GOD IS MY TRUST.

When on my flight of life the day is falling,
And in the winds from unnamable spaces blow;
I hear far voices out of darkness calling
To paths unknown—

Thus who hast made my home of life so pleasant,
Leave not its token when its walls decay;
O Love divine, O Helper ever present.
Be thou my strength and stay!

Be near me when all else from me is drifting—
Earth, sky, home's pictures, days of shade and shine;
And kindly faces to my own uplifting
The love which answers mine.

I have but thee, my Father! Let thy Spirit
Be with me then, to comfort and uphold:
No gate of pearl, no branch of palm I merit,
The street of shining gold
Suffice it—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions,
The holy keeping of the Sabbath.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.
—J. G. Whittier.

THE HOLY KEEPING OF THE SABBATH.

BY THE REV. J. H. WALLLICH, MUR. Doc.

Not the "when," but the "how" of the matter is to be treated here. For there seems to be some danger that over the consideration of the former there is something forgotten in the latter, and over the latter—the spirit.

Comparing the fourth commandment with the rest, one should think that man must consider its observance a joy. Like a green island amidst the stormy sea, is the Sabbath situated among the days of toil and hard work. What un-gratefulness not to praise it! Boosting of liberty, they make themselves slaves who work from the first till the last day of the year. They think and say they manage the business; but the business manages them. Therefore they must break the Sabbath's servants they would be their own masters. But as the devil's slaves they are their own slaves too.

Isaiah 58: 13-15, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thy own pleasure, nor speaking thy own words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." According to this, breaking any one of God's commandments means to trample it down with our feet. We are prohibited to go after our own (earthly) pleasure, our own words. A narrow way indeed; but for those only who do not know or understand the Law's beauty, because they do not know that of the Law-maker, who revealed and represented the glory of his own godly nature in the form of a perfect law, the express image of his own perfection.

And one who may hope that he might know the only true God and Jesus Christ, whom thou hast sent." John 17: 3. This "to know God" is quite the same, but in a spiritual sense, as when it is said, "and Adam knew his wife." Gen. 2: 25. It means the spiritual remembrance, the closest communion with God; a life of love's intimate fellowship. The natural man is separated from God by sin; and many of those who claim having been made children of God by regeneration, have much reason to sing:

"Nearer my God to Thee,
Nearer to Thee."—Psalm 16

Only as we live close to and lost low God, dead to ourselves, to sin and the world, identified with Christ by faith—do we know God, his beauty, and the beauty of his law. This knowledge creates love, and love overcomes the difficulties. Then it thoughts, things, words, and actions, the law, but a delight and pleasure; for we know its beauty and blessing. It is rather a privilege than a duty. Now man says "I will," no more "I must."

How good God is! The Sabbath is a fragment of the lost paradise. In it we have a foretaste of eternal rest. But how truly pictures Amon (chap 9) may even of the present time, saying, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth week,还着牧羊微小, and the shekel great, and falsifying the balances by deceit?

Whittier.

"Whole Number 2377.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.

The river of life is separated from God by sin; and many of those who, in the stormy sea, is the Sabbath.
serve Sabbath? Surely not. "The Sabbath makes the week." And I would add: The week makes the Sabbath. "They that sow in the quietness of sabbatical silence upon the Lord shall reaping his harvest." This week of six days, in order to carry out our business to the utmost extent, "they shall mount up on wings as eagles" to rise upon the high places of the earth, to overcome the stumbling-blocks on life's pathway. "They shall run and not be weary, and they shall walk and not faint." What a blessing! For the month of the Lord hath spoken it: and how shall earth be filled with the knowledge of God, except we make war against all other and older and larger institutions of learning. It was made clear to all that the establishment and maintenance of our schools will cost much in money and in self-sacrificing toil, and will require much of the spirit of consecration to the work. To achieve these ends Mr. Prof. S. L. Maxson, of Salem College, spoke of the relation of our schools to other lines of our work. That our schools should train our own teachers, preachers, editors, etc., is a necessary and obvious inference, and of course a necessity for our schools. In an equally important, though perhaps less obvious sense, our schools stand related to the homes and to the individual life of all our people. We cannot have leaders without followers. An educated leadership, followed by a cultured and consecrated constituency would make us a strong people. Our schools are constituted and maintained in order to give us this strength and power. Thus they stand vitally related to all other forms and lines of Christian work. The President gave us a brief address on the relation of our schools to each other. In spirit and aim they are a unit. They stand alike related to all the various phases of our work as a Christian people; each aims to do for the youth coming under its immediate, mold­ing influence what the others aim to do for those who come to them for instruction, and all labor for one common cause. 2. That these common aims may be carried out, our schools should be uniform in methods and requirements. The course of study in the same denomination of schools should be substantially the same, and consisting of the reading of the Scriptures. These facts and incidents furnish some sug­gestion toward the practical showing of the necessity for wise organization of thought, planning, and consecrated effort in our schools, in order to make our work, as a Christian people, effective in the fight against the hosts of sin and error.

In the afternoon session the Sabbath-school lesson for the day, "The Unjust Judge," was taught to a large audience, under the leadership of the Rev. A. E. Mann, assisted by five or six brethren, each of whom spoke briefly upon an assigned topic of the lesson. This was followed by a suggestive sermon by the Rev. W. C. Daland, of Owego, New York, on "This Service." The leading thought was that as the Israelites went up to Jerusalem to the annual feasts of that people as an act of loyalty to God, and of fellowship with one another, so our annual con­vocations signify that God is regnant in all our hearts, that we are united in the truth of his word, and that loyalty to him is the standard of our lives. Thus closed the delightful serv­ices of the Sabbath-day.

The AMERICAN SABBATH TRACT SOCIETY.

The American Sabbath Tract Society met for its forty-seventh anniversary with the church at Salem, W. Va., on First-day, August 24, 1890, at the School, A. M., Vice-President, Geo. H. Bal­cock, presiding. After a service of praise, led by Miss M. J. Haven, the president appointed, by vote of the Society, committees on nominations and on resolutions, as follows:


Further devotional exercises were enjoyed, and came to a close with a service of Praise, led by J. E. R. Whitford, setting' forth briefly the scriptural showing of the importance of Sabbath observance. The address of the President, M. H. Davis, a sacred song by Miss M. J. Haven, and prayer by J. G. Burtick, after which A. E. Main preached the annual sermon from Esa. 4: 12-16. After a brief review of the scripture history, the speaker said we may notice, 1. The important work Mordecai asked Esther to do. It was the possible salvation of the 127 provinces. 2. Notice his appeal; 1st, to her personal safety; 2d, to her love of her kindred; 3d, to her love of country; 4th, to her ambition; 5th, to the probable providence in her being raised up for her service; 6th, to the nature of this service; 7th, the wounding and bleeding spirit; 8d, she had courage; 3d, she had a will to do the Lord's work; 4th, she had wisdom and tact,—a woman's wisdom and tact; 5th, she had piety. 4. Notice the preparation going on in the king's mind as he searched the ancient records.

These facts and incidents furnish some suggestions and illustrations as to the situation of the work which we are called to do as Sabbath reformers. This work is a work in a sphere of its own—the sphere of loyalty to God. Differences of opinion affect the statement and application of these truths. 1st, there is no question of the Sabbath's real existence. 2. It has been preserved in all the history of the world and the church. 3. The universal testimony is that the Sabbath and its proper observance is vital to pure religion in the life of the people. Some find difficulties, personal and social, in the Sabbath; yet it is difficult to obtain a living. 2. Public opinion is against us.

[3] There are also difficulties and dangers within...
3. That the publications of this Society shall be more generally patronized by all Seventh-day Baptist families, both for their own culture in Christian, denominational spirit and enterprises, and for the sake of the cause of our Lord.

4. In view of the present condition of the Sabbath cause and the report of the work of this Society for the past year,

Resolved, That we urge upon every member and every pastor of our churches the maintenance of absolute and unswerving loyalty to the Sabbath and to the work of this Society, that all together they may give not only requisite moral support, but bear their just proportion of the expense necessary for the efficient and successful prosecution of Sabbath reform work.

President W. C. Whitford spoke upon the first resolution, reviewing in brief the history of our Sabbath reform work. The odds are immensely against us, among which is the influence of the press, in which are publications, has grown up the conviction that Sunday is the Sabbath. Against this, and other powerful influences, we oppose, here a tract, there a little-corner of a newspaper, etc. But God is in history, and in his good time something will awaken and arouse us to come to his truth.

On the second resolution, J. L. Huffman said it looked to an important matter. The propriety of a church or a denomination fixing a certain day for fasting and prayer may be questioned, because God does not designate a day or a time in fasting and prayer, there is great blessing in it. If, as a denomination, we can do this, there will certainly be blessing in the service. L. L. Cottrell referred to the appointment of funds in the Old Testament as well as in the New Testament as sufficient authority for such an appointment. President W. C. Whitford said that the thought of united prayer was the principal thought of the resolution.

O. U. Whitford remarked that the thought of carelessness in indoctrination is the thought of the third resolution. This must be obtained largely in the home. The pulpit may indoctrinate to some extent, but the work of the home, through the literature placed there, is perhaps the most potent agency for such culture and indoctrination. L. L. Cottrell said that the critics passed upon our publications in many homes begets the spirit of disloyalty. Many take other publications than our own, because they are a few cents cheaper, which is virtually a confession that our own doctrines are of no more importance to our children than are those of others. Children are educated by what they see from day to day in our homes. Our children should be accustomed to see all our publications in all our homes. W. C. Daland, in these days of numerous publications we see what a man’s thoughts and views are by what he reads. Farmers have farmer’s journals, tradesmen have trade journals, etc. We take those papers which treat of the themes in which we are interested; conversely we become interested, and maintain such a correspondence only by what we read. J. B. Clarke said, our publications are issued for the sake of the truth. If we love the truth we ought to support and read them. Our people are a reading people, as a rule, and if they do not read our own publications they will read others. If

(Continued on page 568.)
have an idea. By teach them the truth that there is an all-wise and infinite God, I pray, and that to worship idols is not only of no use, but also very sinful. At present I fully believe in the existence of God, then there follows immediately the consciousness of sin. Hence our first and only aim in talking with the heathen is to teach them the truth that there is an All-wise and Powerful Ruler in heaven, after this we speak of his love.

The letter is as follows:

Dr. Swinney,—Peace be to you. I have taken great pleasure in hearing the doctrine you have so often explained to me.

In my home we have a great many idols, and I never knew of any other worship but the offering of incense and offerings and the burning of paper money before them. I did not know I had any sins, nor that these were false gods, and therefore I always revered and worshipped them, and fasted at the usual times, thinking if I did not fast evil I would have the repent of my sins and that my heart was happy and devoid of trouble. But now in reading the Holy Scriptures I groan in my heart, for I have no faith in my signs and religion. I also that I have not worshiped the true God at all, but always the false ones. On this account because I do not worship the true God and worship my family with home sneer at me and say, "I suppose it is because you want to be a Christian, that you have become so wicked and do notworship our ancestors." According to your custom, five times in the year we have great feasts in idol worship; now the first time this year I bowed before the idols, but at the second feast I would not do so, and ever since that time I have prayed three times each day to the true God in heaven. I ask the Lord in great mercy to help me understand plainly, also I beg him to forgive my many sins; do you think the great God will forgive me? I implore you, Dr. Swinney, to pray to the Lord for me. My desire would be on each Sabbath to visit the church and memorize the gospel, and yet I am afraid of the fierce talk it would cause in my home, and so I dare not go. Still, should you have any baptisms in your church, and if you would invite me to your meetings, I would be willing to be present, and if you would ask her to understand the gospel. She tells me all the time she cannot believe it, and so I know she is not really and truly trusting in Jesus.

I shall always pray to the true God, and, trusting in the teachings of Christ, hope that I shall receive the forgiveness of my sins. Do you think I shall ever receive this perfect peace in my heart?

3d month, 20th day.

WOMAN'S WORK.

Honored work. If you are tired of self and its control, if you would have the wounded spirit whole, if you would be a saved and joyful soul, Confess your Lord.

Resuscite the dead of all that ministers to worldly pride, of all that tempt your better self, aside, and call you "soul's companions to abide; take up your cross."

Then follow on to know that love which gave itself for you: to tell the dear old story, ever new, to seal her by very living faith and true, to serve the Saviour.

AT THE BAPTIST WOMAN'S FOREIGN MISSIONARY SOCIETY.

Ever since the writer first knew it would be possible for her to be present, she has had in her mind to prepare for our columns a short review of the Nineteenth Annual Meeting of the Woman's Baptist Foreign Missionary Society held in Portland, Me., last April. Many may have seen full reports in other periodicals of the meeting closed, but the deep interest manifested in the work of foreign missions, and the fact that this interest was greatly intensified by the earnest words of the workers there assembled, prompts the writer to add an effort on her own part, to impart something of the inspiration of those days, that there may be an added impulse in the hearts of our women to work more faithfully for the Master.

These meetings brought together a large delegation of consecrated workers. Many were from the foreign fields, women who had spent years there, and though at home for rest they were still actively engaged in their Master's work. It was also a pleasure to greet a band of younger missionaries who have consecrated themselves to woman's work, and are soon to leave our shores for their life work.

A preliminary meeting was held on Tuesday afternoon, April 15th, by the State, Association and General Secretaries of the Society, for discussing questions pertaining to plans of work and methods of awakening a wider interest in the cause of missions. Tuesday evening, a reception was given in the church parlors to the visiting delegates, for the purpose of meeting the missionaries, and it was indeed a rare privilege to take by the hand those who have been so long laboring in heathen lands to raise the benighted natives into Christian civilization.

The weather was delightful throughout the sessions, and the hospitality of the ladies of Portland was unbunded. The morning devotional meetings of each day were full of inspiration.

Wednesday morning at 10.30 the meetings were formally opened by the President, Mrs. Gardiner Colby, with reading the Scriptures and prayer. Miss Russell, Chairman of the Maine State Committee, gave the address of welcome, in which she claimed it was especially fitting that the doors of Free Street church

WOMAN'S WORK.

Honored work. If you are tired of self and its control, if you would have the wounded spirit whole, if you would be a saved and joyful soul, Confess your Lord.

Resuscite the dead of all that ministers to worldly pride, of all that tempt your better self, aside, and call you "soul's companions to abide; take up your cross."

Then follow on to know that love which gave itself for you: to tell the dear old story, ever new, to seal her by very living faith and true, to serve the Saviour.

AT THE BAPTIST WOMAN'S FOREIGN MISSIONARY SOCIETY.

Ever since the writer first knew it would be possible for her to be present, she has had in her mind to prepare for our columns a short review of the Nineteenth Annual Meeting of the Woman's Baptist Foreign Missionary Society held in Portland, Me., last April. Many may have seen full reports in other periodicals of the meeting closed, but the deep interest manifested in the work of foreign missions, and the fact that this interest was greatly intensified by the earnest words of the workers there assembled, prompts the writer to add an effort on her own part, to impart something of the inspiration of those days, that there may be an added impulse in the hearts of our women to work more faithfully for the Master.

These meetings brought together a large delegation of consecrated workers. Many were from the foreign fields, women who had spent years there, and though at home for rest they were still actively engaged in their Master's work. It was also a pleasure to greet a band of younger missionaries who have consecrated themselves to woman's work, and are soon to leave our shores for their life work.

A preliminary meeting was held on Tuesday afternoon, April 15th, by the State, Association and General Secretaries of the Society, for discussing questions pertaining to plans of work and methods of awakening a wider interest in the cause of missions. Tuesday evening, a reception was given in the church parlors to the visiting delegates, for the purpose of meeting the missionaries, and it was indeed a rare privilege to take by the hand those who have been so long laboring in heathen lands to raise the benighted natives into Christian civilization.

The weather was delightful throughout the sessions, and the hospitality of the ladies of Portland was unbunded. The morning devotional meetings of each day were full of inspiration.

Wednesday morning at 10.30 the meetings were formally opened by the President, Mrs. Gardiner Colby, with reading the Scriptures and prayer. Miss Russell, Chairman of the Maine State Committee, gave the address of welcome, in which she claimed it was especially fitting that the doors of Free Street church
The reports of the Secretary and Treasurer occupied all but the last half hour, when Mrs. Dr. Lyman Jewitt gave interesting reminiscences of many events connected with her life in India, among the Telugus, where she was a missionary and missionary and the leader of the congregation, from 1846. The afternoon session consisted of talks from four of the missionaries, and an address by Mrs. Montgomery, of Rochester, N. Y. Miss Dr. Mitchell spoke of her medical work at Moulmein, Burma; also of her experience as doctor, apothecary, and housekeeper, and showed how the work of healing the body made way for the work of the soul. Mrs. Haskell told us of her work in Upper Burma, at Sagaing, of the trials through which her husband and herself passed in finding the right denomination at that point of the first worship; the little school started with six children; which increased to twenty-five in less than a month; of its subsequent decrease because the parents objected to Christian teaching, the trying cliques, the sickness in the family; the little grave, and of their compulsory return to America. Miss Whitman invited us to spend a day with her in Tokio, Japan, at the “Sarah Curtis Home,” a memorial gift from the women of Maine to the girls of Japan. She spoke interestingly of the manners and customs of the Japanese, gave a description of the school building, and appealed to the ladies for a continuance of their kind help. Mrs. Ingalls, of Burma, was next introduced to us. She told of her labor in training native preachers; also of the things she had witnessed and had been a part of during thirty-eight years in Burma; she also exhibited a placard that was once fastened on the doors of the churches in that country, offering a reward of 30 francs for the capture of any native preacher. The after address was made by Mrs. Montgomery was most scholarly, thought-provoking, and impressive. We shall meet beyond the grave. Our expenditures have been much larger than in any year before. Two months ago a deficit in our balance-sheet was inevitable at the beginning of the year. The Board sent into all its borders a call to prayer, to ask Him who once set over against the treasury and by a word made immortal the gift of a woman, that He would give us a thousand dollars. On the evening of March 23d, there came $22,000 on the hand of a woman. We accepted it from Him whose is the silver and the gold.

Sisters, is there not an inspiration for us in learning what other women are doing? May we all come up more willingly, more prayerfully, to the help which see can give in our work at home and abroad! May your young women feel the touch and the thrill of the Master’s spirit as others are feeling it, and respond to his call for service wherever he shall lead.

Mrs. Browning was never known to make an insignificant remark. She was also a most conscientious listener, giving one her mind and heart as well as her ears, whose eyes seemed always to out-travel her speech with their eager, far-reaching expression. Yet she never spoke slowly, though with most unruffled earnestness. Persons were never to be discussed unless praised. Gossip and frivolities were out of place in her presence. Her purity, her humility, great deeds, and chief of all, politics, which seem to be the questions of the hour, were ever foremost. With her everything was brought to the touch-stone of a pure and holy religion.
CHRISTIANITY IN THE HIGHER SCHOOLS.

The higher schools of this country, supported by the State, embrace mainly the upper grades of instruction in our cities and larger villages, most of our normal schools, and some of our colleges and universities, both literary and agricultural. The teaching in these, like that in the district, is almost wholly secular.

This fact is evident from the character of the study prescribed, and the standards from the requirements of the usual pursuits and undertakings of our prominent communities. They respect principally the qualifications for pursuing the best books and newspapers, for carrying on important correspondence in private and public affairs, for controlling and participating in the transactions of the markets of their section and even of the world, for meeting the demands of the choicest occupations of men, for modesty in the influential and honorable portions of society, and for successfully filling the obligations of good citizenship. As a consequence they crowd the minds of students with the ideas and preferences which grow out of the circumstances of our earthly existence.

In these schools the distinctive phases of Christianity are generally but slightly examined, much less critically investigated. It is not meant that they are directly antagonized, but largely ignored as means of academic and collegiate culture. No class-book is devoted to the explanation of God's revelations in the Scriptures, of his providential dealings with men, of the nature and conditions in the present life. The religious exercises, would be disagreeable to as the validity of the inspiration of certain portions of the Bible, the divinity of Christ's person, the atonement through which were the experiment was encouraged, the powerful sway of religious sentiment, the nature and conditions in the present life. The religious exercises, or to be pursued at the morning scriptural reading or Bible study as could be approved by all the atonement through which were the experiment was encouraged, the powerful sway of religious sentiment, the nature and conditions in the present life. The religious exercises, or to be pursued at the morning scriptural reading or Bible study as could be approved by all.

But the scheme of public education provided for the advancement of the people, and for successfully filling the obligations of good citizenship, is based upon the theory that it must be of such a character that its support was. But in the guidance of the youth under their devotional meetings, the higher, limit their discipline to the removal of pith and none of the success which Christ Eqed to the proper mode and recipient of baptism, to the appointed day of Sabbatical rest, to the required forms of church government, to the fiction of apostolic succession in a series of schools, to the character of future punishment, and to the time and method of Christ's second coming. It involves offensiveness to the discarding of such essential doctrines as the validity of the inspiration of certain portions of the Bible, the divinity of Christ's person, the atonement through which were the experiment was encouraged, the powerful sway of religious sentiment, the nature and conditions in the present life. The religious exercises, or to be pursued at the morning scriptural reading or Bible study as could be approved by all.

As with the studies so with the teachers and the directors of these institutions. Most gen- erally, they select the teachers from the requirements of the usual pursuits and undertakings of our prominent communities. They respect principally the qualifications for pursuing the best books and newspapers, for carrying on important correspondence in private and public affairs, for controlling and participating in the transactions of the markets of their section and even of the world, for meeting the demands of the choicest occupations of men, for modesty in the influential and honorable portions of society, and for successfully filling the obligations of good citizenship. As a consequence they crowd the minds of students with the ideas and preferences which grow out of the circumstances of our earthly existence.

In these schools the distinctive phases of Christianity are generally but slightly examined, much less critically investigated. It is not meant that they are directly antagonized, but largely ignored as means of academic and collegiate culture. No class-book is devoted to the explanation of God's revelations in the Scriptures, of his providential dealings with men, of the nature and conditions in the present life. The religious exercises, or to be pursued at the morning scriptural reading or Bible study as could be approved by all.

But the scheme of public education provided for the State is based upon the theory that it must be of such a character that it can be acceptable to all the children and youth; and it must not, therefore, in its management and instruction, be offensive to their religious opinions and preferences. It must avoid incurring the charge of teaching any sectarian tenets, and of favoring the advancement of any particular denomination. As the scholars of these State schools are connected with different churches, or not so connected, at all, the more satisfactory course for them to pursue is to refuse to inculcate any religious creed and practices which are advocated or denounced by only a fraction of the people. It is well known that the public schools of this country, including the district as well as the higher, were almost entirely established in the beginning and were almost solely maintained for many years by Christian bodies, chief among whom were the Congregationalists. The object of this experiment was that the work of general instruction experienced serious results, being hampered by the prejudices and bickerings of different denominations, and the open hostility of non-members of the churches to their control of the schools is one of the principal reasons why the State decision, which in the end, would be completely reformed. All needing the public instruction, given in any community were likely not to be benefited, or would not avail themselves of its advantages. Besides, the religious organizations, though ever-enterprising and liberal with their means, could not command money enough to furnish even elementary culture to the children generally, nor are any advanced education of the academies and the colleges to which all the growth-up youth go. In consequence, only the members of their own households, or of their own religious connection in many places were first to be provided for, in their schools, and those outside were either omitted if the funds were insufficient, or they were altogether neglected.

The only possible action remaining was to inaugurate the plan of devising such courses of study as could be approved by all parties, prof- essors and non-professors of religion. The tendency was strongly in the guidance of the youth under their devotional meetings, the higher, limit their discipline to the removal of pith and none of the success which Christ Eqed to the proper mode and recipient of baptism, to the appointed day of Sabbatical rest, to the required forms of church government, to the fiction of apostolic succession in a series of schools, to the character of future punishment, and to the time and method of Christ's second coming. It involves offensiveness to the discarding of such essential doctrines as the validity of the inspiration of certain portions of the Bible, the divinity of Christ's person, the atonement through which were the experiment was encouraged, the powerful sway of religious sentiment, the nature and conditions in the present life. The religious exercises, or to be pursued at the morning scriptural reading or Bible study as could be approved by all
SABBATH REFORM.

The Conference just closed at Salem, W. Va., will go into history as the most truly epoch-making or any ever held. Prominent among the reasons for this is the fact that it called the special dedication meeting, which is to be held at Chicago a few weeks hence. We write now to the readers of this department of the Recorder in order to insure an interest in that council, and to urge the importance of giving it attention of once. The neediness for such a council will be apparent to every one who will review our denominational history and the present circumstances. It has been many years since a gathering of Seventh-day Baptists has carefully discussed the denominational work as a whole, and in detail. The annual Anniversary has been a time for reporting work done, and for giving any general directions for future work. This has been com medable, and not cause for condemnation. Meanwhile our work, the agencies without our marks, and most of all from the churches, through this council, the Lord, the representatives of the Lord's work, as any money which could be of the Lord to the people, to consider, though brief, with the Lord, in regard to our work. If delegates are not formed, the purpose may be to entice others into her work. This has been commendable, and entice others in, and many other elements in our work, and our people hope for and expect of purpose on the part of those whom they hoped would prove worthy to reach a denominational question. Christians must make the most of the Sabbath in their homes and in their churches for spiritual development and true Christian happiness, or else they are the enemies of God's law, and are helping on the tide of godless Sabbath dissipation. The safety of our Christian homes is at stake. Eld. Main once said truly that "the vital point in the safety of our Christian homes, is the proper observance of the Sabbath of the Lord. It is important in the form, but the form must come from the spirit." That Christian parent who consents to his children's wishes in regard to the observance of the Sabbath, who will furnish teams for their pleasure rides on that day, and many other such things, is only digging his child's grave, and in the future that parents will heap bitter tears over the godlessness of whom those whom they hoped would prove worthy citizens.

There is a lack of conviction and real holiness of purpose on the part of hundreds of Seventh-day Baptists; they have not yet learned that this is a question of real power and spiritual life. Like thousands of First-day people, they have narrowed it down to a denominational question, to a sectarian question, and even many have so far forgotten that it is a question of loyalty to God, and have come to the point that they really hate the mention of it, and will not take or read the Recorder because of its attitude on this vital question of holiness. Is it not about time to emphasize this in the pulpit as it has never been done before? God pity a preacher that talks loosely on this question before our people. Is it not time for godly men to test this question more deeply? Will not Seventh-day keepers have a pious regard for this safe-guard for the home, church, and society? There are Seventh-day keepers who are as true as possible in regard to God and his church. They are our hope for better times in the future. If they shall be faithful in their warnings and entreaties, especially to the youth, then we may look for a coming generation of Seventh-day keepers who are so strong from principle. If not, then it is only a question of time when we shall, as a people, be swallowed up in the great whirlpool of Sabbath desecration and apostasy.

H. D. CLARKE.

INDIANS, N. Y.

NO NAPPING!

"What's the secret of your success, Jackson," inquired the superintendent of the young conductor, who had managed to take his train successively from the time of church-service church-school, and Sabbath-school, and, as he neared the end of the track, he was about to pass into danger when he accepted the invitation of a commute to visit the public garden, and the base-ball ground, instead of going, as he had intended, as he had promised his mother he would, to church and Sabbath-school.

"No harm just to go once. One must see something of the world." He tells his conscience to sleep with these excesses, and goes. But he is not exactly the same young man in the evening that he was in the morning. He has lost something he could afford to lose. He has lost the value of his own home. Vice has become a little more familiar, and not so gross and loathsome. His sense of right and wrong is blunted. The world is the victory, and it will not be so easy to resist him when he makes his next attack. In a word, he has given up the innocent games, the most terrible danger: he has been guilty of a criminal lack of watchfulness. Already he has lost much, and the end will be a wreck, not of body alone, but of mind and soul.

The skating-rink did not seem a dangerous place to that innocent young country girl. She had accepted an invitation of an aunt to come to the city and attend school. The family next door allowed their daughter to go to the rink, and Stella gained permission to accompany her. It was a bewildering, fascinating scene to the country girl, and she longed to be among the merry skaters and try her skill with the giddy throng. This was no new thing to Dora. Night after night she passed in this way, and Stella's evenings were soon spent in the same manner. Instead of improving her advantages to the utmost by reading and study, and then renewing her health and strength by sound and refreshing slumber, she was away until nearly midnight in that unwholesome skating ground.

Bad enough, truly, for health, intellect, and morals were all injured because some one was mapping instead of watching and guarding this young life as she neared this dangerous place—Selected.

We may think the rules of the Christian Church very strict, but much more so is the case with the regulations of the Mosaic law, we will be convinced that Christ's yoke is easy and his bur- den light.
The committee called for in the foregoing resolution was duly appointed, consisting of A. H. Lewis, A. E. Main, W. C. Whitford (Milton), L. A. Platts, W. C. Daland, and S. D. Davis. After several meetings the committee reported, recommending that the plan of inquiring into the practicability of holding the next session of the Sabbath-School Board, and the report of the Corresponding Secretary, T. R. Williams, to the General Conference. The latter was the most complete review of the condition of the schools and the state of the denominations which we have ever seen. We hope soon to publish it in full.

The session of Monday morning most of the customary routine of business was transacted. On the report of the Committee on Petitions it was moved that the necessary articles of reform, as recommended in the report of the Sabbath-School Board, be published as early as possible, and the resolution was adopted and adopted:

Resolved, That we, the Seventh-day Baptists of America, in General Conference assembled, at Salem, W. Va., August 20-25, 1890, do respectfully and earnestly petition the United States Congress to repeal that unjust and oppressive “Drunkard’s Habit,” known as the “Exclusion Act of 1888,” and, at the earliest possible day, in a manner consistent with our honor and dignity as a nation, and with the highest ideals of humanity, to commence negotiations with the Chinese government for the purpose of securing, by new or revised treaty, such treatment for the Chinese that we accord to the citizens of other countries; and further,

Resolved, That engrossed copies of these resolutions, signed by the President of the General Conference, be sent to his Excellence, Benjamin Harrison, President of the United States, to the Representative of the Chinese Government at Washington; and, through the Seventh-day Baptist Missionary Association at Shanghai, to the supreme authorities in China.

We, the members of the Baptist Union of America, in General Conference assembled, at Salem, W. Va., August 20-25, 1890, desire to record our sorrow and indignation over the great moral blight, affecting not only the drunkard and his family, but the whole community, which pervades the Chinese work, and to urge such treatment for the Chinese that we accord to the citizens of other countries; and further,

Resolved, That engrossed copies of these resolutions be sent by the President of the General Conference, be sent to the President of the United States, and the Chinese government for the purpose of securing, by new or revised treaty, such treatment for the Chinese that we accord to the citizens of other countries; and further,

Resolved, That while we rejoice in the increase of the number of active workers in our denomination, through the addition of our membership and young people for Christian work, we believe that the multiplication of organizations creates an imperative necessity for a unifying basis which can direct all these arms to work in harmony with each other, so as to secure the largest results with the least waste of executive power.

Resolved, That the growing demands upon us as a people, for greater efficiency in Christian and educational work, impose the necessity of systematic and uniform curricula in our schools leading to degrees of the several faculties, and that we recommend that a standing committee should be appointed by the Education Society, whose duty shall be to cooperate with the several denominations and the schools, to secure the best results with the least waste of executive power.

Resolved, That while we rejoice in the increase of the number of active workers in our denomination, through the addition of our membership and young people for Christian work, we believe that the multiplication of organizations creates an imperative necessity for a unifying basis which can direct all these arms to work in harmony with each other, so as to secure the largest results with the least waste of executive power.

Resolved, That the growing demands upon us as a people, for greater efficiency in Christian and educational work, impose the necessity of systematic and uniform curricula in our schools leading to degrees of the several faculties, and that we recommend that a standing committee should be appointed by the Education Society, whose duty shall be to cooperate with the several denominations and the schools, to secure the best results with the least waste of executive power.

Resolved, That while we rejoice in the increase of the number of active workers in our denomination, through the addition of our membership and young people for Christian work, we believe that the multiplication of organizations creates an imperative necessity for a unifying basis which can direct all these arms to work in harmony with each other, so as to secure the largest results with the least waste of executive power.
THE SABBATH RECORDER.

September 4, 1869.

NEW YORK.

DeRuyter—The great fire in this village last spring was a sad loss of property, but in many ways it has proved a blessing. The buildings and goods were largely insured, and the prompt and satisfactory adjustment of the losses made the business of rebuilding easy. The buildings destroyed were old and some of them dilapidated and these are being replaced by substantial and even elegant structures. The Smith Block, on the corner, is a large and commodious building and spacious accommodations would do honor to many a city. Des. C. J. York's store, just east of it, is not so wide, but power to turn its d sporting, was born in Berea, Ritchie Co., in 1880, and the enthusiastie section, he is very fond of his native place. As she grew in years she developed growth in the grace of the spirit, and in Christian character, becoming an earnest worker for the Master. She served as teacher in the Sabbath-school and as its superintendent, and as church clerk, and as a leading member of its benevolent societies, efficiently and with general satisfaction. Modest and unassuming she let her work praise her, and manifest encouragement and the complete satisfaction of her outlined course, and return to her home in West Virginia. She was married to Rev. A. W. Coon, of Uniondale, Pa., Aug. 28, 1888, and shortly after settled in Alfred Centre, N. Y., where she spent the balance of her life. Soon after this settlement, like a loyal Christian, she united with the Seventh-day Baptist Church of Alfred Centre, of which she remained a good member until released for membership in the triumphant division above. Although her stay here was a happy one of two years, and she was very feeble health and suffering much from chronic lung disease, especially for several months before her death, yet she often expressed to her friends that they were the happiest years of her life. She said she was prepared for death, and that her mind was free from every thought of her husband's sake. She died at 10 A. M., the 27th inst., and her funeral obsequies were conducted at 2 P. M. Aug. 26th, by Revs. J. Allen and J. Clarke. Numerous friends, kindred, and neighbors joined in the mournful and sorrowful service. J. Clarke.

IN MEMORIAM.


At the age of about 18 years she found Jesus a precious Saviour, and in the spring of 1870 she received her faith in Christ with her baptism in Christian baptism, administered by the late Rev. J. B. Davis, and united with the Seventh-day Baptist Church of her native place. As she grew in years she developed growth in the grace of the spirit, and in Christian character, becoming an earnest worker for the Master. She served as teacher in the Sabbath-school and as its superintendent, and as church clerk, and as a leading member of its benevolent societies, efficiently and with general satisfaction. Modest and unassuming she let her work praise her, and manifest encouragement and the complete satisfaction of her outlined course, and return to her home in West Virginia. She was married to Rev. A. W. Coon, of Uniondale, Pa., Aug. 28, 1888, and shortly after settled in Alfred Centre, N. Y., where she spent the balance of her life. Soon after this settlement, like a loyal Christian, she united with the Seventh-day Baptist Church of Alfred Centre, of which she remained a good member until released for membership in the triumphant division above. Although her stay here was a happy one of two years, and she was very feeble health and suffering much from chronic lung disease, especially for several months before her death, yet she often expressed to her friends that they were the happiest years of her life. She said she was prepared for death, and that her mind was free from every thought of her husband's sake. She died at 10 A. M., the 27th inst., and her funeral obsequies were conducted at 2 P. M. Aug. 26th, by Revs. J. Allen and J. Clarke. Numerous friends, kindred, and neighbors joined in the mournful and sorrowful service. J. Clarke.

THE RELIGIOUS CHAMELEON.

A queer little animal is the chameleon, a sort of turn-coal lizard. He is best known for his wonderful power of changing his color so as to resemble surrounding objects. Naturally of a pale gray color, he will, on occasion, change to a yellow, or a dingy red, or even to a dusky violet that is nearly black. Everywhere he assumes as nearly as possible the color of the company he is in, depending by this means to escape notice, and avoid trouble that might arise from an assertion of his individuality.

Peter took him for his model in Christian life, but he failed to escape notice by copying color from Gentile to Jew; but the only result was to bring upon him a sharp reproof from his brother apostle.

One reason why Peter made such a conspicuous failure was that he was not in the habit of going about from field to field, because of his hot blood and warm, earnest nature. The chameleon, like all other lizards, is cold blooded, and is a being of警惕Trim. He does not believe in enthusiasm and excitement. He wants everything to be done decently and in a suitable manner. He will try to do everything that if he ever happens to attend the latter, he is very devout. He never omits any of the forms. He knows that every moment has its value, and remains on his knees a suitable length of time, taking good care, however, not to soil his clothes or to disarrange his dress by so doing. He is very particular about the proper decorum of the sanctuary, and is shocked by any digression from the established order of things, unless it be in the direction of more excitement.

Outside the church and church circles, the devout lizards do not remain in his place we see the gay colors of the world. In his business he is governed by purely worldly principles. He keeps business and religion wholly distinct. If he is to compete with worldly men, he feels that he must compete with them on equal ground. In society, too, he does not believe in being eccentric or dramatic. "When you are in Rome you must do as the Romans do," is his motto, which he expresses to his pastor in the words, "I believe in being all things to all men, as St. Paul said, but I do not believe in being eccentric or dramatic. When you are in Rome you must do as the Romans do."

A second peculiarity of the chameleon is the power to turn its eyes in two different directions and at the same time, and the ability of each independently of the other, so that when one sets up- wards the other may be eagerly following the motion of an insect beneath, or the one may be directed sideways while the other watches something in front.

So, too, his religious instructo keeps one eye on heaven and the other on earth, and the same time, yet is always his prayer" as the Romans do," is his motto, which he expresses to his pastor in the words, "I believe in being all things to all men, as St. Paul said, but I do not believe in being eccentric or dramatic. When you are in Rome you must do as the Romans do."

A second peculiarity of the chameleon is the power to turn its eyes in two different directions and at the same time, and the ability of each independently of the other, so that when one sets upwards the other may be eagerly following the motion of an insect beneath, or the one may be directed sideways while the other watches something in front.

So, too, his religious instructor keeps one eye on heaven and the other on earth, and at the same time, yet is always ready to change his spots, than like the chameleon, which has neither spots nor color that he dares to call his own.—S. S. Times.

I look forward to the time when the impulse to help our fellows shall be as immediate and as irresistible as that which I feel to grasp something when I am hungry.

L. R. S.
THE SABBATH RECORDER.

[Vol. XLVI, No. 95.

IMPERFECT IN ORIGINAL.

YOUNG PEOPLE'S WORK.

PRECEDECE.

"'Tis first the true, and then the beautiful,
Not first the beautiful, and then the true;
First the wild moon, with both and read and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful.
Not first the beautiful, and then the good;
First the rough seed, sown in the rough soil,
Then the large oak, or the branches of wood.

Not first the glad, and then the sorrowful;
But first the sorrowful, and then the glad;
Tears of joy are to us the best tears;
Then we forget that we were ever sad.

Not first the bright, and after that the dark;
And after that the bright, and then the dark;
First the thick cloud, and then the rainbow's arc;
First the dark grave, then resurrection light.

'Tis first the strength, and then the faint;
Then the days of storms and war;
Then the nights of heavy clouds and mailed sires;
Then the far sparkle of the morning star,
That bids the saints awake and dawn arise.

Horatius Bonar.

So we young people are apt to look for happiness first. Then when happiness is assured we shall begin to strive after holiness.

It is first holiness, then happiness; for only the holy man or woman can be truly happy. The way to holiness is along the path of truth, goodness, and conflict with evil, which at first may seem not joyous but grievous. But after the patient struggle and conflict with evil the glory and the victory. He who has kept his heart pure, his words true, and has wrought righteous deeds—he, having labored in faith and love, will attain first holiness, then happiness. He who seeks the latter first, or only, will attain neither.

A TIMELY WORD.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses, my servant commanded thee; turn not from it to the right hand or to the left; that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all the law, and that thy way may be prosperous, and that thou shalt have good success.

Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest...

Josh. 1:7-9.

These words should be very encouraging to us—Seventh-day Baptist young men. God promised great things to Joshua, but it was in compliance to a strict command that he was to receive victory and success. So God speaks to us. He commands us to be strong and very courageous, but this is by no means all. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

Here is the perfect platform to success, given by the Giver of every perfect gift. We stand in the same relation to ourselves, to our success in life, and to God, as did Joshua of old. He had a great task to perform; there were many obstacles in his way, and an unskilled people with whom to conquer a land of warriors, a land of giants. We start out in life and find many obstacles to overcome. We have difficulties that seem unsurmountable in the way of our success. We can be strong and very courageous; we can sympathize with the last and the least; and it is very discouraging: "That thou mayest observe to do according to all the law."

We see giants in the path. God has told us what to do, and what would be the sure and positive result. "Turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

At this point in our experience a seemingly sympathizing friend comes to offer us his relief, and he tells us that a portion of God's law is not essential, that some other way is just as good. Christ had similar experiences with some of his first followers. Recall his promise to Christ if he would but follow him. So he comes to us, saying we can never prosper and keep the Sabbath, that we shall be despised, that we can never succeed in this pursuit; he tells us of those very plausible schemes, offering wealth and popularity, and telling us that all difficulties are removed, that success is now within our grasp; and before we are aware of it we are convinced. Meet this enemy, for an enemy he is indeed, with God's weapon, the Bible, as did Christ at his temptation. When he comes to us with plausible and seemingly feasible advice, be wise and change upon him with the always available and most effective weapon, the Scriptures, which he will never lose.

But," says one, "I cannot follow my business or support myself and keep the Sabbath." God's answer is: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Many of our young men do not look at this question as they should. If they desire a profession or a particular business, they may immediately prepare therefor, or their prayer is apparently never considering whether they can honor God and his law or not. Presently, profession or business and God's law collide, and away goes God's law, principle and conscience. For what? Simply a little money; exchanging the happiness of today for some other thing that is for a day and then no more. My dear young brother, the question to decide in choosing a life-work is not what I cannot do and keep the Sabbath, but what I can keep the Sabbath and do.

Many have become discouraged and left the Sabbath, giving as a reason that our people would not give them employment, that Sunday-keeping young men were "looked down on." We must consider the Sabbath-keepers, who think because they keep the Sabbath, and for that alone, they should be supported and preferred to ourselves for whatever pursuit we wish to follow, and then we have a right to expect these positions. Other things being equal, we should be preferred by our people in the various pursuits in which we have perfected ourselves. Some of our business men, I am happy to say, practice this; but I regret that others have been accused too truthfully, I fear, of taking advantage of our Sabbath-keepers, by compelling them to work for less than Sunday-keeping firms pay for the same labor, and in some instances, keeping the wages of those who have no conscience in the matter, and who are free to seek employment elsewhere. One man doing the same work as another is compelled, for conscience sake, to work for less than his companion, who is not bound by religious scruples. And still we wonder why so many of our young men leave the Sabbath; and if one has become discouraged and driven from it we are disposed to speak of it in a light and sneering way, beholding him as a traitor, and a young man of little principle.

My young brother, if there be one who is struggling, let us, as young men, sympathize with him. Let him feel that he is loved and that he is valued. He is a true young friend. Let us fight it out on the Sabbath line; Sabbath first, self second. Do not decide that there is no place for you and never seek to find one that the one and only thing to do is to leave the Sabbath; but start, taking the Sabbath with you, earnestly seek and you will surely find, for God will be with you. He cares for his children, and there are places for us all.

Let us consider some of the openings for our young men in New York City, feeling assured that the true New York city is equally true of other places. Why is not a young man who prefers to work on Sunday, a desirable man as a drug clerk? Drug stores in the city have a Sunday clerk; why not a Sabbath-keeper? It seems a strange thing to me in this one opening we have an extensive field. I think that the young people of other cities who suggest that they have their own mind, either of which our men could pursue, and receive more patronage on Sunday than any other day of the week. In these days of liberal Sunday views and no-Sabbathisms, in all our large towns we might succeed in this business in pursuing pursuits; not only this, but our example as loyal followers of God's law would be doing its work. Plan to control your time, and thus avoid suppression and embarrassment. Why could not our Young People's Society be of valuable assistance in this particular line? Let us judge in all our large towns we have over our denomination contribute towards the support of a bureau or board, whose business should be to assist our people in finding positions, and encourage the filling of places among our own people with conscientious Sabbath-keepers. Let us be a medium by which our people may, those seeking positions and those having positions to fill, may command not only their own local section but the entire denomination. Not withstanding the fact that the propriety of our engaging in any special line of work has been questioned, practically, it is just as good for us to only assist our young people, but strengthen our churches and denomination. This would be indeed a Christian endeavor, an endeavor to help our young people, and to check the exodus that so frightfully reduces our strength, year by year.

C. G. CHIPMAN.

TWELVE LINKS IN ENGLISH HISTORY.

VIII.

CHARLES AND CROMWELL.

There is not more debatable ground in history than that covered by the evils of the Civil War in England in the seventeenth century, all the more debatable because it approaches modern times so nearly. Up to the seventeenth century we see in England a very interesting, but wholly quaint country, with almost all customs and manners so different from our own that we have not much trouble in looking upon its affairs with impartial eyes. But during Elizabeth's long and prosperous reign, during which time war had grown to be only a memory to the English people, there had began a great and progressive change in all departments of social and political life, which kept pace with the culture in the arts and sciences, and it was inevitable that as men's minds expanded to make room for new ideas, there should be a growing disposition to speculate upon questions concerning the welfare of the State, the relation of king to people, the justice of taxes, the obligation required towards a ruler, the point beyond which the king could not demand obedience. Up to this time the main body of the nation had been dumb under imposition, and their acquiescence was absolute from the fact that when Mary was filling the kingdom with fire and sword they looked for release from the torture only in her death and the accession of her sister. It is hardly too much to say that had Mary lived fifty years later she would have,
ended her days upon the scaffold. The change of ideas among the people came in greater measure from the progress of thought, but its sudden growth may be attributed largely to that body of men which had arisen since the Reformation called, in England, the Puritans.

These men cannot be better described than in the words of Macaulay, who has given them the name of the spirit which animated them. This spirit was not adherent to any system of thought, but it was an impulse to action, a yearning after improvement, a desire for change. It animated not only the statesmen, but the people at large. It was a movement of men of all classes, not merely of the educated and the wealthy, but of the poor and humble, who were ready to listen to any plan of reform which promised them better conditions.

The Puritans were severely persecuted by Elizabeth and James the First, but their time had not come, and all they could do was to suffer patiently. They were not cruel enough to impede the progress of thought. It was a matter of opinion, and they had no sympathy with the principles which were so often associated with the reproach of hypocrisy. They were not only men of the human system, but they were also men of the divine system. They were not only men of the world, but they were also men of the church. They were not only men of the body, but they were also men of the soul.

The Tudors were severely persecuted by Elizabeth and James the First, but their time had not come, and all they could do was to suffer patiently, while many of them left England and formed the colonies in the New World, which were destined in two more centuries to teach England once more what Puritan arms and Puritan spirit could do.

When Elizabeth died, her cousin James the Sixth, of Scotland, the son of the woman whom she had legally murdered, became king of England under the title of James the First. Thus ended the Tudors and began the gradually increasing general: 3. Because we teach by example; and every man, women and child in the public house in the neighborhood, the poor women at home, and clerks, doctors. It is remarkable that everyone of the members of the church was a study with a mark boy who was trained to be an abstainer, and who was taught to abstinence, and to bring on lives and has something laid by, the interest on which will set the country which they say to be a market for its goods, and who is to be commanded by the law.

The Stuarts were a different kind of a family altogether. They had always been an ill-starred race. It really seemed as though destiny pursued them relentlessly so uniformly unfortunate were their lives and so bloody their deaths. The misfortunes of the later branch of the family, that which ruled England as well as Scotland, were largely due to two fixed ideas which they persisted in nursing and acting upon in spite of every lesson which they received. One was that their power as sovereigns was absolute and that they had wholly to demand obedience to themselves. Another was that the country which they ruled was nothing but a treasury of supply of money for their own personal expenses, which they could change by right, and for which it was not necessary to render them any equivalent. Such ideas, carried out and practiced persistently in the face of every plain sign that they were obsolete, caused the death of Charles the First in 1649, and the deposition of his son, James the Second, in 1688, and finally excluded, under the name of Pretendents, their rightful heirs from the throne of England forever.

And yet, as has been said, so near are these times to our own, and so really do passion and prejudice affect the judgment, that there are still many who look upon Charles the First as a king, and upon his son James as a tyrant. And yet it is hard to see how Charles could have expected to escape the fate which overtook him. He had inherited from his father, James the First, the belief that his perogative was absolute, and he consistently acted with this belief. The persons and those who opposed the king were now by no means all Puritans, but many who would have been royalists in Elizabeth's time, finding that Charles could not be trusted with the powers which the Tudors had demanded, demanded the renunciation of all. Charles renounced them in his assenting to the Petition of Right. Then with the utmost mendacity he broke his word and went on illegally levying money, and in other ways directly violating his express agreement. When all toil of this sort of thing he found it necessary to summon a Parliament, the members of that body are hardly to be blamed for having chosen to disbelieve all his renewed protestations, and for taking the law into their own hands. The attitude which the majority of the people were the same, therefore, and those who fought under the control of the extreme Republicans.

This crisis produced Oliver Cromwell, a man who was everything which Charles was not, a great general, a born ruler, who held the reins with a tight hand, but yet who ruled equitably, and who did not abuse his power until he was forced to go so as to a certain extent by the English people. He was not happy under its Puritan rule, but she regained among other nations the proud position which the English people had lost, and she is still the last of the two selfish monarchs, and it is certain that if Oliver Cromwell had come to the throne by right of inheritance instead of granting it as a favor, he would have proved one of the best, as he was one of the greatest, of the English rulers.

The Great War, which was known as the Civil War, was not only a battle for the crown, but it was also a battle for the crown of England in a long struggle for supremacy. The result was a victory for the Roundheads, and the restoration of the monarchy.
**SABBATH SCHOOL**

**INTERNATIONAL LESSONS, 1890.**

**THIRD QUARTER.**


**July 26.** The laborer is worthy of his hire. Luke 18:11.

**Aug. 2.** The Prodigal Son. Luke 15:11-34.


**Sept. 27.** Barlow, or Temperature, or Missionary Lesson.

**LESSON XL.—PARABLE OF THE POUNDS.**

For Sabbath-day, September 13, 1890.

**SCRIPTURE LESSON.—Luke 19:11-27.**

**Questions.**

1. To whom was Jesus speaking in this parable?
2. What was the original number of the pounds given to each servant?
3. How much did the master require to be paid as interest on the money given to the servants?
4. Why did the master call the servants when he was nigh?
5. What was the result of the trial of the servants when he was nigh?

**EXPLANATORY NOTES.**

1. The parable is different from that of the Tarbolte, Matt. 25:14-30. This was spoken "when he saw eight unto eleven of them after the manner of the Mount of Olives. This was spoken to a crowd of people around the house of Zaccheus. The other to the twelve along with Christ, for the parable in Matt. 25 was spoken to the twelve about the coming of the kingdom. The idea is the same in the two parables."


**EXPLANATORY NOTES.**

The parable is different from that of the Tarbolte, Matt. 25:14-30. This was spoken "when he saw eight unto eleven of them after the manner of the Mount of Olives. This was spoken to a crowd of people around the house of Zaccheus. The other to the twelve along with Christ, for the parable in Matt. 25 was spoken to the twelve about the coming of the kingdom. The idea is the same in the two parables.

Jesus is still in a traveling house of Zaccheus. The people were probably crowded around the house to hear and hear Jesus; it was too crowded to hear. It was necessary to ask the servant to give an account of the pounds.

To receive for himself a kingdom. When Christ had finished his work on earth he received the kingdom from the Father. The kingdom is the reign of God in the fulfillment of the whole of the world to his sway. —Polonius. "To return." Christ refers to his second coming. "Servant." Given ten pounds, one to each servant, with no words about 307. "One copy of the gospel." "Citizens." Men over whom he had power. "Servant." Frequently used of faithful slaves. Small duties are often the best tests of our faithfulness.

A authority over ten cities. It was customary at that time to reward the favorites or most faithful with the revenue of ten cities. The same proportion preserved in the amount gained. "Another came." Of the eight remaining. "Lord behold, here is thy pound." No need of an attorney here. His business was turning his money. "An austere man." One who is rigid or severe in his manner of dealing with others.

**THERE AND THERE IN THE OLD WHALING CITY.**

You may have an idea, and I find many do, that New Bedford is a sleepy old city, now that petroleum oil has superseded sperm candles and whale oil; but it is not so. One visit to the city of 42,000 population will convince you to the contrary. To be sure, almost every one of the old houses, like every one in the South, has the title captain,—a title, which in this instance is still in the possession of the owner. Many of the old hulks, stripped of their rigging, lie at their moorings, fast rotting to pieces.

Occasionally you can witness the busy scene of fitting out a whaler. Only a short time ago I boarded one, which said, the captain, would be the last time they should sail from this port. They now sail from San Francisco, making it their headquarters in the North Pacific in search of their game. From San Francisco they ship the cargo home in tenders.

**ASSTROMONY.**

Dr. Robert Francis Harper, of Yale, the Assay, is accompanying the expedition of B. A. Bally, of the University of Pennsylvania. He is at Chautauqua, studying the stars in their relations to the particular expedition's work. Dr. Peters is still in the East, and may not return to this country for another year.

**The scene of our operations.**" says Dr. Harper, "was at the Niffer, the site of the ancient Nippur, midway between the Tigris and Euphrates. The Euphrates has left the point of a windmill. The mound which we excavated for bats, is as large as that at Babylon, and is one of the greatest in the world. In March last the expedition left this country on June 23, 1888. It was led by Dr. Peters. Herman V. Heilpricht and I, with the others, are engaged in deciphering the inscriptions on whatever tablets we found, and Field was the architect and surveyor. We looked on us as photographers and an Arab interpreter." We reached Niffer in February, 1889. The site is
about 121 miles south of Bagdad. We began digging on February 20. We found 290 valuable tablets, and thousands of others whose value has not yet been ascertained. Our team drove in shoeless feet, wide, and the finds were made at depths varying from five to sixty feet. The tablets are mostly small ones, about the size of the palm of your hand, and they are covered andaked clay. The inscriptions relate principally to commercial contracts, such as agreements as to the sale of houses. The season for excavation ended on April 1. The country then becomes uninhabitable. We stayed, however, until April 18, when we came near losing one. I have not yet shaken off the Mesopotamia fever since I left the expedition. I understand that Dr. Peters has been excavating there himself, along with good fruit. The French explorer, Des Arceas and a German party are also meeting with success in the neighborhood. I believe that our Turkish government has recently waked up to the fact that the relics discovered are of value, and excavations are hampered by a thousand restrictions, and great difficulty is experienced in getting permission to work at all.

The Peters expedition is the second that has ever gone from this country. The first was that under Dr. William Hayes Ward, the expenses of which were met by Miss Catherina de Volle, but it made no attempt to excavate. Dr. Harper is now an instructor at Yale. He is one of fifteen or twenty living Assyriologists. One day he will doubtless be the head of some of the efforts of recent researches in Babylonia. "In the tablets that have been discovered," he said, "we have a Babylonian record of the deluge more extended than that in Hebrew, and of much earlier date; a Babylonian story resembling that of Moses; a period more extensive than the Hebrew, from which the Hebrews have taken the chief characteristics of their parallelism, and a history beginning earlier than any parallel with Hebrew history."

For the Sabbath Recorder.

THE "B. W. W." AND THE "L. H."
OR HOW THEY ACHIEVED IT.

(Concluded.)

As to the character of the work which we have said kept these young people so busy, there was nothing very specific or uniform about it. They did "with their hands" whatever their hands found to do. There was no waiting for favorable openings. Everybody were willing to take hold of any task, big or small, that fell in the way, and nothing could be turned to good account, in the making or the saving of an honest penny, was despised or rejected.

"I do believe," said Rose Parsons to her young companions one day, "that we are learning lessons in industry and economy that will be of the greatest value to us through our whole lives."

And for answer there was a perfect chorus of voices, chiming in, "So do I, so do I!"

Only one thing disturbed the serenity of these happy young people, and that was the hard, unmistakable fact that money was not accumulating as they had fondly hoped!

Work as they might, the stones deposited in the bank were disappointingly small! Count it up as they would, the sum total always fell painfully short!

To the Little Helpers, or the L. H.'s, as they preferred to be called, the lighthearted meaning terms, "Profit and Loss," "Fluctuations in Trade," etc., began to assume a new significance.

Sweet little Gertrude Allison, had reared a beautiful brood of chickens who had heroically devoted to the cause, for she "loved everyone of the dear things"—only to find that "broilers were worth nothing!"

And Myrtle Green, who had toiled valiantly in her little garden of rosy radishes and early peas, to be sold at the Brandt House, found competition so lively when the market opened that the value of her commodities was sadly reduced.

The pretty fancy articles which several of the ladies had made, were little short of a failure, financially, the great profusion of them having quite disturbed the rhythm of "supply and demand" in that quiet little place.

And the modest "Bureau of Exchange," which was really a great credit to the skill and management of the girls, reported "trade dull" and "sales slow.

Thus, confectionery—caramels and macaroons, fancy cakes, pop-corn balls and all that class of products,—dispensed through the "Exchange," yielded very small net profits.

A few had tried their chance by distributing bounties to the city on the early morning train. But this, too, had failed to bring even fair returns.

There had been some cases, however, to counterbalance these discouraging failures. As Kitty Parson had said, "The best of all is love;" and Kitty was truly lovely; at least so thought the rich Mrs. Judge Appleton, who, with her invalid mother, was spending the summer in the place, and who purchased it at a round price.

The case also crowning the highest price and brought a neat little sum.

Beatie Carroll stood behind her father's counter in the place of his clerk who was ill, and gave every cent she earned to the good cause; and Helen Brennan sent a few articles to this city, who sold them well, reuniting with the proceeds a cheering contribution of her own.

Some noble sacrifices had also helped to increase the funds. Bertha Giles had sold her precious false jet necklace, worth thirty dollars, out of which came this wonderful victory over self.

A few donations had been gratefully received from time to time, but what touched most deeply the hearts of all was the finding of an envelope on the desk, one evening, containing twenty-five dollars, and a bit of paper on which was written, "From the mothers."

Ah, they well knew they had the sympathy of their mothers, but this unexpected proof of the fact brought tears to their eyes and strengthened their failing hearts.

They were greatly in need of such encouragement, for this was the darkest time in their history. It was at this very session that it was definitely ascertained, by a careful count, that with all the helps received, only half the required sum had been gathered, it was to be done? They had all the while stoutly resisted the temptation to hold a fair, with the customary extortionate prices, petty games of chance, etc. They had resolved at the outset that all contributions should be perfectly voluntary, and given for love of the one sacred object.

And now, in spite of all the discouragement, they decided, in solemn concourse, to adhere to their first resolution.

Yet it seemed impossible to devise any plan by which the remaining half of the required sum should be raised.

It was not that they were in the least tired of the work, which had been such a real blessing to them, but that they feared that too long delay might defeat their purpose. Indeed, they were beginning to fear that the operation might already have been too long deferred.

A gloom that could not be shaken off was fast settling upon the little assemblage of brave young hearts, when a letter was brought in, addressed to the President of the B. W. W.'s.

There was a stir of expectancy, and a buzz of whispering voices, upon which a sudden hush fell, with a sharp stroke of the gavel, and the
I felt their self-imposed restraint. So she pursued her course with singular energy. It made her feel the stirring of wonderful and beautiful feelings within her, which the restoration of her sight would have been amply repaid by one look at her glowing face on that memorable morning when hope sprang up anew in her heart, and she felt the stirring of a new life within her. She was fairly radiant! She stood transfigured before them, and they exclaimed "Commend her!"

Said Rose Parsons, while recounting it all to her mother, "I was shocked, in the presence of this great transformation, to see how little I had appreciated her feelings, and how poorly I had estimated her estimation.

The Societies soon found their new work - the preparation of Edith's wardrobe for her anticipated journey, and the long stay at the Missionary Institute which would be necessary to her complete recovery. When this was accomplished it was decided that Edith must have an attendant, and Rose Parsons was chosen without a dissenting voice, to act in that capacity.

There was much solicitude among the girls, after their departure, lest the operation should be unsuccessful, and thus all their efforts prove unavailing. But frequent letters from Rose, full of cheerful assurance, gradually dissipated the anxiety of her young companion. The happy assurance that Edith was certain to have her sight restored, was received with joyful acclamations; and when, after a few months, she stood among her young companions with seeing eyes, their happiness was complete.

So the preparation of her sight seemed to be the beginning of good fortune to Edith. The rich Mrs. Appleton, who first became interested in her on account of her blindness, and who, having done one kind action in her behalf, found it easier to do another, offered to place in a gentleman of influence a letter giving her a liberality of funds to permit her to prosecute the work to be performed in such leisurely fashion as not to endanger her precious eyesight.

How gladly and gratefully this offer was accepted by the astonished girl was shown by the brightness of her eyes, and the rapid progress she made through all the long course, which finally resulted in the completion of an honorable profession, and the establishment of an honest independence for life.

The young people of this story, now widely scattered, and occupying various positions in life, will never forget the beautiful lessons taught them during that summer's campaign, wherein they figured as "Willing Workers," and dear "Little Helpers."

KEEP A CLEAN MOUTH, BOYS.

A distinguished author says, "I resolved when a child never to use a word I could not pronounce before my mother. He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys reading of the class of low, vulgar expressions which are never heard in respectable circles. The utmost care of the parents will scarcely prevent their use, for one thinks of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be "smart," "the next thing to swearing," and so well suited to the language of the papers reproduction itself, in the course of the magazines, and popular literature.

The work of the Youth. P. S. C. E., which is the most complete answer to the question and all of our other movements, is to be presented as follows:

1. What distinctness are to be made between the laws of Moses, so-called, and those of this Christian Church?
2. Do the Bible teach that all who are born of God will be finally saved? W. W. Threlkeld.
3. The cases of David from the Sabbath, and theCommander, Robert Lewis.
4. The Evil of Intemperance and the best means to escape them. F. A. Johnson.
5. Why I am a Seventh-day Baptist. M. B. Kelsey.

SPECIAL NOTICES.

Two Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will convene with the church at Stone Fort, on Sixth-day before the third Sabbath in September, at 10 o'clock, A. M.

Papers are to be presented as follows:
1. What are the most effective means of promoting the Sabbath? M. A. W."
The Sabbatarian volume is published weekly to the Sabbath-school board, at
Alfred Center, N. Y.

PATENTS

The American Sabbath Union is the oldest and most popular scientific
society and its Lord. 28 pp.

THE EVANGELIST BUSHIABAIRE.

A FOUR-PAGE RELIGIOUS MONTHLY.

FOR THE SWEDISH OF AMERICA.

Three copies, to one address, one year...... $3.00

Subscriptions to the paper, and contributions to the fund for the
benevolent work of the Society, and persons having the name and
addresses of friends who may wish to take this paper will please send
them to Rev. W. P. Woodworth, Scituate, III., that single copies may
be furnished.

THE SABBATH SCHOOL VISITOR.

Published weekly under the auspices of the Sabbath-school Board, at
Alfred Center, N. Y.

Correspondence.

Communications relating to business should be addressed to A. B. Bliss, Business Manager.

Communications relating to literary matters should be addressed to Mrs. L. T. Statler, Editor.

The Sabbath and the Sunday.


The Reason why I do not keep Sunday: And Why I keep the Seventh Day. 1 page only.

A word or more, to one address...... 50 cents

Business letters should be addressed to the publisher.

PUBLISHED SATURDAY MORNING.

THE SABBATH RECORD.

9571

THE EVANGELIST BUSHIABAIRE.

A FOUR-PAGE RELIGIOUS MONTHLY.

FOR THE SWEDISH OF AMERICA.

Three copies, to one address, one year...... $3.00

Subscriptions to the paper, and contributions to the fund for the
benevolent work of the Society, and persons having the name and
addresses of friends who may wish to take this paper will please send
them to Rev. W. P. Woodworth, Scituate, III., that single copies may
be furnished.

THE SABBATH SCHOOL VISITOR.

Published weekly under the auspices of the Sabbath-school Board, at
Alfred Center, N. Y.

Correspondence.

Communications relating to business should be addressed to A. B. Bliss, Business Manager.

Communications relating to literary matters should be addressed to Mrs. L. T. Statler, Editor.

The Sabbath and the Sunday.


The Reason why I do not keep Sunday: And Why I keep the Seventh Day. 1 page only.

A word or more, to one address...... 50 cents

Business letters should be addressed to the publisher.

PUBLISHED SATURDAY MORNING.

THE SABBATH RECORD.

9571

THE EVANGELIST BUSHIABAIRE.

A FOUR-PAGE RELIGIOUS MONTHLY.

FOR THE SWEDISH OF AMERICA.

Three copies, to one address, one year...... $3.00

Subscriptions to the paper, and contributions to the fund for the
benevolent work of the Society, and persons having the name and
addresses of friends who may wish to take this paper will please send
them to Rev. W. P. Woodworth, Scituate, III., that single copies may
be furnished.
Died.

[Paragraph not legible]

Condensed News

Domestic.

The population of Pennsylvania has increased one million during the ten years from 1870 to 1880.

The population of Rhode Island is 345,313. In 1880 the population was 270,001, an increase of 35,312, or 13.1 per cent. Nearly one million in ten years more than at the present rate of extinguishment, the United States will have no national debt.

William Field, of Deerfield, Mass., a veteran of the armies of the Union, who entered the union army after he was more than sixty years old, has just died. He was probably the oldest veteran in the State.

The Pan-American Conference adopted a resolution declaring that great advantage would accrue to the commerce between the nations of the hemispheres by the use of a coin or coinage that would be current at the same value in all the countries represented.

The grape crop promises to be an abundant one this fall. Vineyard prospects along the shores of Seneca Lake were never brighter, and everywhere in the vineyard. There are very slight appearances of either mildew or not reported, which did so much damage last year.

Foreign.

There is a plague of worms in the North and West of Germany, and the Government has offered a half penny for every worm caught and killed.

It is stated that the French Government has decided either to build the Saharan railway itself or to guarantee the company to build it, will be bold enough to attempt that chimerical enterprise. Like everything else gigantic in the line of speculation, it always comes upon investors, and no less than three companies are now struggling for the honor of completing the service of human beings of all the great deserts. All these companies have their partisans in the press, and every one is an anxious and amusing spectacle. The Cabinet, and may lead the Government to cast aside all private capital and undertake the work herself.

Card of Thanks.

The subscriber has no words adequate to express the heartfelt gratitude of many friends and neighbors, for their unbounded kindness in caring for his beloved father during his long illness and for the many favors and kindnesses received. He wishes also to express his thanks to the ladies who furnished and arranged so many beautiful and delightful meals, emblem of the spirit and the departed.

Married.

[Names redacted], [Names redacted], [Names redacted], [Names redacted].

Sabbath Recorder. Published weekly by the American Sabbath Union Society, at Alfred Centre, Alleghany, N. Y.

Terms of Subscription.

Per year, in advance, $2.00

Papers to foreign countries will be charged 30 cents per copy, or $3.00 per annum. Single copies, 10 cents.

Booksellers and Newsagents supplied at advance rates. All communications on business or advertising should be addressed to the Committee on Business, Munn & Co., publishers, 10 Broadway, New York.