

Missions.

"Go ye into all the world; and preach the gospel to every creature."

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

From \$4,500 to \$5,000, are needed to insure the Missionary Board against closing the present Conference year in debt. The people would pull, and pull all together, this amount could be easily raised.

Bro. Alva F. Randolph has our thanks for a full report of the missionary hour at the South-Eastern Association.

The whole number of students in the Syrian Protestant College, at Beirut, is 167—75 in the preparatory department, 63 in the collegiate, and 29 in the medical. The school is under the care of the American Presbyterian Board of Missions.

H. B. Lewis, missionary in Liberia, reports 13 weeks of labor, 15 services, and 57 visits and calls. Lewis' new field is one of much interest and importance, and the good possibilities there are an encouragement to earnest and continued efforts.

In Central Turkey there is quite a widespread religious movement among Americans toward Protestant faith and methods. There are errors brought along from the Old Church, intense enthusiasm and claims of visions, miracles, and prophecies; still, the evangelical element is a large factor in the movement.

FIFTEEN hundred students,—about 1,200 young men and 300 young women,—representing 92 institutions, have signed a declaration that they are "willing and desirous, God permitting, to be foreign missionaries." Later reports increase this number by some 300. Should two-thirds of the men thus pledged enter upon foreign missionary service, they would make a force of workers about equal to the number of male missionaries now in foreign lands from the United States.

The head of a prominent school in the city of Niigata, Japan, asked Dr. Scudder of the American Board to give regular instruction in Christian doctrine in the school, and this was, of course, done. Now the proprietor wishes to turn the school over entirely into the hands of Christians, to be conducted on Christian principles. That is to say, a heathen—finally convinced of the truth of Christianity—comes forward with his private school of nearly one hundred pupils and offers it "as a basis for a Christian college, being himself willing to step aside and see a Christian gentleman of experience chosen as the president of the new institution. It has been decided to start in with the school in the fall, using the present premises until new buildings can be erected. There is no question of the ultimate success of the school. All we need is teachers."

The Missionary Herald, in referring to the dedication of a church at Lenije, Turkey, mentions a remarkable incident, the like of which is not known to have occurred heretofore in Turkey. Dr. Greene reports that, at the dedication of the church, the Turkish governor of the district, with members of his council, the judge and several military officers, in all some twenty Turks, a part of them coming a distance of many miles in order to be present, walked in and took their seats on one side of the pulpit; and after the reading of the Scriptures and the prayer of dedication, the governor arose and read a brief address in Turkish, congratulating and commending the Protestant community, and wishing them prosperity as faithful subjects of his Majesty the Sultan. A suitable reply having been made, the party of Turks remained to the further services of dedication, and afterwards dined with the missionaries and native pastors, and enjoyed an hour of pleasant intercourse. Dr. Greene may well add: "There is movement even in Turkey."

THE ENGLISH BAPTIST MISSIONARY SOCIETY

Total receipts the past year nearly \$350,000, the largest income ever received. Nineteen new workers accepted—eight for China, six for the Congo, three for India, and two for

Ceylon. In India 29 stations, 124 sub-stations, 63 missionaries, 133 native evangelists, a large number of conversions, and general progress. Ceylon has 3 stations, 69 sub-stations, 5 missionaries, and 25 native evangelists. In China there are 6 stations 60 sub-stations, 22 missionaries and 8 native evangelists. Japan has 1 station, 6 sub-stations, 2 missionaries, and 2 native evangelists. Palestine has 1 station, 4 sub-stations, and one missionary. The church at Nablous has received several additions; and in the two-day schools the instruction is entirely scriptural. Africa.—On the Lower Congo, 3 stations, on the Upper Congo, 2, and 22 missionaries, and one woman teacher. In the West Indies, 6 stations, 44 sub-stations, 8 missionaries, 144 native evangelists. European Missions, in Norway, Britany, and Italy.—20 stations, 14 sub-stations, 4 missionaries, and 13 native evangelists. The work the past year, says the 95th annual report, has been full of encouragement.

SOUTH-EASTERN ASSOCIATION.

Missionary service, Sixth-day afternoon, May 27, 1887, conducted by J. G. Burdick, and reported by Alva F. Randolph.

Singing by the choir: "There's a work for each of us."

Prayer by Eld. J. M. Todd.

Eld. J. G. Burdick introduced the services, stating that a short time since he had visited an old lady in Smyrna, and in conversation with her, had discovered the reason that Dr. Swinney is now in China. That old lady is now praying that this Association may be imbued with the missionary spirit and influenced by it. She wanted to be a missionary, but circumstances would not permit; nevertheless she decided that her children should be missionaries. She is now working on a missionary quilt.

It is absolutely necessary to reinforce the China mission, for if Mr. Davis should happen to be sick, the work would have to stop. There is a young man and his wife who are now ready to go, but the Missionary Board cannot send them, not because they do not want to do so, but because they have no money.

Through the work of three young men in the colleges of the country, 1,400 young people have consecrated themselves to the work of missions—1,200 young men and 300 young women. There is more interest now in the missionary work than ever before, and the responsibilities which rest upon us are very great.

Eld. J. L. Huffman spoke on "The evangelization of unsave mankind." First, as an obligation to God. We (every member) owe it to God to do all in our power to publish the glad tidings of salvation. The Saviour's commission was, "Go ye into all the world and preach the gospel unto every creature." China is a part of the world, and so we are under obligations to send the gospel to the Chinese.

Second, as an obligation to the world. We owe it to our fellow-men to carry the tidings to them. If I had an hour to talk I would tell something of the condition of the world. In West Virginia we do not know the true condition of the people of the world; but even in the Southwest, in our own country, we can see the people in a degraded condition; then when we cross the waters and realize the condition of man there, do we not certainly realize that we owe it to them to lift them out of their condition? When we sit in our homes, surrounded by the comforts and blessings of life, and enjoying the many pleasures which we do, then think of those who are so depraved, and can we not then see that we owe it to them to lift them to our degree of enjoyment?

Third, as an obligation to ourselves. We remember two Doctors of Divinity discussing whether the heathen would be saved if we did not send the gospel to them; and one of them said, that if we did not that we could not be saved. The very moment that we cease doing for others and spreading the gospel we begin to do for ourselves. We need to see a church that does nothing for missions, we are apt to see a church that does nothing for themselves.

Oh! the obligation which we owe to our very great. We have as many men and women as there are up North, but we do not do enough. We have more time, more money, and more ability than we use. The church that does the most for themselves, does the most to help others. Whenever we see a church that does nothing for missions, we are apt to see a church that does nothing for themselves.

Eld. H. B. Lewis spoke on "What can we do for feeble churches?" We want to know what they need. First, we need a church. Let not Sabbath-keepers isolate themselves, but if they want to move let, enough go to

form a church, and immediately organize. Second, let a minister go. If we go to the far West into the wilderness, the first thing that we see is a railroad, then immediately come the people. Send the minister first, then the people will come and stay. A few Sabbath-keepers went to Long Branch, but no minister went. People would pass through and go on to Pardee to settle. Finally the Missionary Board sent me there to spend the winter. I found the people all discouraged. On Sabbath-days part were at the post office, and part were fishing.

Deacon Babcock said that when he would walk across the prairie and see the condition of things, that he felt almost like sinking; but we went to work in earnest. I never spent a harder winter but pressed on notwithstanding the difficulties. Under the influence of the gospel, sin began to break away. I baptized 27, and the church numbered 67 instead of 30. Now it has a minister and is flourishing. Very much of the scattering and leaving the Sabbath is due to not having a minister. It is our duty to send out missionaries to live and to be sustained in it. Every man is worthy of his hire. If we possess not the Spirit of Christ, we are not his. Would Christ see things going to rack thus? We shall all be weighed in the balance, and how careful we should be that we are not found wanting.

Eld. J. B. Clarke spoke upon the subject, "First, 'What will make us a missionary people?'" The Spirit of Christ will make us a missionary people. The first thing that a person wants to do after he is converted is to look after others? Do we not understand that if we are true disciples our desire will be to bring in others? If a man or woman professes to be a Christian, and does not go ahead in bringing in others, he is certainly mistaken. It is needful to be fully given up to the work.

If we go away from it, the first thing that we should do is to return. If we have the Spirit of Christ, we certainly will do these things. Some people want the minister to follow Christ in not having a place to lay his head, but the people need his Spirit as much as the minister. Second, Where should the work begin? In the heart and home. Miss Swinney an outcome of missionary work in the home. Talk and pray in the home, then the children will reach out. I had the pleasure of baptizing Dr. H. Davis. When a man thinks that he thought that he ought to go on. Surrounding our children with missionary influences is what will make us a missionary people. In conclusion, everywhere talk and read about missions. We will find missionary work about us. Three persons in Germany, having found the truth concerning baptism, organized a missionary church. Each member was a missionary. Now there are 60 churches in Germany.

Dr. A. McLearn spoke on, "Open doors and spreading fields." I had no idea of the demands upon the churches before I was a missionary. It is our business to understand where the doors are, and then to go. I used to have no idea of the abundant resources of the West for our people, but I have seen it in the last year. There is nothing but the "Water of Life" that will satisfy the people. I have lain and wept of nights when I realized that the Missionary Board could not satisfy the demands. You have heard the reports of Bro. Shaw, of the hosts of people without any knowledge of the truth. I have preached at fifteen points, and there are fifteen other places that want me. I feel such an interest in the work that I won't leave. The doors are numerous in every state. Coming past Chicago and through the states, I thought how many millions, yes, the number is legion, who need the truths of the gospel preached to them. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" A little girl asked her mother for a missionary chicken, which she gave her, and she realized from that chicken seventy-five cents. A little girl in my congregation heard the story of this little girl, and asked her mother for a missionary chicken; her mother gave her the best Brahma chicken that she had. The little girl sold all but sixteen of the eggs, and she set them. They hatched fifteen of the most beautiful chickens that I ever saw. She lost none of them, and realized \$3 75 from her chicken. I believe in special Providences. Our Heavenly Father looks down and recognizes us and will bless us when we do right and check us when we are wrong.

Saying, "I love to tell the story." Eld. J. M. Todd spoke upon "Missionary work in the church." All the others have

been saying what I wanted to say myself. I pity the next one that has to speak, but I will take a field that none can take from me, which will be my own church. I hold the longest pastorate of any of our ministers. In Kentucky I was holding a meeting, and one brother was very noisy back next to the door. Finally a brother said that he could quiet him. He went back to him and said something to him, and he immediately sat down and was perfectly quiet. I asked him afterwards what he said to that man that made him so quiet. He said that he just asked him for one dollar for missions. A missionary church is one which is imbued with the missionary spirit, and those whom God has commissioned should do the work. Judson told the young men at Madison not to go because they thought that they ought to go or because they had good education, but to go to please the Lord. When God has moved one to go into the missionary work, he will move others to back him up. I was present as one who said to D. H. Davis to go. We must create an interest. We must teach both the young and the old. We appointed a meeting in our church to pray over missions. Whenever we can interest a man's heart, we interest his money. We concluded that we would have a "Woman's Missionary Aid Society." That society made a quilt, but it seemed that we could not realize much from it. Every meeting we would talk about what to do with that quilt. Finally we decided what we would do with it. We sent it to F. F. Johnson, at Stone Fort, Ill.

J. G. Burdick was to speak on "Jewish Missions," but the hour had arrived for other business, and the services had to close.

FROM JOS. W. MORTON.

I have not much to report in reference to my work since my last. I remained at home till the 25th instant, engaging in routine missionary work, and assisting in the mission school. By request of our church, I have circulated a subscription for our Missionary Society, as I was visiting the families belonging to the society. In this I have had fair success. A few of our people, owing to an unfavorable change of circumstances, are not able to give as much as usual; others have increased their subscriptions. A good many have paid for the year; others will pay during the next quarter.

Last Sabbath week, we had what is called "Children's day" in our Sabbath-school. Brother and sister Moore, of Highwood, and others, brought or sent in a profusion of flowers, which were distributed among the children and teachers. One beautiful bouquet, arranged in the form of a cross, and composed of apple-blossoms, was, by a unanimous vote of the school, sent to sister M. Ella Covey, who was then lying on a bed of sickness to which she had been confined for several days. This dear sister, who is chorister and organist to the school, besides being one of the teachers, is a favorite with the scholars, some of whom are her pupils in music. She has been very sick, and for several days we had but little hope of her recovery, but now we are fully expecting that she will soon regain her usual health. The Lord has been kind to her and to us; to him be the praise.

Our Quarterly Meeting at this place has been well attended, and has been a season of refreshing to many. Last night, sisters Harriet Clarke and Mary F. Bailey, of Milton, presented the claims of the "Woman's Executive Board," with special reference to the re-enforcement of the China Mission. Their remarks, which were earnest and instructive, were well received, and a resolution offered by Bro. E. M. Dunn, approving the object and pledging support, was unanimously passed.

I go from here to Glen Beulah and other points in Wisconsin, where I expect to spend the time from now till the Association. On my way to the Association, I would like to visit a minister who has embraced the Sabbath through the influence of the Outlook, but I have not yet decided to do so, as it would take me somewhat out of the direct line and increase the expense of travel.

I met Bro. McLearn, on his way to the Associations, and had from his own lips the same story, substantially, that has appeared from his pen in the Recorder, but narrated with greater particularity. Cannot something be done to relieve the strain upon his time and health? I certainly believe that that "Berlin field" is one of the most promising in the Association. Most gladly would I assist Bro. McLearn, if I could spare the time from more pressing duties. Cannot the Board place some such man as Bro. H. P. Burdick on that field, at least for a few months? It used to be a puzzling question, "What

becomes of all the pins?" So many millions were made and sold every year, and not one in ten thousand was worn out. What became of them? In like manner, the question is often raised: "What becomes of the Seventh-day Baptists?" I fear the same answer applies in both cases; they are not all worn out, they are simply lost. I met an illustration of this the other day. In a beautiful suburb of Chicago, I found fifteen men and women, including children, who have kept the Sabbath, and most of whom are, or have been, members of Seventh-day Baptist churches. Now, not more than four of the fifteen can be fairly credited with consistent Sabbath-keeping. Doubtless this is an undue proportion, compared with other sections, but it will help us to answer the question: "What becomes of our members?"

I report: sermons, 40; visits, numerous; a good deal of literature distributed; 13 weeks of labor; collections on the field, \$177 79.

WALWORTH, Wis., May 30, 1887.

JEWISH MISSIONS.—NO. 7.

The Jewish Mission Societies for the Continent of Europe.

BY CH. TH. LUCKY.

1. The Jewish Missionary Society of the city of Berlin (capital of Prussia), constituted 1832, employs 4 to 6 workers and enjoys an annual income of \$4,500. This society has been very much accused of its rude methods and too much Gentile ways. But after all if we review the pages of its records, we find a great deal of good performed by its efforts.

On the occasion of the 50th anniversary the Society joyfully reviewed 500 baptisms (of course, sprinkling) performed on Jews in the city of Berlin, two-thirds of whom have held good positions in society, and many of them in very high positions in state and church. I feel ever so thankful to my Lord for having had opportunity to form an acquaintance with the leading members of that society. It gives one much joy seeing that men of the highest position in state and government can spare much time to work in behalf of Israel.

While I was working in Galicia, 1886, this society sent to me the candidate for the ministry, Rev. Frederick Von Velsen, a young man of high abilities, scholarly, versed in the Hebrew of the Scriptures, an earnest Christian, one of the school of Prof. Franz Delitzsch, D. D., in order that he might get better qualified in the work among the Jews. Bro. Von Velsen was studying theology in the University of Leipzig, under Prof. Delitzsch, and there he became inspired with the desire of giving a part of his time to zealous work among the ancient people of God. His intimacy with William Faber (of whom I wrote in No. 4) helped very much to bring his desire to a determination. By the advice of Prof. Delitzsch he wished to make a canvass in Galicia, which would benefit him. I gladly received him, made a few round trips with him, and I hope he was benefited. He has now taken a pastorate in Roumania. And while working for his church he will, with the Lord's help, devote much of his time to the work among the dispersed Israelites. He does not expect any recompense of anybody; he knows the Lord is faithful and will reward with everlasting joy.

2. The Union of the Friends of Israel in Basle was constituted 1834. The Union thought best to invest its income in another branch of missionary work than sending out laborers and spreading the gospel. The members of the Union instituted a house in Basle, in which care shall be taken of such proselytes that, as it is often the case in Europe, have become destitute by their change in religious views. The manager of the house is the only worker they employ. Inquirers into the truth as it is in Jesus are also sometimes given shelter and care in that house, which is named "Proselytes' Home," but very rarely; most we see there are proselytes. The blessings proceeding from that Proselytes' Home are inestimable. Many great men in church have come from that house. I know many enjoy their friendship. They are all Halvethish Reformed.

3. The Rhinish-Westphalian, or Westphalian Society for Israel was constituted in 1844, in that famous and noteworthy decade of 1840-1850; employs 4 to 5 workers. The Society is managed by great men, who are lovers of Israel. They invest a great deal of the income of the Society in good publications of Messianic and missionary literature. The other societies, working in behalf of Israel, must get their supply in tracts, etc., from the Rhinish-Westphalian Society. The Society also circulates a missionary paper. The Basler Union of Friends of Israel is of great help to the Rhinish-Westphalian Society. They are supplementing each other.

Education

"Wisdom is the principal thing; wisdom; and with all thy getting ing."

PERSONALITY.

BY J. ALLEN.

Baccalaureate Sermon, delivered before the Graduating Class of City.

I AM. Exod. 3: 14.

Jehovah, in announcing himself from out the burning bush, source of his name, the high symbol possible to be formula of personality. "I Am," incarnated by any higher or simple ultimate affirmation of being a Jehovah, therefore, in announcing the I AM, declared the essential of his being to be personality.

1. THE ESSENTIAL NATURE OF PERSONALITY.

Life is the essence of spirit energy, or essential activity, in itself. Self-consciousness is the tribute of personality. When stands revealed to himself in thinking and spontaneous assurance he has his conscious birth into personalities. As, by sense man is connected with the world by self-consciousness, he is separated from the world and he likewise emerges from it, as consciousness, wherein "I," has no place. Thus he is raised to a higher world, lifted above his and his manhood as person in

This self-seeing spirit-life as reason, sensibility and self-conscious life, as reason, appropriate truth, beauty, goodness, ideas, transfigures with ideal supersensible, the unchangeable. As sensibility, it is the fountain of sentiment, love, sympathy, admiration, reverence, will, it is power of self-originated activity.

Personality, therefore, as knowing, is the source of self-conscious feeling, is the source of theistic sentiments; a willing, is self-originate cause of reason, under the spring of the sensibility, with freedom of choice of ends, it starts new vitality.

Deity is perfect person, and absolute power, self-originate, and infinite cause. It is relative, finite, conditioned and imperfect; yet in his consciousness he has assurance of personal unity and continuity of action and assurance of the account of mortality of this personality, essential attributes of person either one, and the residue less than person.

2. ABSOLUTE PERSONALITY.

Deity, in his transcendent absolute from all relations save as self-imposed in a finite originates in his reason all. These truths become laws will, whereby these ideals are filled out in the objective pervading energy. His in and power are thus omnipresent, and unchangeable manifoldness of its manifested order, uniformity, diversity, universal nature. This divine force, planted out in space, held in stable equilibrium all points, in this substance action and reaction, it becomes its manifoldness of phenomena attributes in a firm imperishable all other like matter, yet person. The divine life-essence ascending scale of creation, form as a matrix for a higher individualizes innumerable created life, which, in the ascent more individualized, with unity of organic impulse a penetrable by other like capable of utilizing the low grow, more and more complex, full of office and vegetable and animal, till, treme, they emerge in the they are the prophecy a. The human is lifted into being in the divine spirit, separate from the divine person.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

PERSONALITY.

BY J. ALLEN.

Baccalaureate Sermon, delivered, June 26, 1887, before the Graduating Class of Alfred University.

I AM. Exod. 3: 14.

Jehovah, in announcing himself to Moses, from out the burning bush, used, as the source of his name, the highest language symbol possible to be formulated, expressive of personality. "I Am," incapable of being defined by any higher or simpler term, is the ultimate affirmation of being as person. Jehovah, therefore, in announcing that he was the I AM, declared the essential characteristic of his being to be personality.

1. THE ESSENTIAL NATURE AND MANIFESTATIONS OF PERSONALITY.

Life is the essence of spirit. Livingness, energy, or essential activity, is its manifestation. Self-consciousness is the primary attribute of personality. When a finite being stands revealed to himself in the clear self-seeing and spontaneous assurance, "I am I," he has his conscious birth into the kingdom of personalities. As, by sense-consciousness, man is connected with the world physical, so, by self-consciousness, he is connected with the world spiritual. He is thereby not only separated from the world and its forces, but he likewise emerges from animal or brute consciousness, wherein "I," or personality, has no place. Thus he is raised out of the material world, lifted above his animal nature, and his manhood as person inaugurated.

This self-seeing spirit-life manifests itself as reason, sensibility and will. This self-conscious life, as reason, apprehends realities, truth, beauty, goodness, illuminates with ideas, transfigures with ideals, beholds the supersensible, the unchangeable, the absolute. As sensibility, it is the fountain of the spiritual sentiments, love, sympathy, compassion, pity, admiration, reverence, adoration. As will, it is power of self-originate, self-determined activity.

Personality, therefore, as self-conscious knowing, is the source of wisdom; as self-conscious feeling, is the source of ethical and theistic sentiments; as self-conscious willing, is self-originate cause. In the light of reason, under the spring of motive, born of the sensibility, with freedom of will in the choice of ends, it starts new streams of activity.

Deity is perfect person, unconditioned and absolute power, self-originate, self-directive, and infinite cause. Man, in these, is relative, finite, conditioned, dependent, and imperfect; yet in his conscious selfhood he has assurance of personal identity with its unity and continuity of activity, amid all changes of physical forces and phenomena, and assurance of the accountability and immortality of this personality. These are all essential attributes of personality. Subtract either one, and the residuum is something less than person.

2. ABSOLUTE PERSONALITY AS CREATOR.

Deity, in his transcendent personality, is absolved from all relations and conditions save as self-imposed in a finite creation. He originates in his reason all truths and ideals. These truths become laws for directing his will, whereby these ideals are embodied and filled out in the objective realities, by his all-pervading energy. His indwelling presence and power are thus omnipresent, omnipotent, persistent, and unchangeable, amid all the manifoldness of its manifestations. It gives order, uniformity, diversity, and beauty to universal nature. This divine efficiency, as force, planted out in space, becomes substance, held in stable equilibrium, whereby all points, in this substance, are balanced by action and reaction, it becomes matter, with its manifoldness of phenomena, holding its attributes in a firm impenetrability against all other like matter, yet permeable by higher forces. The divine life-efficiency, in the ascending scale of creation, using each lower form as a matrix for a higher, lends out and individualizes innumerable centers of delegated life, which, in the ascent, become more and more individualized, with the self-centering unity of organic impulse and inheritance, impenetrable by other like life unities, and capable of utilizing the lower forces. These grow more and more complex, specialized, pliable, full of office and function, through vegetal and animal, till, at the highest extreme, they emerge in the human, of which they are the prophecy and the endeavor. The human is lifted infinitely higher, by being imbued with spirit or personality, separate from the divine personality, but not

from the divine imminence. All nature is, thus, the direct outcome and expression of divine wisdom and power, in a perpetual generation of energy, welling up in a ceaseless stream of force and life and act, continuously unfolding into realities, its laws being but the uniform activities of the divine will, lighted by ideas, guided by purpose. The universe is thus an organism, used as a pliable instrumentality by the ever-present and ever-working God, conscious where it is unconscious, seeing where it is blind, imparting life in universal being, begetting it, in the everlastingness of his own spirit, in all finite spirits. Subtract any of the essentials of personality from Deity, and the residuum gives a soulless universe as the "residual legatee," and Deity becomes the semi-vital demiurge of the ancients, or the unconscious somewhat, as the unknown and unknowable power of the moderns, whose laws bind him down like chains of adamant, a formless impersonation of physical force, that lies imprisoned and crushed under the universe.

3. WHENCE HAS MAN HIS PERSONALITY?

The personality of God, the Father, gives personality to man, his child. The Fatherhood of God, and the childship of man constitutes the very essence of human existence, determining the nature of this existence, the character of its ongoing in the individual and in the race, and the plan and character of human redemption through Christ. Whatever is the nature of God, such must be that of the human spirit, being after his nature and in his likeness. As the likeness of the earthly parent is reproduced in the child, not so much in form and feature, as in the inner and more essential nature of which the outward is but a manifestation; so the likeness of God, in man, is in his spiritual essence and its attributes, in his personality. It is this oneness of nature that gives ability for inter-communication and communion, whereby God is able to reveal himself to man, and man is able to apprehend and love God. Man, thus, instead of "son of matter," is "son of God," with:

"This main miracle, that thou art thou, With power on thine own act, and on the world."

4. THE HUMAN SOUL.

Man, however, is not pure spirit, but ensouled, incarnated spirit. Soul is the vital, organic connection between spirit and body in this embodiment. It is organ for spirit, as body is organ for it. Justin Martyr well calls the body the house of the soul, and the soul the house of the spirit. Paul represents the quick and powerful word of God as piercing and dividing between soul and body, as a living organism is divided. Spirit is born of spirit, flesh of flesh. Soul is the union of the two in a neutral third. Spirit is the in-breathing of the divine into this soulish or animal nature. Spirit is personal, soul impersonal. Mind is the manifestation of ensouled, thence, of embodied spirit. Without the indwelling spirit, soul would not be human, but brute.

On his spiritual side man is partaker of the divine nature, on his soulish side, he is, as Wickliffe puts it, "beastlie." Developing inward and upward, man is spiritual; developing downward and outward, through the bodily organism, he is animal. Man is thus made a little lower than the angels, clothed upon and underpinned by a nature little above the brute. Man, in common with the vegetable, possesses somatic or bodily life; in common with the animal, he possesses soulish or animal life, forming a matrix for implanting the life of the spirit. God is the father of spirits, not of souls or bodies. These are but the organs or living instrumentalities for the spirit's worldward activities. This lifts the soulish bodily organism from the plane of simple animal up into an organism for the embodiment of spirit, even a temple for the divine spirit. "What! know ye not," inquires Paul, "that your body is the temple of the Holy Ghost, which is in you, which ye have from God?" This temple thus transcends all temples made by man, however costly in material, magnificently planned, or skillfully constructed, a temple with its holy of holies for the indwelling of the divine.

5. THE HUMAN ORGAN FOR THE DIVINE.

Humanity, thus, through its divine kinship, is organ for divine indwelling, and for revelations to illumine the spirit, inspirations to enkindle and empower, imperatives imposing oughtness, and motives for accomplishing the highest end of being. Conscience, "the associate-knowing-with-God" faculty, is capacity for receiving assurance that God is, and through which the human gives response to the divine, being thus medium of a living intercourse between God and man. Conscience, thus, acting is faith-faculty or God-consciousness. As, through the sense-consciousness, man sees the world and himself in it, so through conscience, there comes to the

spiritual-minded the assurance that the supreme power to which the human spirit is correlated and dependent, is God, the living Father. This faith assurance becomes a constantly renewed spiritual experience, the source of all spiritual light, knowledge, power and deed.

While faith gives assurance that God is, the reason apprehends what he is. It sees him as absolute in his self-existence, infinite in his nature, perfect in the attributes of personality, standing out from nothingness by his own inherent energy, spontaneous, free, the source of all, supreme over all. This intuitive apprehension of God, who, though incomprehensible in the fullness of his infinitudes, becomes thereby the most positive and consistent apprehension of which the human mind is capable, lying clear and distinct in the consciousness, satisfying at once, the demands of faith, of reason, and of the religious sentiments. Faith, reason and religious experience blend in the assurance that God not only is, but that he is also a loving, condescending, forgiving, consoling and helping Father.

Conscience has a twofold function. It gives not only faith assurance, but likewise announces imperatives, enforcing the behests of law and awakening the consciousness of obligation. In its Godward affinities, it is receptivity of divine life and light, or faith proper; in its responsiveness to imperatives, enforcing law, it is conscience proper. As such, it is the voice of God in the spirit, announcing and enforcing the imperatives of universal and absolute law, whose harmonies as they sweep and swell through the universe become mandates which all lower nature must obey, and which all personalities ought to obey.

6. THE ULTIMATE END OF HUMAN ACTION.

Personality has, in addition to the attributes already enumerated, power of self-directive activity, capability of choosing an end under an imperative, and imposing law, for controlling this activity in securing this end. Man thus becomes, in this free disposing, self-regnant over his activities, subject only to this imperative. The most important question in ethics is, "What is the ultimate end in view of which this imperative imposes obligation?" There may be intermediate ends, but there must also be an ultimate one, to which these are means. This must be the same for all men, with a like imperative, obligation, and umpire for all, giving, thereby, unity in the ethical nature of humanity, the same universal law of duty, and a uniform standard of character. From this unity springs the convictions, of mutual duty and accountability of each to all, and of all to each, and all to God the Father of all.

7. THE SUPREME GOOD.

An end involves some kind of good to be attained, and the ultimate end involves the supreme good. A good may be to the end of gratifying some instinct, appetite, or propensity, hence, there may be as many objective goods as there are desires to gratify. But these goods may be so correlated to conscious personality as to conduce to subjective good, and thus be means to this good.

The Hedonistic theory makes the greatest happiness of being the supreme good, and thus develops right from happiness, thereby making right simply a thing of expediency, of trade and barter in utilities to gratify a craving of the sentient nature. That end is most worthy which will give the greatest happiness, either in quantity, quality, intensity, or durability, that the highest rule of right which guides to this, and that the best motive which furnishes the strongest spring to action, leading to it. Ignoring the imperative to do right regardless of the consequent happiness or misery, it makes right the expedient, and the useful becomes the guide, and the motive being selfish, the action fails to give happiness, because it fails in virtue. The Rectitude theory either confounds laws and ends, or else ignores ends, saying, "Do right because it is right, and that is the end of it."

The theory of Perfection of Personality holds that the highest imperative demands, the highest motive prompts, and the highest reason sees the perfection of all personalities to be the essential and supreme good. God is the absolutely perfect personality, and the universe was created for the express purpose of imaging his infinite perfections in finite personalities, who, with their limitations and imperfections, are to the end of perpetually growing more and more into these divine perfections. Among the excellencies which this theory possesses above the others, is that of having the purpose, the tendency of the act, the ideal end, and the resulting good, all coincide and realized. This is the supreme good, which creation and its ongoing, which all lower forms of good, all influences

and instrumentalities, were expressly designed to aid. All working for this good is in harmony with the plans and purposes of God, and is, therefore, right working. Happiness, though not in itself an entity, will follow as a result, will accompany, as a shadow, its substance; and, as God is blessed in his perfections, so man's blessedness will increase, as he advances in perfectness.

8. WHY IS PERFECTION THE SUPREME GOOD?

Personality, embodying all there is of intrinsic worth, essential excellency, and transcendent dignity, is eminently worthy of this supreme good. God, as perfect personality, has infinite worth, absolute excellency, and supreme dignity. Finite spirits, as partakers of his nature, have like, though relative, limited and imperfect, qualities. These are the seal of man's divine sonship and the crowning glory of his being, with nothing finite beyond or above, all else being lower and of less worth. Personality possessing, thus, the worth of all worths, the dignity of all dignities, seeking holiness or spiritual perfection, thereby making the excellency of the divine character to prevail more and more in his children, is the work of supreme worthiness.

9. THE SUPREME IMPERATIVE.

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect"—this is the supreme imperative. Be a complete person, in God-likeness, and seek a like completeness for all, because of the infinite worthiness of the worth and dignity of this Heavenly Father and of men his children. This Shekinah of worthiness, shining in the holy of holies of each personality, imposes this supreme imperative of holiness or spiritual perfectness on all, as the supreme good. This imperative is subjective, simple, immutable, universal, legislating for, obliging, judging, rewarding, alike, all personalities. It is grounded in, and springs from, the consciousness of worth, giving worthiness above all pleasure or pain; worthiness, not of use as means to something else, but for which all things else become means. This imperative is ultimate law to conscience; the authoritative determiner of how activity in freedom should be, from whose approval or disapproval, there is no appeal. It likewise awakens motive for resisting and overcoming all opposing and baffling influences, and making all wants, utilities and lower good amenable to its behests. Obedience to its mandates exalts the spirit more and more into the divine perfections, thereby securing spiritual complacency or blessedness, and the divine approval, with that of all like-minded spirits. The imperative to act worthy of the spirit's worth is law to all, and holds all responsible to likewise act worthy of the worthiness of all, to the end of the holiness and consequent blessedness of all. This gives an ethical system, every way complete and inclusive of all duties under its universal and reciprocal law; do that and that only which is due to self and all other personalities, without infringement upon the freedom of others in their compliance with the same law. By obedience to this law, each sustains his own and contributes to universal personal worthiness. All things else were created with the design of working together for the good of spirit, and to be in perpetual allegiance to its sovereignty and controlled and guided by, and for it.

The conscious assurance of this supreme worth of spirit not only imposes imperative, but also awakens love of this excellency, thereby furnishing a spring, not simply to mutual obligation, but also to mutual good will. This universal benevolence inspires each to seek, not merely the happiness of each and all, but the completeness, wholeness, holiness of each and all. All the good approve and love all the good for their worthiness' sake. This reciprocal approval and good-will are source of all spiritual fellowship and spring to mutual helpfulness in uplifting, enlightening, strengthening, leading, upbuilding each and all.

Responsive to this imperative and to this good-will, there is a divinely implanted aspiration in every normally conditioned individual, for perfecting his being, to become a complete person, and to aid others to become the same. The imagination, awakened by this aspiration, forms ideals of what personality generically should be when perfected, and, from this generic ideal shapes specific ideals for individual personalities. This gives motives for earnest endeavor to attain for himself and aid others in attaining this ideal good, by the highest activity of all powers in their right and harmonious relations according to the highest laws and end of being. This will give singleness of purpose, decision, vigor, steadfastness in self-control, self-denial, self-direction, self-culture, in the upbuilding, of a complete char-

acter, proportional, symmetrical, harmonious. To this end, each will take to himself as helps, making them a part of his being, truth, law, beauty, the spiritual content and formative influences of nature. The mutual ministry of each to all and all to each, in their several capacities, will lend greatly augmented helpfulness in attaining this completeness. As God is the perfect embodiment of all which is man's highest good, these ideal purposes and efforts gather and blend in an upward aspiration, and endeavor to progressively approach these divine perfections,—in an upward flame of devotion and worship. The entire being is consecrated in free and glad surrender to the joyous doing of his will, thereby putting himself in harmony with the purposes of divine love.

10. RELIGION, OR THE CHRIST-LIFE IN HUMANITY.

Humanity is the special organ of the divine life. Christ, in his incarnation, re-generated this humanity, lost through sin, with this life. He came as the life-giver, the healer. He becomes thus, the new life of humanity generically, to become specifically the new life to each one accepting him. "I in them; they in me," and thus, "he that hath the son hath life—the eternal or divine life in contradistinction to the perishable world-life. This theanthropic, or divine human life, becomes the life of every regenerate or twice-born person—born of God through Christ, by the Spirit, and through the inspiration of the Spirit, this life is ever growing, ever fructifying. It quickens the conscience, illumines the reason, empowers the will, sweetens the affections, purifies the sentiments, subdues the passions, and ennobles the body. It thus attunes all the powers harmoniously and symmetrically. It is the source of all spiritual graces, the inspiration to all labor. It lifts above temptation. Instead of the outward restraints of mere legality, wherein all virtue is mechanical and punctilious, resulting, at best, in self-poised tranquillity, it produces a life where all selfish disappears, and the checks of law are no more felt, being superseded by the higher and more positive power of love wherein all is devoted, sacrificial, inspirational. This inspirational life has a twofold manifestation—in the graces of character—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, modified by varying individualities, and in the development of powers, giving diversities of gifts—to one wisdom, to others, knowledge, healing, prophesying, discerning of spirits, or gift of tongues—all by the same Spirit. Thus inspired, enlightened, motivated, beautified, perfected, made holy, life becomes full of the efficiency of faith working by love, noble, sublime.

11. THE RESPECT AND REVERENCE DUE TO PERSONALITY.

The name Jehovah, representing Deity as the I AM, was considered by the Hebrews, too sacred to be spoken or heard, save as the speaker and the hearer had been purified by divine wisdom. It was pronounced by the High Priest but once a year, on the day of atonement, when he entered the Holy of Holies. What was its true pronunciation is a matter of conjecture. This sacredness of the divine name, is a symbol of the ineffable sacredness of the divine personality, before whom all finite personalities bow in silent adoration. So, likewise, there is in every child of God, a personality too sacred to be approached, save as Moses approached the burning bush, with unsandalled feet, bowed head, and reverent attitude. Personality is a holy of holies to be entered only by the divine spirit. It is said that the Moslem picks up every bit of paper, blown in his way by the wind, to see if the name of Allah be written thereon, lest he should unwittingly trample on the sacred name. The name and image of God is impressed on every spirit, though it be deformed and in ruins, and it behooves us to walk carefully and reverently in the presence of such. Spirit spontaneously respects spirit, admires manifestations that awaken approbation, venerates wisdom and virtue, reverences noble and exalted character, which dispose to the devotement of spirit to spirit in goodly offices of mutual service. The dignity and majesty of infinite power, wisdom and goodness, induce to devotion, consecration, in the unreserved surrender of will and life in filial love, becoming thus, true piety.

Not only in human nature, but in all nature do we see "a presence divine," that touches the spirit with reverent admiration. Linnaeus, it is said, knelt before a bank of golden gorse and thanked God for revealing, through these flowers, so much of his own beauty to him. Wherever beauty shines there is seen the sheen of the divine perfect-

[Concluded on fourth page.]

comes of all the pins?" So many millions are made and sold every year, and not one ten thousand was worn out. What became them? In like manner, the question is then raised: "What becomes of the Seventh-day Baptists?" I fear the same answer applies in both cases; they are not all worn out, they are simply lost. I met an illustration of this the other day. In a beautiful suburb Chicago, I found fifteen men and women, including children, who have kept the Sabbath, and most of whom are, or have been, members of Seventh-day Baptist churches, now, not more than four of the fifteen can fairly be credited with consistent Sabbath-keeping. Doubtless this is an undue proportion, compared with other sections, but it will help us to answer the question: "What becomes of our members?" I report: sermons, 40; visits, numerous; a good deal of literature distributed; 13 weeks labor; collections on the field, \$177 79. WALSORTH, Wis., May 30, 1887.

JEWISH MISSIONS.—NO. 7.

Jewish Mission Societies for the Continent of Europe.

BY CH. TH. LUCKY.

The Jewish Mission Society of the city of Berlin (capital of Prussia), constituted 1832, employs 4 to 6 workers and enjoys an annual income of \$4,500. This society has been very much accused of its rude methods and too much Gentile ways. But after if we review the pages of its records, we find a great deal of good performed by its efforts.

On the occasion of the 50th anniversary of the Society joyfully reviewed 500 baptisms of course, sprinkling performed on Jews in the city of Berlin, two-thirds of whom have held good positions in society, and many of them in very high positions in state and church. I feel ever thankful to my Lord for having had opportunity to form an acquaintance with the leading members of that society. It gives one much joy seeing that one of the highest position in state and government can spare much time to work in behalf of Israel.

While I was working in Galicia, 1836, this society sent to me the candidate for the ministry, Rev. Frederick Von Velsen, a young man of high abilities, scholarly, versed in the Hebrew of the Scriptures, an earnest Christian, one of the school of Prof. Franz Delitzsch, D. D., in order that he might get better qualified in the work among the Jews. Von Velsen was studying theology in the university of Leipzig, under Prof. Delitzsch, and there he became inspired with the desire of giving a part of his time to zealous work among the ancient people of God. His intimacy with William Faber (of whom I wrote No. 4) helped very much to bring his desire to a determination. By the advice of Prof. Delitzsch he wished to make a canvass of Galicia, which would benefit him. I gladly received him, made a few round trips with him, and I hope he was benefited. He has taken a pastorate in Roumania. And while working for his church he will, with the Lord's help, devote much of his time to work among the dispersed Israelites. He does not expect any recompense of anybody; he knows the Lord is faithful and will reward him everlastingly.

The Union of the Friends of Israel in Berlin was constituted 1834. The Union ought best to invest its income in another kind of missionary work than sending out preachers and spreading the gospel. The members of the Union instituted a house in Berlin, in which care shall be taken of such converts as, as it is often the case in Europe, have become destitute by their change of religious views. The manager of the house is the only worker they employ. In-coming into the truth as it is in Jesus are sometimes given shelter and care in that house, which is named "Proselytes Home," very rarely; most we see there are proselytes. The blessings proceeding from that Proselytes Home are inestimable. Many of the men in church have come from that house. I know many enjoy their friendship and are all Halvetish Reformed.

The Rhinish-Westphalian, or Westphalian Society for Israel was constituted in 1840-1850; employs 4 to 5 workers. The society is managed by great men, who are of Israel. They invest a great deal of money in the Society in good publications of Messianic and missionary literature. Other societies, working in behalf of Israel, must get their supply in tracts, etc., from the Rhinish-Westphalian Society. The society also circulates a missionary paper, the Basler Union of Friends of Israel is of help to the Rhinish-Westphalian Society. They are supplementing each other.

(Continued from first page.)

The report of the Committee on Finance was presented and adopted.

Your Committee on Finance would respectfully report that we find due J. M. Todd, delegate to the Eastern and South-Eastern Associations, \$45 31. We also examined the Treasurer's report and find it correct. We also estimate expenses to the Western and North-Western Associations \$60 00. For printing and distributing minutes \$20 00. Total, \$125 93, deducting \$3 amount in treasury, leaves \$122 93 to be raised, which is apportioned as follows:

Table with 2 columns: Location and Amount. Includes entries for First Brookfield, De Ruyter, Scott, Adams, First Verona, Second Brookfield, West Edmeston, Cuyler, Oselic, Lincklaen, Preston, Second Verona, Watson, Clifford, and Norwich.

Total \$122 93. Com. C. J. YORK, GRANT BURDICK, C. STUCKEY.

On motion of F. O. Burdick, voted that when we adjourn, it be until 9 o'clock, First-day morning.

Adjourned after the singing of the doxology by the congregation, and benediction by I. L. Cottrell.

FIRST-DAY—MORNING SESSION. Association called to order by Moderator, and fifteen minutes were spent in devotional exercises.

The list of delegates was read for correction, and the minutes were read and approved.

Report of the Committee on State of Religion was presented by L. R. Swinney, Chairman, as follows:

Your Committee on the State of Religion would respectfully report:

There are 16 churches in the Central Association, and 12 of these have forwarded their letters. From these letters we gather the following facts in regard to their spiritual condition: 1st. Harmony and brotherly love prevail in all these churches. 2d. The Bible-schools are doing a blessed work in leading the old and young to Christ and training them up in the truth as it is in Christ. 3d. The preaching of the Word and pastoral care are establishing our people in the faith and increasing their religious activities. 4th. Much loving care has been exercised in many of the churches in looking after the non-resident members, thereby diminishing their numbers but increasing their power. 5th. The letters emphasize the great loss by death the past year of so many of the aged and beloved members who have been pillars in the churches, but it is also stated that the younger ones are coming up devotedly to take their places.

The following extracts and statements will give more fully the particulars:

Brookfield. "Nearly a century has passed since its organization, but at no time in the past have we had more reason to give thanks to our Heavenly Father for the blessings both temporal and spiritual vouchsafed to us."

De Ruyter. "As we look back over the past year while we may have made some progress in the study of God's Word, in our interest in the services of the sanctuary and at the altar of prayer, and especially in looking after our scattered members, we can only confess that we have been unprofitable servants, and pray God to help us to be more faithful in the future."

Scott. "The Sabbath and social meetings are fairly attended."

PERSONALITY.

Baccalaureate Sermon, delivered, June 26, 1887, before the Graduating Class of Alfred University.

(Continued from third page.)

tions; wherever truth lights, there is seen the light of the divine wisdom; wherever law marshals order out of chaos, there is seen the glory of the divine will; wherever providence comes as a benediction there is seen the divine goodness, and call for reverent thanksgiving.

But all material beauties, grandeur, sublimities, all the glories of human art, sink into insignificance before the majesty of spirit, in the presence of the worthiness of its worth, in the claims of its excellency, in the behests of its dignity. Rising into the presence of the absolute and perfect personality, these become so transcendent and ineffable that all finite personalities must ever adoringly cry: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Young Friends, to you who are about to go forth to the work of life:

"The hills of manhood wear a noble face, While seen from far; The mist of light, from which they take their grace, Hides what they are. The dark and weary path those cliffs between, Thou canst not know; And how it leads to regions never green, Dead fields of snow."

Yet in all this climbing, "Around the man who seeks a noble end, Both angels and Divinity attend."

Your daily spiritual life will depend upon the daily spiritual food, the daily spiritual atmosphere, and the daily spiritual light, shining round about you. The more healthy, invigorating, luminous, these are, if properly appropriated and used, the more perfect will be your life and growth. From the realm of truth, get wisdom; from the realm of beauty, get ideal grace of spirit; from the realm of religion, through Christ, get holiness. Remember that all getting and doing are but means for growth in perfection. In proportion to the steadfastness of purpose with which you hold to this, and bear up against all opposing and hindering obstacles and influences, subjecting all to this one end, using all temptations, trials, evils, as disciplines; all opportunity, advantage, privilege, as helps, in this proportion will living and do-

ed. Considerable interest is manifested in the prosperity of the church, the death of four very aged members, including Dea. John Barber of precious memory, but others have come forward and are trying to fill the places."

Adams. "Our Sabbath meetings have been fairly attended and the sermons listened to with interest. We have had no general revival of religion in the church, but still some have felt the need of following Christ in the ordinance of baptism."

First Verona. An extensive revival of religion is reported at Greenway, an outpost of the church, general interest in church work, but great sadness is expressed at the loss of their beloved deacon, Ira Greene.

Second Brookfield. After speaking of their great loss in the death of Dea. Hibbard, their letter adds, "We are living in harmony one with another, trusting in Christ our leader. Our Sabbath meetings are generally well attended. We have weekly prayer meetings, attended with good interest."

West Edmeston. Their letter speaks of considerable loss by death, exclusion and granting letters, and says, "We are determined to fight the good fight. Some indications have recently become apparent that the vacant places may be filled."

Oselic. After speaking of the monthly collections, which are a good barometer of the spiritual life, the letter says, "Union and brotherly love prevail and a good degree of spirituality."

Lincklaen. "There has been a deep interest in religion. Many that had been cold and indifferent have been renewed and have erected family altars, and are striving with new grace to live for the Master." There are a goodly number who have found the Saviour, and are rejoicing in the new found love.

Second Verona. After speaking of the recent action in obtaining Eld. Beckus as pastor, the letter says, "There seems to be harmony among us, yet there is not that manifestation of warmth of love to God, our hearts that brings forth souls into the garden of the Lord."

Watson. "Through the faithful labors of Bro. Thomas R. Reed and others, our meetings have been kept up. We have made advancement in that we are united in the temporal and spiritual welfare of our little branch of Zion."

Norwich. "Though our number has been diminished by death and removal, yet we are by no means disheartened, but are still strong in our determination to stand firm in the truth." In conclusion, may we be allowed to suggest, since so many of our small churches have failed to report by letter to this Association, that the Corresponding Secretary be instructed to write to them next year and secure, if possible, their annual reports. Respectfully submitted,

L. R. SWINNEY, J. M. TODD, J. HENRY BURCH, Com.

On motion of J. B. Clarke, voted to recommit the report for revision.

Having received the church letter from the Second Verona Church, it was read.

The Committee on Education presented their report as follows:

Your Committee on Education would report that it is their opinion that while our people in the Central Association are not indifferent to the demands for educated young men and women in all departments of work, we also believe that the people need to be aroused to the great importance of helping our denominational schools, located at Alfred, Milton and elsewhere, 1st, by their sympathies and prayers; 2d, by their patronage; 3d, by their gifts.

It is the judgment of your Committee that these schools are worthy of our hearty support; first, because of their excellence; second, because of loyalty to our own institutions; and third, because of their influence in helping to save our young people from Sabbath apostasy.

Respectfully submitted, PERIE FITZ RANDOLPH, F. O. BURDICK, A. F. BARBER, Com.

After remarks by J. B. Clarke, Perie F. Randolph, and A. McLearn, the report was adopted.

Report of Committee on Essayists, Delegates and Preacher of Annual Sermon, was read by the Clerk and adopted.

The Committee on Essayists, Delegates and Preacher of the Annual Sermon respectfully reports for Essayist. 1. Mrs. A. B. Prentice. Subject, "The relation of the prayer-meeting to the life of the church." 2. Mrs. T. T. Burdick. "The duty of mothers to train their children so that they will be true to the Sabbath."

Delegates to the South-Eastern and Eastern Associations, Wm. C. Daland, alternate, Perie F. Randolph. To the Western and North-Western, Clayton A. Burdick, alternate, L. R. Swinney. To preach the annual sermon at the next session of the Association, L. R. Swinney, alternate, A. B. Prentice.

J. M. TODD, A. N. DALAND, Mrs. C. J. YORK, Com.

On motion of J. M. Todd, voted that the essay of J. B. Clarke be made a special order at 2 o'clock this afternoon.

The time for the special order having arrived, the work of the Woman's Executive Board was presented by Perie F. Randolph, after singing "Work, for the night is coming."

Mrs. Daland gave an interesting account of the work being accomplished by the Woman's Society in Leonardsville, and the financial success that Society had met with.

A. B. Prentice spoke of the need of more such organizations among the women of our denomination.

Perie F. Randolph read a very interesting tract, entitled, "Auntie Parson's Story," illustrating the work which the women can do and are doing.

I. L. Cottrell spoke encouragingly of the work being done by the Woman's Executive Board.

A leaflet was read by Perie F. Randolph.

The time for the special order having arrived, after singing by the choir, I. L. Cottrell preached from Luke 6: 44.

Adjourned one and one-half hours.

AFTERNOON SESSION. Devotional exercises for fifteen minutes.

L. R. Swinney read the recommended report of the Committee on State of Religion. After remarks by L. R. Swinney and A. B. Prentice, it was adopted.

On motion of J. B. Clarke, it was voted that all persons named in the report of Finance Committee be given orders on the Treasurer for the several sums apportioned in that report.

On motion of J. B. Clarke, voted that the Clerks revise the minutes and see to the publishing and distribution of them.

W. C. Daland offered the following, which, on motion, was adopted.

WHEREAS, The people of the Scott Church have so kindly cared for our wants during these meetings, therefore be it Resolved, That the most hearty thanks of the Central Association are extended to these brothers and sisters for their generous hospitality.

The time for special order having arrived, J. B. Clarke presented an essay, "Baptism as related to

regeneration," which was followed by the presentation of the work of the Tract Society, with the following outline:

- 1. The Outlook for Sabbath Reform, by A. B. Prentice.
2. Our Duty to teach the Sabbath Doctrine, by J. M. Todd.
3. Our Duty to our Publications, by W. C. Daland.
4. Loyalty to our Denomination, by Perie F. Randolph.

Remarks by C. A. Burdick, A. McLearn, Mrs. P. Knight, D. C. Coon, B. G. Stillman, and J. B. Clarke.

The third resolution was taken up and adopted. On motion of F. O. Burdick, the essay by J. B. Clarke was requested for publication in the SABBATH RECORDER.

After benediction, adjourned.

EVENING SESSION. Minutes read and approved.

Sermon by J. M. Todd. Text, 2 Cor. 3: 18. Theme, "Transforming Power of the Gospel," followed by a farewell conference meeting.

Moved by J. B. Clarke that we adjourn to meet with the Second Verona Church, Fifth-day before the second Sabbath in June, 1888, at 10.30 o'clock A. M., which was carried, and the benediction was pronounced by the Moderator.

A. B. PRENTICE, Moderator.

H. D. BARCOCK, Clerk. ALFRED T. STILLMAN, Assistant Clerk.

CORRESPONDING LETTER.

SCOTT, N. Y., June 12, 1887.

The Seventh-day Baptist Central Association to Corresponding Bodies: Dear Brethren and Sisters,—Our 52d session is drawing to a close. The weather has been favorable, the attendance good and the spirit excellent.

There has been much preaching of the Word, no less than nine sermons, permeated with power, have been listened to with great acceptance; many requests for prayers were presented in the conference meeting, and deep feeling manifested for the unsaved. The business, proceeding were carefully attended to and made to conform to the spiritual character of the meeting. The work of our benevolent societies has been ably represented, and special hours devoted to them.

A remarkable interest was manifested among the sisters for the Woman's Board, and special pleas were made looking toward the outfit, and sending of a woman to assist Mrs. Davis in the school work in Shanghai.

The letters from the churches indicate no general revival, but additions by baptism in some of them, and a most excellent and thorough work in many of them in a loving but vigorous care in looking after the non-resident members. This will cause a considerable decrease in the total membership, yet greater efficiency in the churches.

Our meetings have been greatly helped by the presence of C. N. Maxson, from the South-Eastern; A. McLearn, from the North-Western; J. B. Clarke, from the Western, and also representing the Tract Society; and I. L. Cottrell, from the Eastern Association, and also representing the Missionary Society.

We send in return F. O. Burdick to the Western and North-Western for 1888, and W. C. Daland, Miss P. F. Randolph alternate, to the South-Eastern and Eastern Associations in 1888.

L. R. SWINNEY, Cor. Sec.

were warmly supported by all who participated in their discussion.

We have noted, with feelings of personal bereavement, the death of Dr. Edwin R. Lewis, of Westery, R. I. Since a suitable memorial has been prepared we forbear comments here, further than to express our appreciation of his superior qualities as a physician and a Christian gentleman, and our profound sympathies with those who are so greatly bereaved by his departure. May the blessing of God be upon them all.

It is a matter of practical demonstration that churches which do little or nothing for missions do very little for themselves, while those which contribute regularly and liberally to work outside of themselves, at the same time support their own church work more generously. The principle is true also when applied to home and foreign missions. The spirit of missions is one and universal, and when one part of it is suspended, the other will soon die.

Two most eminent lights in the Christian Church were removed from their places last week in the death, June 16th, of Dr. R. D. Hitchcock, President of the Union Theological Seminary in New York city, and of the venerable Dr. Mark Hopkins, June 17th, so long the honored President of Williams College, at Williamstown, Mass. The latter was in his 85th year and the former in his 70th. Both men were voluminous writers and able preachers, and in these ways they have left their imprint on the world of thought and life; but their most eminent services were rendered in the class or lecture room, as instructors and leaders of young men in their preparations for life's great work.

JESUS CHRIST had one central object in his mission to the earth, and that is told in his own words when he said, "The Son of Man is come to seek and to save that which was lost" and re-echoed in the words of Paul, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." However much of truth there may be in the statement that Jesus' life and ministry was an exhibition of God's love for men, that he was a wise teacher of men, or that he leads men in the

perfect way by giving them a perfect example, is all centered in his work as the Saviour of sinners. In like manner, his disciples are fulfilling their missions, as his disciples, only as they are doing what they can to bring men to Jesus for salvation. The church may do good in a community by creating a healthful condition of society, by fostering educational and other movements for the general elevation of human kind, etc., but she is living beneath her privilege, and is largely shorn of her power for conferring the lesser blessings upon men, if she is not moving up to her one grand, central work of saving souls. This work is, primarily, in the life and labor of the church herself, and moving out from this living center, the mission fields of the world afford unbounded opportunity for this Christ-like work.

Among the many reasons why we, as a Christian people, should engage in mission work for the Jews, may be mentioned, first, the prominence given to the Jews in the Scriptures. Jesus, as to his human nature, was a Jew, a fact which Paul seemed to recognize when he said to the Athenians, "We know what we worship, for salvation is of the Jews." Second, our position respecting the law of the ten commandments, and especially of the Sabbath, removes one of the barriers which other denominations find between themselves and the Jews. Third, the success which has already attended the labors of Bro. Lucky and others among the Jews of New York city and elsewhere, and the favorable opportunity for further labor are encouraging indications that, in this matter, we ought to go steadily forward. Fourth, above all considerations of prospects of success comes our divine Master's command, "Go ye into all the world, and preach the gospel to every creature," and his blessed promise, "Lo I am with you always, even to the end of the world."

The first duty of every man is to himself, then to his fellow-men. He must see to it that he is strong and healthy in physical parts before he can be of service to any one in any kind of manual labor; he must see that he is strong intellectually and religiously before it will be possible for him to be of use in the world as a leader of thought and

religious life. The same thing is true of a church or a Christian people. If we would be able defenders and successful propagators of the truth of God, we must first become rooted and grounded in the truth; if we will maintain our position in the front ranks of reformers, we must keep the currents of our own life healthy and strong. For this our own publications exist. There is no other single agency which does so much to keep alive and healthful the religious life of our people as our SABBATH RECORDER and Our Sabbath Visitor. They ought to be in every home in every part of our denomination, and they ought to be thoroughly read by old and young. When we are unified and strengthened by the influences and helps which they bring us, we may then move forward in aggressive work in mission fields, in Sabbath reform, or in any other work, in the name of God and humanity, with some efficiency. We do not, of course, ignore the influence of the pulpit, the home and the school; but we repeat, there is no other agency which aims so directly, so simply, so constantly at this one end of keeping the whole body up to a good healthy working condition, as the family religious newspaper.

Few persons are aware of how much it costs to maintain our institutions of learning; and many seem to think that they ought to be self-supporting. The fact is there is no school of high grade in the country that is self-supporting; and all schools of high grade have been made so by the bounty of their friends. In the average college or university the tuition paid by students will scarcely more than pay the current running expenses, including fuel, lights, repairs and improvements on buildings, libraries, apparatus, etc., so that salaries of teachers at least, must be provided for by the income from permanent endowment. In some of the larger and better equipped institutions, libraries, laboratories, gymnasiums, museums of art and history, etc., are maintained by incomes from permanent investments. Viewed in this light, it is true that every person who has received an education, has done so at the expense of somebody else; he has received that for which he has given no equivalent, but for which somebody else has paid. This makes every student, and especially every alumnus, a debtor to his Alma Mater.

ACCORDING to the statistics published in the Minutes of the General Conference for 1886, there are eighty persons who are pastors of Seventh-day Baptist churches.

Number at least fifty-two have been, time, students at Alfred, and forty are graduates of Alfred University. Men are occupying many of the most prominent places among our people, all from Rhode Island to Nebraska, territories beyond. In our three diocesan schools,—Alfred, Milton and according to last year's reports, about persons are employed as teachers, number about thirty are Alfred's students. The chief editors of the Recorder of the SABBATH RECORDER, and business agent of the Publishing House, members of Alfred's Alumni, and missionaries on the China field are among her sons and daughters. We serve to show that out into all the world by our people, streams of power for good have flowed from the seat of learning. Besides those who come out as our chosen leaders and workers, multitudes will be found in churches who are making better workers in the church of the better men and women, because of better men and women, because of time in their younger days they were greater or less time, students at Alfred this is within ourselves. If we get of our denominational limits, we are successful business men, physicians, lawyers, and statesmen, all country, who are not ashamed to have received their college training at University, and who are remembered Alma Mater with increasing gratitude years stretch out between the time of graduation and the present time. We are able to measure the power of such a station for good to any people, station? How can the debt of gratitude we as a people owe to this institution be better expressed than by putting such a safe financial basis as will be enhanced, to do its best work unembarrassed and without stint?

There are few things which are more than the presence of unwelcome. The man who is conscious of his sin before God is not only not with himself, but the probabilities he will be sour and ill tempered to best friends. All his pride of heart against the charges of evil which science makes against him, and his best friends, even those who tell the truth of his condition that they wish him to the remedy. In a similar people who are in error on any given are never more disturbed than by the fact of their error begins to appear and the truth which they have pointed out to them. The more st heart is wedded to the error in which the less ground there is for their the more unwilling do they appear hear the truth. This seems to be tion to-day with very many on the question. There is a degree of self among First-day observers, on the seldom ever manifested on any of it be accounted for in any other that there is a consciousness among people that, somehow or other, there is little substantial ground for Sunday and that the truth of God's Word and their practice? To the practice wedded by all the traditions and envy of their religious, social and business and the apprehension of the fact truth is against them, even though more than half acknowledged, an unwelcome truth. Hence this seems this apparent disturbance whenever the subject is mentioned. What then refrain from preaching the truth? It became men are, thereby, distributed no means! It is ours to declare counsel of God "whether they yield whether they will forbear." But in love, desiring only to lead men to the truth that the truth may make. There is a probing of the sore of man for the sake of cleansing and there is a doing of precise thing only to see the wry faces of. Between these two motives for there is the widest possible difference. Probe men upon this Sabbath upon any other question, simply of making hard hits in a polemic unworthy of a true child of God the truth faithfully and in love of bringing men into harmony of God is most Christ-like. If then whether men hate us or love faithfulness, is not a question for a sinner.

which was followed by the presentation of the Tract Society, with the following book for Sabbath Reform, by A. B. Burdick, to teach the Sabbath Doctrine, by W. C. Daland, to our Publications, by W. C. Daland, to our Denomination, by Perie F. Daland, C. A. Burdick, A. McLearn, Mrs. J. Coon, B. G. Stillman, and J. B. Burdick. A resolution was taken up and adopted, of F. O. Burdick, the essay by J. B. Burdick for publication in the SABBATH RECORDER.

Meeting adjourned.
EVENING SESSION.
J. M. Todd, Text, 2 Cor. 3: 18. "The Power of the Gospel," followed by conference meeting.

B. Clarke that we adjourn to meet at Verona Church, Fifth-day before Sabbath in June, 1888, at 10.30 o'clock. The benediction was given by the Moderator.

A. B. PRENTICE, Moderator.
L. R. SWINNEY, Assistant Clerk.

RESPONDING LETTER.

SCOTT, N. Y., June 12, 1887.
The Central Association to Corresponding Bodies: "Our 52d session is drawing to a close. It has been favorable, the attendance good. Much preaching of the Word, no less than that of the past, have been listened to; many requests for prayers were presented, and deep feeling manifested in the business, proceeding were carefully attended to conform to the spiritual character of our benevolent societies. There has been special hours devoted to them. Interest was manifested among the sisters, and special pleas were made looking at sending of a woman to assist Mrs. Davis in Shanghai.

The churches indicate no general revival, but in some of them, and a most excellent in many of them in a loving but vigorous manner for the non-resident members. This will increase in the total membership, yet the churches have been greatly helped by the presence of the South-Eastern; A. McLearn, from the West; B. Clarke, from the Western, and also representative of the Missionary Society, Wm. F. O. Burdick to the Western and 1888, and W. C. Daland, Miss P. F. Hane South-Eastern and Eastern Associations.

L. R. SWINNEY, Cor. Sec.

life. The same thing is true of a Christian people. If we would be successful and successful propagators of the Kingdom of God, we must first become grounded in the truth; if we are to remain in the front ranks of reformers, we must keep the current of our own life healthy and strong. Our own publications exist. There is no other single agency which does so much to keep alive and healthful the religious people as our SABBATH RECORDER and Sabbath Visitor. They ought to be read in every part of our denomination and they ought to be thoroughly read and young. When we are united and strengthened by the influences which they bring us, we may then stand in aggressive work in mission Sabbath reform, or in any other name of God and humanity, efficiency. We do not, of course, influence of the pulpit, the home school; but we repeat, there is no agency which aims so directly, so simply at this one end of keeping the body up to a good healthy work, as the family religious news-

papers are aware of how much it costs to our institutions of learning; and to think that they ought to be kept. The fact is there is no high grade in the country that is being; and all schools of high grade have been made so by the bounty of the State. In the average college or the tuition paid by students will be more than pay the current running of buildings, libraries, apparatus, that salaries of teachers at least, provided for by the income from endowment. In some of the better equipped institutions, libraries, gymnasiums, museums of art, etc., are maintained by permanent investments. Viewed in this light, it is true that every person who has received an education, has done so at the expense of somebody else; he has received which he has given to somebody else; he has made every student a debtor to his Alma

ACCORDING to the statistics of our churches as published in the Minutes of the General Conference for 1886, there are about eighty persons who are pastors of American Seventh-day Baptist churches. Of this number at least fifty-two have been, at some time, students at Alfred, and forty of them are graduates of Alfred University. These men are occupying many of the most prominent places among our people, all the way from Rhode Island to Nebraska, and the territories beyond. In our three denominational schools,—Alfred, Milton and Albion,—according to last year's reports, about forty persons are employed as teachers, of which number about thirty are Alfred's old students. The chief editors of the *Outlook* and of the *SABBATH RECORDER*, and the business agent of the Publishing House are all members of Alfred's Alumni, and all of our missionaries on the China field are enrolled among her sons and daughters. This will serve to show that out into all the fields occupied by our people, streams of influence and power for good have flowed from this seat of learning. Besides those who have gone out as our chosen leaders and teachers, multitudes will be found in all our churches who are making better citizens, better workers in the church of the Lord, and better men and women, because at some time in their younger days they were, for a greater or less time, students at Alfred. All this is within ourselves. If we go outside of our denominational limits, we shall find successful business men, physicians, teachers, lawyers, and statesmen, all over the country, who are not ashamed to say that they received their college training at Alfred University, and who are remembering their Alma Mater with increasing gratitude as the years stretch out between the time of their graduation and the present time. Who is able to measure the power of such an institution for good to any people, state or nation? How can the debt of gratitude which we as a people owe to this institution be better expressed than by putting it upon such a safe financial basis as will enable it, henceforward, to do its best work without embarrassment and without stint?

THERE are few things which annoy men more than the presence of unwelcome truth. The man who is conscious of his guilt as a sinner before God is not only out-of-sorts with himself, but the probabilities are that he will be sour and ill tempered toward his best friends. All his pride of heart rises up against the charges of evil which his conscience makes against him, and he blames his best friends, even those who tell him the truth of his condition that they may point him to the remedy. In a similar manner people who are in error on any given doctrine, are never more disturbed than when the fact of their error begins to appear to them, and the truth which they have rejected is pointed out to them. The more strongly the heart is wedded to the error in question and the less ground there is for their positions the more unwilling do they appear to be to hear the truth. This seems to be the situation to-day with very many on the Sabbath question. There is a degree of sensitiveness, among First-day observers, on this subject seldom ever manifested on any other. Can it be accounted for in any other way than that there is a consciousness among thinking people that, somehow or other, there is very little substantial ground for Sunday-keeping, and that the truth of God's Word is against their practice? To the practice the heart is wedded by all the traditions and environments, of their religious, social and business life, and the apprehension of the fact that the truth is against them, even though it be not more than half acknowledged, makes it an unwelcome truth. Hence this sensitiveness, this apparent disturbance whenever this subject is mentioned. What then? Shall we refrain from preaching the truth and urging it because men are, thereby, disturbed? By no means! It is ours to declare the whole counsel of God "whether they will hear, or whether they will forbear." But let us do it in love, desiring only to lead men into the truth that the truth may make them free. There is a probing of the sore of a wounded man for the sake of cleansing and healing it, and there is a doing of precisely the same thing only to see the wry faces he will make. Between these two motives for this same act there is the widest possible difference. To probe men upon this Sabbath question, or upon any other question, simply for the sake of making hard hits in a polemical way, is unworthy of a true child of God; to present the truth faithfully and in love for the sake of bringing men into harmony with the will of God is most Christ-like. If thus we do, then whether men hate us or love us for our faithfulness, is not a question for us to consider.

Communications.

FLITTING SUNWARD.

NUMBER XII.

SUGAR REFINING.

The sugar made on the plantations is brown, and though much better than the old muscovadoes, is still far from the white crystallized sweetness we are accustomed to use. That is made at a subsequent process, in sugar refineries. Though the day has passed when there was a chance of finding toe-nails and boiled frogs in brown sugar, to the detriment of one's appetite, yet one feels something safer still to use granulated or lump sugar in his coffee. We may say, also, that New Orleans molasses is cleaner now than it was forty years ago, when Alfred Stillman, who had much to do with the early development of sugar machinery, used to tell this story of his experience:

One day, in setting up some machinery in a sugar house, he had the misfortune to drop his wrench into a vat of molasses. While he was fishing for it with a rake, the overseer came along, and after finding what was the matter, said he would get it. "Here, Jake," called he to a big negro working near by, "dive into that vat, and get that wrench, and be d— quick about it!" Jake threw off his meagre garments and, all dripping in perspiration, dove in and soon brought up the wrench, after which, by the orders of the overseer, the molasses was stripped from his body with a hoe, while he stood up over the vat to drain.

To witness the process of refining sugar, we visited the "Louisiana Sugar Refinery," the only one now running in New Orleans. It is a tall building near the river, but the boy was mistaken who pointed it out to us as "the largest sugar refinery in the country." It is, in fact, a comparatively small one, turning out a thousand or twelve hundred barrels of refined sugar a day. There are several in the suburbs of New York and Philadelphia, which turn out from four to five thousand barrels each, per day. On the way to the refinery we pass the custom house, a granite building erected by the government before the war. It occupies a whole block, and is notable as Gen. Butler's headquarters during the Rebellion, and also for having sunk from twenty inches to two feet since it was built. Old residents think it must have been from chagrin, as, in their opinion, anybody would "want to sink into the earth" under the circumstances. The building is in a chronic state of repair, and the surrounding streets are encumbered with broken granite blocks which have given place to new ones.

At the refinery the Scribe found an old acquaintance in charge, and other old acquaintances in the boiler-house, the whole power being furnished by Babcock & Wilcox boilers. It is a notable fact that four-fifths, at least, of all the sugar refined in the United States, is done by these boilers, no less than 30,000 horse-power being employed in that business alone.

The sugar is brought to the refinery in hogsheads and in bags, and is first dumped into a tank of boiling water, the hogsheads being steamed to remove all the sugar. Steam-actuated stirrers are continually working in this tank, and as fast as the sugar is melted to the desired strength, it is pumped into the top of the house, into "blow-ups," which are great tubs in which the melted sugar is boiled with lime or other chemicals. Bullock's blood was formerly largely used in this part of the process. It is then passed through the "bag-filter press," composed of long, slender bags, which strain out all the coarser impurities. A look at these filters, when they are emptied, gives one a good idea of the amount of dirt there may be in comparatively clean raw sugar. The liquor is now a clear amber color, and is next put through the "char-filters," which are filled with animal charcoal, made by burning bones. This has the property of removing all the coloring matter, and the syrup comes from it as clear and limpid as water. It is now called "white liquor," and is ready to put into the vacuum pan. This is much larger than any used on plantations, large enough in fact to boil, in some cases, as much as 200 barrels of sugar at once. The operation of this pan and the "centrifugals" is quite similar to those on the plantation, only the sugar is quite white, and the syrup draining from it is the fine quality known as sugar-house syrup.

Formerly, the moist white sugar was put into conical molds, where it was allowed to drain; and the loaves being afterwards dried by artificial heat, formed the "loaf-sugar" so precious in our boyhood days, but rarely seen now. In some refineries the same process is still used to make large loaves which

are sawed up into square blocks for table use, but the latest way is to mold these little blocks from the sugar still moist from the centrifugals, by means of a machine quite like a brick machine, only it makes a great many little bricks at once. These are dried in steam-heated ovens, and form the beautiful little cubes so generally used for tea and coffee. If the centrifugal sugar is dried without molding in a revolving machine, which does not allow the crystals to adhere to each other, it forms the "granulated sugar" of the grocery stores. Powdered sugar is ground in a mill like flour.

When you pick up a cube of white sugar, if the sides show white and powdery, with a little ridge along the middle of two sides, it has been sawed from a loaf. If two sides are smooth and the others are irregular, and show bright crystals, it was made of flat cakes broken up in a machine like a little wood-splitter. But if all sides are smooth, and it looks as if cast in a mold, it has been made by a process similar to that described above.

But the syrup drained from the white sugar is not sold in that form. It is too valuable, and is again sent through the "char-filters," the vacuum pan and the centrifugals, but the product is not as white as before. It is barreled direct from the centrifugals, and called "Coffee B." The third product is "Coffee C," and sometimes the fourth is made, known as "Yellow C." If the first product is barreled direct from the centrifugals, as all of it is in some refineries, it is known as "Coffee A," which is the same quality as "granulated," only it has a small per cent of moisture in it. Sometimes a little "bluing" is put into the whiter grades to improve the color, just as the washerwoman blues her clothes to make them white.

Is sugar adulterated? Sometimes, but not often. The white sugars, "loaf," "out-loaf," "molded," "cube," "granulated" and "powdered," as sent out from the better refineries, are probably the purest product manufactured, being generally over 99 per cent pure sugar. In the cheaper "Coffee" sugars some unprincipled manufacturers are mixing "glucose," which is more a dilutant than an adulteration, being another form of sugar, and some of the powdered sugars found at the groceries have been mixed with other powders, but as a general rule no fear need be entertained of sugars bearing the brand of the large refiners.

While we have been watching the various processes through which sugar passes, we have been gradually descending from the top story, where we followed the sugar when it was first pumped from the melting tank. Whether we went up eight or nine stories or more, we cannot say, for we did not count. But as we come down onto the ground floor, the first thing that attracts our attention is a row of barrels dancing, as if they were beside themselves for joy, but on investigating the case we find that they are setting on iron plates rocked and jounced by machinery. Each is filled with sugar from a spout, which is thus compacted for shipment.

"Ah," said the dyspeptic of the party, "if I could only have one of those machines to settle my dinner, I think I could enjoy eating!" G. H. B.

CHRISTIAN THEOLOGY.—No. 9.

BY REV. T. R. WILLIAMS, D. D.

What is the Seat of Character in Man?

We have considered very briefly man as a moral being under moral law, which requires holiness, "without which no man shall see the Lord." We have seen that God's law has been given in an imperishable record, the Bible, and so fully unfolded and fulfilled in Christ, that any man can read and understand, and, if he will obey, be saved. We have seen clear evidences that that record, the Bible, was written by men inspired by the Holy Spirit, so fully as to preserve it from all error, hence it is the infallible rule of faith and practice.

We are now to consider man as a moral agent, in a more specific sense. We are to study his relation to this moral law, and discover, if we can, the seat of moral character. Man has the faculty of knowledge which is active in sense-perception, intuition and reason. By these powers of the intellect he acquires all his knowledge of facts and truths.

A man may be well informed as to laws of science, as to human history, as to the Word of God and all the claims of divine law upon him. He may be upright in all his relations to his fellow-men, and yet utterly fail in his character before the divine law. Simple intellectual knowledge of the Bible and of the principles and claims of the Christian religion never saved any man, yet no man is saved without such knowledge of the gospel. Knowledge of truth is an essential condition

of salvation for any free moral being. But no extent of intellectual attainments can become the real seat of holiness or virtuous character. To become a true child of God, a man needs something more than intellectual knowledge. He needs that, but he needs something more.

Again, man has the faculty of sensibility. Under this function of the human mind are embraced all the activities of the soul which have the common element of feeling or emotion. "There are desires which are connected with our animal organization; then, the higher emotions in view of the beautiful, etc., then our highest moral feelings and affections, which come forth in connection with our relation to other personal agents. Under this head belong all those affections which unite us to nature, to our kind, and to God." Reason and judgment bring up objects for consideration which move the sensibilities, awaken desires, pleasures, or sorrows. As the mind contemplates the principles of philanthropy and soul-freedom, the great principles of Christian civilization and human redemption, it is stirred and thrilled with inexpressible feelings of dissatisfaction with all wrong, and with inexpressible joy and satisfaction with truth and righteousness and the highest well-being of man. Now all this keen sensibility of the soul, this fine appreciation of the "true, the beautiful and the good," still fails to be the real seat of character. They may indicate something of the character, or may move the whole man toward the characteristic act that fixes character, but the seat of character is not in the feelings or emotions or convictions. A man may be moved by deep feelings, he may have many sorrows over his sinfulness and many strong desires for a better life, and yet remain utterly destitute of true Christian character. It requires something more than knowledge, however clear and full it may be, something more than feelings, however strong and deep they may be, to fix indelible character, Christian character, in the soul.

There is one other function of the human mind, the executive faculty, the will, the free volition, in which the man exercises his choice. As in knowing and in feeling, so in willing, the whole soul acts, and it acts in the light of all that it knows and under the influence of all that it feels. Motives, high and low, true and false, worthy and unworthy, are presented by the intellect, and they make an honest appeal to the sensibilities, to the higher conscious behests of the whole manhood. In the motive there is nothing covered from the eye of the intelligent soul. The conscience, unless it has been forcibly and wickedly excluded, is ever present to pronounce upon the character of the motive, before it is acted upon in final choice and imminent preference. A man never chooses obedience or disobedience to holy law without clearly discriminating between antagonistic motives and freely committing himself to the higher or to the lower. Here, then, is the point in the soul-life where character, true or false, is born and has its seat. As a man chooses, in the conscious light of right and wrong, so is he right or wrong, true or false, worthy or unworthy, as a man.

We may have all needed light and knowledge concerning God, his holy requirements and the reasonable conditions of the higher life, and yet never form a true and worthy character in the light and spirit of Bible teaching. Yea, more, we may have deep convictions of sin, and at times be deeply moved in our heart to seek a better and higher life in the love of God, and yet never give the heart to God. The will must come to the front, the whole man must take the free and full decision; there must be an undivided, self-determination to do the right with all the might. Thus right character is established.

This involves freedom of will. Freedom is an essential attribute of the will. External freedom is the liberty to do as one pleases; internal or true freedom is found in choice, and in nothing else or less. It is simple, ultimate, and indefinable. Wherever there is choice there is freedom. Choice is never forced. This freedom always implies the possibility of an election between different objects, deliberate choice. This freedom must not be confounded with indifference; it is entirely distinct from that. It is an essential condition of choice, while perfect indifference is a wicked condition of no choice, if such a choice could exist. But the fact is that an attempt to avoid choice between right and wrong is choosing wrong. But man's freedom is the freedom of a dependent being; it is not absolute, as is the freedom of God. God is absolutely free from limitations of any law external to himself. But man's freedom is limited to the laws under which he is constituted as in the image of God. We are not free from the

regular laws of the mind's action, but we are free in these. We are not free from moral causes and effects, though we may be free in them. Man in his choice is effectually influenced by motives. But what is a motive? Edwards says, "Motive is the whole of that which causes, excites, or incites the mind, to volition." It may be defined, "The final state of the sensibilities in the indivisible instant before choice, this state having relation to that choice." This one motive, out of the many presented, commends itself to the man in his act of choosing, and thus becomes the ground on which the self-determination is effected. Do motives determine the will? Motive is not that which causes the choice, but is that which determines the direction of the choice. The reason why the mind determines, is that it is an agent; but the reason why the mind chooses one way rather than another, is found in the mind's acceptance of the motive; the mind chooses this motive and all that it represents. It actually prefers just what this given motive promises. Hence we see that the responsibility is inseparably connected with man in his act of choice, his self-determination.

This, then, is the real seat of moral character. As a man purposes, chooses, wills in his heart, so is he in his real character. Choice knows no neutral ground. It is positive and distinct, and is either right or wrong.

Home News.

New York.

ADAMS CENTRE.

The ninetieth birthday of Nabby Green was very pleasantly celebrated, June 13th, at the home of her daughter, Mrs. Damon. "Aunt" Nabby was a daughter of Wm. Greene, a half brother of Eld. John Greene. She retains physical and mental vigor to a remarkable degree for one of her age. On the occasion above mentioned quite a large company gathered to congratulate her, and spent a very pleasant afternoon socially. The aged servant of God receives honor from the people. A. B. P.

Nebraska.

NORTH LOUP.

The spring and summer here, thus far, have been very pleasant. Sometimes it has been quite windy, and again quite warm and dry, yet not enough so to injure crops. The corn, in some fields, is now a foot high, as it stands, and small grain is making a very fine growth.

The society is also having a good healthy growth. A few have gone further west to seek homes where land is cheaper, but nearly all are settling down to make beautiful and valuable homes for themselves and their children.

There is quite a good deal of talk that the Chicago and Northwestern railroad will build in here during this season, but much of this is conjectural. The road points this way and the company is fast pushing on, so we need only wait patiently a short time to know whether we shall be helped or not.

Religiously, we are having a steady growth. There is more and more development of true Christian manhood as time passes. The young people in their Missionary Society and in their Society of Christian Endeavor, are working faithfully, and their characters are being solidified, and they are becoming more effective in Christian service.

The fifth day of this month was the twenty-fifth anniversary of our wedding. It passed off very quietly, only being mentioned quiet often by the bride and groom as they conversed together of that day, twenty-five years ago. The next day we spent in calling and visiting, leaving home about nine o'clock in the morning, and not returning till seven o'clock in the evening. When we returned we found an invitation to ride awaiting us. A little after sundown, Bro. A. L. Clarke and wife called for us to take the ride. He did not drive far, but stopped before a vacant store in town and said there were a few friends inside who wished to see us. From that time for an hour or more we received congratulations. Then we were invited to sit down to a beautiful and bountiful wedding supper. This finished, we were taken in charge again by Bro. Clarke and led to a table having upon it some very beautiful silverware. Then Eld. Oscar Babcock, in a few appropriate and touching words, presented the gifts. To these the groom responded as best he could under the circumstances. The presents were all valued at about sixty dollars. Several of our First-day friends contributed toward the presents. This present was a very beautiful and a very worthy one for any such occasion; but, considering the times and circumstances of the people, it shows great liberality and much self-denial. We prize the presents very highly, but the spirit that prompted it is above all price to us. May the rich blessings of our Heavenly Father fall in copious showers upon every donor.

G. J. CRANDALL
E. A. CRANDALL

Miscellany.

WHITE AS SNOW.

From morning until evening He sought for peace and rest— Rest for a weary spirit, Peace for a troubled breast; But vain was all his seeking From dawn till set of sun; His sins lay heavy on him, And comfort there was none.

Then, in the gathering twilight, He knelt him down in prayer, And the stars shone in upon him, And smiled upon him there; And while he told his Father Of sin as black as night, The pure, white snow fell softly And hid the earth from sight.

And when, in bitter sorrow, He looked into the night, Behold, the earth shone brightly, Wrapped in its robe of white! And the promise came to cheer him And bring him peace: "Although Your sins may be as scarlet, They shall be white as snow."

TIP'S TEMPTATION.

BY MINNIE E. KENNEY.

"Boy wanted!" The neatly written slip of paper in the window of Mr. Ward's large grocery store caught Tip's eye as he rolled slowly down the street, without any definite aim or purpose.

"My! How I would like to have a nice place like that, and have a chance to earn something," he thought, wistfully; and then animated by a sudden purpose, he turned around after he had passed the door, straightened himself up, took his hands out of his pockets, and putting on a brisk, business-like air, entered the store.

"Mr. Ward, will you take me?" he asked, walking up to the proprietor, who was busily weighing sugar.

"Got any references?" The sharp decided question made Tip's heart sink, and he realized that he had no chance here.

"No, sir," he answered meekly, and turned away. What reference could he give, he thought, bitterly. "No one would be willing to stake much on my honesty, when I've got a father in jail now for stealing," he muttered, feeling as if his father's sin had cut him off forever from rising to anything better and higher than his present shiftless life.

"Tip Turner, will you run down to Mr. Ward's and get me two dozen of eggs? The boys are off playing soccer, and I haven't any one to send."

Tip's moody face brightened up at Mrs. Merrill's pleasant voice, and he took the basket from her willingly, and promised to make haste.

"The money is wrapped up in a bit of paper in the bottom of the basket," said Mrs. Merrill, and as Tip handed the basket to the clerk he mentioned it to him.

The young man meant to take the money out, but his attention was divided between Tip and another customer, and so it happened that he left the money where it had been placed. He remembered it as soon as the boy had gone out, and going to his employer, told him, so that the eggs might be charged.

Tip was half-way back to Mrs. Merrill's when he heard a ringing sound on the pavement, and a silver five-cent piece fell at his feet.

"Well, now, where did that come from?" exclaimed Tip in surprise. "I'm mighty sure I didn't have any loose money in my pockets."

As he stooped to pick it up, another silver piece fell and then the boy noticed that the money had been left in the bottom of the basket.

"I got these eggs for nothing, then," and Tip gathered the pennies up and put them in his pocket for safe-keeping until he should reach Mrs. Merrill's. Once in his pocket, the temptation came upon him to keep them there.

"Why not?" urged the tempter. It's the clerk's own fault and he deserves to lose the money for being so careless. Nobody will believe you are honest anyway, so what's the use of being so particular? You might as well keep the money as give it to any one else, and no one could want it more than you do."

Tip had always been an honest boy in spite of his many temptations and evil home influences, but this morning it seemed very hard to resist keeping the money.

"What's the use of being honest when no one will trust you?" went on the tempter, and Tip nearly yielded.

Mrs. Merrill did not ask any questions about the money, and thanked Tip for doing his errand, and gave him a rosy-cheeked apple and a handful of cookies, so Tip felt that there was no chance of detection if he chose to keep the money.

A hard struggle between right and wrong went on in his heart, but at last honesty triumphed. Ten minutes later he marched triumphantly into the store and put some loose change into Mr. Ward's hand.

"Here's that egg money," he said.

"Oh, Mrs. Merrill sent it back, did she?" asked Mr. Ward.

"No, she didn't know nothing about it. I brought it back myself," Tip answered.

"Did you suppose you could have kept it without being found out?" asked Mr. Ward, watching the boy's face keenly.

I've a notion to give you a chance, for you aren't likely to get so many as most boys. I'll try you for a week, and if you suit you'll have a good place."

And Tip did suit. Every day he proved his unswerving honesty and rose in his employer's esteem, and he never had reason to regret he had conquered temptation.—The Christian at Work.

THE SOLUTION OF THE LABOR PROBLEMS.

The best thinkers on economic topics seem to be more nearly unanimous than ever before in the opinion that co-operation is to be the ultimate solution of the industrial problems of our day. This view was held, it is well known, by the Christian socialists of England thirty-five years ago, and at that time they had mapped out pretty clearly the form of co-operation which they thought future society would adopt. Among them were some of the most gifted Englishmen of this century, who have demonstrated long ago that they were not mere visionaries, but that on the contrary, they far excelled in practical wisdom their detractors. Many of these early Christian socialists, now old men, after a life rich in experience, still maintain their former opinion about co-operation. Mr. Thomas Hughes, for example, writes: "I still look to this movement as the best hope for England and other lands."

John Stuart Mill frequently gave expression to somewhat similar views, although he doubtless held that public authority would play a more important role in future industrial society than did the Christian socialists. He sympathized—at any rate in his later days—to greater extent with the state socialists of the Continent. Perhaps the result of recent studies in economics is best given by Professor Henry C. Adams in these words: "The co-operative principle is the one to which the wage system must give way; but what particular form industrial organization will take no one can say."

The world has ever been restless under any social system which tolerated a separation of labor and capital; for, although the things for which these words stand may, as the trite saying has it, be allies, not enemies, the same has not always been true of those who furnish capital and labor; nor can any honest man say that their interests are precisely identical. The point of divergence of interests is so sharp, and the ultimate separation so wide, as to give a good deal of support to the doctrine that their enmity lies in the nature of things. They have not always been so separated as they are to-day. In the Middle Ages production was carried on under the guidance of men who owned their tools, and employed them with their own hands. Capital was not an important separate factor, for it was a rule, united with labor in ownership. Still earlier, and also still later, we have slavery, which united labor and capital in the same hands, namely, the hands of the master, who owned labor precisely as he owned capital. Both were chattels. The arguments urged for this union by the ablest advocates of slavery were powerful. Again and again they pointed out the impossibility of permanently harmonious social relations should labor and capital be supplied by two distinct industrial classes. They were never satisfactorily answered on this point. But their conclusion was nevertheless unwarranted. The first stage in the evolution of industrial society finds labor and capital united, and the stage of evolution to which we must come will also witness their union, but there will be this radical difference; in the one period of evolution they are united in the hands of the capitalists; and in the other, they will be found in the hands of the laborers.

As John Stuart Mill says, this must be brought about by development of the partnership principle. No one, as already stated, can tell exactly what form this will take, but some things seem already clear. Corporations will play an important part in this development, as they gradually become more democratic in their tendencies. Corporations and co-operative enterprises will become more and more nearly assimilated until they can scarcely be distinguished. President Francis A. Walker, in his Treatise on Political Economy, dwells on the importance of industrial leadership, and believes that co-operative enterprises have not a great future, because the captains of industry are not in their employ. Every word which he says about the importance of the services rendered by leaders in the economic world is true, but there are two things which he overlooks: First the power of perfect organization which is daily becoming more apparent in every domain of life, and which is now achieving triumphs remarkable beyond precedent. The second is the fact that the captains of industry will yet be found at the head of co-operative enterprises. It was that kind of co-operation which we find in corporations which first gave them their present position—which, it may almost be said, first called them into existence. When corporations become more truly co-operative with respect to the labor element, the captains of industry will not disappear.

Some have advocated a total suppression of corporations; but, even were this possible it is plain that it would be a retrograde movement. There is, fortunately, a conservative middle ground between the radicalism which would sweep away these useful industrial forms and the equally dangerous obstinacy which rejects all suggestions of change. The arguments advanced by the enemies of corporations must convince any fair-minded man that there are evils inseparably connected with corporations as they exist to-day in the United States, but an analysis of these arguments reveals the fact that they do not apply equally to all classes of corporations.—Professor R. T. Ely, in Harper's Magazine for July.

THE DEVIL AND BILLY BRAY'S 'TATURS.

I was goin' to tell the story that I heard from dear old Billy Bray. He was preachin' about temptations, and this is what he said: "Friends, last week I was diggin' up my 'tatures. It was a poor yield, sure 'nough; there was hardly a sound one in the lot. An' while I was a diggin' the devil comes to me, and he says 'Billy, do you think your Father do love you?'"

"I should reckon he do," I says.

"Well, I don't," says the tempter, in a minute.

"If I'd thought about it I shouldn't ha' listened to him, for his 'pinions weren't worth the least bit o' notice.

"I don't," says he, 'and I tell 'ee what for:—If your Father loved you, Billy Bray, he'd give you a pretty yield o' 'tatures—so much as ever you do want, and ever so many o' 'em, and every one of 'em as big as your fist. For it beent' no trouble for your Father to do any thing; and he could just as easy give you plenty as not. An' if he loved you he would too.'"

"O' course I wasn't going to let him talk o' my Father like that, so I turned round 'pon him. 'Pray, sir,' says I, 'who may you happen to be, comin' to me a talkin' like this here? If I beent' mistaken I know you, sir, and I know my Father, too. And to think o' your comin' a-sayin' he don't love me! Why, I've got your written character home to my house, and it do say, sir, that you be a liar from the beginnin'.' An' I am sorry to add that I used to have a personal acquaintance with you some years since, and I served you faithful as ever any poor wretch could; and all you gave me was nothing but rags to my back, and a wretched home, and an achin' head—an' no 'tatures—and the fear o' hell fire to finish up with. And here's my dear Father in heaven. I've been a poor servant off and on for thirty years. And he's given me a clean heart, and a soul full of joy, and a lovely suit o' white as'll never wear out, and he says that he will make a king o' me before he've done, and that he'll take me home to his palace to reign with him forever and ever. And now you come up here a talkin' like that!'"

"Bless 'ee, my dear friends, he went off in a minute, 'like as if he'd been shot—I do wish he had—and he never had the manners to say good-morning."—Daniel Quorn.

WANTED.

God give us men! A time like this demands Strong minds, great hearts, true faith and ready hands; Men whom the lust of office does not kill; Men whom the spoils of office cannot buy; Men who possess opinions and a will; Men who have honor, men who will not lie; Men who can stand before a demagogue, And scorn his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog In public duty and in private thinking. —J. G. Holland.

LONG PRAYERS.

It is the fashion, at the present day to condemn and denounce long prayers. It is the fashion not only of "them that are without," but also of the church. Very many, at least, in the church are disposed to exclaim, with regard to the prayers of the pulpit and of the social meeting, "What a weariness it is!" It is always assumed, not only that long prayers are unprofitable and in bad taste, but also that they are condemned by the Scriptures. This is so frequently and positively asserted, that many no doubt accept it as the Scriptural view. But no view can be more remote from the truth. The Scriptures abound in injunctions to prayer, and they do not contain the slightest intimation that there is any danger of making our prayers too long. Christ spoke a parable to the end that "Men ought always to pray and not to faint." Luke 18:1. The teaching of this parable is emphasized by Paul in numerous passages: Rom. 12:12, Eph. 6:18, Col. 4:2, Thess. 5:17. A prayer in the pulpit, in a social meeting, or at the domestic altar, may be too long, i. e., it may be too long for the patience of those who are expected to join in the exercises. A proper "uniting" in a prayer offered by another involves a severe mental effort, and if long continued the effort becomes painful. And if there is no interest, no effort to "unite" in the prayer, it very soon becomes tiresome. For this reason public or social prayers may be too long. But they are never too long for the ear of God. The "vain repetitions" of the Pharisees, condemned by our Lord, were not long prayers, but a continued going over of the same requests or expressions, after the manner of the heathen. 1 King 18:26. It was in this that their "much speaking" consisted, and it was their much speaking, not their much praying, that was condemned. They went through the forms of worship for the purpose of appearing pious, in order to make a reputation for piety. This is condemned. It was wholly evil. But our Lord never spoke a word in condemnation of long prayers.

An aged minister who was eminent for piety, was accustomed to give young Christians this counsel in regard to prayer: "When you pray in your closet, continue in prayer until you have the consciousness that your prayer is heard. If you find yourself in a cold and lifeless frame of mind do

not offer a brief and formal prayer, but continue to call upon God until you have the evidence that you have received a blessing! This is not an inspired tradition, and, in consequence is not binding conscience, but is strictly Scriptural. It is strictly in conformity to the parable of our Lord and to the precepts of the apostle on this subject. The believer who makes a trial of this advice will find himself profited by it. He will find that he is growing in grace and that he is enjoying a larger measure of the spirit of devotion. And Christians who pray in their closets every day until they receive the assurance that their prayers are heard and answered will not complain of long prayers in the pulpit or at the social meeting.—National Presbyterian.

STRONG FOUNDATIONS.

A story is told of Leppaux, a member of the French Directory, that with much thought and study he had invented a new religion to be called "Theophilanthropy," a kind of organized Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand, "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher, crest fallen and confounded, went away silent.

The anecdote shows, in a fresh and striking light, how firm the foundation on which Christianity and the faith of the Christian rest. "Ransack all history," says an able writer, "and you cannot find a single event more satisfactorily proved than the resurrection of Christ from the dead." And says another, a distinguished jurist, "If human evidence ever has proved, or ever can prove any thing, then the miracles of Christ are proved beyond a shadow of a doubt." And yet the miracles and resurrection of Christ prove his divinity; and as Napoleon said, "His divinity once admitted, Christianity appears with the precision and clearness of algebra; it has the connection and unity of a science."

And on this strong foundation it is that Christianity and the Christian faith rest. And how absolutely immovable that foundation is, how absolutely convincing that evidence from this source, we hardly realize until, like Talleyrand, we call on the objector himself to be crucified, himself to rise from the dead, and himself to work miracles, as Christ did throughout Jerusalem and all Judea, in the presence of thousands and tens of thousands, both enemies and friends.

It is a most assuring as well as comforting thought, that this external evidence from without can never be shaken while human testimony has value or meaning. And when we add to this the internal evidence—the fact that thousands and millions of Christians have felt, in their own experience, that the gospel is true, just as the hungry man knows when he is fed, or the thirsty when he has drank; just as we know the existence of the sun because we see its light and feel its heat—then the foundation on which as Christians we rest, stands doubly sure to the soul. Heaven and earth may pass away, but God's Word and all that rests upon it shall abide forever.—American Messenger.

HAVE YOU A LEGAL MIND?

"I have a legal mind," said a young man to his mother, who had earned the money to educate him, "and therefore cannot believe in Christianity." So? Sir Matthew Hale, and Lord Bacon, and Sir William Blackstone found no difficulty. Several of the greatest lawyers in this and neighboring states are the most devout believers. Hon. Luther Day, LL. D., ex-Chief Justice of the Supreme Court of Ohio, died at his residence at Ravenna, Ohio. His last words were: "I am not afraid to die; yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the passage in which Daniel Webster sought for comfort when the splendor of his career passed under the shadow of the grave. Young man, have you a legal mind? If you have, and cannot believe the gospel, the trouble is not with your mind, but with your heart.—Dr. S. M. Buckley, in Christian Thought.

CONVERTING PREACHERS.

At a recent conference on Home Missions, Canon Furse (vicar of St. John's Westminster), had the task of showing that preaching, or the power of the pulpit, is by every prerogative the means of conversion. Meaning by the word "conversion"—which is only mistaken by those who are unable to grasp "the proportion of the faith"—the power of convicting the soul of sin, of convincing a man that a state of sin was a state of demoralization; that without the shedding of blood is no remission, and that "the blood of Jesus Christ cleanseth us from all sin;" meaning this much (in which High Churchmen and Evangelical are at one), though he claimed that this did not exhaust its Scriptural significance, Canon Furse claimed as "the characteristic virtue of preaching" its power of thus winning souls to Christ. The elements of this

virtue were power of the man and the power of the Word of doctrine. First, the personal influence of the man is intended by God to be a force in the work of conversion. His presence, courage, directness of stroke, voice, enthusiasm, hopefulness, high spirits, everything in short of personal character which transpired through his look and speech, constituted power; and just because so much depended on the man (as he was much decried by the converted), for this reason there were other fine qualities which did not help a man to become a converting preacher. In fact he knew men "too clever by half" to be converting preachers, and this is an observation which is not only true, but just. The qualities wanted in a converting preacher are: intensity, incisiveness, unction, directness of aim, and manliness. Figures of converting preachers which occurred to him were Isaiah (clad in his sable robe, pacing to and fro along the approaches to the temple and driving his spear home into the heart of the formalists till it drew blood. The first chapter of Isaiah is a splendid converting sermon. Then there was Jeremiah clothed in rough garments; Elijah, Malachi, piercing the squares of unconverted priests, with his glittering saber; above all, there was John the Baptist. Such preachers again as Seneri, John Wesley, Ravignan, and Dr. Pusey. Mr. Keble, so revered by all English churchmen, was eminently not a converting preacher—wholly an edifying preacher—but Dr. Pusey was great also in the power of conversion.—S. W. Presbyterian.

REUBEN'S DISAPPOINTMENT.

Reuben Clyde was determined to be a minister. His father was one, his grandfather had been one, and it was the height of his ambition to stand in the pulpit and preach the Word of life. To this end he studied diligently—too hard, his mother thought, for his strength. Results proved that she was right.

Reuben was scarcely sixteen when his eyesight began to fail. The best medical skill was procured, but in vain. His overstrained eyes could not be brought back to a healthy condition. The doctor said that he must give up study, and spend his life in the open air.

Reuben had to face the fact, and so did his parents. It was a disappointment to them all, but they bore it bravely. Mr. Clyde wrote to a friend, the owner of a large farm, asking whether he could give employment to his son. Farmer Darrow replied at once. He would be not only willing but glad to receive the young man into his family.

His only son, a lad of 12 years, had lately died, and his fatherly heart yearned for some one to take the vacant place.

Soon Reuben found himself in the Darrow homestead. The first evening after reaching there a strange feeling of loneliness came over him. Going to the room which he was told he might call his own, he drew from his trunk a new copy of the Bible—a parting gift from his father. Turning to the story of Abraham, he was attracted by these words: "Thou shalt be a blessing."

"That," said he to himself, "I will take as a charge given to me. I am a lonely boy among strangers. Yet, if I cannot do the things that I would like to do, I need not let my disappointment make others unhappy. I will try to be a blessing while learning to farm, just as I had hoped to be one in studying for the ministry."

Reuben awoke the next morning with this resolution firmly fixed in his mind. When he entered the breakfast-room it was with a cheerful smile, which was the best comfort he could have given to sorrowing Mrs. Darrow.

After breakfast he went to his novel tasks with a readiness which completely won the heart of her husband. Thus he made a good beginning in his new life, and he went on as he had begun.

He was so happy whether in the house or out-of-doors, so kind and obliging, so intent upon doing his work well that before many months had passed Farmer Darrow was heard to declare: "I do not know what we should do without that boy. It was a fortunate day when he came to our home."

Yet, it was not only on the farm that Reuben proved to be a blessing. He entered the Sabbath-school of the place, and, as he was very intelligent, he was asked to take a class of small boys who had been long without a teacher.

What little time he was able to give to study he spent in the preparation of the weekly lesson. The result was that his class being well taught, was one of the most interested in the school. The children loved him and were proud of him. There can be no doubt that he did them good.

Then, too, Reuben was always in his place in church and in the weekly meeting. The pastor soon learned to look upon him as one who could be depended upon to help in all possible ways. Sometimes he would speak in the prayer-meeting. Once after he had done so, Farmer Darrow overheard some of saying: "That young man ought to be a minister."

Farmer Darrow replied: "He would be an excellent one, I think; but he is certainly exerting a good influence here. I hope that he will never leave the place."

More and more the old gentleman came to regard him as a son. At length he gave him a farm adjoining his own. To this, on a bright morning, Reuben brought a young wife, and there he still has a happy home.

Thus, you see, that he has made the best of his disappointment. Though he cannot follow out the plan which he had made for his life, he is trying to be a blessing in the

place where he is, and to do well which he is able to do.

Reuben, though not a minister in business, fervent in spirit of the Lord." When he reaches I hopes to meet there some whom he to Christ.

Are there not other young men follow his example?—Christian

ABIDING.

BY ALICE C. JENKINGS.

As the branch in the vine, As the sap in the tree; As the gem in the mine, And the shell in the sea;

As the root in the ground; In the temple the stone; As the air in the sound; In the organ the tone;

So in thee, O my Lord, May thy children abide; Bound to thee by a cord Which no might can divide.

By the strength every hour, May their weakness be crown'd In thy shadow of power May their refuge be found. —Christian

FLOWERS AS EDUCATORS

The lessons of early childhood we remember longest, and it has been said that an interest in the culture of trees and plants might be aroused in childhood, and last through life. To accomplish schoolhouse, outside as well as become a source of instruction. The first principle to be inculcated out this all gardening operations of charm. Simplicity in arrangement is the utmost importance. Children be burdened with work; so that effect we can produce with the least of labor will prove most desirable at a very early age may be taught sense of ownership in their school and a desire will consequently arise to assist in maintaining that order in this garden of their own great mistake to plant anything, glacial tree, in the portion allotted. Space should be provided close building and skirting the boundaries. Shade is essential, but not interfere with out-door game trees set reasonably near the building, and an occasional specimen clamp at intervals planted close edge of the grounds will have effect. On the northern boundary place should be planted a belt of to serve as a wind-break, and it will how useful a purpose it serves.

southern limits, as well as at the extend a border with easy flowing hardy shrubs and flowers. Perennials are the best for the purpose, as they little care beyond keeping down weeds from smothering them out up the weaker stems when in bloom.

Interspersed among these are gladioli, tuberose, tiger flowers, etc., will assist in making a fine flowers and accustom the children to classes of plants—real objects once attractive and useful. In school-building (and every school should front the south) may be or more flower-beds for either a or the tender coleus and geranium walls should cling the pretty ampelopsis, and the doorway adorned with a selection from the available ornamental vines. All will be teaching their silent day, and with judicious hints from instruction will be given that source of life-long pleasure and satisfaction. —Miss Hoopes.

THE LITTLE MAN CONSOLATION.

Every window of the parlor open; and, although the sun, shining east, laid bright bands of golden carpet, yet the crisp cold sent icy blasts along with the north wind.

Christie was sweeping; not careless sweeps as a less pronounced could be satisfied to give, but close that at once cleansed the carpet but little dust; in fact, just knew that Christie would work.

Christie was a curiosity to the household at once as simple of heart as a child, yet, on occasion upon whose judgment the true and brave to a great degree.

On the particular day on looking at her, through a still she was in a quandary; her manner was unusual, for she was as usual, and her big gray eyes of trouble that was so intense as to bring a suspicion of tears to her eyes.

Some of the family would never and Christie's eyes could never gether. But more folks than sad moments mixed in with for life is made up of sunshine and if the dark clouds ne head we should never know his sun can shine.

In a sort of unconscious swept over and over a figure gold that was worked into then she passed, and, clasping over the top of the broom, re upon them, still thinking upon

The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1887.

- July 2. The Infant Jesus. Matt. 2: 1-12.
July 9. The Flight into Egypt. Matt. 2: 13-23
July 16. John the Baptist. Matt. 3: 1-12.

LESSON II.—THE FLIGHT INTO EGYPT.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, July 9th.

SCRIPTURE LESSON.—MATTHEW 2: 13-23.

13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

GOLDEN TEXT.—He delivered me, because he delighted in me. Ps. 137: 7.

BIBLE READINGS.

- Sunday.—The King divinely protected. Matt. 2: 13-23.
Monday.—Protected from enemies. Ps. 3: 1-8.
Tuesday.—Protected in danger. Ps. 27: 1-14.

OUTLINE.

- I. The warning dream. v. 13.
II. The departure into Egypt. v. 14, 15.
III. Herod's anger, and its results. v. 16-18.
IV. Leaving Egypt for Nazareth. v. 19-23.

INTRODUCTION.

The event of this lesson probably occurred immediately after the visit of the wise men. There are some indications that Joseph had concluded to make Bethlehem the place of his residence, influenced, doubtless, by the prophecies concerning the birth place of the child Jesus.

EXPLANATORY NOTES.

V. 13. And when they were departed. These words indicate a very close connection with the preceding words in the narrative, thus showing that this event followed immediately upon the event just recorded. The angel of the Lord appeareth to Joseph in a dream, saying. This appearance of the angel occurred very soon after the departure of the wise men.

V. 14. When he arose, he took the young child and his mother by night, and departed into Egypt. The word "arose" indicates that Joseph made no delay, but arose immediately from his sleep, and hastened to obey the word of the angel. He probably set forth on his journey on the same night in which he had the dream.

sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under. The king had trusted that those wise men from the east would return and inform him as to where the young child was.

V. 17, 18. Then was fulfilled that which was spoken by Jeremy the prophet. The reference here is to a prophecy referring to another event on account of its likeness to this event.

V. 19, 20. When Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel.

V. 21. And he arose, and took the young child and his mother, and came into the land of Israel. In his return he would naturally pass through Judea, as he journeyed on his way to Nazareth, his former home.

V. 22, 23. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

In Alfred Centre, N. Y., June 28, 1887, by Rev. L. E. Livermore, WILLIAM H. SATTERLEE, of Alfred Centre, and ALICE L. LIVERMORE, daughter of the officiating clergyman.

MARRIED.

In Alfred Centre, N. Y., June 25, 1887, by Pres. J. Allen, GEORGE E. BURDICK and NORA JANE BROWN, both of Alfred Centre.

At the residence of the bride's brother, W. L. Greene, near Dodge Centre, Minn., by Eld. S. R. Wheeler, June 22, 1887, MR. NATHAN M. MILLS and Miss MERITTE A. GREENE, all of Dodge Centre.

DIED.

At the residence of A. L. Maxson, in Little Genesee, N. Y., June 9, 1887, of consumption, FRANCIS ELLIOTT, in the 24th year of his age. About eleven years ago he found a home in the family of the late James Young, where the Christian influences, together with the love of the society into which this relation brought him, caused him early to consider the obligation to acknowledge his Saviour.

At Smethport, Pa., June 2, 1887, NANCY, wife of Elijah D. Ayars, in the 66th year of her age. Sister Ayars was away from her home in Hebron, for medical treatment. The remains were brought home for burial. Funeral services were held at the Hydrion school-house, June 4th. Text, Rev. 14: 1-3.

At Ashaway, R. I., June 14, 1887, of complicated disease, Mrs. FRENCH M. BURDICK, 38 years, 3 months and 8 days. She was the tenth in a family of eleven children, eight daughters and three sons, born to Benjamin and Polly Burdick. She made a profession of religion at the age of fifteen years, and united with the Seventh-day Baptist Church of Rockville, of which she remained a worthy member until death; and, although afflicted with ill health for several years, and at times a great sufferer, especially for the last few weeks of her life, she was patient and resigned; and, as the ripened grain is gathered in the harvest, so she was gathered for the garner of the Lord.

In Exeter, R. I., June 21, 1887, of throat disease, DENISON LEWIS, aged 54 years. He was born in Hopkinton, and had lived upon the place where he died and was buried since his marriage, more than thirty-one years ago. He leaves a widow, two children, and numerous kindred to mourn their loss.

with the First Hopkinton Seventh-day Baptist Church, of which she ever remained a most worthy member. She was an earnest, faithful Christian, and, trusting fully in Jesus, was ready to depart and be with him.

In Stonington, Conn., June 20, 1887, HENRY S. BURDICK, son of Benjamin F. and Rosina Burdick, aged 23 years, 11 months and 23 days. He leaves a mother, sister, and several brothers to mourn his departure.

At Jackson Centre, Ohio, of croup, CLOYDE F., only child of Wm. and Ellen Randolph, aged 2 years, 5 months and 8 days.

At his residence in Chicago, Ill., June 10, 1887, Capt. Wm. M. CLARKE, aged 64 years. He was the son of the late Dr. Henry Clarke, and came to Chicago from Unadilla Forks, N. Y., with his father's family, in 1839.

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CONTENTS. The Western Association. MISCELLANEOUS. Editorial Paragraph. Cleanings. Central Association—Missionary H. From C. W. Threlkeld. From W. H. Emal. From Mrs. Randolph. From A. G. Crofoot. Japan.

FOR THE SABBATH RECORDER. SUBMISSION. BY M. B. KELLY. Just as thou wilt, my gracious God. Since Jesus bore my sinful load, And washed me in his precious blood. O God of love, I yield, I yield.