SABBATH REFORM:-; Breaking
SABBATH-BOHOL:—Lesson
WOMAN’S WORK:-An
HISTORICAL AND BIOGRAPHICAL:- Sketches of the First Seven-
day Baptist Church of Alfred.
SABBATH-MARRIAGE:-Weakening the Silence
WEEKLY WORK:-An Abolition of Deception.
SERVICE:-A Question Answered.
YOUNG PEOPLE’S WORK:-A Song of Thanksgiving:-Poetry.
POPULAR HELP:-Looking Ahead.
FOOT FOR F/EET:
COMMUNICATIONS:-Extracts from Letters about Giving. Trust
Overseers Meeting, Washington Letter, Tract Society Report;
Miscellaneous Society Receipts.
BOOKS AND MAGAZINES.
miscellaneous:-Stick and Strip.
SPECIAL NOTICES.
SOCIETY.-Receipts.
CIRCULARS.-Bulletin.
ADMINISTRATION.
EDUCATION.
PERIODICALS.
CONFESSION NEWS.
MARRIAGES AND DEATHS.
For the Sabbath Recorder.

ARISE AND SHINE.
By M. H. E. Everyday.
This hour is come, my beautiful beloved, Arise and shine!
He who led forth thine infant steps from Egypt,—
Behold, the Star of the Orient, Thy Day-star blaze.
The bills of his wrath, that overwhelmed thee, are vanished, now;
To thee once more the dove returneth, bringing An olive of peace.
"Daughter of Zion!" tenderly he calleth,
"Arise, and shine;"
Lift from thine eyes the fumes of sorrow,
For thou art mine.

DELICIOUS HARMONY.
By H. E. MAURER.

Resuming the discussion at the point at which it was closed last week, remarks are made by Rev. T. G. Tower, pastor of the Baptist church at Brattleboro, Vt., who says:
The moral requirements of the gospel are not less se vere than those of the law. The implied standard is in deed the same perfection. But the express require ments of the Decalogue, taken in their bare, literal sense, are far from being all that is required of a Christian be liever. All the ten words, therefore, remain in full and unimpeached authority. They are to be held not less, but more sacred, and to be kept not less, but more perfectly than ever before; while at the same time, there is to be an especial effort, in the exercise of all the duties of life, of which the law expressly says nothing.

Bro. Tower is followed by Rev. R. E. Neighbor, a brother whose learning is to be respected. He declared that the law of the Sabbath, as stated in the fourth commandment, was abrogated by the Lord Jesus, and that to admit the validity of the law, as found in the Decalogue, is to yield the argument to the Sabbatarians.
The editor of the Journal and Messenger now replies: We are sorry to know, that such views are somewhat common among our brethren, and we look with serious apprehension upon their influence. There can hardly be a doubt, that to such views are due the great laxity in the matters of the Sabbath. In our view, it is impossible to show the obligation of Sabbath-observance, unless it be founded on the fourth commandment of the Decalogue, and we should beg all our brethren would prove to us such obligation, after having discarded all that the Old Testament says concerning the law of the Sabbath.

Another brother on the floor of the Convention, said that we were to be "in the Spirit on the Lord's-day," which is interrupted by the editor of the Journal and Messenger:

We should be glad, also, if some one holding that view, would tell us just what it is to be "in the Spirit on the Lord's-day," in any particular sense. Our columns are open for such proof, and for the demonstration of the theory. As to the Sabbatarian argument, we confess to no fear of it, and do not feel it to be needful to abolish the Sabbath in order to meet what is known as Sabbath-arianism.

Dr. Evans then addressed the Conference, saying that the observance of a seventh part of time to rest and worship, is the universal duty of man, and necessary to the highest political and social welfare of mankind, for which, if the first day be maintained, it will assure to any community all the privileges of rest and worship and spiritual culture, that a heathen land has. The apostles and early church fulfill the obligations of the primitive Sabbath, in the observance of the first day of the week, and there is greater promise of uniting the world in the observance of the first than of the seventh day, because they would more readily join in the commemoration of the mission of Christ than of that of Moses, since it would be far easier to maintain the worthy celebration of the teachings and memorials of the new dispensation on the day of the Lord's resurrection, than to rehabilitate the Sabbath. Besides, any attempt to transfer the reverence of the Commandment now cherishes for the Lord's-day, would greatly imperil the sanctity of any Sabbath. It is well known that the appeals and examples of Seventh-day Baptists have done more to discredit the Lord's-day than reverence for the seventh-day. If Christian denominations were willing to surrender the first day, for the sake of a common Sabbath, would Christian States turn back the wheels of history, discredit the most important events and periods in social progress, discard their sacred traditions, and change their statutes to favor any new ecclesiastical creed?

"It is true as Dr. Evans remarks," answers a brother known for his sympathy with Seventh-day Baptists, "that the devotion of the seventh part of time is a universal duty of man, but there is a higher duty still, that of strict obedience to God. Besides, it is just as easy to devote that portion of the time which God made sacred, as any other, and if it be left to man to select the day arbitrarily, confusion would result, and there would be no Sabbath at all. The observance of the first day cannot assure rest and worship to any community any more than the seventh, since the latter was set apart for that purpose by Jehovah, and the former was not. So far is it from the truth that the apostles observed the first day, that the first mention of such observance is in the writings of Justin Martyr in the middle of the second century.

There is no great promise for the observance of Sunday, since the tendency here, as the result is witnessed in Europe, is toward holidayism. Sunday-observance is dying from inherent weakness. The suggestion made by the doctor, that the mission of Christ can be more readily commemorated than that of Moses, implies two false assumptions; first, that Sunday-observance commemorates the mission of Christ as the Sabbath does not, and secondly, that the Sabbath commemorates the mission of Moses. Neither is supported by Scripture. The Sabbath was instituted before Pharaoh's daughter found a comely child among the bruised stones on the banks of the Nile; as for the resurrection of Jesus, Romans 6: 4 and Col. 2: 12, teach us how that is to be commemorated.

"It pains me, brethren, to hear any Baptist ask the question, whether it is not easier to observe the first than the seventh day. Not what is easier, but what is right, is the view those should take who have learned the lesson of the fiery furnace, of the lion's den, of Salmone's dance, and of Calvur's hill, of Bunyan's jail, and of William's dreary tramp through the snow and trackless forest of Massachusetts and Rhode Island."

As for the danger of imperiling the Sabbath by transforming it, it might be sufficient to say, that there is little enough reverence for Sunday to be thus endangered. Efforts to secure civil legislation in its behalf shows that of which efforts the Central Baptist recently said:

Let it be remembered, that this attempt does not involve any religious principle. It claims that every man has a right, from a secular and physical point of view, to the Sabbath rest, and the appeal is, that the State shall secure to every man this right, and shall guard the leisure of the day from uses subversive of its object as a day of rest and cessation from public business.

Thus, our own denominational papers, are using such arguments as deprive any day of sacredness. But when the Doctor speaks of that handful of people, patronizingly itied, because considered of no account among the denominations, the Seventh-day Baptists, as bringing more discredittion on the Lord's-day than reverence for the Sabbath, he descends to injustice as glaring as it is inconsistent. The desecration of Sunday is at its height where the Sabbatarians are not known. Perhaps the fact, that so many of our ministers teach that the Sabbath has been abolished, and also that we are not of one mind, as witnessed by this discussion, has something to do with Sunday-desecration. As to whether the wheels of history should be, or can be, turned back, such a consideration contains so low an idea of duty, as really runs counter to the Sabbath, but every other God-given ordinance men have tampered with, while it leaves God out of the consideration.

Let us now suppose some speaker present, quoting the language of Dr. G. B. Gow:

The first thing to observe, is that the Sabbath did not originate with the Mosaic law. As one of the ten com- (Continued on page 740.)
As proof that his children are growing more interested in religious things, Eld. J. F. Bakker, of Yriescholow, Holland, writes:

Not long ago I had a little experience with them that I will try to tell you. Since long did we in our household contribute regularly and spontaneously in our box; each child did know much; and however very little it was, they did sometimes receive a copper cent or two, and neither never asked to buy candies or sweet for it. Our second boy, twelve years of age had, last winter, two small children, in our neighborhood, to instruct. Our son was twelve years old, could not read, nor write; her father was much afraid that she should not learn to read; in short, I did ask my boy if he would not like to have his heart, that it was a good work, and that we in such case could serve God and our fellow-men. At last he did consent, and so little girl was at our home three evenings every week for three months, and she did learn to read so well, and her father—who is poor too—was so glad that he did give my boy one florin—forty cents of your money. So he did buy some candies and some books, and another there. But upon a certain time I did read in the Bible concerning thank-offerings, and so I thift to my boys that our God did ask as well from them their tithes as from their father and mother, but I did not command them to do so, and the next day they did come to me; I gave them 12 or 13 cents of your money, not so very much, but still the hearts of the children did give it willingly. They did put it in a little box, for that purpose, and give it to them, and so they counseled together, “that father should use their little money to send tracts to Germany,” and until now they always give from their little coppers, some.

FROM J. F. BAKKER.

Vriescholow, Holland, July 23, 1888.

To the Church at Milton Junction, Wis.

Dear Brethren,—With many thanks to our Heavenly Father and you, who through the grace of God are willing to sustain our work for the cause of the Master in this little beloved land. I can tell you that I received a letter from your parson which I read with much gladness. I am always interested to hear from you, and therefore I am so much pleased with the Sabbath Recorder, which I receive every week, regularly, because that paper brings me all the news concerning every branch of our work. Besides the Outlook and the Special People, so you will see that I hear about the work of our mission and Sabbath reform in every case. I cannot tell you in words, however heavy our cross may be, how glad we are that we get to you long up. But the Lord did not, not only concerning the doctrine of the way of salvation through Christ only, or not only that we are baptized after the commandment of our Lord Jesus, but also that we, through the goodness and grace of our God and Father, are enabled to stand upon the foundation rock of his creation memorial, viz., his Sabbath. I cannot express in words what I feel in my heart, and how happy I am to be a Sabbath-keeper. And verily we did sacrifice much, I dare say all our worldly things, friendship, and so-called Christian duties. How happy we were when we see how much Jesus did offer for us, his life to redeem us from everlasting woe, O then I say and think many times for the whole world I should not like not to be a Sabbath-keeper. I found enclosed 800 made up to Bro. Warden told me I express my, and also my wife’s, hearty thanks for it, and pray for you to our omnipotent God, that it may please him to bless you bodly temporally and spiritually, and that you may see that our work prospers.

We were very glad to receive the money, because it was the position of the believing part, and the Lord did agree with it, because the Lord would grant me to see your faces and shake hands with you, but, still, I dare not ask the Lord for it, because it seems rather too much.

Now I will try to give you some account of my work. I did at first translate the tract by Bro. A. McLean, of Rockville, B. I., concerning the delusions and errors of the Adventists. It appeared in our newspaper, Der Boogiehopper, and besides this we printed 1,000 tracts of the same to use in the future. Also I did write a letter to Dr. Bichel, at Hamburg, Germany, concerning an article which did appear in his paper in regard to the Sabbath. Furthermore I came in correspondence with a Christian woman in a certain town not far from Amsterdam. Like I told you already in former letters, I make always, when I have time and the means to do, much work to send tracts by post through the world, but especially in our land and Germany, and so it happened that I received a letter from this woman. I think from her writings that she must be a very sincere and earnest Christian woman. Bro. Velthynsen, who, when in that town some three weeks ago, did visit her and thought the same of her. May the Lord bless the work and make it abundantly succeed in our country too. In the place where we lived formerly is a Christian woman who belongs to the same church that I told you, and she is very happy still there. That woman was really convinced of the truth concerning the Sabbath. She did confess it openly, and would commence to keep the Sabbath if she could do so. But her husband, who is a very cross and rough person, and formerly a smoker and like to smoke, did not like to have (like he pleases to call it), “Jews in his house,” and so she was obliged to keep quiet. When Sunday came she would like to stay at home, but her man was very angry and did command her not to go out of doors; at her and go to church. I did visit her three times, once I found her man at home, at the first he was some cross and rough against me, but after I talked a little with him he became more easy. May the Lord sustain, help and keep that poor woman. Also I made her a tract, and she went out of doors, at her work on the field, where I had opportunity to talk with her. O, how glad she was to meet me! She did confess it openly, that she should be so very glad when she could keep the Lord’s Sabbath. “But,” she said, “the Lord knows I cannot do it; I love my heart, that I am willing to do his will.” She did beseech me very earnestly to pray for her. O, my dear brethren and sisters, what a blessing do we receive from our God when, in our midst, keep the Sabbath. What a good work! What a privilege is it when we, after our heart’s desire, can serve our God. How many would keep the Lord’s holy day, even like this poor woman, if they could?

To-morrow, three weeks, there was a large camp-meeting some eight miles distant. Those camp-meetings are always every year at different places in the country. Each one has with tracts, etc., and distributed about 2,000 tracts that day. I had to travel from home to the place and also back, and then run all the day to and fro to reach the people to give them tracts, and blessedly be his master. To the Lord, I could bring a great deal of seed and scatter the truth round about. May the Lord bless it! Many did refuse to take it, and many did scoff and laugh at me, and some did shout out, “Jewish Sabbath,” or, “Get away with your errors!” for many of them knew me. I was very glad that I could go there and have another opportunity to work in the cause of the truth for our Lord and Master. Once I made a little trip to some of the nearest places of Germany, and also did visit a few of my brethren.

First-day Baptists. They seem really convinced of the truth concerning the Sabbath, but it looks to me that lack of vital fear for God, or vital godliness, keeps them back from practicing it; if they did, I think, if they would, in every particular, they will never keep it, or take hold of it, when the real fear of God is wanting. O how we always struggle against God’s holy will, always opposing what is right and verily good for us, resisting our Heavenly Father. How wrong we are! Certainly, when we may see what we are in the sight of a holy and pure God, then we have cause to cry out with Isaiah, “Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people that is corrupt.” Or like David, “Enter not into judgment with thy servant, for in thy sight shall no man living be justified.” But blessed be the Lord, We do not stand before God in our sins, without a Mediator, or in our own righteousness, but in the righteousness of him who died upon the cross; and now we wish to serve him and offer him all our life for that great privilege that we now are already called his children, like St. John says, “Beloved, now are we the sons of God.” O think, can they who through the Lord’s Spirit who beareth witness in our spirit, do know this!

Also I made 60 visits at the homes, at seven different villages, some 15 miles distant, and then I always distribute tracts by the doors, and to persons who will receive them. I dare not say that I do the work perfect. O no, my brethren, but the Lord is my witness, I try to do the best I can. I could, in this quarter, not mail so many tracts because of a lack of means, it was only 508 tracts of 104 different addresses in this land, and 75 German tracts (some of Dr. Wardner’s), to 19 different addresses, that I could manage to send. Some weeks ago I wrote to two different places in Norway to friends to receive some addresses because I did receive 63 tracts of 41 different addresses in Sweden, and so I should be glad to send them to Sweden and Norway, but they did not answer. I will try to write to Gothenburg and Norrkoping where I have some acquaintances to receive some addresses.

One of my German friends did call me in a letter which I received of him, “a fanatic.” Perhaps he does not like that I am always sending some tracts, etc., to that region. Besides this I did write five-one communications, some especially in the case of the Sabbath, some against Adventism and Mormonism—one lady a good acquaintance of us, did fall in the error of Mormonism—but all of a Christian character and in connection with the work of the Lord and Master. May the Lord bless it all.

Our children’s-school, last week, in the afternoon stands fair and well, however in summer there are always less children than in winter, most of them learn well. I should like to give them a little feast—which I always did, once every five or six weeks, I put some food on the table, and then I give them some cakes and milk and every one a book. I hope to be enabled to do so now in the near future, if the Lord will send me help to carry it on.

May the Lord bless you all and every one of your eyes are a light to them who fear him and think to serve him. To such as keep his covenant and to those that remember his commandments, to deal with salvation to all and every one of you, dear brethren, and sisters, wherein Mrs. B. joins, I am your brother in the blessed name of our Heavenly Jesus Christ.
We invited several pastors to spend a few weeks in home mission or evangelistic work, with the consent of their churches, at some needy place. They were to receive no stipends, remote, and paid traveling expenses. Several accepted the invitation, and a few have reported their work done, the expense to the Society being trifling. With a little more system and painstaking, we think a great deal of work of this kind might be performed, and in such a manner as to bring blessings to churches and pastors, and to the communities visited.

A PROBLEM NEEDING SOLUTION.

There are small churches that have but little preaching, and there are ministers, especially recent converts to the Sabbath, that have no church, or at least no formal church, and the number of both churches and ministers is likely to continue to increase, whereas we ought to be glad. But the churches ought to have regular preaching and religious leadership; and the natural and best work of every real minister of the gospel is the preaching of the word.

The Missionary Board cannot employ all these ministers as general missionaries, nor can it supply every church with the entire services of a good and efficient pastor. What, then, shall be the solution of this practical question? We suggest the following answer:

Let a given church resolve that it needs, and will have, the best preacher and pastor it can get; let it resolve to give the largest possible amount it can toward his support; that it will call a minister, or pastor, or deacon, and that it is only right that the church, and not the individual, shall be the support of the preacher.

The Board shall, so far as it shall be able, and so as to keep its receipts from the church and the Board by earnings through intellectual or manual labor, do this:

It does not mean that the Board shall, as it is charged with having something to do, carry a church alms, to its damage, by annual appropriations, when it is able, if willing, to keep out of itself; nor does it mean that the minister shall devote his best time and effort to the accumulation of money. But it means that the members, as they are selected from the church and contributed by the Board, are together equivalent to one-half or two-thirds of a fair support, then be shall conscientiously give to the service of the church and cause, at least one-half or two-thirds of his best hours and energies in study, preaching, pastoral care, etc., and it ought to mean that church and minister, with divinely bestowed grace, patience, wisdom, and power, shall pull together in work for the upbuilding of Christ's cause and kingdom. What churches and what ministers are willing to try this plan?

THE INTERNATIONAL MISSIONARY UNION.

The sixth annual meeting of this Union was held at Binghamton, N. Y., last July. In response to an invitation from the Secrecy, the Fruncil Committee requested Rev. L. A. Piatts, D. D., to attend as delegate from this Society. He was cordially received, and gave to the readers of the Recorder an interesting account of the meeting.

WOMAN'S BOARD OF THE CONFERENCE.

This Board has existed for several years, and has, in cooperation with various denominational societies, proved a valuable helper. Organized woman's work is one of the marked and promising characteristics of modern Christian and benevolent effort. We trust that the women of our own churches will not be slow to recognize what seems to be both their opportunity and duty.

The appeal made to the women of the denomination by Mrs. D. H. Davis for help in the school in Shanghai, presented at her request through the Woman's Board, unanswered at the time of the last session of the Conference, has since then been met in this way:

Miss Susie B. Murray, not fully prepared one year ago to say that she would go to the work in China, under date of Nov. 6, 1888, writes: "If it please the Board, I, Miss B. Murray, am ready, God helping me, to commit myself to the work. At the regular meeting of the Board, last November, I was accepted as our candidate for the school work in Shanghai, and soon after passed over by us to the General Board for the President's approval and appointment, should they so decide."

On January 31, 1889, Dr. Swinney wrote from Shanghai, asking for a suitable field, telling us that she really needs two, one a physician and the other a trained nurse, and urged that if both could not be sent, that one of the two come. This question had already been under quiet consideration, and we now have reason to believe that there is a strong sentiment on the part of the Board that it is our duty to send the Board, held Nov. 12th, of our women out, to several pastors to spend a few weeks, in the open barouche, fair and sweet to see in her summer toilet with the bunch of roses on her breast, "can the men down there stop hammering if they're awfully tired or warm?"

"La, no, Miss!" answered the coachman, with an amused smile. "It's work day and day out steady, or no bread for 'em."<ref>

The young girl unpinched the bunch on her breast and held them, sweet and fair, out to the coachman. He took them with a muttered blessing.

"Papa," she said, a minute later as they rolled away towards the boulevards, "I'm thinking Mr. S. smiled back at the earnest face raised to his inquiring eyes.

"What do you want to go to Newport," she asked, a minute later, "what does Hays do with all the flowers?"

"To be sure, Gertrude, I can't answer that; I suppose they bloom and die. He always has orders to keep up the house and grounds as well as if we were at home. Are you thinking of any of your pet plants now?"

"No; I was thinking how many must be waiting for our garden and the steamer so that I could give them to the men? Not I, I know, for I won't be here, but somebody. The smell was so glad to get the roses to carry home?"

Then the whole little story came out.

At first Mr. S. laughed and teased and called the lady the most affectionate, absurd, and told Gertrude to forget such nonsense; she need not worry her brain about the workmen. But something of a steam, so did Gertrude's pleading go on with them.

"Just let Hays cut the flowers he don't really need, papa, and you get two or three of those boys that run the errands to give them now and then to the men when we are away."

"A pretty story for me to be giving my men bouquets!" said Mr. S.

Nevertheless, one day he did call Tim and Owen, Ben, three of the little boys. He ordered the steamer so that they ran the errands to give the men flowers. As they were at the steamer, and then sent up to the great house on the boulevard with distinct orders to carry them out to the garden every week all that hot summer, as the tired workmen passed through the gates homeward, the three boys, with many a smile and a few merry words, "gave out the flowers for Miss Gertrude," and many a blessing from lips unused to blessing fell on the head of the child and on the steamer.

People said those flowers worked wonders all that summer. When the murrinings of strikes and such thoughts can rife there, there was quietness and peace at the steamer. Perhaps there flowed the sweet incense of those summer days more (To be continued)
Those inner walls, as well as the roof, were overlaid with pure gold. In 1 Chron. 22:14, and 29:1-7, we have an account of the vast accumulation of gold and silver and bronze and iron and precious stones, each of the number of men who were employed, both skilled and unskilled laborers, approximately nearly 200,000. The preparation of the material for the building of the temple, and the materials of the temple was brought together and the building constructed without the noise of the workmen. In this way the holiness and majesty of God in the hearts of the children of men. The dedication of the temple might be said to be literally a national consecration, and if this text was understood on a scale of spiritual grandeur and solemnity never spoken in the history of the Israelite nation.

EXPLANATORY NOTES.

V. 56. And it was so, that when the men of Israel had made an end of prophesying, they desired that the king should speak unto them again. Solomon seemed to have been very deeply influenced with the significance of this great event, and in the presence of God, and in behalf of the people, he engages, in a long and earnest prayer, in which he entreats God to accept the temple and to make it his dwelling place. It was at once accepted, for as soon as the ark of the covenant had been deposited by the priests in the most holy place, the glory of the Lord filled the house of the Lord. 1 Kings 8:8-10. And Solomon, in this same prayer, pleads that the infinite God would hear and answer the prayers which should be offered up in this place, or directed to him by its people whenever they might be in other nations. He arose from before the altar of the Lord, went forth from before the temple of the Lord, and stood, and his hands spread up to heaven.

DELIBERATE HARMONY.

(Continued from first page.)

mandaments, it is indeed a part of that law, but not only does the Decalogue have a peculiar force and prominence in the law, but its contents in the Decalogue to the fact, that it is the universal law for man from the beginning of his existence. The command, "Thou shalt love the Lord thy God," is no less God's law for all men of every nation, than the command, "Thou shalt have no other gods before me." Our Lord's commandment, which is the general experience of mankind in respect to sabbatic observance, confirm the truth of this Decalogue to the fact, that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance, confirm the fact that it is the universal law for mankind in respect to sabbatic observance.

If now a layman were permitted a word, sentiment like the following might be heard from an eminent Baptist deacon, who wrote me: "I read your last pamphlet, and believe it to be unanswerable, except by a twist of the Bible. The Scriptures teach us to recognize the Life of man; therefore, the relation in which it is put to creation shows the same. The fourth commandment, therefore, could no more be abrogated by Christ than the sixth. He certainly issued no decree for its repeal. Rather he observed it himself, said the day was for man, and so interpreted it as to free it from the bondage of Judaism.

The last speaker among the ministers, taking Prof. Rauschenbusch for his authority, thus expresses his conviction: "For the purposes seem to have been, that the day of the week upon which Christ rose, should appear to be of great importance to all Christians, and should be permanently observed by the universal church, as a part of the most important event that has ever occurred. If one should say here, "These are only conjectures and inferences," we reply, "The Scriptures instruct us to recognize many truths by inferences.

If now a layman were permitted a word, sentiment like the following might be heard from an eminent Baptist deacon, who wrote me: "I read your last pamphlet, and believe it to be unanswerable, except by a twist of the Bible. The Scriptures teach us to recognize the Life of man; therefore, the relation in which it is put to creation shows the same. The fourth commandment, therefore, could no more be abrogated by Christ than the sixth. He certainly issued no decree for its repeal. Rather he observed it himself, said the day was for man, and so interpreted it as to free it from the bondage of Judaism.

Thus it will be seen, that as a Baptist gatherer of facts and figures, the "most unrestrained independence of personal expression," there were "held together" by the same principle, "the Bible only guide," "First-day Baptists," "No-day Baptists," "Any day Baptists," "Seventh-day Baptists," and "would not baptize Baptists.

John says of the Pharisees, while describing their discussion as recorded in the 9th chapter of their gospel, "And there was a division among them." Why? Because they had arrayed themselves against facts and the truth. Among men, it is not possible to do the same, that "there will be a division among them," when humanly invented theories take the place of di-
vine truths. Truth promotes harmony among men, and so far as the Baptists are "held together," it is the truth that has caused such a result, and it is because they have been deaf where the Scriptures are dumb, and have had no ear where the Scriptures have had no mouth. Whatever causes diversity of opinion, may well be dis­carded, as the opposite to truth, and with that a Baptist should have no more to do than to show the harm it works.

But the people imagine a vain thing, dream dreams, and lie visions. They think that the Baptist will, in the near future, so discuss this question as to give such a full expression of views, showing how they are "held together." When Dr. Lewis, two years ago, read a paper on the subject, before the Baptist ministers' conference of Ohio, he said: "I believe that the Baptists will, in the near future, so discuss this question as to give such a full expression of views, showing how they are "held together.""

The society gives weekly and quarterly reports. The Ladies' Aid Society meets from home to home. It is preparing a holiday box for a home. Dr. W. H. Davis, who has been called to have been called for three minutes speeches, the conference adjourned without such a formality. If there is a Baptist editor within two hundred miles of New York, who will permit an article on the Bible Sabbath, which takes ground against the so-called "Christian Sabbath," to enter the columns of his paper, he will furnish a refreshing example of that Baptist independence, which does not fear any side of a question, and he would so far do violence to bigotry—the real dictionary article—now sadly prevalent among a people, which so often lines of, have been charged with it, but who, along other lines, are none the less infected.

ANOTHER. — Believing that the following item of Home News will delight the readers of the Recorder, we take pleasure in forwarding it.

The prospects are that the grand old Recorders, that is so full of good cheer and inspiration to noble living—We very much miss our pastor, who has lately gone from us. However, regular worship is maintained on the Sabbath, with fair attend­ance. Sermons are read by members of the church, and under the supervision of Mrs. A. T. Stillman. Prayer-meetings are conducted in the church, under the leadership of Bro. George Hunt, the glass for the doors being furnished by our Librarian, Bro. W. H. Davis, who has been called to have been called for three minutes speeches, the conference adjourned without such a formality. If there is a Baptist editor within two hundred miles of New York, who will permit an article on the Bible Sabbath, which takes ground against the so-called "Christian Sabbath," to enter the columns of his paper, he will furnish a refreshing example of that Baptist independence, which does not fear any side of a question, and he would so far do violence to bigotry—the real dictionary article—now sadly prevalent among a people, which so often lines of, have been charged with it, but who, along other lines, are none the less infected.
SABBATH REFORM.

BREAKING THE SILENCE.

Silence has been the prevailing policy on the part of the religious press, relative to the Sabbath and the claims of the Church. Sucess has not been wanting, one of the latest being invited by the Field Secretary of the American Sabbath Union, and counched in the word "Sabbatarian."]

Such warfare injures only those who descend to do it. I therefore make this notice.

The Christian Statesman has pursued the policy of silence, rigorously, for several years. In its issue of Aug. 15, 1889, a correspondent—W. C. S.—attempts an analysis of the fourth commandment, in order to show that the seventh day is a Christian men's day.

The Statesman endorsing the opinions of its cor-
respondent, and calls special attention thereto.

The theory set forth is in common with all attempts to destroy the fourth commandment in order to be free from the claims of the Sabbath, and yet keep one day a week. It is another ingenious ef-
fort to kill and make alive; to gather strength from weakness, to save a sinking cause, to accom-
plish the impossible. The article is headed, "An Important Question." The opening sentence is:

SABBATH REFORM.

Is the first day of the week the Sabbath? Do we obey the fourth commandment when we keep the first day? Most certainly we do.

If assumptions by W. C. S. had the authority of divine law, the discussion might end with this sentence. Next follows an evidently satisfactory amount of derision, charging the advocates of the Sabbath with "ignorance," "aburdities" and wickedness, by "doing much to break down the Sabbath, and through it, the fear of God and bring the wrath of God upon the nation." Enlarging on this point, W. C. S. utters the fol-

The furious opposition made to the notion of Congress or the people of the United States recognizing the judgments of God upon the land, because it remonstrates men to violate the Sabbath, and engage in all kinds of busi-
ness and pleasure. God may bring the same to us as the days of Nebuchadnezzar. "What evil is this thing that ye do, and transgress the Sabbath of the Lord, saying, We are free from the commandments of the Lord, and from the obligation of our labor?" How, in our part, to reckon time.

The government, the people and various corporations, no barring this holiday. Where is this claim to an exact time of the Sabbath? Without this claim, the disaster coming upon the nation in rapid suc-

Floods, droughts, earthquakes, plagues, business interruptions, and religious infirmity, which will overtake us? And if we repent not and give glory to God, how much will be the result?

From this a man who begins his work by mak-
ing a false, unscriptural and unhistoric use of the word Sabbath, by trampling on the Sabbath which God sanctified, and exalting Sunday in its stead! The blindness of ignorance, or worse, the fanatical delusion has placed the position of Sabbath-keepers to the Blair Bill at the head of judgment-precipitating sins, "For the benefit of our Seventh-day friends," he takes a "look at the nature and meaning of the fourth commandment," and declares the only right of claiming that liberty of the observance of the Sabbath, in these words:

But this idea is not contained in the fourth commandment, for it does not determine which day of the week we are to keep as a Sabbath; it only tells us how to reckon the time or where to begin and end it. Hence it is a matter of choice. The Seventh-day Passover, the seventh day from creation, but merely this, that we should rest and keep us a Sabbath every seventh day after six days' labor, and whether that is the seventh or the first, one other day of the week, must be determined in ac-

The other day of the week, must be determined in ac-

And in the torments of the wickedness of Egypt, is the Sabbath or the true Sabbath, by the Pharisees and Sadducees.

This we learn from Num. 14:27, "And will bring you into this land of Israel, because you have sinned against me."

Moreover, also, I gave them my Sab-

But they never could have learned from the fourth commandment what day of the week we should keep as a Sabbath, and have fal-

en, and without a revelation, or some way outside of the commandment, must show they are ignorant of the original day, and if the whole world should fall into the same condition, there would be no Sabbath, no Seventh-day friends.

Hence the fourth commandment must be taken as a seventh day after six days: the Sabbath is the Lord's day. And the day that we observe on the seventh day, is only a substitute to be determined by the Law giver, but it is an essential part of the law field.

Analyzed, the foregoing presents the following points:

1. The fourth commandment does not tell us how to reckon time. True. No advocate of the Sabbath claims that it does. Neither does the sixth commandment define murder, it simply says, "Ye shall not murder.

2. The week was the primitive and well-known time measure. When the Decalogue was formu-

lated, the fourth commandment designated "the seventh day"—the days were numbered, not named—as the Sabbath. All efforts of W. C. S. to show a change from the seventh day to the first day of the week, prove that the law fixed the Sabbath on the seventh and last day of the week, without using the word week, just as another law forbade murder without defining it.

When W. C. S. insists that we are now hol-

low the first day of the week, which he knows.
to be the first only because it follows the seventh day of the week—when he talks of the "Jewish Sabbath" as being on the last day of the week, he confounds himself, and shows that his first assertion is false, in saying that the "fourth commandment does not determine which day of the week we should keep as the Sabbath." The week existed before the commandment was formulated at Sinai; and all efforts to escape this fact show the impossibility of such escape, and the ignominy of the honesty of the man who makes such assertions.

Equally self-destructive is the effort to show that the reckoning of time, the keeping of the Sabbath, and true religion were lost in Egypt. W. C. S. does not dare to say that such was the case. "It seems," and "they probably," are as far as he ventures to go, though he perverts Scripture by trying to make that appear true which he dare not say is true. And, if all these were "lost" in Egypt, and God restored them after the exodus he would not give something spurious and call it a restoration.

All efforts to fortify Sunday, a specific day, the first day of the week, are destroyed by the loose theory propounded by W. C. S., namely, "The essence of the law is one day in seven, etc." Sunday is but an indefinite day, with the least question is a vital one. The declared by Act of Parliament to be a poison; plain that in its estimation the poison for which they claim that we have no duty to China, but rather to "the heathen at home." Yet heathen China rebelled against the introduction of opium, and yet not the Chinese Christians of England, forced it upon them, and the Christian world, prominent therein Christian America, knows the awful fact. No responsibility? No obligation?

A little over two centuries ago opium was scarcely known in China. The authorities with a part of its instruction it cause, most stringently prohibited its entrance into their country. In Great Britain, opium is declared by Act of Parliament to be a poison; yet England, not allowed to carry this poison to China smuggled it in, and because of China's continued remonstrance twice she plunged this country into dire and dreadful war. The first war (1839–42) sprung directly out of the opium traffic, the Chinese having destroyed 20,000 chests of the poison for which they were forced to pay. In 1842 Hong Kong was ceded to the English government, and the ports of Amoy, Fuh-chow-foo, Ningpo and Shanghai were open to the traffic in opium. In 1857 the Chinese wished to punish the crew of a vessel engaged in smuggling opium. The British authorities intervened, refused all explanations, bombarded Canton, burning about 7,000 buildings and burning out of house and home some 30,000 people. The British nation ratified the war, and the opium traffic was a policy of its government.

And yet the Christian Statesman professes to be a national reformer, on Biblical grounds. Its honesty we do not question. Its alliance with British business in the smuggling traffic is perpetuated by a new contributor on another page. Let no thought fail to take into consideration the concentration of power in the hands of the wealthy and the powerful, who can control the direction of the commonwealth. The use of opium in China is but an example.

The Emperor of China had said, "Nothing will induce me to derive a revenue from the vice and misery of my people." The Chinese had, so early as 1838, presented to England a memorial in which she pleaded for England to cease the import. Following the second war the English forced them to open the ports of New-chang, Choo-foo, Kin-kwang, Chinkang, Honkow, Pak-hai, Taiwau in Formosa, and a port in the island of Hainan to the trade in opium, also to sign a treaty known as the "Tien-Shên Treaty," and the Chinese would not allow "the foreign devil" (and do you wonder at the name?) to go beyond the port. Then the Englishmen tried to get in by the back door, and to approach from the western revenue, only means by the plea that she cannot afford to do right, but Mr. Taylor added (London Missionary Conference) "I sincerely trust that this meeting will make it very plain that in its estimations the English cannot afford to do wrong."

To pray much and fervently that the ungodly traffic shall cease, and this greatest of all barriers in the walled-kingdom of the hearts of Chinese men and women against the reception of the gospel of "peace on earth, good will toward man," and "pray that the cup of iniquity shall not fill to the brim, and that as a Christian people may not, by apathy or indifference be deeply involved in the guilt of seeing other men in their sin, and we would not help him out—knowing as of us may of the desolation of life, of the wretchedness of body, to the home life, and to anybody or anything that comes under the influence of opium poison in any of its accepted forms for illicit use, let us not stop with contenting mentally that others shall pray for the poor Chinaman, but making it a practical question, let us individually as members of a particular church and as citizens of a nation, be free from the curse to be yet delivered to all who have looked on as silent, apathetic within the house of God, or the good of the church, to the mercy of the Father, to accuse us therefor, indeed we may pray with no better, more unselfish., we pray in behalf of the lost missionaries in Shanghâi, and for her who leaves us, now, that they may be blessed in lifting some other soul to a higher level of life, which comes from opium's added curse to heavenward, and that the Father shall not yet be forced to say, "My people were no more the priests of God, and ye gave them no meat, they were thirsty and ye gave them no drink; they were strangers to the ways of the Lord, and ye took them not into the communion of such as came to know him; they verily were naked, and sick, and had no intercessors, and the plague of poison forced upon them by Christianized people, and ye pleaded "no responsibility" no work for us in China!"
THE SABBATH RECORDER.

L. A. PLATT, D. D.,

[Supporting Editor.]

A. R. MAIN, Sinai, Fla., Missionary.

MARY F. BALL, Milton, Wis., Woman's Work.


W. C. WATERMAN, D. D., Milton, Wis., History and Biography.


JNO. A. PLATTS, Manager, Alfred Centre, N. Y.

A. E. MAIN, Sisco, Fla., Missions.

Rev. W. C. Daland, Sabbath, N. Y., Special Correspondent. 

J. F. MORRIS, Business Manager, Alfred Centre, N. Y.

J. B. CLARKE, Alfred Centre, N. Y.

Rev. A. B. PRENTICE, N. Y.

Rev. A. PLATTS, Manager, Alfred Centre, N. Y.

ALFRED CENTRE, N. Y., Young People's Work.

THE SABBATH RECORDER.

VOL. XLV, No. 47.

October 31st, 1877.

1. "Before me, even as behind, God is, and all is well!"

2. "Love to God inspires my spirit.
And his blessing crowns my way;
As I sacrifice the earthly,
Dawn the joys of endless day."

3. "God never would seed you darkness,
If he felt you could bear the light;
But you would cling to his guiding hand,
For he would not suffer you to stray.
And you would not care to walk by faith,
Could you always walk by sight."

A IMPORTANT QUESTION ANSWERED.

In the Recorder of October 31st, page 709, is a letter from a young lady, under the heading "An Important Question," which question is, "The Sabbath or a Maintenance, which?"

We gave the heading to the letter, but the letter tells its own tale of struggle, and makes its own appeal to the sympathies and for the help of those who have sympathy and help to give.

This appeal was not made in vain, as the large number of responses which we publish this week, abundantly testifies.

The writer of an "Important Question" may be assured that hundreds of others have passed through the same struggles and temptations, as to their faith, as those she describes; in fact, nearly all of our people, at some time, have had the same question to face, in some form, so that though she is isolated from those of like previous faith, she stands in the midst of a goodly company as to her experience, and we assure her that from every one of them, though unknown by face, she has the warmest personal sympathy.

We are happy to inform our readers that, as we write these words, there lies before us a letter from the inquirer, announcing that already the question is answered. The hope of the good position has been declined, and the answer of a good conscience has been chosen, even though it be accompanied with poverty and want.

God will, we feel sure, set the unmistakable seal of his approval upon this wise choice.

As we have already said, there are many others, some young and some older, who are fighting with conscience over the very same problem. That we may be a help to them, and that all who have made the wise decision may be strengthened, comforted and encouraged, we give place this week to the letters which have come to us in the call of the unenlightened girl. To our mind the most important answer given to the "Important Question" is the answer of the young lady herself, referred to above. The others are as follows:

This question, The Sabbath, or a Maintenance, Which? with the personal history outlined with it, stirred our sympathies very deeply, and awakened memories of the struggle so common to Sabbath-keepers, when they must decide either for God, his service and Sabbath, or for self and the gain and pleasure of the world.

By the Lord's help many have been enabled to choose his yoke of truth and duty, and have found it "easy" indeed. Seeking first his kingdom they have found it beautiful, and have the joyous assurance that they have not sacrificed the spiritual "maintenance," for the temporal, a heavenly inheritance for one that is earthly, nor the favor of God for the applause of men. God will take care of his own, and he will use his best every way to obey and trust the Lord. They have only this testimony to give that tempted sister, and all others in the same fiery trial, God reigns; and the trial of the faith of his children is more precious than gold. So he suffers them to be tested. If steadfast, faithful, true in obedience, he never forsakes them, but, even in the desert manna from his skies shall feed them, and through all they may exclaim, "The Lord is my strength and song, and he is become my salvation."

Denial of one's self and taking one's cross, are among the things essential in following Christ. This requires the giving up of all that is contrary to his will. When perplexed with difficulties, and overwhelmed with anxieties, in doubt what to do or what course to take, there is no better thing one can do, than to keep himself in harmony with God, in full fellowship with his truth and his sustaining love. In keeping his commandments there is great reward. This course alone will lead to ultimate prosperity. Guided by God's word, comforted by his grace, strengthened by his Spirit, one may meet all the issues of life with abundant peace and joyfulness.

J. B. CLARKE.

THE SABBATH RECORDER.

"An Important Question," asked in the Recorder of October 31st, elicited my interest. The writer has my sympathy. But she wants more than that. She needs counsel and help. There has come to her the test of her faith in God's providing care, in his promises, and of her Christian integrity. My counsel is, be loyal to God and his commandments, and not to the law of God, the truth as it is in Christ, for any worldly consideration. Be willing to endure hardship as a good soldier, suffer hunger, thirst, poverty, and even death if need be, in loyalty to the Sabbath. We need in those days something of the martyr spirit, courage and firmness. To violate God's commandments, to forsake him, is to break down one's conscience, and blunt spiritual sensitiveness. It endangers the peace and safety of the soul. It gives one the sense of self-respect, and the loss of the divine favor. We have known of instances when it has shipwrecked one's faith and religion. It opens the door to backsliding, indifference, skepticism, liberalism, infidelity, and even Atheism. No one should ask such danger to the soul. Better be loyal and true, though the heavens fall.

Our young people should have more faith in God and his promises. Will not God provide for those who are true and obedient to him? Has he not promised it? Has he ever deserted those who were loyal to his commandments? David testifies: "I have been young, but now an old, yet have I not seen the righteous forsaken, nor his seed begging bread." (Ps. 37: 25.) "The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing." (Ps. 34: 10.) To seek the Lord here, is to know him, his will, and to do it. Read Matt. 5: 25-34. Luke 12: 22-31. Are our young people willing to test these promises and promises, and similar ones in God's word, in loyalty to the Sabbath? But the writer needs help and should have it. Here comes in the duty of Sabbath-keepers. Give employment to such. See that they have it. Help the trembling, the faltering, those in a strain, hardly knowing which way to turn because of dire necessity. "Bear ye one another's burdens, and so fulfill the law of Christ." Are we doing this? Are we as a people recreant to this duty, and losing from us many each year because of it? We have had the pleasure of helping some, and stand ever ready to help others, to be faithful and true under difficulties. If this young lady writes to us, we must not be fastidious as to what we shall do in order to maintain the Sabbath, or make it a question of dollars and cents. They should be willing to do anything honorable and reasonable in order to maintain their religion and the law of God. If they are not, they have not the right spirit and character.

O. U. WHITFORD.

Waterbury, Oct. 1.
"Ten Sabbath or a livelihood, which?" God is either true or false. He will fulfill his promises or break them. His word, the record of his faithfulness in fulfilling his promises, is either true or false. Everyone admits that the one or the other of these directly opposite conditions exists.

Like all others to whom this problem comes, with such practical force, the writer of the above question meets the most insidious appeal of the Adversary, to deny the first promise, i. e., that God is true, and to admit the last, i. e., that God is false, his promise false, his promises false. The tempter heightens the temptation to do this by the thought that "my duty to my parents is ended," but carefully conceals the fact that the writer, like every other mortal, has a duty to self that is more cogent and self-compelling than that to father and mother. When he can bring about the choice of a living instead of the most exact obedience, he has gained his double purpose, to make the Christian deny his Lord and blaspheme his holy name. The final overthrow of the Christian into the darkest infidelity is now, and they are several hundred miles away. These three things are contrary to our carnal natures, but they are imperative conditions of discipleship. Therefore it does not appear to me to be the question whether church privileges are a matter secondary to making a living, but a question of denying self to follow Christ. This must be settled according to the answer to this question: in life or in death? In life or in death? In life or in death? If we first loved us? His love for us caused him to leave the glory which he had with the Father, caused him to go forth from Jerusalem bearing his cross, and to be lifted upon it, there to bear in his own body the sins of all who put their trust in him. If we love him, we must not put the comforts of this life before obedience, for he says, "If ye love me keep my commandments." If we love him, his commandments no longer look down upon us from towering Sinai with its tables of stone threatening our destruction; but, spoken to our hearts by the voice of him who loved us and gave himself for us, his words are written on our hearts, to be evermore the proof of our love to him as it was more than meat and drink to do his Father's will. His commandments, when kept because we love him, are not a source of grief, but bring forth the peaceable fruits of righteousness. I therefore advise my inquiring sister to seek first the kingdom of God, and trust him to open for her another way to earn the world that he has given to us in this life. Do not rob God of the one day in seven which he reserved to be kept holy unto himself, and upon which he has placed the inscription, MY SABBATH. If thus you rob him, do not attempt by offering to compensate him by keeping a day that you know he has given you in which to do your own work, and the Sabbath inscription of which was written upon it by the Pontifical Caesar. It would be strange fire upon his altar, he will not accept the offering. "Trust in the Lord and do good, and you shall be fed." S. I. LEE.

SPRINGFIELD, ORE.

In the Recorder of Oct. 31st, I read an "An Important Question," "Her Sabbath or her Maintenance, Which?" The question is one that I had to solve for myself, and my sympathy for a person so situated is so great that I was led to write as a matter secondary to my own work, and some of my conclusions therefore. My early training was in the Christian observance of the Sabbath. My father was a Seventh-day Baptist minister, and did his duty by me as well as he could, though my educational advantages were far from sufficient. When I was 16, I went to learn a trade, and served my apprenticeship five days in the week, for I could not work on the Sabbath, nor could I work for my employer on Sunday. There came a time that I could not get work among our people at my trade, but I could get work and wages in a large factory, but I must work six days in the week, and, of course, I must work on the Sabbath. This same question came to me; I did not realize that the passage which says, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you," was meant for just such occasions as that, and I only saw my way clear to set upon the "maintenance" plain. My conscience was not perfectly easy, and refused to be quieted, so I gave in my faith to the legalism of the church, and took up my trade again, and went on for near three years, before leaving,) that I would quit the job. My employer sent a man to me saying that if I would stay they would raise my wages, and that they wanted me to take charge of one line of their work. But my mind was kept up to go to the Sabbath, and so I went. I will admit that God let me be thoroughly tried, but I was never left to doubt his promises.


**The Sabbath Recorder.**

[Vg. LVI, No. 47.

Young People's Work.

A SONG OF THANKFULNESS.

My God, I thank thee, who hast made

so full of splendor and joy,

so many glorious things are here.

Not to me, but to thee.

I thank thee, too, that thou hast made

Joy to abound; -

The earth so bright; -

So many gentle thoughts and deeds

Circle us around,

That in the darkest spot of earth

Some love is found.

Too little are we thankful for the blessings which surround us. We need a little of the Chinese submission of the sin of ingratitude, especially when that sin is against the Giver of all good.

We young people need to be thankful for our opportunities, first that we are still young, and have a measure of assurance that long lives are ours, in which to improve ourselves and help those around us.

Gratitude ought most richly to abound in our hearts, when we think of the great privileges which are ours, in this age of the world when the young, as an organized force for Christian work, are acknowledged as an important factor in all religious effort, when knowledge of all kinds is so widely diffused, when we are not, through ignorance, led to repeat the mistakes of our fathers.

Then, too, let us be grateful for our responsibilities, let us thank God that he has put us in the midst of hard and trying circumstances, that he has given us a long period of knowledge, and has withheld the means of an easy gratification of it, that he has placed us in situations where a wisdom and discretion far above us is imperatively demanded. All these may tend to our best good. Let us thank God for them.

The responsibilities of young folks.

From a talk at the last conference.

By Edwin H. Lewis.

In a certain sense all noble action might be traced to what we know as a sense of personal obligation. We call conscience the guide of action; but what is conscience? Nothing but the sense of obligation, the sense that the whole fabric of our moral life hangs upon the degree of our feeling that we must incorporate noble principles into noble living. The effect of this feeling on our characters is something tremendous in good results. Take a familiar illustration. At the first of January, 1831, a tall, gaunt, homely youth was splitting rails in an Illinois clearing. On the first of January, 1836, that same tall, gaunt, figure sat in the White House, and issued thence one of the most significant proclamations in all the history of civilization. When Abraham Lincoln was first elected President of these United States, he was a country lawyer, whose powers were untested and whose name was unknown. An immense moral responsibility was laid upon his shoulders, a responsibility that responsibility and faithfulness was not to be let to, Abraham Lincoln seemed to have absolutely new faculties of mind. Nobody dreamed of the amount of sagacity that lay hid in that capacious nature till responsibility called it out, and people do not generally understand little minds of marvellous sagacity were. Take another example. In the year of our Lord 27, a young fisherman, noted chiefly for some_devices of his business, and for a terrible temper, was standing on the shores of the Lake of Tiberias, in a remote Roman province. In the year of our Lord 60, that young man, Simon the son of John, had put under his feet a thousand discouragements, had accepted Jesus as the Master of life, and had accepted the great responsibility laid upon him by that Master, and under the stress of his sense of love and duty, had changed the course of the entire religious world! But Simon Peter would never have had mankind introduce to the knowledge of Christ's salvation, had he not accepted that greatest of commands ever laid upon a life, "Simon, son of John, feed my sheep!" These are rare exceptions in point of attainment, of course, but the rule is not exceptional. Everywhere that men have accomplished much in this world for the cause of truth and righteousness, they seem to have been moved by the feeling that they must do what they could. The men and women who are the support of the church have become so by taking the burdens of the church upon their shoulders and trusting in God for strength to bear them.

As young people, we know very well that the time must come when the duties of those who now stand in the forefront of battle must fall to us. That is a heavy responsibility, but it is certainly a more important one that we ought to be good for something in the cause of Christ before we reach middle life. We are as conscious as need be perhaps, that youth is a period of great weakness, but it is certainly one of great strength; and others? The consciousness of Christ's love is found.

This position would not only insure a noble kind of work, but would enable her to be a month.

Of course there were interruptions in this line of activity. There were days filled with exercises, picnics, company, visiting, but the general plan of work was faithfully adhered to, with results entirely satisfactory. Without any rush or great excitement, each one was kept working for the fall was completed and perfected, and when Fannie entered on her studies in Oxford she went to distraction freed from them, or prevent her full enjoyment of them. — The Christian Advocate.

About shoes.

Nobody knows who was the first shoemaker. Undoubtedly there was an all our forefathers went barefooted, but at length somebody made a pair of shoes, rough foot mats, or of leather, or of cloth, and so on. The original shoemaker sought comfort. Style came later. The Celt, who at times wandered over moor or mountain, where the winters were severe, invented a shoe admirably adapted to his use. A sole of heavy hides protected his feet from sharp rocks, the uppers made of skins protected his ankles and legs from thorns and bushes. With the Norman conquest came the introduction into the British Isles of the pointed leather, which had long been in use in Normandy, where it had been introduced by the Romans.

The highlander carved brogans out of the hide of the deer, the slaying of which had afforded sport and adventure. He gained for his art the name of "shoemaker." Shoes of untaught leather, which must have been deliciously comfortable, were set aside, and then came curiously shaped shoes of many styles and a variety of colors. From the close-fitting shoe, fashion led to many extremes. Long, pointed toes, which so seemed the shape of a peak, fashioned like a ship's prow, and in time assuming the likeness of a scorpion's tail, which in turn grew to "devil's claws," and fastened to the wearer's knees. King Richard the Lion-Hearted had his boots stamped with gold. Cardinal Wolsey's shoes were Of gold and stone precious. Costing many a thousand pounds.

Sir Walter Raleigh wore shoes studded with diamonds said to have cost $40,000. The gal-lants of Charles II.'s time were so high that bread tops turned down to the ankles to show the gorgeous hose with which they were lined. High top boots were worn in the three fourths of the eighteenth century. They raised their fair wavers some inches, rendering walk-
THE SABBATH RECORDER.

EDUCATION.

An indefinite leave of absence has been granted to Dr. Moses Merrill, Principal of the Boston Latin School. Dr. Merrill's health has compelled him to yield to a decessus which he has long resisted, and his physician feels assured that, with rest and freedom from his heavy cares, a complete restoration will take place. Two trustees of Pond's Education Fund disbursed last year, in charitable work in the South, $68,000. As a result of the investment, the income from the fund for the last year, comparatively increased. In eight years, the final distribution of the principal will take place, which now amounts to about $20,000,000.

-Mc. J. R. Snorrewn, who recently goes 62000 to Argentina. For $2000 to Mount Holyoke College to aid a fund, the income of which is to be used to assist deserving students. Such a fund is particularly appropriate at Mount Holyoke, which has already made a name for herself among biologists, for her original investigations in biology and has been connected with the summer biological laboratory at Wood's Hole.

-PROF. EDWARD A. ALLEN, of the University of Missouri, to a young friend at college, "The book that the world has been to us, is in our best and literary art, must steep his mind in our English Bible. Where is the life of our language to be found in such perfection?"

-Temperance.

-"The King of Italy, a total abstainer, has recently given up tobacco, with marked benefit to his health.

-Dr. Talmage says that it is his belief that there is no shortage of.graphy. A century or more ago, the inhabitants of the town, were paid one hundred dollars a month.

-Our largest seaboard cities recently advertised the fact that there are in one of the cathedrals at Rome trusses of fir which have undergone the wear of nearly a thousand years, their still sound; a certain gate of English terms the translators had in the earlier English versions."

TEMPERANCE.

-"Certainly not. It is no just cause to inflict the injury to the reader the necessity, to enjoin the will and enable the nature to an impenetrable habit to stand in the way of temperance.

-Ten law punishing drunkenness now in force in Texas and Dakota. The sons of ex-presidents, sons, in many cases, of workmen, but the market is overstocked with the first class of laborers and not supplied with the last.

-"That a corollary, in a railway office in one of the States, the chief official in a railway office in one of the States, is driving out, other business came in to occupy the vacant places."

-Popular Science.

-The preceding durability of certain kinds of wood can only be estimated. It is said that there are in one of the cathedrals at Rome trusses of fir which have undergone the wear of nearly a thousand years, still sound; a certain gate of English terms the translators had in the earlier English versions."

FACTS FOR BOYS.

-The chief official in a railway office in one of our best seaboarud cities recently advertised for a copying clerk at a salary of thirty dollars a month. He received over five hundred applicants, and the majority of which were from married men, the graduates of colleges, sons, in many cases, of workmen, but young men who had been advertising in vain for work for which they had contracted. These workmen, when found, were paid from three to four dollars a day. Since the shops in the hotels and wealthy private families of the same town, were paid one hundred dollars a month, are significant facts recently advertised among boys against labor with their hands as being "ungentlemanly." The clerk who copies letters for a dollar a day, with no possibility of ever rising to higher skill, is nearer their ideas of a "gentleman" than the mechanic who designs and executes work, who can make and mend, and for whom a wide path to usefulness and success is always open, or the farmer or ranchman whose hands are as strong and skillful as the mechanic and body, and brings him into contact with nature and his fellow-men.

Among most thoughtful people this silly prejudice against manual labor is fast disappearing. Hundreds of thoroughly educated men are now herding sheep or growing wheat in the seacoast cities. Other residents, bishops and the foremost professional men in the country, having finished their college course, are now working at forestry or mines, side by side with day laborers, fitting themselves to be practical electricians and mining and mechanical engineers.

It will be long, fever, however, before all the boys of republican America recognize the fact that the slight" is not his true worth, but gives a man his true place in life, but something for which the occupation is but an outer garment.}

-The real nobleman is never denied his rank, no matter how coarse his coat may be.
AN IMPORTANT QUESTION ANSWERED.
(Continued from page 743.)
I worked at my trade five days in the week, and supplemented it by thirty cents a day, boarding myself. It was a trying time, but I was learning, to be able to trust God and lean on him from day to day, and was growing in grace if not in temporal things. Then as I learned to trust him and lean on him for every temporal blessing, the blessings came to me more and more. From that time to the present I have never doubted the promises of God to his people. My convictions are strong, that if we do our part, fully trusting in him, we need not fear for the “maintenance.” I need not fear and holy be it that it did not have its dark clouds and its severe trials. Even Jesus sweats great drops of blood, crying, “If it be possible, let this cup pass from me.”

If we can only do our part faithfully, according to the best of our knowledge, trusting the Lord for the rest, he certainly will come to our help, though he may have to walk over the mighty waves to do it, as he did to his disciples of old. I do not think it at all necessary to give up the Sabbath for “maintenance.”

I am with my Master, as I now regard it, I was taken from my trade and led to a professional work in which I could do more good and better work for my Master. Although there is not a Seventh-day Baptist in many miles of us, so far as I know, the Lord blesses me and my family to earn a living by the Sabbath. It is known for twenty-five miles around, by those who come to do business with me, that they must not expect to do business with me on that day, and they know the reason for it, and I am sure they respect me for my adherence to my principles. I pray that the time may never come when I shall fall, but that it may come when God will open the way by which I may live among our people and enjoy Sabbath privileges again.

Dr. C. H. West.

KILBOURN CITY, Wis.

THIS article in Recorder of October 21st, page 700, is headed, An Important Question. The writer is in real distress over it, and asks the clergy among us to help her solve the problem. One and all of us can hardly be able to help all and others who have reached the same critical period. I am impressed to say two things in reply:

1. I do not see how there can be any question about what one should do in respect to her religious belief, only to continue steadfastly clinging to it. The fact admitted, that it is a question of faithfulness to religious belief, and there can be but one answer for a soul that would be true to its better self. It is always a critical period when one begins to argue with oneself about violating this belief. The admitted reply, that the writer says, would come from one who stands upon an elevated plane of religious unimpeachable faith, has already solved this problem. There is now only one course. Be true to your conscientious belief. No existing circumstances can justify a violation of my own belief, when that belief is well fixed as to what God commands.

2. I do not see as “the vital problem of earning a living” can be at stake, if the individual has to do more than one line of work; true, you might be unable to earn a living in some certain lines of work, and be true to the Sabbath of Jehovah. The ambition to enter some nice easy business, that offers more than a competency, too often blinds us, and leads us to a mistaken belief in order to do it. But the child of God ought to be willing to give up his own first choice, if he must disobey God and violate conscience by accepting it; and accept a second, or third choice, as the case may be, with the obedience to the truth. This may close some lines of business for us, but there are other ways always open, and no one has ever yet suffered who would stand firm upon this point. Crosses may come, but the spirit of consecration makes such crosses light.

All the world respects the one who turns away from a “good position” that “waits her acceptance,” to plot in a narrower field, with poorer pay, in order to obey God. Moses could not jeopardize an “inheritance incorruptible,” even for the throne of a kingdom. He balanced the best the world could offer with the worst that “religious belief” could bring, and nobly chose the latter because it was right,—“Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.”

God will open some door to the earning of a living. But we want more than a living. So far as I have observed, the question with those who leave the Sabbath has been one of a little more money, or of a line of work better suited to their taste. I do not care what class, had any better living than those who remained? Indeed, have there not come among us those from Sunday-keepers who have taken the very places left by some who “could not live and keep Sabbath”? And these very converts to the Sabbath are among our most successful farmers, business men, teachers and preachers to-day. They could leave the other denominations and come among us “empty handed,” and not only get a living, but more than a living. This principle is not valid. True, the writer says, “It is a Friend, Obey God first. Then do your best to earn a living and a living you will have. God smiles upon him who does right. But to sacrifice principle for gain is a sure way to trouble and sorrow.”

SHILOH, N. J.

COMMUNICATIONS.

EXTRACTS FROM LETTERS ABOUT GIVING.

The following items from letters will be read with interest, as showing the spirit of some of our scattered Sabbath-keepers. They may have come as responses to the new plan of systematic giving. A brother who in October sent $15, sends $10 more for missions, saying, “I hope to make it more than this for each of the Societies this conference year.”

A minister, living far remote from our people, who recently embraced the Sabbath, sends at the rate of ten cents a week, $5 20, for the year dating from July 7th last, when he commenced keeping the Sabbath. He says “I have prepared a defense of the Sabbath rather than of myself to present to the Baptist church and council, hoping that if they will give it a hearing it may do some good. Having used the bundle of tracts we sent to him sometime ago, he requests a new supply to help on the investigation.”

Another, who has not been referred to for some time, has never followed the scriptural plan of laying by on the first day of the week, but the principle of giving as I am prospered, I send with this $5 00 cheerful­ly, and may the Lord’s blessing be upon it.” An isolated sister writes: “Yours with pledge card I received, with thanks, as it is my privilege to do something for the Lord who has blessed me so greatly.” Her letter contained $11 00, two dollars for to her Recon­ciliation, and two dollars for the paper to be sent to some worthy person not able to subscribe for it, and $7 00 to be divided between the societies.

Another writes: “Allow me to say it gives me much pleasure to be among the many to unite in carrying forward the proposed plan with the hope that it may be the means of inspiring an increased interest in denominational work for the Master.” Besides pledges of $10 00 and $5 00 for special purposes, this letter gave a pledge of fifteen cents per week for the societies jointly.

Another sends $6 00 for the same object, and others pledges of various amounts weekly, among them one of fifty cents, making $26 00 for the year, sent by a Sabbath-keeping young man who does not give up the Sabbath, though far away from any of our churches, and employed in a responsible position amid First-day surround­ings.

I might add to this list, other examples of the steadfastness and liberality of scattered friends of the Sabbath, who cannot give in weekly collections, but who gladly co-operate as best they can with the efforts of our people.

For the present we refer to one more only, of somewhat peculiar interest, who enclosed a “Birth-day offering” of $10 00 to be applied toward the payment of the salary of Miss Susie Burdick, and the writer says this of herself: “I do not belong to any church, circumstances having prevented my uniting. The Seventh-day Bap­tists are the most true to Jesus of any people I know. For this reason I am one in general. I have been a Baptist for forty years and intend to be one to the end of my life. I give a per­centage of my income. The Lord has made some who can start with more to do, more to aid the work of leading sinners to Christ. I am interested in the Holland Mission, and hope to give to it after awhile. May the spirit rest on all Christ’s followers.” Let us thank God for such helpers in his service, whom he has kept to help us, the burdons of this hour, and let us pray that their reward may be great now, and in the world to come.

J. B. CLARKE, Agent.

TRACT BOARD MEETING.

The Tract Board met in regular monthly session at Plainfield, N. J., on Sunday, Nov. 10, 1888, at 2 P. M., the president in the chair; eighteen members and twenty-two visitors present. Prayer by A. H. Lewis. After the minutes of the last meeting had been read, correspondence was presented with L. A. Piatta in reference to Evangelist Harold, suggesting a change of name so as to avoid confusion with other papers of a similar name. In accordance with this suggestion, the Board voted to change the name to Evangelist Budbarare.

The committee on binding back numbers of the Outlook reported progress.

A. H. Lewis, to whom was referred the question of republishing Dr. Nicholas Bound’s book on “The Puritan Theory of Change of the Day of the Sabbath,” reported in favor of publishing the same serially in the Outlook instead of in book form.

The question of continuing the publication of the Light of Home was considered at some length, and a letter from Miss Mary Bailey was read in connection with the matter. It was de­cided to discontinue the publication after the next number.

The report of J. B. Clarke was presented,
showing that the details of the five-cent-per-week plan were well under way, and he hoped soon to have all the cards and envelopes distributed.

The Board voted an appropriation of fifty dollars to Eld. Wm. M. Jones, London, for publishing the Sabbath Memorial.

Correspondence from W. C. Daland in reference to Edath le Israel was accompanied by letters from Ch. Th. Lucky, Profa. Wilhelm Fohrer, and Charles Muller, all of whom urged that Lucky was doing a great work in Galicia, and suggesting that the publication of the Edath be transferred to them there.

The following resolutions were adopted:

Resolved, That in accordance with the requests and suggestions contained in the letters of Lucky, Fohrer, and Muller, just read, we discontinue the publication of the Edath le Israel in order that they may assume the publication in Galicia.

Resolved, That in order to evidence our continued interest in this work, and to supply subscribers in this country, we will subscribe for 500 copies of the paper when published under the new auspices at the price named, fifty cents per annum.

It was voted that, beginning with the January number, this board issued was to be in pamphlet form, with better paper and a cover, the details of which were referred to the Corresponding Secretary.

The Treasurer presented the first quarterly report for the year, which was duly audited and adopted. He reported the amount of money on hand to be $70.04.

Bills amounting to $842.36 were presented and ordered paid. The President and Treasurer were authorized to make a loan to meet the accrued bills.

It was resolved to direct the Publishing Agent to adjust all unexpired subscriptions to Light of Home and Edath le Israel.

After the approving of the minutes, the Board adjourned.

Recording Secretary.

WASHINGTON LETTER.

(From our Bagdad Correspondent.)

WASHINGTON, D. C., Nov. 14, 1889.

Now that the elections are over, political interest has again centered in Washington. The new Congress will assemble in less than three weeks. Already the biennial race for the speakership has begun, and promises to be lively.

A fact which gives the campaign to the public is that each of the candidates—field—is a well-known man, with strong characteristics, and will fight hard for the prize. Who will get it? Either Mr. McKinley, or Mr. Reed, or Mr. Cannon, or Mr. Burrows, or Mr. Henderson. But which one, is a question on which it would not be safe to venture even an opinion at present. The danger each has to encounter is in having so many against him.

Wednesday was the day for the dedication here of the new Catholic Church, which is destined to become one of the leading Catholic educational institutions of the world. The occasion brought the most important and distinguished assembly of Catholic prelates and clergy that ever met in Washington. The Catholics are ever growing and are indeed anxious in making the Catholic one of their strongholds as well as Baltimore. They own dozens of public institutions here, such as orphan's homes and schools of various kinds, and now the success of the great university movement, which has attracted so many public spirited protestants to the practicality and desirability of founding here a great National Catholic University. That Washington is the proper place for such an institution admits of no question. Being the capital of the country, it is neutral ground for the whole nation, and common property for east, west, north and south. Then it already possesses the plant of an American University, upon which millions of dollars have already been expended in such magnificent educational appliances as the National Museum, the Geological Survey, the Smithsonian, the Army Medical Museum, the Patent Office, the Bureau of Ethnology, the Naval Museum of Hygiene, the Weather Bureau, the Coast Survey, the National Observatory, the Agricultural Department, the Botanical and Zoological Gardens, the department of Education, the Historical Association, the societies for the advancement of Scien. Mathematical, Philosophical, Biological, besides magnificent libraries, free to every one. All these rich educational advantages already exist at Washington, and could only be duplicated elsewhere in the United States at a cost of many years of toil and many millions of money.

But temperance is a subject upon which all religious parties and divisions can agree, and it is gratifying to see in the preparations for a grand temperance mass-meeting to be held in this city to-night, the protestant and Catholics working heartily together. The addresses are to be made by prominent Catholic Bishops now visiting Washington, but temperance people, irrespective of creed, take the greatest interest in the same.

Since the sale of liquors in the Washington apartment house owned by Vice President Morgan has been asserted and denied until it has become a national issue, it is well enough for the confused public to have the real facts in the case.

The Shoreham Flat, as the building is called, are managed, not leased, by Mr. Keenan. This gentleman applied for and was granted a bar-room license for the sale of liquors at retail. Received by loan.

Balance, Cash on hand $8.94.

DEBTORS.

A. B. Morgan, Agent, $1.50.

Balance from Annual Report $1,600.00.

Bills and notes paid $1,950.00.

EREW PAPER FUND.

Balance from Annual Report $1,000.00.

Deficiency for the quarter $100.00.

Balance on hand $1,950.00.

CH.

Cash paid out as follows:

J. B. Murphy, Agent, $1.50.

Rex, $1.50.

J. P. Morgan, Agent, Street Car Ticket, $1.50.

Balance on hand $1,950.00.

TRACT SOCIETY.

First Quarterly Report.  

GEO. F. W. CORBETT, Pres., J. P. MOSHER, Sec.

Balance from Annual Report, $20.00.

Cash received since no change.

Balance on hand $6.00.

General Fund.

Received in August $100.00.

Receives in September $100.00.

October $80.00.

$1,315.11.

J. P. Morgan, Agent, Street Car Ticket, $1.50.

Cash paid out as follows:

J. B. Murphy, Agent, 52 cents.

J. P. Morgan, Agent, Street Car Ticket, 52 cents.

GEO. F. W. CORBETT, Pres., J. P. MOSHER, Sec.

J. P. Morgan, Agent, Street Car Ticket, 52 cents.

$1,950.00.

BOOKS AND MAGAZINES.

Beginning January 1st next, the Rev. T. DeWitt Talming, D. D., will become one of the editors of The American Journal of Anthropology. The famous preacher will have a regular department each month, written by himself, with the title—Under My Study Lamp. His first contribution will appear in the January number of the Journal. Dr. Talming's salary is said to be one of the largest ever paid for editorial work.

The Century for November begins the twentieth year of its existence. It is, perhaps, safe to say, that no other magazine in this country ever made such a record in the first twenty years, as has this. In point of literary merit, the variety, timeliness, and general value of its contributions, it stands in the first rank.

In the current number is begun a series of articles on the Stage under the head of the Anti-biography of Jefferson, also several other series of absorbing interest. "Present-day Papers" is a series of discussions of current topics of great value. Poetry, art, history, and literature combine to make an attractive number.

THE SABBATH RECORDER.
Oh, how glorious the trees had been on hilltop and in hollow! They had shone alive as if the sun was rising in the midst of their branches and coloring all the colors of the morning with their glow. And the nut-trees—they took their turn, and if not so glorious in foliage as their companions, they were a very welcome alternative. They had their own beauty, their very own way of blooming and bearing fruit. "Ha-ha! We are the trees that have the nuts. Nuts are better than nothing."

Something else also had its turn during the autumn, and that was every barberry bush lining the old town streets. It was the boys' delight to go off like you. And mother had an old saying, "If you boys, stick and strip, if it is a lesson you want all the harder, and it's bottom isn't more a rejected man," she kindly asked. They had gone with their baskets and had brought all the colors of the morning, almost everything de luxe. They found the bushes lining the old town streets. They found the bushes lining the old town streets.
THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

J. A. Pettit, President; Joe R. Martin, N. J.; E. W. E. P. Thursby, Treasurer, Fielding, N. Y.; C. D. Forster, Secretary, New York, N. Y. John N. M. Potter, Assistant Secretary; John N. M. Potter, Assistant Secretary.

This book is the result of a resolution adopted at the annual memorial meeting of the Board, held December 1, 1886. The purpose of the Board is the publication of an annual report of its activities and policies, and the dissemination of information about the work of the Board.

Westerly, R. I.


THE SABBATH RECORD.

Published by the Sabbath Record Co., 309 Liberty St., New York, N. Y.

The Sabbath Record is a weekly publication that aims to provide news and information about the Seventh-day Baptist community. It covers a range of topics, including local and national news, religious studies, and special events.

New York City.

The Baroque & Wilcox Co. Patent Water-steam Stoves.

Geo. H. Barlow, Pres. 46 Cordell St.

R. S. TAYLOR, MANUFACTURER OF FINE CLOTHING. Custom Work & Specials.

A. L. TAYLOR, 203 Canal St.

COTTER, & CO. MANUFACTURERS OF WOBBLE,BRUSHES.

124 & I Spruce St.

COTTER & CO. (H. F. W. & J. M. TAYLOR, 1730 เพราะ)

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY.


This society is dedicated to the publication and distribution of religious tracts and literature. Its mission is to spread the truth of the Bible and the importance of observing the Sabbath.

POTTER PRESS WORKS.

B i l l i n g s of Printing Press.

C. POTTER, JR., & Co. 214 Liberty St., New York, N. Y.

W. M. STILMAN, ATTORNEY AT LAW.

Supreme Court Commissioner, etc.

The Sabbath Record, Nov. 21, 1889.
The French steamer Beaur recently ar-

rived at Argentine and Brazilian ports

with 270 Turks on board. Neither the

Republic nor the Empire would allow

these immigrants to land, and the vessel

was forced to return to Europe.

The London Chamber of Commerce has

favorably discussed a scheme for the

construction of railways to convey ships

from the United States to the south.

The whole number of recompenses of all

given by the International Jury of the

Paris Exhibition is expected to be as

follows: Eight hundred and fifty

prizes, 5,500 gold medals, 11,104 silver

medals, 10,985 bronze medals, and 6,027

honorable mentions.

The Russian military authorities are

testing a new rifle, which is said to

combine the best features of the repeating

rifle and give satisfactory results. The

government will provide the army with one

million of the new rifles.

Late dispatches from Rio Janeiro fully

confirm the previous reports of revolution

in that country. It aims at the overthrow

of the government and the establishment

of a republic. The army supports the

movement. A provincial government has

been established, in which Mr. V. F. Du

Fontene and Benjamin Constant.

The American secessionist David W. Hunt

died November 15, 1889, in a gall

room in Philadelphia. She was stabbed to

death and was buried at home next day.

She mutilated herself after great suffering.

Miss Hart was one of the most

prominent young women of the city.

The Union ex-prisoners of war of the

Union who have been released from

garisons and prisons have been returned to

their homes. Seventeen thousand men were

employed in distributing

Postage stamps and 1,134,918 through

registered mail. The number of

registered pouches and inner

registered sacks was

99.974 per cent.

There was a great fire in Garwin, Iowa,

November 15, 1889, which consumed

the buildings of the town, including

the post office, school, and other

public buildings.

The American schooner David W. Hunt

was towed to Medicine Hat in November

with a view to the preservation of

the mail and the extradition of

the murderer of the captain.

The whole number of recompenses of all

smaller ones in 1890 will be given.

The American-Spanish republics with the

Spanish-American republics have been

visited by the Prince of Wales, who

left for a tour of the

American-Spanish republics and Europe.

Harper's Bazar is a journal for the

young girl, containing fiction, poetry,

and articles on household

matters. It has numerous illustrations,

photos, plates, and many

features particularly designed for
girls and women.

Miss Chris Martin, Dainty

HARPER'S PERIODICALS.

Illustrated.

MARRIED.

Gracie, W. T., of Chicago, to Miss

Mary B. Parke, of Pontiac, Mich.

HARPER'S BAZAR. 

Illustrated.

Harper's Bazar is a journal for the

home, containing fiction, poetry,

and articles on household

matters. It has numerous illustrations,

photos, plates, and many

features particularly designed for
girls and women.

The French steamer Beaur recently ar-

rived at Argentine and Brazilian ports

with 270 Turks on board. Neither the

Republic nor the Empire would allow

these immigrants to land, and the vessel

was forced to return to Europe.

The London Chamber of Commerce has

favorably discussed a scheme for the

construction of railways to convey ships

from the United States to the south.

The whole number of recompenses of all

given by the International Jury of the

Paris Exhibition is expected to be as

follows: Eight hundred and fifty

prizes, 5,500 gold medals, 11,104 silver

medals, 10,985 bronze medals, and 6,027

honorable mentions.

The Russian military authorities are

testing a new rifle, which is said to

combine the best features of the repeating

rifle and give satisfactory results. The

government will provide the army with one

million of the new rifles.

Late dispatches from Rio Janeiro fully

confirm the previous reports of revolution

in that country. It aims at the overthrow

of the government and the establishment

of a republic. The army supports the

movement. A provincial government has

been established, in which Mr. V. F. Du

Fontene and Benjamin Constant.

The American secessionist David W. Hunt

died November 15, 1889, in a gall

room in Philadelphia. She was stabbed to

death and was buried at home next day.

She mutilated herself after great suffering.

Miss Hart was one of the most

prominent young women of the city.

The Union ex-prisoners of war of the

Union who have been released from

garisons and prisons have been returned to

their homes. Seventeen thousand men were

employed in distributing

Postage stamps and 1,134,918 through

registered mail. The number of

registered pouches and inner

registered sacks was

99.974 per cent.

There was a great fire in Garwin, Iowa,

November 15, 1889, which consumed

the buildings of the town, including

the post office, school, and other

public buildings.

The American schooner David W. Hunt

was towed to Medicine Hat in November

with a view to the preservation of

the mail and the extradition of

the murderer of the captain.

The whole number of recompenses of all

smaller ones in 1890 will be given.

The American-Spanish republics with the

Spanish-American republics have been

visited by the Prince of Wales, who

left for a tour of the

American-Spanish republics and Europe.

Harper's Bazar is a journal for the

home, containing fiction, poetry,

and articles on household

matters. It has numerous illustrations,

photos, plates, and many

features particularly designed for
girls and women.

Miss Chris Martin, Dainty