will in things physical and intellectual, to produce or distribute the good that he designs for all. It will make us diligent in more purely spiritual duties, since we are to make known and felt the riches of his grace.

Understanding these facts, we may also understand and carry out the motto, "Not to be served, but to serve."—*Golden Rule*.

LIVINGSTONE AS A TEACHER.

Mr. H. M. Stanley bears this remarkable testimony to the character of Dr. Livingstone:

"I have been in Africa seventeen years, and have never met a man that would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans, ever since Livingstone taught me during those four months that I was with him, have been the good offices of Christians. In 1871, I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meet-

ings, and police gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from the worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met, I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible, 'Leaving all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his pity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon! How joyful he would have been if he could have seen what has since happened there."—*Exchange*.

THE CHILD SPIRIT.

The commendations of spiritual child-likeness in the Scriptures are too numerous and emphatic to be considered merely accidental. Evidently they were spoken with a purpose. They embody a principle which the Holy Spirit deemed important, and which Jesus, while in the flesh, was careful to enforce with the weight of his own authority and approval.

This is due to the very nature of the relations between our Creator and ourselves. We are his children, whether we are willing to admit the fact or not, and therefore childlikeness is the only spirit which is becoming to us. Too many regard themselves as having reached adult years in comparison with God, as truly as with their fellow-men. They do not realize that, far though they may have advanced beyond the powers and attainments of human childhood, they nevertheless are, and in this life always must be, almost as helpless and needy of enlightenment and guidance, as are the babes who prattle to them in their homes. They do not presume, of course, to suppose their wisdom or experience equal to the divine, but they show plainly, that they regard God as bound to treat them with deferential consideration, because of their attainments.

Nobody who feels like this, understands God or himself rightly, and nobody can understand God or himself rightly, who does not regard God as a child regards its father. There is an element of humility in this childlikeness, and it also includes a sense of dependence, and a firm and loyal trust, based upon deep affection. It involves the conviction that God knows best about all things, and that his guidance should be followed implicitly. The reason that spiritual childlikeness is impressed so earnestly upon us in the Bible, is because it means exactly that self-distrust, in the best sense, and that readiness to obey, which are the essentials of Christian vitality and advance. But those are repugnant to the mind of him who has not dedicated himself entirely to God's service.

It has been conspicuously noticeable throughout the past, that the most beloved and eminent Christians have been characterized by this child-like spirit. Many among them have been acknowledged leaders of mankind. They have won fairly, power, fame, learning, wealth, or all of these, and have used them wisely and well. Honors of many a sort have crowned them. Yet amid everything they have remained simple, unaffected, modest, and devout, constantly and reverently looking up to their Heavenly Father for help, and seeming to feel that the more earthly honors are heaped upon them, the more they need the blessing and aid of God. The spiritual childlikeness is entirely consistent with the highest sense of true personal dignity, and with the utmost vigor and sagacity of character.—*Congregational Magazine*.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.

PRAY to God at the beginning of thy works, that thou mayest bring them to a good conclusion.

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

MISSIONS.

WRITING of a visit to Boulder, Col., where there are ten or fifteen Seventh-day Baptists, old and young, Bro. G. J. Crandall, of North Loup, says:

The disadvantages that are most serious, are, 1st, The influence of those who know the truth and do not follow it. 2d, The fact that all business influence is against Sabbath-keeping. The entire community in and around Boulder is pervaded with a desire to make money fast. Every few days reports come in the papers, that some man has discovered a mine; that some prospector has spent three or four days, or as many weeks, and has found a mine and sold it for from two to five thousand dollars. You take up a paper in which the ministers advertise the subjects of their sermons, and almost all of them are on some relation of science to religion, or geology to religion, or something of that kind. Then I was told by a First-day Christian that the most of the ministers there tried to get men into their churches who had money, whether they had any religion or not, and that they almost entirely neglected the poor. From these facts I came to the following conclusions, viz.: 1st, That if the Board could put some good man at Boulder who could persuade our own people to do right, and who would, 2d, preach the pure and simple gospel of Jesus Christ; and 3d, who would visit among the poor from house to house; and 4th, who would hold gospel meetings every Sunday evening in some hall, and in his daily visitations among the people would invite them to attend these meetings; then it would be a wise thing for the Board to put a man on that field. I spent three Sabbaths in Boulder and preached four sermons. There were but few who attended. I spent one day in Denver visiting a sister who keeps the Sabbath while there. I went from Denver to Akron, thence south about thirty-eight miles to near a place called Thurman, where are three families of Sabbath-keepers. The first Sabbath in this month I preached in one of their houses, and the next day in the town in the front room of a bank. Our people there are about to leave because they cannot support their families. I had quite a pleasant trip, and returned, not feeling much, if any, improved in health, but hope I did the people good in every place I visited.

FROM F. F. JOHNSON.

My reports for this quarter, written and statistical, will be closely in connection with Eld. Threlkeld's report, which will have to suffice for mine in a great measure.

Have traveled considerable in connection with the meetings we have held, distributing tracts and papers, and conversing with the people. Many are convinced of the truthfulness of our position, but have not, as yet, a sufficiency of moral courage to take up the cross and follow the Great Teacher, seeming to think it too great a sacrifice to give up the old Sunday Sabbath which they have kept so long. The writer knows something of those feelings himself, though, after being convinced that I was wrong, I knew that the Lord would have visited me with some great calamity if I had not turned about and obeyed him. Have quite a number in my mind that were convinced about the time I was, who did not follow their convictions of duty, that have gone through many sore trials. Am satisfied there is a deep work going on in the minds of many on this field, who will sooner or later embrace our cause. As a sister said not long ago, "I hated to give up Sunday, but I had it to do."

Met a preacher a few days ago who said, "I take example for my authority for keeping Sunday," and he is one of those who made loud proclamations that the Bible, and the Bible alone, is their only authority for their faith and practice. Inconsistency is not dead yet.

Our Yearly Meeting was very interesting and strengthening. Elders Morton and Burdick much added to its success. You were selected to preach the Introductory Sermon next year. We desire to see you again very much.

Over 10 weeks of labor; 33 sermons and addresses; visited 91 families; distributed about 1,000 pages of tracts, and 300 papers; officiated at three funerals of First-day people, and traveled about 150 miles, mostly on horseback.

MISSIONARY BOARD MEETING:

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held at the usual place in Westerly, R. I., on Oct. 8, 1890, commencing at 9.30 A. M. William L. Clarke in the chair. Prayer by T. L. Gardiner. Members present, seventeen. Minutes of the last regular meeting and of the special meeting held Aug. 13, 1890, were read and approved.

Correspondence was reported from J. L. Huffman, Lost Creek, W. Va.; Ritchie Church, W. Va.; Second Westerly Church, R. I.; Carleton Church, Iowa; E. H. Socwell, Garwin, Ia.; New Auburn Church, Minn.; Long Branch Church, Neb.; J. W. Morton, Chicago; The Young People's Permanent Committee; D. K. Davis, Nortonville, Kan., and A. P. Bunnell, Nortonville, Kan.

Business was transacted as follows:

Appropriations voted for the year, from Jan. 1, 1890, to Jan. 1, 1891, and "at the rate of:"

To the Ritchie Church, W. Va., \$100, as requested; and an additional \$50 for the pastor to do mission work at the Conings Church, if he can.

Voted that the Board is willing to aid the Middle Island, West Union and Greenbrier churches, W. Va., in the support of a union pastor when they shall have secured one.

To the First and Second Westerly churches, R. I., \$100 each.

To the Carleton Church, Iowa, \$150, and the pastor's traveling expenses to be paid when on general missionary work.

To the New Auburn Church, Minn., \$100.

To the Long Branch Church, Neb., \$100.

To C. W. Threlkeld on the Southern Illinois and Kentucky Field, \$400 and traveling expenses.

To F. F. Johnson, on same field, \$100 for three months' work during the year.

To Madison Harry, Kansas and Nebraska Field, \$600 and traveling expenses.

To the Southern Minnesota Field the appropriation stands as now arranged.

To J. F. Shaw, Texas and Arkansas Field, \$500 and traveling expenses.

To L. F. Skaggs, Missouri Field, \$400 and traveling expenses.

To G. W. Lewis, Louisiana and Mississippi Field, \$500 and traveling expenses.

To the Holland Field, \$400.

To the Corresponding Secretary as salary \$900 and traveling expenses.

Voted that the Corresponding Secretary's salary be restored to \$900, beginning August 1, 1890.

Voted that \$50 be appropriated from the Ministerial Aid Fund to aid Martin Sindall in the pursuit of his studies.

Voted that all other appropriations for the Foreign and Home Mission be deferred to the adjourned meeting to be held in November.

Voted that in all cases of missionary churches aided by this Board, it shall be expected and understood that the missionary pastors do all practicable general missionary work outside as an equivalent for the aid granted.

Voted that,

WHEREAS, A. P. Bunnell has offered his service for missionary labor without remuneration, only that his expenses be paid, the Corresponding Secretary be authorized to put Bro. Bunnell where he may deem best, at once, and upon the terms he has stated.

Voted that the Corresponding Secretary be authorized to secure the services of the pastors of the churches to do from one to three months missionary work; the churches giving them the time, the Board paying the traveling expenses.

Voted that it is the sense of this Board that if the Corresponding Secretary shall find a few persons who will sustain a helper to the Rev. Wm. M. Jones, London, for five years, the Board will send one if he can be obtained.

Voted that A. E. Main and A. L. Chester be our delegates to the Chicago Council, with the power of substitution.

Voted that By-law No. 1, under the head "Board of Managers," be changed so as to read, commencing the third Wednesday of January instead of the second Wednesday.

A. L. Chester, J. H. Potter and O. U. Whitford, were re-elected as the Prudential Committee for the ensuing year.

A. L. Chester, J. H. Potter and Benj. P. Langworthy, 2d, were re-elected as the Committee on Permanent Fund, Bequests, etc., for the ensuing year.

The Treasurer having been absent from home for the last month on business, was not prepared to give his Quarterly Report, but will present it at the adjourned meeting in November.

Voted that the Treasurer be authorized to pay all bills due, reported at this meeting, and that he settle with all churches and missionaries not reporting at this meeting, when they shall have properly reported to him.

It was voted that we do now adjourn to meet on the second Wednesday of November (12th), 1890, at 9.30 A. M.

W. L. CLARKE, *Chairman.*

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

WOMAN'S WORK.

WELCOME.

(A recitation for several children.)

FIRST CHILD.

I come the first, and full in view
I hold up my letter, this big W.

SECOND CHILD.

I am second and all can see
The one I hold is the letter E.

THIRD CHILD.

So straight and tall, you can all tell
The one I hold is the letter L.

FOURTH CHILD.

If you look at mine you'll all agree
The one I have is the letter C.

FIFTH CHILD.

So big and round you surely know
The one I bear is the letter O.

SIXTH CHILD.

Five letters you've seen and after them
I hold up mine, the letter M.

SEVENTH CHILD.

The very last I must surely be,
Would you know my name, I'm the letter E.

ALL TOGETHER.

And now if you'd know the story we tell
A glad word of greeting together we spell,
So look at each one and then you will see
We are W E L C O M E.

LUCY M. CARPENTER.

Paper read at the Woman's hour of Central Association, held at Brookfield.

In this pleasant village, and later, in a roomy red farm-house near it, Lucy Clark Carpenter passed her early life. A very pleasant home had Uncle David and Lydia Clark, blest with sons and daughters, with more than usual strong attachments for each other. 'Twas here she

grew to womanhood. These hills taught the same lessons, new every morning and fresh every evening, for the book of nature is ever open for our reading, if we will; the same brooks rippled our Father's praises, and summer in its beauty, and winter snows of purity were much the same. Who can measure these influences in shaping a life, or strengthening a noble purpose? She was led into baptismal waters by Eld. Eli S. Bailey, Oct. 27, 1826, and united with the old North Church, having passed her fifteenth birthday on the 25th of June. Her school life was passed at Cazenovia and Lima and later at DeRuyter. Some articles in the *Protestant Sentinel*, which was our denominational paper then, attracted the notice of Solomon Carpenter, a student at Hamilton, and when led by the spirit to meet with his brethren, the nearest place was the North Church, and here he made the acquaintance of the author, Lucy Clark. Their marriage vows were spoken Sept. 3, 1837, and they set up a home in DeRuyter soon after, where they taught. From here they went to Westerly to teach, and then to Shiloh, where he was ordained, and here came their call to go as missionaries. A fond mother gave her consent, but the father's love yet hesitated to give her up, but when the news came to her of his consent and blessing she was ready to go. When the year of 1846 was closing, she was making her visits of farewell in the home circle and elsewhere, taking up a new life-work for the good of the heathen in far off China.

On Jan. 5, 1847, the ship Houguia bore the first missionaries sent by the Seventh-day Baptists to foreign lands, Solomon and Lucy Carpenter, and Nathan and Olive Wardner.

We sometimes think we make sacrifices when we give up some little pleasure for the cause—she left native land, a sick brother who died before news was received of her arrival in China, and she never saw her mother's face again. Like us, she had trials and temptations. Writing to a sister, who intended to see her off on the ship, but was prevented, "I was glad there was no home faces to say good-bye to at the last." Later in her journal she writes, "Find I still have need of more grace, more patience, fear I am making but little progress in the divine life, so many of the hidden evils of my life coming to light;" again on the 79th day of the voyage, "busy preparing letters," as there was chance to send back, "but when will they be read by the dear friends at home, long months. Oh my mother, can it be that whole long months separate us." But God kept them, though often becalmed, and after 112 days the voyage was over, though she remained on board another day that they might secure a house so as to go directly to it from the ship. While in Hong Kong harbor she wrote a poem, "Farewell to the ship Houguia," by request of its captain, T. D. Palmer, from which I will give extracts:

Now fare thee well, spread thy white wings forth,
And haste, noble ship, to thy home in the North,
But thou wilt awaken fond memories there
Of the loved, and the lost, and the dwellers afar.
They will hasten to meet thee, who trustingly cast
Dear treasures with thee, on the ocean's breast;
And some they will welcome with usury back,
While others, alas, have no homeward track.
And there will be pictured at memory's beck,
A sad, fond scene on thy crowded deck
When they met, who will meet upon earth no more,
And parted, whose partings will soon be o'er.
The sighs that were wreathed by hope's best smile,
And tears whence the rainbow gleamed out the while,
And hopes that were symbolized, good ship, by thee,
Unmoored from earth's soundings, thrown out on the sea
To the prospering breath of the unseen given,
Steered only by eyes that are fixed on heaven.
* * * * *
"Tis past, thou wilt shelter our heads no more,
We pass from thy decks to a foreign shore.

Thou hast been a bright link in the lengthening chain
That bound us with two dear ones beyond the main.
That link is severed, but love guards well
The wires that thrill to its wakening spell,
Nor fears with a whole broad world between
The cankering rust, but go we have seen,
The Celestial Empire heave in sight
And we turn from thee with a sad good-night.
God prosper thee on thy homeward track,
Bearing kind hearts and loved voices back
To the homes, whose hearths shall be gladdened by thee
When thy pennons stream out to the land of the free.
peace to thee
O wanderer, God's blessing be with thee still,
And ours, dear Houguia farewell, farewell.

L. M. CARPENTER.

HONG KONG HARBOR, April 20, 1847.

They lived some time in the city and did not go to Shanghai till August. In her journal, under date of December 30th, she says, "One year ago we were with our brethren at home, on that day we were set apart to our work and bade adieu to many whom we shall no more meet on earth, we have crossed the wide sea and our feet have been established in this dark land, this land of heathenism, we have left all, and now there is before us one definite object for which to labor, the spread of the gospel in this dark land. Help us, our Father in heaven." She wrote many pleasant letters for publication in the RECORDER, and especially tried to interest the children here in missionary work. No little children were born to bless this home, but she loved them, and often had some one or more in their home. In Feb., 1853, a little girl, whose mother was Chinese and whose father was a Scotchman, came to live with them, and also her baby brother, six months old. They staid four years, and she writes of "the interest shown by Maggie in the Bible stories I try to teach her." They were sent to America to be cared for in the home of a sister. There were busy, anxious days in getting them ready, and when they sailed her cry was, "God be with them, watch over them, and may it be for their best good they have left us." Many others bless her to-day for their home life with her, and her help and influence.

At one time she speaks of coming in from a ride in a sedan chair, and how weary she was, that it was far from pleasant to be carried by men. Afterwards she writes of covering one for herself, for she records many sick days, and of course could not always walk. After ten years she says, "Mr. Carpenter has bought two saddle horses, this will be a strange experience as 'tis ten years since I have exercised on a horse." Again, after her return to London, she speaks of a ride she took in an omnibus, her first ride in a carriage since leaving New York. In Feb., 1857, Mrs. Wardner returned to America, and she was left the sole representative woman of the denomination in China. Jan. 5, 1857, she says, "The tenth anniversary of our sailing from New York. A long, weary time. What has it brought to us; what have we done for the heathen?" She often writes of a female prayer meeting which she attended at the home of a friend, or which was held at her home. Now a new discouragement came in the form of a tumor upon her neck, and Nov. 25, 1858, they left China on a return voyage, bringing with them two little girls who had Chinese mothers, and who grew to womanhood in the home of a younger sister in New York State, also a little girl to friends in London. From her journal we read, "Sabbath afar on the lonely deep, yes, afar from our dear little flock, and we can only in spirit attempt to enjoy Sabbath communion with them, yet we feel that duty has taken us from them, and the more so, as we realize more and more, how much these poor, shattered tabernacles needed a recruit. But are these hopes to be realized to us, or are we indeed leaving China to return no more?" Again, after wearily

waiting for calms, "Oh that will be joyful when we arrive at home." "We feel that we need new strength to fit us for the temptations incident to mixing with the world again." After a hundred days they reached London, where they staid awhile and came to New York, where she writes, "Such welcome I never dreamed of, no cold shoulders; no, not one." In New York she was advised to see her friends first, as the removal of the tumor possibly might be fatal, so she comes here, to her old home, where she writes, "A long talk with Esther about the last sickness and death of my beloved mother. O, how strangely has this bereavement overwhelmed me, so I have felt altogether unable to speak of it. Neither have I yet visited the spot where she sleeps beside my darling brother and sister. Shall I sleep beside them, or make my grave in a foreign land? O Lord, thou knowest, thy will be done."

Sept. 12, 1859. "I shall not die, but live, and declare the glory of God. I was brought low, and he helped me. Praise waiteth for thee, O God, out of Zion. And now, oh Lord, accept the life which thou hast preserved. I give myself to thee anew with all that I have and am. Amen." 25th of Feb., 1860, they again embarked for China, and on July 2d they are again in Shanghai, where they labored till Mr. Carpenter's health failed, and April 8, 1864, she writes, "Our sojourn in the Celestial land ends to-day. There is much to sadden us at the thought, yet much to give comfort, and most of all, that we trust in God." They came this time through the Indian Ocean, Red Sea and Mediterranean to London, this time bringing a little boy to friends there, which helped to pay their way, and reached there June 2d. Many of us now remember their pleasant home at Milton, and how for a few years they rested from missionary labors, but doing good still in making a home for some to attend school at Milton College. But the calls of the little church over there were urgent, and in writing to a sister she said, our children, as she called them, are so anxious for us to come back, how can we help going? When asked if she was not too old, being over sixty, she replied, "It seems as if we might yet have ten years to work," and as the time drew near I heard her remark, when asked to write or say something for a Sabbath-school Christmas entertainment, "I have but one thought, China."

This time they were not sent by the Board, but went at their own expense, and left us March 4, 1873, going by way of San Francisco. There was joy at their return among the little flock that loved them, but the dread cholera came and she was very near death's door, but she was spared yet a little longer, though she never fully recovered, and died Sept. 21, 1874, aged 63. In writing of her afterward to her sister, her husband said, "I think one thing that made her life so beautiful was her daily study of the Bible in which she read a chapter, both from the Old and New Testament, every day." She rests from her labors beneath this fitting epitaph, "Blessed are the pure in heart, for they shall see God." Are we slow to draw some lessons from this beautiful life? Even then, let us not forget "the good we may be doing while the years are rolling on."

IN MEMORIAM.

WHEREAS, Death has again entered the ranks of the W. M. Society of Nortonville, Kan., and taken from our number our oldest and much esteemed member, Aunt Hannah Saunders, therefore be it

Resolved, That while we weep we are led to rejoice that her years were many and replete with kind and loving words and deeds, that we have the assurance that she has gone, like a shock of corn, fully ripe for the Master's golden harvest.

Resolved, That while her children and many friends will sadly miss her here, they may fondly anticipate a joyous meeting in that bright land.

"Where parting words are never spoken
And love ties are never broken."

Resolved, That a copy of these resolutions be forwarded to the SABBATH RECORDER for publication, also placed on our mission record.

MISS ANGELINE BABCOCK, }
MRS. S. E. R. BABCOCK, } Com.

HISTORICAL & BIOGRAPHICAL.

CHRISTIANITY IN THE HIGHER SCHOOLS.

Continued.

Like the physical forces and human life, the higher studies, particularly those of the academy, the college, and the professional school, have their immaterial, final, Godward side, as well as their phenomenal, immediate, earthward ones. In the watch, you will find beneath the hands on its face, and central among the moving wheels, the hidden, coiled spring, which furnishes the impelling power. The mathematics present the ideas of the Infinite mind, as traced all through the structure of the material universe, determining its myriad forms, and fixing the intervals of separation between even its minutest parts in their orderly arrangement. The natural sciences treat of the operations, laws and uses of the visible substances about us and remote in space, and yet as manifestations of our ultimate, conversing energy, causing their innumerable changes, as well as their subsistence in all time. The literature of every nation is the natural evolution in the purposes, sentiments, and experiences of the human spirit, as representing and allied to the divine. Our philosophical and religious topics, discuss the principles and the conditions essential to the fullest present development, and the future well-being of the individual, and the most complete government, and the highest civilization of society, in all its legitimate forms; but these principles and conditions, as established and revealed by one all-wise and ever holy authority, which dwells in the spiritual and eternal realm. Then, how necessary to an adequate comprehension and a practical application of these branches of learning, is thorough instruction in those recondite and supernatural forces and facts which constitute their only substratum! How can this attainment be reached, without an attentive study of the gospel of Christ, in regard to both its subject-matter, and its unequalled influence over conscientious and devout men? How needful is such a culture to a youth, in his best impressible, formative and life-planning period, especially when he is acquiring a knowledge of those worldly studies, taught so assiduously in our higher schools.

Besides, Christianity supplies the most valuable collection of truths ever known by man. It reveals to him most clearly the real design of life, the properties of his own rational nature, and the definite relations which he sustains to the other members of the race. With perfection of insight and with precision of statement, it describes, not only the obvious, but the innermost workings of the soul in all stages of moral and religious experiences. It positively and distinctly asserts all the essential precepts for shaping an upright character, and performing beneficial conduct. It accurately defines the purposes and states of the heart most conducive to our highest well-being. The fullest knowledge which we have of the origin and control of all created objects, by divine power, it furnishes with reiterated phrases. Our governing beliefs as to the existence of beings in the other life, as to their connection with the affairs of this world, and as to their stages of intelligence and moral condition, are all based upon its reliable teachings. No where else can be found so many and such satisfactory answers to the more persistent and deeper felt questions of the human mind, like those referring to the nature of sin, its actual results to be realized in the hereafter, and the possibility of its complete forgiveness; and like those which consider the final rewards of obedience to the commands of

God, and of a living trust in a crucified Redeemer.

Unexampled are these more important ideas and beliefs in their ability to arouse, enlarge, invigorate, and harmonize the human soul. They form the profoundest judgments, produce the happiest feelings, and determine the ultimate choices. In accordance with their suggestions, we unreservedly submit the fashioning of our earthly career, and the eternal destination of our spirits, to the guidance and mercy of our heavenly Father. Their superlative worth in the instructions of the class-room, to develop and establish the more perfect state of manhood and womanhood, may be seen at a glance.

Another proof of the indispensable need of Christian teaching consists in the fact, that the Scriptures preserve the most effective system of motives and sanctions, for the formation of any stable morality. The consciousness that the all-seeing eye of God observes our acts, is said to exercise a greater degree of restraint over our impulses and desires to evil than any other incentive. Our sense of wrong-doing is vastly, quickened by the recorded visitations, without respect of persons, of prompt and severe penalties upon transgressors. A perfect standard of a moral life is furnished, not in an abstract idea, but in the authoritative example of Jesus Christ, a living man. A clear and imperative enunciation of even a well-known duty, tends to secure its willing discharge. The laws governing our homes, society, and a nation, have the surest and readiest sway over our wills, if enforced by the undoubted authority of the Supreme Ruler. The dreaded infliction of future endless pain and misery for the unpardoned wickedness of this life often curbs the otherwise unbridled appetites and passions, and neutralizes the most artful inducements to dishonesty and crime. The purely religious culture attained in prayer, in songs of praise to this Holy One, in diligent examination of the sacred Word, and in relying upon the hope of a blessed immortality, vitalizes powerfully our consciences, and eventuates in righteous behavior.

It is a well-accepted conviction that in a government like ours where no State Church is supported, and consequently no limits are placed upon religious toleration, it is absolutely essential that Christian instruction, to be permanently given, and Christian enterprises, to be vigorously prosecuted, should be originated and maintained by the voluntary efforts of denominational bodies. Without doubt this instruction and those enterprises are, in this way, advanced more freely and most effectively. So if the higher schools in this country shall exist for the commensurate teaching of the truths and observances of Christianity in connection with the regular academic and collegiate studies, they must be founded, superintended, and maintained by the churches. Of this necessity, the latter seem to be aware, as is evidenced particularly in the establishment of our many denominational colleges. And the conclusion is inevitable, that, as a general rule, attendance upon these institutions is requisite for our youth to secure the most thorough discipline of all their powers of mind and heart, to upbuild the best balanced character, and to ensure the most gratifying success in the various honorable walks of life.

THE finest bits of opinion sown in the minds of children in private life afterward issue forth to the world and become its opinion; for nations are gathered out of the nurseries, and those who hold the leading strings of children may even exercise a greater power than those who wield the reins of government.

SABBATH REFORM.

SUNDAY AND THE COLUMBIAN EXPOSITION.

The friends of Sunday have been extremely active in seeking to influence the Commissioners of the World's Fair to an early decision in favor of closing its gates on Sunday, and of prohibiting all Sunday work upon the grounds and buildings before the Fair opens. They were urged to this the more because opinions had been expressed by members of the commission, which indicated a preponderance of opinion in favor of Sunday opening. Various memorials, arguments, protests, etc., were laid before the commissioners at one of their late meetings, but that body only decided to postpone action upon the question indefinitely. Speaking of this, the *Pearl of Days*, *New York Mail and Express*, says:

The adjournment of the World's Columbian Commission without action upon the question of closing the World's Fair to the public on Sundays only indicates a postponement of the subject to a later meeting. A letter from the Hon. Benjamin Butterfield, secretary of the commission, to the Rev. Dr. Taylor, corresponding secretary of the American Sabbath Union, states that the memorial and petition of the Union has been received and that action on the subject may not be taken until some months hence, and also that a personal hearing in its advocacy, if desired, will be undoubtedly granted when the subject is reached.

This statement should encourage the friends of Sunday closing to renewed exertions in suitable ways, to voice public opinion against the opening on the Lord's Day. We therefore invite memorials and petitions not only from churches and religious bodies, but from citizens, Labor Unions, Young Men's Christian Associations, temperance and other benevolent organizations, to be presented to the Commission at its next meeting. The intervening time will give ample opportunities for the largest and best expression of the wishes and will of the friends of the Sabbath, who are among the best friends of the Columbian Exposition.

There will be something gained by the postponement of this decision, since it will enlarge the action of the various agitating influences, which will continue to keep the Sunday question before the public mind. The relation which the Fair shall sustain to the Sunday gives occasion for focusing influences and arguments at that point. The real value to be gained will lie in this agitation, these thought-producing influences, rather than in the result, whatever that may be, so far as the Fair is concerned.

The great enthusiasm of the advocates of closing the Fair on Sunday but ill comports with their line of defense against the claims of the Sabbath. When seeking to avoid the plain meaning of the fourth commandment, these men assert that all the law means is "a seventh-day of rest after six days of labor." Such a rest, they insist, "meets all demands of the Sabbath law." If this be correct the matter of opening the Fair on all days can be easily arranged by a schedule, providing for the resting of groups of employees on each successive day. The public not being *compelled* to attend on any day, can choose by the same accommodative law, when they will attend, and when rest.

But the advocates of this sliding-scale, progressive week, never apply this principle except as a bit of false logic when combatting the "troublesome Saturday." On the contrary, they charge wickedness, anarchy, national disaster, and physical and moral ruin upon the neglect or refusal to *compel men to rest, and desist from patronizing the World's Exposition on a specific day of the week, the same week, the only one known in Christian or Jewish history, which they make a conveniently adjustable "cluster of days,"* when seeking some ground for discarding

the claims of the Sabbath. We welcome such continued agitation as will expose the hollowness of this false logic, and the inconsistency of such "blowing hot and cold" to suit changing fields of argument.

THE "CIVIL SABBATH" NONSENSE.

Rev. N. R. Johnston, a prominent advocate of Sunday Legislation from the stand-point of the National Reformer, has written a letter to the *Signs of the Times*, in which he effectually pricks the "civil Sabbath" bubble in the following manner:

Editor Signs of the Times.—As copied into the *American Sentinel* of July 31, I have this day read your criticism of my letter in the *Christian Statesman* of May 15. Will you admit a few lines in my own defense? For I think you misunderstand me. I am sure your readers will if they did not read my letter in the *Statesman*.

1. I do not believe in a "civil Sabbath" in the sense in which you use the words. I never have said that a "civil Sabbath" is all that I favor. I differ entirely from the majority of the California people, who ask a Sunday law merely as a police or sanitary regulation. From the first of Rev. Mr. Crafts' coming here, and all the time, I have most decidedly objected to his theory of a "civil Sunday." In the *Christian Statesman* I wrote against it; and it was because of my objection to the "civil Sunday" that I wrote what I did about the action of the State Prohibition Convention. I totally reject the secular theory of government and of education alike. Others wish only a "civil Sunday;" I wish the Sabbath of the Lord our God, the Institutor of it.

2. The only authority we have for the observance of a Sabbath—the only power that has any right to require a seventh portion of time to be observed as sacred to rest and to worship, whether it be a seventh-day or a first-day Sabbath—is the divine Law-giver, whose will is declared in the law of the fourth commandment. Neither Church nor State has any right to make law about a Sabbath. "The Sabbath was made [*i. e.*, appointed] for man." God appointed it. Governments or Legislatures have no power except to recognize it as God's law, binding upon the people, and to see that the law which forbids work be not trampled underfoot by open transgressors.

3. God is the author of all moral law. He is the source of all authority. "There is no power but of God." Governments may only find out law, the divine law, and accept and codify it as the law by which the people must be governed. Especially do governments have nothing to do in legislation in the department of religion. Government's only sphere is in civil matters.

4. The law of the fourth commandment is partly religious and partly civil. It commands religious duties; it also commands civil duties. "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, . . . nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou." That is civil law. Government should protect men in the enjoyment of their rights. The right to rest as God requires belongs to a servant. If the master does not grant the right to an employe, he is a transgressor of law. Government must protect the wronged. God requires it. Government is his agent. Thus government may legislate as to the enforcement of God's civil law for the protection of men in the enjoyment of God-given rights. Thus far I am in favor of a "civil Sabbath." Am I understood?

5. "Thou shalt not steal" is a moral, civil law. Governments have no power to either reject it or to modify it. The same is true of the fourth commandment. Except by moral restraints or motives the church has no power to prevent work on the Sabbath. But a law without a penalty is no law at all. Therefore, civil government is the only and the proper power to punish the open transgression of God's civil law. Thus far I am in favor of a civil Sabbath law. But remember that the permission or obligation to legislate about Sabbath observance is derived wholly from God. Men or governments have no such authority. The religious obligation is the only one existing; *i. e.*, we should have Sabbath laws only because God requires them and for man's good. And the principle I advocate is applicable whether the first or the seventh day should be kept holy. Which is the true Sabbath is not the question here and now. I honor the convictions of those who conscientiously believe in the seventh-day Sabbath; but I beg leave to say that I do not believe in "only a civil Sabbath." I am not in favor of "only a civil Sunday law." I prefer the fourth commandment; and the people, the church, and the State that permit it to be trampled underfoot by lawless desecra-

tors are false to God and to humanity. Yours for the truth and the right,
N. R. JOHNSTON.

Logically, there can be no "half-way ground" in the matter of Sunday legislation. Such legislation is either religious, a repetition of the Sabbath law of the Decalogue, or it is civil, only making a holiday, which may be permitted to men, but cannot be enforced upon them. "Sabbath," has no meaning, historically, or in fact, except from a religious stand-point; hence a "civil Sabbath" is contradictory, in fact, and meaningless except under the conception of the State as an essential theocracy. The Sunday law movement must come to one of these two ends.

HOW CARL'S PRAYER WAS ANSWERED.

BY ELSIE DEANE.

It was midnight in an Eastern city; the lamp burned dimly in the room where a young man lay dying. By the bedside sat the mother mute with grief, and bending over the dying youth stood his only brother, a young minister, speaking words of comfort and hope to the suffering one, till a smile, almost angelic, lit up the wan features. For a while the mother and brother watched the face of the loved one, and when the lips moved slightly the mother bent her head to catch the words and could but just hear the whisper, "Sing Rest for the Weary." With a voice choking with sobs they sang—

On the other side of Jordan,
In the sweet fields of Eden,
Where the Tree of Life is blooming,
There is rest for you.

Just then there was a slight pressure of the mother's hand, a smile passed across the face, a faint sigh escaped the lips, and the weary one had gently sank to rest in the arms of the dear Redeemer.

"Mother," said the brother, shortly after, "The Lord gave and the Lord has taken away, blessed be his name. I do think Paul was the best brother that ever lived. I thank God for his life, his example and his happy death. Now he is at rest from all his sufferings, and though we shall miss him sadly, yet for one moment I would not wish him back."

"No! no! my son," replied the mother, "we shall go to him, but he will not return to us. Let his faith, hope and love, and his entire Christian life, which were remarkable in one so young, spur you on in your work, my dear Carl, and when at last the Father shall call for us, may our last moments be as peaceful as were those of our dear Paul."

As I have already said, Carl Lindsley was a preacher of the gospel, laboring at the time of his brother's death with a small mission on the outskirts of the city of W., on a very meager salary. His brother's long illness, with its consequent expenses, had entirely exhausted his own and his mother's small income, till at the time of his death there was not a dollar in the house with which to defray the expenses of the funeral. Both Carl and his mother had an intense horror of debt, so much so that when they came to face the fact that such an expense must be met, with no tangible means of meeting it, they were at first nearly disheartened.

But one with Carl's firm trust in the watchful care of our heavenly Father could not be long in doubt. "Mother," said he "come with me into the next room for a little while, please."

When by themselves he said, "Mother, you know as well as I that there is not a dollar in the house. What shall we do to meet this added expense?"

"I know not," replied the mother, "I cannot bear debt at any time, but at a time like this, to be obliged to contract a debt seems to me doubly distressing."

"Mother," said he, laying his hand on the Bible which lay on the table by his side, "we have found comfort and help in times of trouble in this blessed book; let us once again look for help in these precious pages." So saying he opened at random, and the first words that met his eye were these, "Call upon me in the day of trouble and I will answer thee." Reading the pages aloud, he said, "What can we want more than this? We have so often proved the promises true, how can

we for one moment doubt the constant care of our heavenly Father? Let us once again take him at his word," and kneeling together the mother and son told of all their need to him who never said, "Seek ye my face in vain." Over and over again they plead the promises, first one praying and then the other, till at length Carl arose from his knees exclaiming, "I feel that we have the answer, dear mother. In some way or other the Lord will provide for us in this our time of need. I will go and make arrangements for the funeral." He did so and found that fifty dollars was the very least that would suffice; but he had no misgivings now. A sweet peace born of faith in God's promises filled his soul. It mattered not to him how help should come, only it was as he willed it. He next went to the post-office to mail a letter and there found one for himself. On opening it he found a draft for fifty dollars on the Bank of the city. There was no clue whatsoever from whom it came, (a twsem dash) only a slip of paper with the words, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary."

Without waiting to go home he went directly to the bank, and asked the clerk if he could tell him when and where the draft had been sent?

"About an hour ago," replied the clerk, and pointing toward the door of the back office he continued, "If you would like to know who sent it you can see him by looking through that glass door." Looking in the office he saw, sitting at his desk, the president of the bank who was a deacon of the same church of which Carl was a member. Going into the office and putting out his hand, he said, "My dear deacon! How came you to send me this draft?"

"I know of no reason," he replied, "Only after I left my home this morning I heard of your brother's death, and knowing of his long illness and that your salary was so small I thought that perhaps that amount would not come amiss." Carl then related the events of the morning; how two had agreed together what they should ask; and how signally God had answered their prayers.

"Thank God," presently exclaimed the good man, "that he has made me the instrument of accomplishing his purpose."

Carl then hastened home and told his mother how the Lord had answered their prayer, and they knelt and returned thanks to him who had heard their prayer and thus saved them from trouble.

Dear troubled one, this is not a fancy sketch, but a page from real life. As you read and remember it may it give you courage in the times of your perplexities and trials, to cast all your care on him who careth for you.

Oh! what peace we often forfeit,
Oh, what needless pain we bear;
All because we do not carry
Everything to God in prayer.

—*Christian Enquirer.*

THE SOUL'S NEED.

If to your life, struggling in obedience to Christ, but not able to clear itself into light about Christ, there could come, as from the Christ you long for, a command to you to struggle on still in hope because you must reach the light some day; and yet a command, while the light is withheld, to find satisfaction and growth in the ever-deepening struggle, would not that be the command you need? Patience and struggle, an earnest use of what we have now and, all the time, an earnest discontent until we come to what we ought to be—are not these what we need, what in their rich union we could not get, except in just such a life as this with delayed completions? Jesus does not blame Peter when he impetuously begs that he may follow him now. He bids him wait, and he may follow him some day. But we can see that the value of his waiting lies in the certainty that he shall follow; and the value of his following when it comes, will lie in the fact that he has waited. So, if we take all Christ's culture, we are sure that our life on earth may get already the inspiration of the heaven for which we are training, and our life in heaven may keep forever the blessing of the earth in which we were trained.—*Phillips Brooks.*

THE SABBATH RECORDER.

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

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WORKMEN of God, O lose not heart;
 Who sides with right is sure to win;
 Be loyal, brave! Act well your part,
 To doubt the issue is to sin.

AN example of fearlessness in dealing with wealthy and influential members who do not walk according to the rules of the organization to which they belong, or who otherwise violate the rules of good order, is set in the action of the Union League Club in New York recently, and which some churches would do well to imitate. At the meeting referred to Col. Elliot F. Sheppard was suspended from membership for having published in his paper the names of some members who had been suspended for non-payment of dues.

THE minutes of the late Anniversaries have been sent to the churches, small packages by mail and larger ones by express. In most cases the charges have been prepaid, where through rates could be given. If any of those to whom the packages are addressed have charges to pay, we will refund the amount so paid, if an account of it is rendered to us. This reminds us that churches which have not paid their apportionments for this year, will find, among the special notices of this issue, the Treasurer's address, together with a polite invitation from him to give prompt attention to that matter.

THE International Convention of the Young Men's Christian Associations has set apart the week beginning November 15th, as a week of prayer for young men. This week has been observed by the Associations and many churches since 1866, in many cases with very marked results. It may be true that, to a large extent, the Young People's Society of Christian Endeavor has taken the place of the Young Men's Christian Association. But that makes it none the less a matter of importance that the Christian people of the country stop in their hurry and give some earnest thought to the problem of how to reach and save the young men of the country, and importunately pray for them. If pastors would preach upon topics relating to young men, just previous to this season of united prayer on their behalf, it would add to the interest and profit of the occasion. We commend the subject to all interested.

INTEREST in the work of the Council appears to deepen on every hand as the time for its session approaches. Questions for consideration have been proposed by various churches, societies and individuals, and in many cases opinions have been expressed by those who have propounded the questions, and by some who have not. This, we understand, was the wish of those who projected the Council, so that thus far the ends aimed at seem to be in the way of accomplishment. We have just received a note from a sister who was the first to declare profound interest in the work of the Council, and to pledge unceasing prayer for its success, which

we think worthy to be read by all. Speaking of the question, "Is it advisable to continue to reinforce and extend our mission to the heathen?" she says, "I wish it had not been put in just that form; but rather, 'How shall the interest be deepened and widened until ways and means can be devised to re-enforce and extend our mission to the heathen?' How can we, for one moment, question the wisdom or advisability of so doing, when we remember the millions who have never even heard of a Saviour? Not a single item concerning the home fields should escape its due and full share of interest and attention; but if we retrench, or slacken our efforts in the foreign fields, it seems to me the very stones would cry out against us; we could not expect God's favor upon us as a people." These are, indeed, earnest words, but who shall say they are not true? If all would speak out in this manner, on this or any other topic, and then back it with prayers and the gift of money according to their ability, as this sister does, work would go forward all along the lines.

SECRET POWER.

In the intense activity which characterizes the present times, there is danger that the importance of the quiet hour will be overlooked. In nature there are times for growth and times for rest. Winter follows summer, and is important to the next season's growth. Even in tropical climes where trees, etc., might be made to grow the year round, by proper cultivation, nature provides that there shall be periods in which the active processes of growth shall be suspended, periods in which that which has been taken in from soil and air shall be assimilated and solidified. We call these periods of rest. Outwardly they appear so; but in reality they are periods in which the vital forces are being stored, classified and apportioned, each to its proper place and work. So in the religious life, we need for our best work regular hours for quiet, silent thought, for meditation and prayer; hours in which the fevered brain and the ruffled spirit may find repose, and their normal balance; hours in which the soul may find blessed fellowship with God and his Son Jesus Christ, and from which one may go forth in the conscious possession of the power of omnipotence, because he is at one with the Omnipotent.

We emphasize this point because our thoughts about work, and our methods of work, all press us on and on to the greater and more continued activity. We have societies through which various classes of Christian people are urged to work. Ministers plan how to get work out of their people, they preach about it, pray over it, and sometimes they scold about it. In our public meetings and private counsels we talk about plans and methods of work. We are reminded that our divine Lord was an earnest worker in the Father's business; that his apostles were men of intense zeal and persistent activity; that in all the ages of the church the men who accomplished something, who brought things to pass, were hard, prodigious workers.

Now with all this we must heartily agree, provided our notions of what constitutes the true activity of the Christian life do not ignore the true hiding place of the Christian power. We are making no plea for idlers. We need men in the open fields of manly Christian warfare; we need earnest, active workers in all our churches, one hundred per cent strong; it is right that our young people be banded together in earnest endeavor for Christ and his Church; that our women should find stimulus in associated work for the good of others and the glory of God, and that

they are engaging heartily in such work is one of the hopeful indications of the present hour. Only we must not let all this push and pressure, and demand for work, sweep us past and away from the open door of daily, personal, silent communion and restful fellowship with God. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly," is both the command and promise of our divine Leader, to whom we have been pointed as a perfect example of a consecrated worker. Let us associate with those days of earnest toil, along the busy marts of men, which characterized the life of Jesus, those silent hours of the night, away among God's wooded hills, in which his soul sought and found refuge and strength in the bosom of the everlasting Father, and remember that without these restful, quiet hours of fellowship those days of toil could hardly have been endured, or their work performed. Knowing so well the power of this personal fellowship with God, Jesus, in connection with the giving of the great commission to his disciples, added the exhortation, "But tarry ye in the city of Jerusalem until ye be endued with power from on high." In all the history of the church the greatest workers have been those who have been the most faithful to the closet instructions of the great Head of the Church. Luther, the great master-reformer, never went to a day's work without having first his silent hour with God; and if the day was likely to be unusually severe, on account of the amount of work or the severity of the task, he was wont to say, "I must spend more than my usual time in my closet to-day, or I shall not get through my work." That is not an hour lost, but an hour gained, in which the soul sits in silence, and communes with God, in devout meditation upon his word and earnest prayer for divine guidance and strength. Indeed, many a day has been lost for want of the divine endowment which such an hour alone can give.

We plead, then, that as a people having a great work on our hands, we spend more time, and do it more systematically, in those purely devotional services which the Psalmist called meditation, which Jesus so beautifully described as prayer in secret, and which the Christian worthies in all ages have found to be the girding of strength for mighty arguments. We plead for this in our individual lives, and for more of this spirit in our public services, and in all our social worship. We ought to be more religious, more devotional, in all our thoughts, feelings, and Christian activities. We plead for this, not that we shall do less of that which we commonly call practical Christian work, but that we may do more of it, vastly more of it, and that we may do it with more system, more efficiency, more power. We need, more than we need anything else, to be endued with power from on high. And we shall never get that until we have learned to tarry in Jerusalem, to wait before God in the secret chamber, until all the soul is filled with the majesty, and power, and glory, and love of God. Then may we go forth to mighty works, and the open rewards of the divine promise will surely follow.

GOLDEN WEDDING.

One of the most pleasant events which have transpired in Milton for a long time was the golden wedding anniversary of Rev. James Bailey and wife, which was celebrated on the afternoon of the 14th inst. The house was filled with guests from far and near. Among those in attendance from abroad were Charles Potter and Joseph Titworth, both of the Potter Printing

Press Works of Plainfield, N. J.; J. F. Hubbard and wife, of the same place; two nieces from Berlin, Wis., and Mrs. Haven, of Leonardsville, N. Y., and Mrs. Clawson, wife of Eld. Clawson, deceased. Notwithstanding the invitation cards bore the impress, "No presents," still several valuable presents were made by the friends and relatives. Appropriate remarks of welcome were made by their son, E. S. Bailey, M. D., of Chicago. Prayer was offered by Eld. James Rogers, a life-long friend and co-laborer of Eld. Bailey; after which the latter gave a brief and interesting account of his life-work and experiences since the day of his marriage, fifty years ago, to Miss Lucy Hubbard, of Scott, N. Y., his present companion, giving God grateful praise for all the mercies which have followed them these many years. Ample refreshments were served to all, about one hundred, in attendance. Altogether it was a happy and enjoyable occasion. Although Eld. Bailey is blind, which indeed is sad enough, yet his many friends who will read this notice will be glad to learn that his mind is clear, and that he finds much comfort under the watch-care of his loving wife and children, and in his strong faith in God.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 15, 1890.

The world has produced few men whose loss has been more sincerely mourned by the Christian people of his native land than the late Gen. Clinton B. Fisk. The Metropolitan Church is one of the largest in Washington, and it was crowded to the doors, and even then many were turned away unable to get standing room, on Sunday afternoon. All of these good men and women were intent upon hearing the eulogies of Gen. Fisk, for the delivery of which the meeting was held. The services were very appropriately opened with the beautiful hymn, "Lead kindly Light." Mrs. M. E. Cohen then read a selection from the twenty-third Psalm, and a beautiful and touching prayer was made by Miss Lizzie Kessler. The principal speaker, Rev. G. H. Corey, was for a long period a close personal friend of Gen. Fisk, and his talk was extremely interesting, dealing as it did with incidents that had occurred under the speaker's personal observation. "His religious life," said Dr. Corey, "was admirable in every respect, and moreover, his social life was equally beautiful. By the innate quality of his whole nature he was a generous and genial man, and wonderful in the depth and richness of his nature. He was identified with all the enterprises of his church. He never became too great to be in his place twice on Sunday. Many men who believe themselves to be Christians, content themselves with but one visit to the house of God on the Sabbath; but he was not one of these. I have been frequently with him at prayer meeting, and he never attained that high degree which restrains many men from pouring out their souls to God. I will venture to say that he was a very unique man, and looking over the ranks of the churchmen of the day, I cannot see any one that can replace him. You cannot find another man so pure, so devout, and withal, so simple." There were a number of other speakers, and eulogies were read of Gen. Fisk as "A Temperance man," as "The Negro's friend," as "The Indian's benefactor," and as "The Woman's Champion." The services were closed by the spirited singing of "My Country, 'tis of Thee," by the entire audience.

The Good Templars are talking of little else than the coming celebration of the twenty-fifth

anniversary of that noble order, though they are not allowing the preparations for that very interesting event to interfere with their regular meetings, in fact it has largely increased the attendance, owing probably to the general diffusion of enthusiasm which the discussion of the objects and accomplishment of the order during its quarter-century of life has brought about.

The flags of Washington are at half mast on account of the death of two prominent men—Justice Miller, of the U. S. Supreme Court, and Ex-Secretary of War, Belknap. The first was stricken with paralysis on Friday, Oct. 10, and lingered until Monday night, and the latter was found dead in his bed Monday morning. It is a coincidence that the two men were from the same city—Keokuk, Iowa.

The sixteenth annual convention of the Woman's Christian Temperance Union of the District of Columbia met this morning, and will continue in session for two days. There are about seventy-five delegates in attendance, representing the twenty auxiliary organizations in this city and immediate vicinity. Among the subjects to be discussed are "Cigarette Smoking," "Gospel Temperance and Prohibition," "Woman's Ballot," "Social Purity," "Our Creed and White Ribbon," "Scientific Temperance Instruction," "Mother's meetings," "Washington Saloons," and "Liquors by the Drink." It is understood that in the discussion of the last subject the Union will pay its respects to the U. S. Senate for having neglected to pass Senator Blair's resolution prohibiting the sale of liquor by the drink in the Senate restaurant. To-night Mrs. Mary A. Livermore, of Temperance fame, is to address the Union and the public, which is certain to take advantage of the cordial invitation extended, to the extent of the seating capacity of the church. Among the well known people residing elsewhere I noticed, Mrs. M. L. Wells, who enjoys the proud distinction of having been the originator of the W. C. T. U. It is a distinction that the greatest living man or woman would be justified in being proud of, when one considers the good the Union has accomplished.

Mr. Harrison returned to the White House early yesterday morning, and he and Mrs. Harrison at once paid a visit of condolence to the widow of the late Justice Miller. It was a kind and thoughtful thing to do, and it was done within an hour after Mr. Harrison reached the city from his Western trip. The funeral of Justice Miller will take place to-morrow in the chamber of the Supreme Court.

AMONG THE CHURCHES OF WEST VIRGINIA.

Some notes of the canvass of the churches of West Virginia may interest readers of the RECORDER. Remaining for this work, after Conference at Salem, the church at Berea was one of the first visited, where Bro. O. S. Mills is engaged in faithful labors as pastor, and the membership seemed to be in good working order. Five meetings were held there with a good attendance and some revival interest. The renewal of many Christian vows and some promised additions to the ranks of the Lord's people were among the fruits that were full of encouragement. The response toward denominational interests much exceeded expectations, and gave assurance that a steadfast loyalty to our cause is being developed among that people. This remark may apply with equal fitness to nearly every church visited. Bro. Mills is surrounded with difficulties and some hardships, and should have the prayers of all, that he may be filled with the courage of a Christian hero, and be able to

"endure hardness as a good soldier." May the Lord bless him and give him power to win souls.

At Middle Island we joined Bro. Huffman at his appointment for a Quarterly Meeting, but owing to excessive rains the people could not assemble on the Sabbath. On First-day he preached a funeral sermon to a full congregation and the writer spoke in the evening. Here, too, we found friends of the Lord's cause, and received substantial tokens of good-will to our publications. Here the need of pastoral leadership and watchcare was apparent, and it was pleasing to see that impressions were made by Bro. H. P. Burdick and his good wife while on this field, which cannot be easily effaced. Our brethren here need to be unified and inspired with the constraining love of Christ, when they will become stronger and more useful. And is not this the great need of the churches everywhere?

At Greenbrier, Salem, West Union and Lost Creek and elsewhere, we enjoyed the cordial co-operation, which in some manner was nowhere wanting. Salem College is an object of high esteem throughout that region. Efforts in its behalf have already given an uplift to the people. The fall term has about 45 students, which is said to be double the number of one year ago. No where in all the bounds of the denomination is such an institution more needed, and nowhere can more young people be found who should be trained in such halls of learning. Prof. Maxson is commanding much influence, and with his staff of co-workers seems to be doing excellent things in laying foundations for education in the future in that part of the State. It was gratifying to see there, as is usual in all parts where our people dwell, that Seventh-day Baptists are respected for their integrity and worth as citizens, and they are generally making themselves felt in their steadfast principles, and adherence to reforms of the age. On the way to Roanoke we attended a county convention at Weston in the interest of temperance, and to our surprise found that full one-half of its members were our brethren. We held four meetings at Roanoke which were well attended, and that church deserves to be ranked among the best for its activity and unity in the Lord's work. Bro. S. D. Davis is their missionary pastor, and his occasional visits are much appreciated. A railroad is nearly completed through that vicinity and the brethren are desiring and hoping that the visits of our ministers may as a consequence be more frequent in the future.

After visiting these various places, calling upon the many families, and preaching among them fifteen times, we conclude that this is one of our most promising fields for missionary labor, and that the good work of devoted brethren, like Davis, Huffman and others, should be supplemented by the labors of at least two more settled pastors. There has been faithful sowing there, and faithful reapers may expect to find a "harvest in due season if they faint not."

Thankful to every one who in any way aided our endeavors, and grateful to God for the privilege of greeting so many fellow-laborers in his kingdom, we cherish the hope that by and by all may be "forever with the Lord," where weakness and frailty are unknown, and every brow is crowned with infinite purity and eternal glory.

J. B. CLARKE.

STRIVE to realize a state of inward happiness independent of circumstances.

THE University of Wisconsin opened on the 10th with three hundred students.

YOUNG PEOPLE'S WORK.

WHILE our delegates are in Chicago deliberating about great matters which are at stake, let us who remain at home not forget to pray.

PRAYER "availeth much." So says St. James, when it is "effectual," *i. e.*, *invrought* into the man's soul. When it is furthermore the "fervent supplication" of a true heart, not the uttered word simply, of empty sound. When it is offered by a "just man," *i. e.*, the man of faith, for faith alone justifieth. Let us have some of this kind now offered in secret all over our Zion.

A LESSON FROM NATURE.

BY MISS NETTIE I. WEST

While passing along a pleasant, shady street, a few months ago, I noticed on one side of my path an evergreen hedge, with its dark, thick back-ground of deep green, while upon its rounded and carefully trimmed surface, appeared countless newly-formed branches of a much lighter shade, and which lighted up the bank of green as the stars light up the heavens on a clear, frosty night.

Farther on, in my walk, I came to another hedge, whose appearance was very different. It lacked the symmetry of form of the first one, and its branches grew in unsightly shapes, some reaching far above others, while many, tired of the race, had given up, and were holding their brown leaves up as the last sign of life that once existed in them. Only in a few places along that hedge could I see the bright, new shoots showing that life existed below.

What caused the difference between the two?

That was my question and the answer was this. One had been carefully trimmed as it grew, and every over-ambitious branch kept back with the weaker ones, giving to each an equal chance and allowing none by its growth to weaken another.

The other had not been so tended, but allowed to grow as it pleased, without thought or care.

What was the result? In one, beauty, symmetry, and vigor with new life, showing at every point where the pruner's knife had been felt.

In the other, a row of ill-shaped trees, far from beautiful, and lacking the signs of life and vigor.

As I thought of these two hedges, a lesson came to me.

I saw two Christians, in whose lives there was as much difference as in these two hedges, and I asked the cause of the difference. The answer that came was the same as that to my other question. One had been trained, the other had not; but in this case the training was *self-training*, through prayer and earnest trial.

One of these Christians saw the branch of Anger growing far ahead of others, and he quietly, and with the help of his Master, trimmed and shortened that branch, while at the same time he tended and encouraged the branch of Patience.

Then viewing another side of his character-tree, he saw the branch of Self-esteem projecting far above the others, and he turned his attention to hindering the growth of that, and encouraging the growth of the poor, weak branch of Humility.

Soon he noticed the vigorous growth of another part of the tree, and looking carefully at the branches there, he saw Strife, Envy, and Selfishness, rapidly springing up, while the branches of Peace and Love could scarcely be found, so little had they developed.

His next task was to choke the growth of Strife and Selfishness, by taking from them their vigor, and giving it to the neglected buds of Peace and Love.

And so he was constantly watching his character-tree, pruning all their branches, that by their growth, would mar its beauty, and encouraging and stimulating the growth of all branches that would help in the formation of a perfect and noble tree.

But the other Christian, like an untrained hedge, allowed his natural tendencies to rule; and what was the result?

In one, we see a strong, true character, with Christ at its foundation, and in every act and word we see a soul full of vigor, hope, and love toward God and man.

In the other we see one to whom the Master might say, "Yet lackest thou one thing."

Let us think of these two hedges and the lesson that they teach, and as we are forming our characters, be careful to cultivate only the *good* branches, that we may present a living example of Christ's love in our hearts.

THE GIRLS' PRAYER-MEETING.

It had rained for several days and the sky was still clouded, when the invitation was given for all the girls to meet in the reading-room for the first regular weekly prayer-meeting. The room was not large, but was very prettily furnished, being the property and especial pride of the Ladies' Literary Society, who have contributed numerous pictures, pretty books, and a few pieces of Japanese and Chinese bric-a-brac. There were only a few chairs, so some of the girls were seated on the floor.

The leader took her place at a table in the centre of the room, and we gathered around her with expectant faces, feeling that she had something pleasant to tell us. Several hymns were sung that we might feel a little more at home; for there is nothing that will touch the heart like music, especially among a crowd of girls who sing with their hearts as well as with their lips.

Then the leader told us that we were beginning a new year of work, and she had found some words that Jesus had said in regard to beginning our work aright. So she read a number of passages of Scripture, among them: "Follow me," and "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and she told us that the work we were to accomplish this year would count as nothing unless we first came to Jesus and followed his teachings. Once more we sang a familiar hymn, followed by an earnest prayer from a dear little girl seated on the floor. Our lady principal then said: "I like to know what things mean, and I wish to-night I could know what the passages we have read mean to each one present. Will you not tell the reason why you came to Jesus?" Many of us were strangers in the meeting, and we were thus given a better opportunity to speak for our Master.

One young lady said: "I came to Jesus because my father and mother were not Christians and I desired very much that they should be, and I think it was through the influence of my sister and I that they accepted Christ." Another said: "I have a dear sister who was not a Christian and it was because of my desire to see her one that I came to Jesus." There were many other reasons given, and as we were leaving the room after the closing hymn had been sung, one of the girls remarked: "The prayer-meeting has seemed the most like home of any-

thing since I left home." Some one then said: "My homesickness is all gone."

The meeting was quite informal. There were no long prayers or lengthy remarks, but we were gathered together in Jesus' name and we felt that we had been talking with him. Before the close of the meeting a loving Christian letter was read from one of the girls who had met in the prayer circle many times, but who is now preparing to leave her home, friends, and social privileges, for the foreign field. The words of good cheer, of loving thoughtfulness for her friends and pleasure in the work before her, inspired us all to do better work for the Master, and we went out from the meeting feeling that it had been good for us to be there, for God was in the midst and he had abundantly blessed us.

A FRIEND.

NEW LONDON, N. H.

OUR FORUM.

To the Corresponding Editor,

I wish to say a word to the young people through your columns. It seems to be the opinion of the majority that we should have some work in common. I think this is what we need, that we may be better and more firmly united, that we may learn to work together. It is a current saying among us that Seventh-day Baptists are the most independent people in the world; that is, our individualism is strongly developed. We are too apt to think that our own opinions are the only ones worth considering. We need to get out of this rut. Perhaps the best way out for us is to join in some work in regard to the precise nature of which most of us shall give up something of our opinion, knocking off the corners, as it were, but of course, not giving up the main substance, unless it be altogether wrong.

To illustrate, some one thinks that we, the young people, should certainly send a missionary to China; let him knock off a corner of his opinion and send a missionary to Texas. Some one thinks that we should send missionaries to work in our home Associations; let him knock off a corner of his opinion and send a missionary to the South-Western Association. Some one thinks that we should send a delegate through the denomination to organize Christian Endeavor Societies; let him knock off a corner of his opinion and have the delegate organize Christian Endeavor Societies in the South-west. I believe in compromise, if no vital principle is at stake. The object of our Council at Chicago will be accomplished only through compromise.

Let me, therefore, bespeak the hearty co-operation of the young people in every quarter with your committee, and suggest that the committee send some one to the the South-western field. There is no doubt about the need. The Missionary Board have been desiring to reinforce this field. We can do this work for one year, and change our plans next year, if it seems for the best.

Let us put our shoulder to the wheel, and see how much we can do for the Lord's cause.

Your brother in Christ,

WILLIAM C. WHITFORD.

41 EAST 69th St., New York.

SMALL kindnesses, small courtesies, small considerations, habitually practised in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.

HE who gives pleasure meets with it, kindness is the bond of friendship, and the hook of love; he who sows not, reaps not.

EDUCATION.

THOMAS ARMSTRONG, class '71, of Union College, has recently deeded property to his Alma Mater worth \$75,000 to establish a Professorship of Political Economy and Social Science.

RELIGIOUS PROGRESS IN AMERICAN COLLEGES.—I am greatly encouraged at the progress of vital Christianity in our American colleges during the past few years. I have had unusual opportunities for a close study of this subject in my visits to a number of the colleges, at the four annual gatherings of the college students here at Northfield, and by frequent contact with the secretaries who are giving their whole time to Christian work among our college students.

I was deeply impressed with the students' gathering here last year. Over four hundred and thirty Christian college students came from all parts of our own land, from Canada, and from the British universities, to spend two weeks in the study of the Bible and in talking together about Christian work. This doesn't look to me very much as if infidelity were on the increase in our colleges.

Then, in my visits this year to the University of Michigan, to Cornell, Yale, Princeton, and Wesleyan, it has seemed to me that the cause of Christ was uppermost not only in the minds, but in the hearts, of many of the students. At the first four of these institutions, the fine buildings of the Christian Associations, costing from \$20,000 to \$60,000 each, have all been secured within the past few years; and at Ann Arbor, Michigan, the different denominations are also going ahead and putting up buildings of their own.

Another thing struck me with great force, and that was the strong manly tone of the Christian life and Christian work of these college students. It isn't looked at as a sign of weakness now, as it was in many colleges only a few years ago, for a boy to be an out-and-out Christian. In fact, it seemed to me that many of the leading students, some of them taking highest honors, and those leading in athletic games, and the most popular students among their fellows, were also foremost in Christian work.

But one of the most encouraging features of it all is the fact that the Christian work in our colleges is organized; that there are young men's Christian Associations in over three hundred of them; that men are traveling from college to college, giving their whole time to extending and building up this work. And almost all this has been done within the past twelve years. In Harvard, Yale, Princeton, and Cornell, the membership in these Christian Associations has increased twenty-five per cent within a year.

In Yale, Toronto University, Cornell, and in Boston, these Associations have each employed the whole time of a recent Christian graduate, in the interests of their organized work, as their general secretary.

These men are having a marvelous influence. Coming right from the ranks of the students, they understand the college life, and just keep right on as leaders in the college Christian work, only with all their time to give to it. Stagg of Yale, the great base-ball and football player, who graduated two years ago, has been at Yale ever since his graduation, giving his whole time to this organized Christian work among the students. These large universities are setting the example to the colleges of the whole country, and probably in a very few years every important college will have such a man engaged in this work. Howard has just raised the money, and arranged to put in a secretary for the first time next fall.

Then look at the great missionary movement among the students, that has already sent out over two hundred and fifty of them into foreign lands, under their church missionary boards. This is only another part of this organized work in the colleges. I regard the work of these college Associations as the best practical evidence of Christianity I have seen. In fact, for the past five years, I have been urging that this work of organization be pushed forward so as to reach the thousand or more institutions not yet influenced by this organized movement. It ought to rejoice the heart of every father and mother who have sons in college, that God has laid it on the hearts of their Christian fellow-students to take up and carry forward this noble work. What can be of greater importance to the Christian public of America than the turning of these fountains of influence into rivers of blessing, and enlisting these young men, the very flower of our country, in the service of the Master? —D. L. Moody, in *S. S. Times*.

TEMPERANCE.

—THERE are twenty-one miles of saloons in Chicago—one to every thirty-four voters.

—THE act of Congress as to original packages works well. Fifteen thousand irregular saloons have been closed under its provisions in Iowa alone.

—AN old colored man who addressed a temperance meeting at Welden, N. C., said: "When I see a man going home with a gallon of whisky and a half-pound of meat, dat's temp'rance lecture nuff for me, and I see it ebery day; I knows dat ebery ting in his house is on de same scale—gallon of misery to ebery half-pound of comfort."

—GEN. VON MOLTKE, Germany's famous military hero, is not friendly to liquor drinking. He says: "I myself abstain altogether from alcohol. I do not consider it necessary or helpful, except, perhaps, after fatiguing work, when the principal thing is to revive one's strength at once. Certainly one of the greatest enemies of Germany is the misuse of alcohol. A healthy man needs no such stimulant, and to give it to children, which is often done, is absolutely wicked."

—THE Rev. J. L. Hurlbut, at the head of the Methodist Sunday-school work in that church, writes from Ottawa, Kan.: "I am at present in the city of 8,000 inhabitants,—Ottawa, in Franklin county, Kan.,—where no liquor saloon has been open in eleven years. A young man, twenty-one years old, told me last evening that he did not remember ever seeing a bar or a saloon in the city, and that he had never seen a drunken man in the streets of Ottawa. Think of a boy growing up to manhood without seeing either a dram-shop or a drunkard! There are a thousand such young men in this city." What a boon it would indeed be to the young men, and to the homes of the nation, if the saloons were as effectively banished from every city and town in the land!

—TOBACCO FOR SHARKS.—In a short time we had caught a nice mess of small snappers, from ten to thirty inches long, and we were having a real good time. We had not fished very long, however, before a large shark put in an appearance, and stopped our sport. We first knew of his appearance by his greedy snapping off the fish from one of my neighbors' lines, having followed it up from the bottom. He executed this performance several times, and then, the snappers stopped biting entirely. Not even a nibble could we get, so we hauled in our lines, and commenced to pay our attentions to the shark. He was a monstrous big fellow, about fifteen feet long, and he kept swimming round about the vessel, sometimes on the water, and sometimes deep below us, but always at a respectable distance. His reddish-brown body could be plainly seen through the transparent green water, and you may be sure that he was the synosure of all eyes. A great many plans for his capture were discussed, but none appeared practical within our limited means. The engineer suggested that if the shark would give him time, he would forge a proper hook and chain, but as the shark was unable to give him a guarantee, he abandoned the project.

While we were thus talking, I noticed the native pilot every now and then throwing overboard one of the snappers we had recently caught, and as the current carried it a little distance clear of the vessel, the shark would gobble it down; and, in fact, the intervals were so regular that Mr. Shark grew impatient when the regularity was broken by a little delay. We saw that our pilot had some ultimate object in view, and it drew our attention to him. As he was born and reared on this coast, he had probably served his pilot apprenticeship as a fisherman, knew how to deal with his inveterate foe—the shark. After having thrown over ten small fish, he selected one a little larger than the others, and with a stick of wood, rammed a roll of chewing tobacco, nearly as large as a man's hand, down its belly, and pressed its throat together again. He held it ready to throw, and as the shark came up, anxiously looking for his fish, he tossed it to him, and as it barely touched the water, the shark turned over on his back and sucked it in. The shark then swam off as usual to the side of the vessel and, then, below us, was apparently rising again in the expectation of another fish, when the nicotine began its work. His struggles and contortions were terrible to behold, as he darted here and there in blind rage, and vomiting blood; but as he swam, or was carried, by the current away from us, his struggles grew gradually less until it ceased altogether. The tobacco had killed him —*Forest and Stream*.

TROUBLE and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.

POPULAR SCIENCE.

CRUSHED STEEL.—Crushed steel is said to be coming into use for cutting stone. It appears to be made by quenching very high-carbon steel in cold water from an excessively high temperature, such as would overheat steel for most purposes. This renders it not only hard, but rather brittle, so that it is possible to pulverize it. It is crushed in a stamp mill, and sifted closely to size. It is said to be not only cheaper but is more effective than emery, giving a better and a quicker polish, and lasting much longer.

A NEW ANTIDOTE FOR CHOLERA.—According to the *British Medical Journal*, M. Roux has tried to cultivate the cholera microbe of Koch, in an infusion made from the refuse of malted barley, left after extraction in the brewing of beer. It is a liquid in which nearly all other microbes grow well, except the one above mentioned. This not only will not thrive in it, but when immersed in it is quickly killed. He has therefore suggested to the *Societe des Sciences Medicales*, of Lyons, that the infusion might be of use in the treatment and prophylaxis of cholera.

THE cleansing and deodorizing properties of ammonia make it not only an excellent application for the feet, but it may be used with hygienic benefit to the interior of the shoes. This cleansing of the shoes that we wear daily, and which are the most poorly ventilated of all our attire, seems to be neglected. A solution of aqua ammonia, somewhat stronger than that used for bathing purposes may be applied to the inner surface of the soles by means of a small sponge attached to a flexible steel wire or band. When thoroughly dried they are a treat to the wearer. This cleansing is particularly necessary to the insole, on which the feet rest during so many hours of the day. It is but little, and the volatile nature of the application permits the shoes to dry quickly.—*Sanitary News*.

ANCIENT OIL WELLS IN PENNSYLVANIA.—Petroleum was sought and used in North America, perhaps as early as anywhere else in the world, since it was collected in many places, and in large quantity, by that mysterious people or peoples whom we know as "The Mound Builders." When, in 1859, I went to Titusville, like thousands of others, called there by the Drake oil well, I noticed that the bottom-lands on Oil Creek below the town, and where covered with a magnificent forest of hemlock trees, were pitted in a peculiar way; that is, the surface was occupied by a series of contiguous depressions ten or fifteen feet in diameter and from one to three feet in depth. These were circular and symmetrical, in that respect, differing from the pits formed by uprooted trees. Inquiring of Brewer and Watson, who had an oil well there, what was the cause of this series of pits, I received no satisfactory answer from them; but a by-stander answered my question by taking me to his well, just begun in that vicinity. As it chanced, this well was sunk in one of the pits before referred to. It was carried to the depth of about twenty-five feet in the earth, when the rock was reached and the drilling begun. Throughout this depth it followed the course of an old well, which had been cribbed up with timber, and in it was a ladder, such as was commonly used in the copper mines of Lake Superior by perhaps the same people who worked the oil wells. This ladder was a portion of a small tree, of which the trunk was thickly set with branches. These were cut off four or five inches from the trunk, and thus formed steps by which the well-owner could go down and gather the oil, as it accumulated on the surface of the water, just as was done by the old oil producers on the banks of the Caspian and the Irrawaddy. Some of the trees which grow over the pits, which marked the sites of oil wells, were three and even four feet in diameter, thus proving that the wells had been abandoned at least 400 or 500 years ago. At Enniskillen, Canada, and at Mecca and Grafton, Ohio, I found similar ancient oil wells. At Enniskillen the oil was obtained by sinking pits through forty or fifty feet of impervious clay. Beneath this, the oil accumulated on the surface of the limestone, and sometimes thousands of barrels flowed out when one of these reservoirs was tapped. In sinking one pit, which was seven by fourteen feet in area, on the banks of Black Creek, the operators found that one corner of their shaft cut into an older shaft, which had been filled up with rubbish, twigs, leaves, etc. At the depth of twenty-seven feet from the surface, a pair of deer's antlers was taken from this old pit. Here, as on Oil Creek, the surface was occupied with trees three feet in diameter, and some of them were growing immediately over the old oil well.—From the First Oil Well," by Prof. J. S. Newberry, in *Harper's Magazine* for October.

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 Gethsemana.....Luke 22:39-35.
- 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 V.—JESUS ACCUSED.

For Sabbath-day, November 1, 1890.

SCRIPTURE LESSON.—Luke 22:54-71.

54. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.
 55. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.
 56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him and said, This man was also with him.
 57. And he denied him, saying, Woman, I know him not.
 58. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.
 59. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.
 60. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
 61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice.
 62. And Peter went out and wept bitterly.
 63. And the men that held Jesus, mocked him, and smote him.
 64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?
 65. And many other things blasphemously spake they against him.
 66. And as soon as it was day, the elders of the people and the chief priests, and the scribes, came together, and led him into their council, saying,
 67. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.
 68. And if I also ask you, ye will not answer me, nor let me go.
 69. Hereafter shall the Son of man sit on the right hand of the power of God.
 70. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
 71. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

GOLDEN TEXT.—He was wounded for our transgressions, he was bruised for our iniquities.—Isa. 53:5.

INTRODUCTION.

In our last lesson we were told of our Saviour's agony in the garden of Gethsemane; how his disciples, among whom was Peter, slept when they should have been praying, lest they "enter into temptation," and of the betrayal of our Lord by the kiss of Judas. To-day we shall see how our Saviour was siezed, and at the dead of night brought before a body of bigoted priests who were determined upon his death; and how Peter does enter into temptation, and miserably fails of all his good resolutions. See Mark 14:31.

OUTLINE.

1. Jesus taken to the high priest. v. 54.
2. Peter thrice denies his Lord. v. 55-60.
3. Peter's repentance. v. 61, 62.
4. Jesus mocked and smitten. v. 63-65.
5. Jesus before the sanhedrim. v. 66-71.

EXPLANATORY NOTES.

V. 54. "Then." After he had reproached the priests and elders for coming to arrest him with swords and staves, as they would arrest a thief. "Took him." First to Annas. John 18:13. "Followed afar off." A most unwise exposure to temptation; he should have kept close to Jesus. v. 55. "The hall." An open court in the center of the palace, usually opening by an arched doorway into the street. "Peter sat down." An important act, as he thus identified himself with the enemies of Jesus. v. 56. "A certain maid." The portress of the gate to the entrance. John 18:17. "Also." As well as John. v. 57. "Denied him." Both from a sense of fear and because he dreaded the ridicule that would be hurled at him by the crowd. v. 58. "Another," "man." Matthew and Mark say, "Maid." Doubtless several took part in questioning Peter, for John says, "they." v. 59. "Another." A kinsman of Malchus whom Peter had attacked in the garden. "A Galilean." This they could tell by the dialect which Peter spoke. v. 60. "The cock crew." See Mark 14:30. v. 61. "And the Lord turned." Luke alone preserves this touching incident, one of the most precious items of knowledge concerning Christ which we owe to his gospel.—Clarke, v. 63, 64. Into the hands of what men had he fallen, that this could be sport for them? The "beating" here implies the use of rods. v. 65. "Blasphemously." It is "exceedingly rare that the sacred historians drop a word to indicate their personal views of the character of the conduct of Christ's enemies; but

they had hearts that recoiled from their outrageous demonstrations."—Cowles. v. 66. "As soon as it was day." The first possible moment that legal action could be taken by the sanhedrim. v. 67. "Art thou the Christ?" The question was not sincere, they did not ask that they might have knowledge, but to condemn and pervert the meaning of his answer. Hence Christ says, "If I tell you, ye will not believe." He refuses to "cast pearls before swine." v. 69. "Hereafter," etc. This reference to the well-known prophecy of Daniel (8:13-14), was immediately understood; hence, v. 70., they "all" said, "Art thou then the Son of God?" They understood his answer as equivalent to such a statement, as indeed it was. "Ye say," etc. A Hebrew way of saying "yes, I am." v. 70. "What need," etc. "Finding it impossible to obtain more, they must content themselves with what only they could wrest into a ground of accusation."—Clarke.

QUESTIONS.

Time and place of lesson? Where are parallel accounts found? Where was Christ taken? Who was the high priest? Who was Annas? What led to Peter's fall? Describe Peter's three denials? How could they tell that Peter was a Galilean? What had Jesus told Peter the day before? What caused Peter to remember? What did Peter do? Was Peter's sorrow evidence of true repentance? How did the guard and soldiers treat our Lord? What was the Lord's conduct toward those who had mocked and smitten him? Describe his trial before the elders. Where did it take place? Why did they wait until the morning before passing sentence? Were Christ's words blasphemous? What made them appear so to the elders? What is the most practical thought in this lesson for the Christian to remember?

SEVENTH-DAY BAPTISTS AND THE W. C. T. U.

May a sister's voice be heard, and her experience related? For two years I was an active member of the W. C. T. U. of our village, and a constant reader of its literature, and a great admirer of its enthusiasm, devotion, consecration and love; but I felt that in one very vital point we were not as one. So I very quietly and carefully measured the feelings of the sisters on that point as well as I could by reading their literature, correspondence, and personal talks with officers, both state and national, and came to the conclusion that their feelings in this matter—that of the Sabbath—were very much the same as that of the American Sabbath Union, and that the Superintendent of the Sabbath-observance department feels no more kindly towards us than does the Field Secretary of that Union.

Now, as a member of our local union, I paid my yearly dues into the treasury, which was divided between county, state, and nation; and each divided their share among the superintendents of departments, so that a certain portion of my dues went to Mrs. Bateham to enable her to print those leaflets, so unchristian and so unscriptural, and to scatter them broadcast over the country. Add to this the fact—at least it was a fact here—that where there was a mixture of Seventh-day Baptists with others, the tendency was to remain silent on this point, not call it up, not vote for a superintendent of Sabbath-observance for fear somebody would express their views, and a division of feelings, if nothing more, would follow. But where there was no mixture, such superintendents were appointed and then worked, and their work was heartily endorsed. This led me to question, Can I be a loyal W. C. T. U. and a loyal Seventh-day Baptist? Which shall I be disloyal to, or which shall I give up? One or the other must be. "A house divided against itself cannot stand," so I gave up the W. C. T. U., and my interest in the Sabbath and its advancement has increased many-fold, and I have had no reason to regret the stand then taken, for I verily believe I have had more chances to give our views than I would have had had I remained in the Union.

Now let me ask, Is this a sin—this keeping Sunday and twisting the word of God so as to make it appear to give them authority to keep and teach that it is sacred time; this honoring the first day of the week with the name given by God himself to another day of the week,—this great effort to get the State to compel men to keep God's commandments, insulting his divine authority, teaching the world that through fear of physical pain we are to be compelled to obey God, and not because we love him and therefore love to keep his commandments—is this a sin? If so, it is an awful sin, and should be treated as such. And it seems to me, the sister who remains a member of the organization, and gives it her hearty support and faithful labor, which she ought to do if she retains her membership, must, at least slightly, bow the knee to the image, or draw the curtain just a little when her window is open towards Jerusalem.

The W. C. T. U. has done much good, and is still doing good, but they are against God in this, and will not see the right. "Therefore come out from among them and be ye separate," is the only way, it seems to me, to be an obedient child of God.

The temperance question is a serious one, and must lay very near the heart of every Christian; but who knows if the Christian world would turn from all this falsehood and keep the true Sabbath, that there would be such a pentecostal baptism of the Holy Spirit upon the church that the temperance question, and other moral reforms, would be settled as the Great Reformer would have them settled, and just as naturally as the relation of cause and effect. That we may get so near to God that we will allow the Holy Spirit to teach us just the true way, is the prayer of a
 SISTER.

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session at the Seventh-day Baptist church, Plainfield, N. J., Sunday, Oct. 12, 1890, at 2 P. M., with Vice President Geo. H. Babcock, presiding.

Prayer was offered by A. H. Lewis. There were present twelve members and five visitors.

Minutes of last meeting were read. The Committee on issuing Gospel Tracts reported progress.

The Committee on forwarding plates to Ch. Th. Lucky reported as having just received the proper address, and that plates were now ready for shipment.

Communications were presented from W. C. Daland, J. B. Clarke and Mary F. Bailey. The latter wrote concerning pledge cards for the Woman's Board, and offered suggestions in regard to our mutual work.

Voted that the Corresponding Secretary write Miss Bailey to the effect that her suggestions are under consideration, but action on the same is deferred till after the Denominational Council.

Treasurer's Statement,—Bills due:

Outlook.....	\$ 388 60
Budbarare.....	22 85
Peculiar People.....	54 94
Rev. G. Velthuysen.....	50 55
Rev. A. H. Lewis.....	13 75
Recording Secretary.....	6 50
Rev. W. C. Daland.....	2 31

Total..... \$539 50

Upon statement of the Treasurer that cash sufficient to pay the above bills was in hand, the report was received and bills ordered paid.

A general discussion was given to the arrears in subscriptions to the RECORDER, and upon motion it was voted that the agent be

instructed to make a special effort to collect all arrears on RECORDER subscriptions, and report at our next meeting the names of all delinquents who are in arrears for a period of two years or more previous to Jan. 1, 1890. After approval of minutes the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

For the SABBATH RECORDER

BITTER SWEET.

'Twas an autumn day, and the chilling blasts
Which through the branches blew,
Had changed the leaves of the forest trees,
To many a splendent hue.

A beautiful river flowed leisurely on,
Through the brilliantly painted trees;
And the wavelets danced in the noonday sun,
To the music of the breeze.

A crow was perched on a tall oak tree,
And was watching a squirrel beneath,
Who was gathering acorns, one by one,
And cracking them with his teeth.

A bitter-sweet vine on a rocky cliff,
With its berries of coral red,
Drooped gracefully over a leaning tree,
High above the river's bed.

But the river flowed on, and the beauties above
Were reflected upon its bright face;
But those sounds of laughter, and voices heard,
Left with it never a trace.

They came and are gone, yet the river speaks not,
But a wise looking owl safely hid
In a shadowy hole, in the rocky cliff,
Slily whispered to me what was said.

D. M. A.

MILTON, Wis., Oct. 7, 1890.

OUR KINGDOM.

A child is struggling to do right, to meet the wishes of his father, but the temptations of the street are very great and very many. The father sees the need of something to stimulate his child and give him encouragement, and so he promises him a reward if he will bravely accomplish his work. The child, joyous with anticipated reward, renews his effort and accomplishes the task. How happy he is! How he loves his father, and how much sweeter is the pleasure which follows his work!

And what better are we than children? How much of encouragement we need! Now, the Rewarder of all says to them which "continue with him in temptation," "I will appoint unto you a kingdom." On the eve of his betrayal, about to be condemned as a malefactor and to hang on the Roman cross, he bequeaths to his disciples everywhere a legacy of priceless worth. A true disciple must suffer with Jesus, must be crucified as it were, but the Lord promises to bountifully reciprocate the love and self-denial of his followers. This reward is a glorious and everlasting kingdom.

Revelation 1: 6 says, "And hath made us kings and priests unto God and his Father." Do you appreciate the fact, Christian reader, that you are a king? Not unto yourself, but unto God. A king over the earth, too, and the best things of this world minister to you as God's chosen one. All your brightest hopes and purest principles shall prevail, and you will be a king, a leader; not simply to be ministered unto by God's ministering spirits, but to serve men yourself, and help them as a true king does. Thus did Christ, the King of kings, serve others and get to himself honor and glory. God help us to labor on patiently in the spirit of loyal devotion to our work, willing to suffer reproach for the name of Christ, willing to battle for the faith delivered unto the saints.

God our Father hath appointed unto us a kingdom. If faithful, we shall not be forgotten by him, or miss the reward of his wonderful love.

H. D. CLARKE.

WEEKLY OFFERINGS.

The Baptist Ministers' Conference, of Philadelphia, recently adopted the following resolutions:

WHEREAS, The business of the church and the world proves that great accumulations come from systematic gathering of small sums; and

WHEREAS, During the last two decades the income of Protestant churches in this and other lands has been increased millions of dollars by using the envelope plan of securing weekly revenue; and

WHEREAS, That system has been imperfectly used, and therefore has accomplished hardly a tithe of what it is able to accomplish; therefore

Resolved, That an investigating committee of two members be appointed by this body (said committee having power to add to its number by inviting the aid of counsellors from other denominations,) to ascertain which of the various envelope plans is the best, and also to advise the churches relative to any changes that may be needed for more efficiently working the plan.

The testimony that this plan has increased the benevolent income "millions of dollars," is not too strong, and it should encourage our own churches to persevere in the use of the envelope system. We shall watch for the results of the investigation proposed with much interest, and hope the advice that may come from that source may be of value to all concerned.

One of the brightest signs that cheers Christian effort for the salvation of men, is the general awakening on the line of systematic benevolence. Let our churches take heed to the conclusions upon this subject put forth in the recent reports of our benevolent societies. Let all strive to give in proportion to their means, and may the result be munificent because it shall express abiding love that does not falter, even at the cost of some self-sacrifice.

J. B. C.

BOULDER COLORADO.

This is a town of a little over four thousand inhabitants. It is situated on Boulder Creek, just where it comes out of the foot-hills, and about thirty-five miles a little west of north from Denver. It is a quiet town, yet its business interests are flourishing. It has very fine public schools, having now three nice school buildings, one of them costing seventy-five thousand dollars. Another school building is being planned to cost seventy-five thousand dollars; also the State University is located here and so located as to make a change of location impossible.

The land about Boulder is very good, but is quite expensive, costing from fifty to two hundred dollars per acre. It is a fine place to raise fruit, apples, peaches, pears, apricots, plums, grapes, raspberries, strawberries and blackberries growing luxuriantly. I saw an acre of grapes that, at a low estimate, had over four hundred dollars worth of fruit on the vines. A quantity of land was measured and the strawberries that grew on it this year were measured also, and the crop on an acre at the same rate, would bring eighteen hundred dollars. One thirteenth of an acre of black raspberries brought one hundred and twenty dollars this year. The mining business is very active.

There are a few Seventh-day Baptists in Boulder who are anxious to do what they can to build up the cause of truth there, and will do all they can to maintain the preaching of the gospel among them. These are anxious that those of like faith who intend to make a change in their place of abode should look toward Boulder. All who are anxious to settle where they can have the privilege of Sabbath meetings and are willing to help maintain them, both in Christian work and with the means that God has given,

or may give them, are earnestly solicited to take a look at Boulder. I believe that an earnest minister of the gospel and of our faith who is anxious to save even the poor as well as the rich, could do a good work there. If any one wishes any information concerning this place or its prospects he can obtain it by addressing T. H. Tucker, Boulder, Colo.

G. J. CRANDALL.

NORTH LOUP, Neb., Oct. 1, 1890.

HOME NEWS.

New York.

WEST EDMESTON.—Sabbath, Oct. 4th, was a day of unusual interest with us. Brother T. T. Burdick's four children, members of our Sabbath-school, presented themselves to the church as candidates for baptism and church membership. The services throughout were impressive, and were evidently pervaded by the Holy Spirit's presence.—The interest of our people in the Council deepens as the time for its session draws near. May the blessing of God attend all the delegates, and divine wisdom be granted them for the work they are called to do for God and his church.

A. L.

Rhode Island.

NIANTIC.—During the summer we have allowed other things to so engross our attention that nothing of Home News has been furnished for the RECORDER. We feel now especially moved to write because of the excellent things to tell.—At first the interest of this people in the Chicago Council was not very great, and for a long time it looked as though we should have no representative in that body; but after due consideration the matter was settled by appointing Dea. A. W. Crandall as our representative. We send him forth with our prayers, and earnestly hope that the blessing of the loving Father shall attend all the deliberations of the Council, and so direct in the planings as that his name may be glorified, and the interests of our beloved Zion greatly advanced.—As a means of preparing our hearts for the day of prayer, we had for a theme in the prayer-meeting, Oct. 17th, "Personal Consecration," using as suggestive scripture, Heb. 10:19-22.—We feel that the spirit of devotion, of active Christian work, is increasing among us. The last covenant and communion service of both the churches were seasons of rejoicing, and especially so with the First Westerly Church, when we had letters from several absent and non-resident members to read. They were received with deep sympathy and tenderness. I wish it were possible for all members of churches to realize how much good may be done by writing and receiving such letters of Christian greeting and encouragement; could they do so I believe there would be more such letters written, and much less of going off into the world.—Sabbath, the 18th, at the close of the service, a young lady offered herself for baptism and church membership. Brethren, pray for us that still others may follow this blessed example.

PASTOR.

Illinois.

BETHEL.—Again it has been the duty and privilege of our little church near Crab Orchard, to visit the baptismal waters. A late convert to Christ and the Sabbath came to the church on Sabbath, Oct. 4th, asking baptism and church membership. I think others will soon follow in church connection, from without and from First-day churches. Earnest thought on the Sabbath question is constantly increasing. So the cause moves steadily on.

C. W. T.

MISCELLANY.

LIFE IS WORTH LIVING.

I never walk out in the morning when all its radiant colors are newly washed with dew; or at splendid noon, when, like an untiring racer, the sun has flashed around his midday course; or at evening, when a fringe of shadow, like the lash of a weary eye, droops over mountain and valley and sea; or, in the majestic pomp of night, when stars swarm together like bees, and the moon clears its way through the golden fields as a sickle through the ripened wheat, that I do not hug myself for very joy that I am yet alive. The cruel grave has not got me! Those jaws of darkness have not swallowed me up from the sweet light of mortal day! What matter if I am poor, and unsheltered, and costumeless? Thank God, I am yet alive!

People who tire of this world before they are seventy, and pretend that they are ready to leave it, are either crazy or stuck full of bodily ailments as a cushion is of pins.

The happy, the warm-blooded, the sunny-natured, and the loving cling to life as petals cling to the calyx of a budding rose. By and by, when the rose is over-ripe, or when the frost comes and chill November winds are trumpeting through all the leafless spaces of the woods, will be the time to die. It is no time now, while there is a dark space left on earth that love can brighten, while there is a human lot to be alleviated by a smile, or a burden lifted with a sympathizing tear. It will be time to die when you are too old or too sick to be a comfort in the world; but if God has given you a warm heart and a ready hand, look about you and be glad he lets you live.

Yesterday I was passing through the street, and I saw a woman stoop down and pick up a faded lilac from the middle of the crossing, and transfer it to a corner where it would not be trampled underfoot. The world wants such people alive in it, not buried under its green sods. The heart that is not unmindful of a crushed flower will be a royal one in the ministrations of life.

May the day tarry long on its way that lays in the grave such helpful, tender hands that seek to do good.

If you and I make a compact with ourselves that no descending night shall fall that does not mark the accomplishment of some good thing, be it little or great, we shall never want to die.

The wrecked soul that turns to suicide for relief might float its tattered sail again if it would allow itself to catch the breeze of love's constant opportunity, and forget self troubles in desire to be of service to some other sufferer and endurer.

Get out of self, and you live and are glad to live; close the outlook and immerse yourself in the dungeon of your own special troubles, and no wonder you want to die. When I hear a person say, "I wish I were dead," it both startles and saddens me.

As well might a tulip on a May morning wish itself a withered stalk, or a lark full of song wish itself an egg in the nest again. No person was ever yet born into this world whose opportunity did not accompany him to make himself a blessing to the world and an honor to God. You do not need to be rich or powerful to make the world better for your passing through it. Be kind to those you meet, be considerate, thoughtful, officious in deeds of love, and when you die it will be to those about you like the sudden ceasing of a lark's song, or the picking and bearing away of a flower.

Don't spend your time waiting for big and momentous chances to do good. Behold, the world is full of opportunities. They fly in the air, shine in the sun, and illuminate the stars. An encouraging word to the one others slight, an outstretched hand for the lowly to grasp, a letter to some one who lies friendless in a hospital ward, a banana peeling removed from the street, a box of candy to the hard-worked servant girl, a basket carried for an over-weighted woman, an arm lent for the support of a cripple,—these are only a few of the opportu-

nities to make your life worth living, that lie about you. Put on your spectacles, and look around to find your chances, and seize them, and see if you don't begin to say with me, "I am heartily, wholesomely glad to be alive in this dear old world, as long as God sees fit to let me live."—*The Home Journal.*

"RESCUE HOMES."

Few subjects are more important and none more neglected than the sad condition of profligate women. Practically and generally, the world over, these women are overlooked or shunned even by professional reformers. Their case being regarded by most persons as hopeless, seldom are measures adopted to reclaim them. If any of these erring ones are inclined to return to the path of chastity they are rarely encouraged, but often repelled, and more bitterly by their own sex than by the other. This is not according to the teaching of Christ, who said to one of this class: "Neither do I condemn thee; go and sin no more."

Among the sublime characteristics of the Saviour of sinners there is none more attractive or resplendent than that which awakened and exhibited pity in his tender heart toward a class almost entirely abandoned by the church and the world, and caused him to grant forgiveness of their sin. Surely the publicans and the harlots will go into the kingdom before many of the rest of us may find entrance. The sin of which these abandoned women are guilty may not be excused. Neither may any sin. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." Repentance of course is necessary to forgiveness.

But why discriminate between the sexes? If one may be cast out of respectable society, why not the other, especially as beyond any reasonable doubt the men in a large majority of cases are the tempters? And yet as virtuous women are usually more severe toward their own erring sex than are men, so are they more lenient toward the other sex, strangely inconsistent as it is.

But what shall be done for these abandoned women? We talk of moral progress, and not without good reasons. The fetters of the slave have been sundered, and political freedom now reigns over the civilized world, and vigorous efforts are making to break the chains of a more galling servitude, namely, the vice of intemperance. But what is doing to remove an evil which saps the foundation of social morals? Something indeed, and all honor to those specially engaged in the important work. It is a difficult and delicate task, which belongs chiefly to women to manage, with such aid and encouragement as men can render.

It is to be hoped therefore that all needed "Homes" and other suitable places of resort will be established in cities and large towns, where proper books and other reading matter shall be furnished, and appropriate addresses occasionally delivered. Heaven will bless the enterprise; and who knows that a marvelous change for the better in the condition of these abandoned women will not be speedily wrought?—*Christian Secretary.*

THE SILVER CORNET.

At this time many voices are clamoring to be heard. The air is full of din. Men have devised new methods by which to elevate the race, and loud are the voices that proclaim the man-invented nostrums. "Shall we be heard," cries one, "if we lift up our voices?" Yes, if you take the gospel trumpet, you will enforce a hearing. It chanced one evening, when there was a large gathering of friends at the Orphanage, that our boys were sweetly discoursing a hymn-tune upon their bells, the American organ was being played as an accompaniment, and all the gathered company was singing at their best, making a rushing flood of music. Just then I quietly hinted to our friend, Mr. Manton Smith, to put in a few notes on his silver cornet; when he placed it to his lips, and threw his soul into it, the lone man was heard above us all. Bells, organ, voices, everything seemed to yield before that one clear blast of trumpet music. So will

it be with the gospel. Only sound it out as God's own word, and let the power of the Holy Ghost go with it, and it will drown all music but its own. At any rate, you will have done your part, and will be no longer responsible, even if men do not hear it, if from your soul you sound out the word of the Lord.

Need I say more to show you how needful it is that just now we should put a tongue into the heavenly doctrine, and let it proclaim salvation to all lands.—*Spurgeon.*

PROF. Huxley in a recent paper in the *Nineteenth Century* is at pains to prove that the Deluge, as described in Genesis is "a physical impossibility" according to the existing laws of nature. Really the professor is fighting a shadow, with his array of weapons drawn from the armory of natural science. Who has maintained the view that the deluge came within the range of natural causes and effects? On the assumption that God cannot intervene in nature, he may make a plausible argument against the deluge; but we remember the words uttered by the great teacher to certain men of his day, "Ye do err not knowing. . . the power of God," and so these skeptical scientists ignore God's power and sovereignty.—*Christian Secretary.*

SPECIAL NOTICES.

☞ THE Treasurer of the General Conference would be very glad to receive from the various churches the amounts mentioned in the report of the Committee on Finance, pages 10 and 11 of the Minutes just published. Address,

WILLIAM C. WHITFORD, 41 East 69th St., New York.

☞ THE YEARLY MEETING of the Seventh day Baptist Churches of New York City and New Jersey will be held with the Piscataway Church, in New Market, N. J., commencing Sixth-day evening, November 21, 1890, at 7.30. Introductory sermon, Rev. J. C. Bowen. At the meeting held in Shiloh last November, the question of the discontinuance of the Yearly Meetings was considered, and finally referred to the several churches interested, for them to express their opinions by vote during the year and report at the next meeting. It is hoped that the attendance and interest this year will warrant the continuance of these meetings, which have been so helpful in the past, and which were established nearly one hundred and fifty years ago.

L. E. LIVERMORE, *Moderator.*

L. T. TITSWORTH, *Secretary.*

☞ 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, 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 for the chart.

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CONTENTS.

One Hour—Poetry; Trust—Poetry; Christian Perfection; Essentials to the Correct Understanding of God's Word. 673
Growth of the Church; Look Not Every One on His Own Things; Livingstone as a Teacher; The Child Spirit. 675
MISSIONS.—Paragraph; From F. F. Johnson; Missionary Board Meeting. 676
WOMAN'S WORK.—Welcome—Poetry; Lucy M. Carpenter. 676
In Memoriam. 677
HISTORICAL AND BIOGRAPHICAL.—Christianity in the Higher Schools. 678
SABBATH REFORM.—Sunday and the Columbian Exposition; The Civil Sabbath Nonsense. 678
How Carl's Prayer was Answered; The Soul's Need. 679
EDITORIALS.—Paragraphs; Secret Power. 680
Golden Wedding. 680
Washington Letter; Among the Churches of West Virginia. 681
YOUNG PEOPLE'S WORK.—Paragraphs; A Lesson from Nature; The Girl's Prayer-meeting; Our Forum. 682
EDUCATION. 683
TEMPERANCE. 683
POPULAR SCIENCE. 683
SABBATH-SCHOOL.—Lesson. 684
Seventh-day Baptists and the W. C. T. U.; Tract Society—Board Meeting. 684
Bitter Sweet—Poetry; Our Kingdom; Weekly Offerings; Boulder, Colorado. 685
HOME NEWS.—West Edmeston, N. Y.; Niantic, R. I.; Bethel, Ill. 685
MISCELLANY.—Life is Worth Living; Rescue Homes; The Silver Cornet. 686
SPECIAL NOTICES. 686
BUSINESS DIRECTORY. 687
CATALOGUE OF PUBLICATIONS. 687
CONDENSED NEWS. 688
MARRIAGES AND DEATHS. 688

CONDENSED NEWS.

The Leland Hotel at Syracuse, N. Y., was burned last week. Six persons met their death and a large number of others were wounded.

Physical education has been suspended in the New York public schools this year from lack of an appropriation necessary for the purpose.

The failure of the fruit crop in the east gives a great boom to the fruit industry in California. One man's peach orchard out there nets him \$1,240 to the acre.

A column of army worms invaded Wood bridge, Cal., recently. It was half a mile long and was followed by immense swarms of blackbirds, which preyed upon them.

The champion butter-producing cow of the world is named Euratisimas, owned in Massachusetts, and her record is 945 pounds and nine ounces of butter in one year.

By a vote of seventeen to eleven the Cincinnati board of education decides that married women teachers shall be retained in the public schools at least one year longer.

The Brazilian Episcopacy have published an energetic protest against the reforms proposed by the Brazilian government against the Catholic Church. The result of their hostility will be the suppression of the Brazilian legation to the Vatican.

The men employed in the German factories in which smokeless powder is manufactured have been provided with rubber masks to protect them from the fumes thrown off by the powder. Heretofore the men have suffered greatly from this cause.

Chicago is about making an experiment which will attract wide attention. It is the establishment of an institution where children convicted of small crimes may be sent and placed under practical school training instead of being confined in prison as is now frequently the case.

An unusually severe storm prevailed, Oct. 19th, throughout New England. Dispatches from Gloucester, Mass., and Portsmouth, N. H., say no marine disasters are yet reported. Trees were blown down at Portsmouth. In Fall River the streets were flooded and trees were blown down.

DIED.

BURDICK.—In McHenry Valley, town of Almond, N. Y., Oct. 17, 1890, of consumption, Flora M., daughter of Martin V. and Carolina Burdick, aged 20 years and 6 months.

Flora was a sweet, gentle girl, greatly beloved by all who knew her. Although she had never publicly professed Christ, she had experienced that saving grace which enabled her to face death without fear, and in the calm assurance of a better life. A father, mother, two brothers, two sisters, and a large circle of friends, mourn her departure. Funeral sermon at the house, Oct. 19th. Text, 2 Cor. 5: 1. L. A. P.

BELCHER.—On Bell's Run, Pa., Sept. 19, 1890, Mr. William Belcher, in the 76th year of his age. Funeral Sept. 21, 1890. Text John 11: 28, "The Master is come, and calleth for thee." G. P. K.

LYON.—Near Shingle House, Pa., Oct. 7, 1890, Mrs. Samantha Lyon, in the 50th year of her age. Funeral at the church Oct. 9th. Text, 1 Peter 4: 7, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." G. P. K.

JONES.—In the town of Ceres, Pa., near Shingle House, Oct. 6, 1890, Cora Jones, in the 19th year of her age. Funeral at the church Oct 8th. Text, Eccl. 12: 1, "Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." G. P. K.

CRANDALL.—Arthur R. Crandall died at the home of his uncle, E. D. Richmond, at Coloma, Wis., Oct. 9, 1890, of diphtheria. He was a son of the late Deacon Benjamin S. and Louise J. Crandall, of Dakota, Wis. Arthur was a bright, intelligent boy of 14 years and 10 months, and was greatly beloved by all who knew him. He was a member of the Seventh-day Baptist Church at Coloma, having been baptized by Eld. W. W. Ames, Sept. 14, 1889. He met death fearlessly, maintaining all his mental faculties to the last and died without apparent pain. He comforted his mother with the assurance that he was not afraid to die. E. D. R.

RICHMOND.—At Coloma, Wis., Oct. 7, 1890, Susie, adopted daughter of E. D. and Emma Richmond, in the 10th year of her age.

Susie was a thoughtful child, and in her heart loved Jesus and trusted him as her Saviour. She had no fear of death and so passed peacefully to her glorious home.

SMITH.—Near the village of Koshkonong, Wis., Oct. 7, 1890, Mrs. Asenath-Smith, in the 82d year of her age.

The subject of this notice was born at Hancock, Mass., May 30, 1808. She was the daughter of Wm. Bell. About the year 1828 she was married to Daniel G. Smith. Soon after this she professed faith in Christ and was baptized by Eld. Wm. Satterlee, and joined the Berlin Church in New York. They moved into the vicinity of Albion about the year 1857, and she transferred her membership to this church. She was the mother of seven children, all of whom are living except one. Only three of them could be at the funeral. However, it is a source of great comfort to the relatives that she was an earnest Christian woman for many years of her life. The subject of death was one about which she talked with much freedom and familiarity for some time before her death. Having been afflicted with the asthma for some time, when she took cold it proved too much for her aged frame, and she steadily declined. She expressed the wish that she might go to sleep and never awake, and she passed away in this manner. It may be truly said of her that she "fell asleep in Jesus." W. H. E.

COON.—Near Albion, Wis., Oct. 9, 1890, Mrs. Hep-sabeth Coon, in the 74th year of her age.

Mrs. Hep-sabeth (Howe) Coon was born in Grafton, Rensselaer Co., N. Y., Nov. 13, 1816. She was married to Harrison Coon, May 13, 1834, in Almond, N. Y. Although she had never been baptized and connected herself with a church, yet she lived a moral life and was strongly inclined to religion. At one time in a revival meeting among the Methodists she felt that she was prepared for baptism, but she preferred to wait until she could be baptized by one of our own ministers, but a favorable opportunity for this never presented itself. About two years ago she was taken with the second stroke of paralysis, and rendered quite helpless, losing in part her ability to talk. During this time she has been under the constant care of her devoted husband. For about three weeks she has been confined to her bed with much pain, and for about two days she was in a deep sleep, from which she could not be awakened, and thus passed away without pain. Thus we go rapidly, one after another. W. H. E.

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