

N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIR PRICES Finest Repairing

The Sabbath Recorder,

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

SABBATH OF THE LORD THY GOD." "THE SEVENTH-DAY IS T

ALFRED CENTRE, N. ., FIFTH-DAY, JUNE 30, 1887.

TEBMS-\$2 A YEAB, IN ADVANCE.

VOL. XLIII.-NO. 26.

THE CENTRAL ASSOCIATION.

Minutes of the Fifty-Second Session.

The Seventh-day Baptist Central Association convened with the Scott (N. Y.) Church, on Fifthday, June 9, 1887, at 10.30 o'clock.

The Association was called to order by Perie F. Randolph, in the absence of the Moderator, Stephen Burdick. After singing an anthem, W. C. Daland offered prayer.

On motion of F. O. Burdick, the Moderator appointed F. O. Burdick, C. J. York and C. A. Burdick as Nominating Committee.

The Annual Sermon was preached by Perie F. Randolph, from John 17: 21, 23. Theme, Christian Union.

After the sermon, the Association again convened in business session. The report of the Nominating Committee was called for, and on motion adopted as follows:

Moderator-A. B. Prentice.

Clerk-H. D. Babcock. Assistant Clerk-Alfred T. Stillman.

On motion, the times for opening and closing the sessions of the Association were fixed as follows: Morning session, opening at 9.30, closing at 12 M.; afternoon session, opening at 1.30, closing at 4; evening session, opening at 7.30.

On motion of J. M. Todd, voted that the first fifteen minutes of each forenoon and afternoon session be spent in devotional exercises.

On motion, after benediction, adjourned until 1.30.

AFTERNOON SESSION.

Association met as per adjournment. Singing, "Nearer, My God, to Thee." Prayer by J. M. Todd. Letters from the following churches were read: First Brookfield, DeRuyter, Scott, Adams, First Verona, Second Brookfield, West Edmeston, Otselic, Lincklaen, Watson, Norwich.

On call for communications from corresponding bodies, C. N. Maxson read the letter from the South-Eastern Association and made remarks conn. I. L. Cottrell,

- 3 00

Norwich

To cash returned by H. D. Clarke.....

Cr.	
By cash paid on the following orders:	
H. D. Clarke	\$60,00
Stephen Burdick	45 49
For printing minutes	25 O O
F. O. Burdick	5 00
By cash to agent of Missionary Soc	40 68
" " Tract "	40 00
By cash to agent of Missionary Soc " " Tract " Balance on hand	3 00
-	
- Total	\$219 117
Respectfully submitted,	
EDWIN WHITFORD, Trea	surer.

JUNE 7, 1887.

Report of delegate to sister Associations being called for, F. O. Burdick read the report of H. D. Clarke, delegate to the Western and North-Western. Associations, which was adopted:

Your delegate to the Western and North-Western Associations, grateful for the honor conferred, and the privilege of attending the sessions of these bodies, would report, that he participated in their deliberations and was most cordially received as your representative.

The Western Association, which convened with the Independence Church, was not largely attended by the members of the Association. The interest, however, was great, and it was considered by those in attendance as one of their most pleasant and harmonious gatherings. Brotherly love prevailed throughout, though many pointed

remarks were made, relative to the need of a Sabbath reform, both in theory and in practice among ourselves, and a toning up of a Sabbath conscience, the checking of holidayism and Sabbath apostasy.

Business partnerships, especially of leaders in reform with Sabbath-breakers, received just rebuke, though not in a tone of fault-finding, but with charity and sincere regret.

The Associational programme need not be repeated, having been published and read.

One new church was received into the Association, now making seventeen, with a reported membership of 1,784, a net increase of 30 over the year previous.

A significant fact showing the need of a radical change in this respect, is, that over one-quarter of the members of churches are non-resident.

The North-Western Association convened with the church in Garwin, Iowa. A revival spirit pervaded the entire session. Two converts were baptized the second day of the Association, and fourteen during the week following, all uniting with a church of our faith. The interest was so great that your delegate remained a while on the field by request, and preached several sermons and visited from house to house.

Your de'egate was greatly moved by the needs of the churches of this Association west of the Mississippi. The Macedonian cry is heard all along the lines.

Young men and women whose hearts burn with a desire to labor for the Master can find ample opportunity in the great West.

Your delegate could but notice in attending the Associations, the benefit you receive in having, unlike other Associations, no programme made out before hand. More members expect to take part in the deliberations and come prepared to do so, as greater liberty is felt. Not to enlarge upon this, jet it impress your Association to continue this exceptional order The expenses of this delegation are fifty sown dollars (\$5.00) Balance received has been returned to the Treasurer. H. D. CLARKE, Delegate Israel" for counsel and advice in everything pertaining to church matters, having served the church acceptably in the office of deacon for many years. Only a few hours before his death, in conversation with his pastor who stood by his dying bed, he was very clear and positive in the expression of the great satisfaction which he found in believing in Jesus Christ, and relying upon his precious promises."

Deacon CHAUNCY V. HIBBARD died in Brookfield, N. Y. on the morning of September 6, 1886, very suddenly, in the 63d year of his age. Brother Hibbard made public profession of his faith in Christ in 1838, and was baptized into the fellowship of the First day Baptist Church of this town. In 1850 he, with his companion, became convinced that they ought to remember and keep holy the Sabbath of Jehovah, and, without asking about the convenience of doing so, began at once to obey. In 1863 they became members of the Seventh-day Baptist Church, in which fellowship they have continued to the present time. In 1866 he was called to the office of deacon of the church; and during all of these years he has enjoyed the confidence of his brothers and sisters. In a word, he has purchased to himself "a good degree, and great boldness in the faith." He was one of the faithful ones, and made it one part of his business to attend on all of the appointments, to be at the meetings in good season, and to bear part in the worship of God. During all these years he has also been a member and worker in the Sabbath-school, either as superintendent or teacher. He was a trusted and worthy friend and counselor of the pastor; and none outside of his own family feels more keenly than we the bereavement. We are thankful that God gave him to us so long and now that he is gone let us reverently say, "Thy will be done.

Deacon JOHN BARBER, the fourth child of Clark and Cyntha Barber, was born in Brookfield, Madison Co., N. Y., May 22, 1803, and died in Scott, N. Y., May 8, 1887, at the age of 84 years, lacking 14 days. His parents died when he was in his 12th year. When about 14 years of age, he went to Russia, Herkimer Co, N. Y., where he learned his trade, that of shoemaking. In 1826 he was married to Miss Alice Hill, of Arcadia, Wayne Co., N. Y. where he regided until 1830, where he removed to Scott Y., where he resided until 1830, whence he removed to Scott, Cortland, N. Y., were he spent the balance of his life. Religiously, he stood in the front rank. In the great revival of 1832, during the labors of Eld. John Greene, in Scott, in the strength of manhood, he sought and found salvation through the precious name of Christ. Immediately following his baptism he united with the Scott Seventh-day Baptist Church, remaining a faithful member through the remainder of his long and useful life-a service of 55 years. In 1836, four years after joining the church, by a unanimous call of the church, he was ordained deacon, since which time he has not only served the church acceptably, but very efficiently. In his death we have sustained a great loss, which can be made up only by Him who made vacant the place in the church, in the society, and in the home. His heart was ever tender to that best of all causes which lay nearest to his heart-the cause of Christ. That same religion that had furnished him so much consolation-during his whole life, now that old age and approaching dissolution were com-ing on, was his "all in all."

Eld. THOMAS FISHER was born May 23, 1816, in the parish of Bishop Nympton, county of Devon, England. He was a son of John and Grace Fisher, and the

WHOLE NO. 2211.

THURSDAY EVENING.

Religious services.

W. C. Daland preached from John 3:5. Theme, Regeneration.

SIXTH-DAY-MORNING SESSION.

The Association convened at 9.30 A. M., and was called to order by the Moderator.

Prayer was offered by Barton G. Stillman. Minutes read and approved.

Committee on Religious Exercises reported progress

Committee on Petitions reported, and the report was adopted as follows:

Your Committee on Petitions would report, that two churches have asked for the next session of the Association with them, viz., Adams and First Verona.

And since the Association has been at Adams since it was at First Verona, we recommend that the petition of the First Verona Church, that the next session of the Association be held with it, be granted.

B. G. STILLMAN,) L. D. BURDICK, Com. D. C. COON,

Report of Committee on Resolutions was presented by W. C. Daland, Chairman:

Resolved, That because of the many blessings vouchsafed us by a loving Heavenly Father, and because of the responsibility resting upon us in view of the needs of the hour, we recommend to all our churches, pastors and individual members a more thorough and earnest consecration to the service of our blessed Master.

WHEREAS, Jesus Christ the great captain of our salvation. has made us colaborers with him, in evangelizing the world therefore,

Resolved, That we recognize our obligations to teach the gospel as limited only by our ability; and, that we seek by the assistance of God, and renewed consecration, to sustain the missionary work on our enlarging fields by our prayers, cooperation and liberal giving.

Resolved, That the fast growing interest upon the Sabbath question gives us great encouragement in our Sabbath reform efforts, and that we pledge ourselves anew to aid the Ameri-can Sabbath Tract Society by our gifts, our patronage and prayers, and by our faithful, consistent service as disciples of our Lord.

Resolved, That in all our work and especially in view of the issues we recognize the benefits of a liberal education, and that we recommend our people, our youth in particular, to foster our institutions of learning by their donations and patronage.

WHEREAS, there are such constantly increasing demands for missionary laborers in the numerous fields now opening before us ; and

WHEREAS, there is such a scarcity of laborers now ready to enter upon such work; therefore Resolved, That it is the duty of the churches to seek out and encourage such persons as in their judgment God can use to his glory, to prepare themselves for evangelistic work. Resolved, That since in the providence of God our age and our land have become the world's battle-ground of reform, it behoves us as a people to earnestly seek to be on the right side of every question and loyal to every good cause and by the practice and advocacy of the truths of Christianity, work in the most effective way for the cure of intemperance and all other evils which are destroying so many of our fellow-men.

Finest Repairing Solicited.	Please try us,	cerning the work in that Association. I. L. Cottrell,
F STILLMAN & SON,		delegate from the Eastern Association, read the letter
MANUFACTURERS OF STULLA	AN'S AXLE OIL.	o
The only azle oil made which is grown gumming substances.	NTIBILY FRE	from that body. J. B. Clarke, delegate from the West-
		ern Association, read the letter from that Association,
DHENIX MUTUAL LIFE INSU OF HARTFORD, CONN.	JRANCE CO.	and gave a verbal report of the condition of the
WM. C. STANTON. General	Agent.	churches, as showing quite a good state of harmony and
Vesterly, R. I. 5 Custom House St., 1	Providence, R. L	a good work being done. A. McLearn appeared as del-
Correspondence with Seventh day	Bantist voune	egate from the North-Western Association, reading
hen with a view to establishing agen	ncies solicited.	the letter from that body, and in remarks presented
olicies written on reasonable term pondence respecting agencies or p	is. All corre-	the needs of that Association for men and money,
rompt attention. Address at West	erly, or Provi-	there being much necessary work to be done.
ence, as above.		F. O. Burdick offered the following resolution,
THE SEVENTH-DAY BAPTIS	ST MISSION	which, on motion, was adopted:
ARY SOCIETY	Dillo A	Resolved. That we are gratified to hear from our sister As-
BORGE GREENMAN, President, Myst. U. WHITFORD, Recording Secret	ary. Westerly.	sociations, our Missionary and Tract Societies, through these
R. I.		respective delegates, and we most heartly welcome these breth- ren to a seat with us, and to participation in our deliberations.
. E. MAIN, Corresponding Secretary, LEERT L. CHESTER, Treasurer, Wes	Sisco, Fla.	I. L. Cottrell, representing the Missionary So-
		ciety, stated that if the Association would give him
Chicago, Ill.		an hour at some time he would be glad to use it in
RDWAY & CO.,		
J MERCHANT TAI	LORS.	behalf of that society.
205 West Madison St.		J. B. Clarke, as representative of the Tract So-
RED. D. ROGERS, M. D.,		ciety, stated that he would be glad of an opportunity
Flice, 2384 Prairie av. Store, 2406 Cot	CIST,	to present the needs of that society to the Associa-
		tion. These requests were referred to the Committee
B. COTTRELL & SONS, CYLIN PRESSES, for Hand and Stea	DEB PRINTING	on Resolutions.
actory at Westerly, R. I. 119	Monroe St.	On motion of W. C. Daland, the Moderator ap-
347 0 1 4		pointed the standing committees as follows:
Milton, Wis.		On Religious Exercises—F. O. Burdick, E. H. P. Potter, Lewis S. Hazard, C. F. Cobb.
W. CLARKE, DEALER	IN BOOKS.	On Petitions—B. G. Stillman, L. D. Burdick, D. C. Coon.
• Stationery, Jowelry, Musical FANCY AND HOLIDAY GOODS. M	Instruction.	On Finance-C. J. York, Grant Burdick, C. Stukey.
	116011, 11 101	On Resolutions-W. C. Daland, C. A. Burdick, J. B. Clarke, C. N. Maxson, I. L. Cottrell, A. McLearn.
P. CLARKE, REGISTERED PHARM	ACTAT	On State of Religion-L. R. Swinney, J. M. Todd, J. H.
pst-Office Building,	Milton, Wu	Burch. On Education—Perie F. Randolph, Agnes Barber, F. O.
M. STILLMAN, Principal of the	· Musical De-	Burdick.
Destinent of Milton College T	mition for fr	On Essayists, Delegates, and Preacher of Annual Sermon- J. M. Todd, Mrs. W. C. Daland, Mrs. C. J. York.
o, Voice Culture, Harmony, etc., \$1 sons). Harmony taught by mail at	6 Der Verm (AT	J. M. Todd, Corresponding Secretary, presented
tarmony taught by man at	●1 per l	his report, which was accepted:
Milton Junction, Wis.		The Corresponding Secretary respectfully reports, that
T. ROGERS.		no occasion arising during the year calling for correspondence,
. Notary Public, Conveyancer, an	d Town Clark	none has been held. The only duty having devolved on him was the preparation of the corresponding letter to sister As-
Office at residence, Milton Junction	OD, W14.	sociation last year. – Respectfully submitted.
71. 8 1.1 11 90	a dan	J. M. TODD, Cor. Sec.
The Sabbath Re		W. C. Daland presented the report of the Treas-
PUBLISHED WEEKLY		urer, Edwin Whitford, which was referred to Com-
AMERICAN SABBATH TRACT SO	OILTT.	mittee on Finance:
		EDWIN WHITFORD, Treasurer.
ALFRED CENTRE, ALLEGANY CO	Jag 570 40	In account with the CENTRAL S. D. B. ASSOCIATION.
TERMS OF SUBSCRIPTION, Year, in advance	53 M	DR. To collections at Leonardsville for the Missionary Soc. \$40 68
Paners to foreign conntries will be obser	red se conte sé	Tract " 40 00
ional, on account of postage. No paper discontinued until arrearages at the option of the application	maid around	To cash from the churches:
the option of the publisher.		First Brookfield
ADVERTISING-DEPARTMENT.	for To conts st	Scott
Transfert advertisements will be inserted h for the first insertion subsequent ins sion, 30 cents per inch. Special contex ties advertising extensions, or for long t	iertices In The I	Adams
ties advertising extensively, or for long to togal advertisements inserted at legal rat		Second Brookfield 15 34
CONTA STAAD CONDER THEY THAT A PHOTE STAAL STA		West Edmeston
to advertisements of objectionable chara	Lotar Will be at	Lincklaen
		Preston
The office is furnished with a supply of joint in the will be added as the business a tail work in that line can be executed.	Share man a	Second Verona. 2 61 Watson 5 22
		Otselic. 279
i depetch.		Clifford 2 61

J. M. Todd read his report as delegate to the Eastern and South-Eastern Associations, which, on motion, was adopted, and the item of expenses referred to the Finance Committee.

According to your appointment at your last session, it was my privilege to attend the recent sessions of the South-Eastern and Eastern Associations. The South-Eastern, held with the Richie Church, at Berea, W. Va., was attended by a large gathering of delegates and visitors, and was especially marked by great earnestness, promptness, zeal, devotion, pity, as well as intelligence in the Master's service. The reprts from the churches plainly indicated that our brethren in hat Association are striving in their home work to reach by inelligent methods a higher culture for the young, and greatendevelopment in Christian life and work. Some of the churches have been favored with the outpouring of the Holy Spirit and additions to their members.

The Sabbath-school interest is one of the leading features of work in this Association, as well as education, missions and Sabbath reform.

Your delegate received a cordial welcome, and bore a pat in the business, and also in the religious services of the Assciation.

The Eastern Association met with the First Hopkinto Church, at Ashaway, R. I.

Your delegate received a hearty welcome, and took pa with the brethren in the services of the occasion.

The general work in which our people are interested-mis sions, education, and the work of the American Sabbath Trac Society, received a large share of attention. The necessity of reinforcing the China Mission at an early day was urged with great force

An excellent Christ-like spirit pervaded all of the sessions, which I think was largely the result of the devotional part of

every gathering. Sabbath-schools form a part of the religious services in every church on each recurring Sabbath.

Papers were read before the Association by three of the sisters, which will appear in the SABBATH RECORDER, and which I hope will be carefully read by all the members, in all of the churches of this Association

As the minutes of one of these meetings have already appeared in the SABBATH RECORDER, and the other may be looked for in the next paper, a more extended account of them may be omitted.

The expenses properly charged to the Association are \$45 31.

Thankful to the brethren and sisters for the privilege thus afforded me, I am yours in the bonds of the gospel of Christ. J. M. Todd, Delegate,

On motion of J. M. Todd, L. R. Swinney was elected Corresponding Secretary.

On motion of L. R. Swinney, C. J. York was elected Treasurer.

On motion, F. O. Burdick was elected Committee on Obituaries.

F. O. Burdick presented the report of Committee on Obituaries:

Your Committee on Obituaries would respectfully report as follows:

That not having been personally acquainted with the fol-lowing deceased brethren, save Dea. John Barber, we are obliged to take extracts from the obituaries already publis in the SABBATH RECORDER. Deacon IBA GREEN died at his residence in the two Verona, N. Y., March 30, 1887, of typhoid pnuem

80 years, 3 months and 11 days. In the death of the brother the First Verona Seventh-day Baptist Chorden to mourn the loss of her senior deacon; and a great to mourn the loss of her senior deacon, and the bot the it is. He was born December 19, 1806 and which but the teen years of age he was converted faithful labors of Eld. Amos R. of the constituents members of the

of five children. His parents died when he was about 4 years of age, at which time he went to live with an uncle, William Nott, where he remained until about the age of 14 years when he was indentured to one I about the age of 14 years when years to rear a the business of tailoring. When sixteen years of age, he experienced religion and became an active member of the Methodist Church, by which he was licensed to preach at the age of 20. December 16, 1839, he was married to Grace H. Williams, a young widow having three daugh-ters. In April, 1839, he with his family, sailed from Barnstable for America, and, after a perilous voyage of five weeks, they landed at New York. Thence by packet they came to Syracuse, where he went to work at his trade. In the autumn following, he with his family, removed to Throopsville, Cayuga county, where his attention was drawn to the subject of baptism. In 1840, he and his estimable wife, were baptized into the fellowship of the Baptist Church of that place. On the 2d day of June, 1842, he was ordained to the work of the gospel ministry, and became the pastor of the Baptist Church of Howlett Hill, in Onondaga county, where he remained for a term of about three years. His next pastorate was at Pompey Hill, where he remained till the fall of 1846, when he accepted a call from the Baptist Church of De Ruyter, with which he continued four or five years. While so connected, the subject of the Bible Sabbath received his attention. The result of his investigation of this subject was, that he became a convert to the true Sabbath, which he conscientiously and faithfully observed during the remainder of his life. He became a member of the Seventh-day Baptist Church of DeRuyter in the year 1856, and has been its pastor at different periods for several years since that time. He became a father Several years since that time. He has also been pastor of the Seventh-day Baptist Church of Lincklaen for several years, and also the Cuyler Hill Church, of which he was a member and its minister at the time of his decease. Elder Fisher was a man of extraordinary modesty and meekness. More than once during his sickness he expressed a wish that in the event of his death very little should be said at his funeral in the way of eulogy, since he was a poor, unworthy sinner, saved only by the grace of God. But it seems hardly proper that a man so extensively known, re-spected and loved for his good works in the vicinity in which he has lived so long, should pass from earth unnoticed, or that a character so replete with Christian virtues should be unwritten; though the silent influences of such a life may be written on so many hearts.

Respectfully submitted, F. O. BORDICK, Com.

Remarks on adoption of report were made by J.

M. Todd, J. B. Clarke, L. R. Swinney, and A. B. Prentice. At the request of Moderator, L. R. Swinney led in prayer for more consecration.

F. O. Burdick presented report of Committee on Religious Exercises.

Your Committee on Religious Exercises would respect-
fully report as follows:
Annual Sermon, Perie F. Randolp ¹ Text, John 17: 21,
23 Theme "Christian Union."
Fifth-day evening, sermon, b
3: 5. Theme, "Regeneration"
Sixth-day morning at 11 serned Clarke, dele-
gate from the Western Association. "
"God's truth, and what we may do
Sixth-day afternedit, 2.80. million of hour, exercises con-
ducted by I. L. Cottall
Sixth-day eres 30 Service, conducted by W.
C. Daland. meeting, led by L. R. Swin-
ney.
Sobt a (0.30 sermon by A McLearn dele-
gate from the stern Association, followed by a joint collection donary and Tract Societies. After which
collection donary and Tract Societies. After which
dministered by J. M. Todd and A B. Pren-
y afternoon, 2.30, sermon by C. A. Burdick.
day evening, 7.30, Praise Service conducted by
p. 5 / purdick; at 8, sermon by L. R. Swinney.
estilay morning, 10, the hour given to Perie F. Ran-
, wo represented the Woman's Executive Board. 11, ser-
nor by L. Cottrell, delegate from the Eastern Association,
followedy a joint collection for the Missionary and Tract So-
cieties.
Firsday afternoon, 2.80, Tract Board hour. Exercises
conduct by J. B. Clarke.
Firday evening, 7.30, sermon by J. M. Todd, followed
by a fawell conference meeting.
by a fam ch conference meeting.

Respectfully reported.

On motion of F. O. Burdick, it was voted, that the resolutions be adopted item by item.

The first resolution was spoken to by W. C. Daland, I. L. Cottrell, and adopted.

On motion of J. B. Clarke, the consideration of the resolutions in regard to the work of Missionary and Tract Societies was deferred until after the hour to be given to the representatives of these Societies.

The time for the special order having arrived, the consideration of the resolutions was taken up.

The fourth resolution was presented, and, after remarks by J. B. Clarke, A. McLearn, I. L. Cottrell, J. M. Todd, Clark Crandall, C. N. Maxson, was adopted.

The fifth resolution was presented and remarked to by L. R. Swinney, A. McLearn, Clark Crandall, G. M. Frisbie.

Further consideration was postponed, as the hour for preaching had arrived.

J. B. Clarke, delegate from the Western Association, preached from 2 Cor. 13:8. Theme, "God's Truth, and some things we may do for it."

After benediction by J. B. Clarke, adjourned to 1.30 P. M.

AFTERNOOM SESSION.

Association called to order by Moderator, and fifteen minutes given to devotional exercises.

Consideration of fifth resolution was continued, and the resolution adopted.

On the motion for the adoption of the sixth resolution, remarks were made by J. M. Todd, J. B. Clarke, Clark Crandall, A. McLearn, F. O. Burdick, A. B. Prentice, and the resolution was adopted.

The hour for Missionary Society having arrived, I. L. Cottrell presented the subject of missions, and announced W. C. Daland, who presented a paper entitled, "Missions a question of Paramount obligation."

C. N. Maxson presented the mission work in the South-Eastern Association.

A. McLearn spoke in regard to the work in the Northwest, giving an interesting account of the condition of some of the churches in that section.

I. L. Cottrell presented the phases of the work of the Eastern Association also, the work among the Jews.

Mrs. Daland spoke of foreign missions, especially the need of reinforcing the China field.

Remarks by L. R. Swinney, "Are we giving too much for missions."

The second resolution was presented, and, after remarks by A. B. Prentice, Agnes Barber, A. Mo-



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 com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings 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 i sure the Missionary Board against closing the present Conference year in debt. people would pull, and pull all together with amount could be easily raised.

BRO. Alva F. Randolph hasour thanks for a full report of the missionary hour at the South-Eastern Association.

THE whole number of students in the Sryian 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 proof at Berea, W. Va., reports 13 weeks of the or, 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.

Ceylon. In India 29 stations, 124 sub-stations, 62 missionaries, 133 native evangelists, a large number of conversions, and general progress. Ceylon has 3 stations, 69 substations, 5 missionaries, and 25 native evangelists. In Chiana there are 6 stations 60 sub-stations, 22 missionaries and 8 native evangelists. Japan has 1 station, 6 substations, 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, nd Italy.—20 stations, 14 sub-stations, 4 issionaries, and 13 native evangelists The ork the past year, says the 95th annal ret. has been full of encouragement.

SOUTH-EASTERN ASSOCIATION.

Missionary servcie, 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 or 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, 1,500 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

form a church, and immediately organize. been saying what I wanted to say myself. I Second, let a minister go. If we go to the pity the next one that has to speak, but I far West into the wilderness, the first thing | will take a field that none can take from me, that we see is a railroad, then immediately which will be my own church. I hold the come the people. Sent the minister first, longest pastorate of any of our ministers. then the people will color and stay. A few In Kentucky I was holding a meeting, and Sabbath-keepers went the Long Branch, but one brother was very noisy back next to the no minister went. People would pass door. Finally a brother said that he could through and go on to Pardee to settle. Final- quiet him. He went back to him and said ly the Missionary Board sent me there to something to him, and he immediately sat spend the winter. I found the people all down and was perfectly quiet. I asked him discouraged. On Sabbath-days part were at afterwards what he said to that man that the post office, and part were fishing.

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 but to go to please the Lord. When God has instead of 30. Now it has a minister and is flourishing. Very much of the scattering he will move others to back him up. I was 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. teach both the young and the old. We ap-Every man is worthy of his hire. If we pointed a meeting in our church to pray possess not the Spirit of Christ, we are not over missions. Whenever we can interest a 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 subjuct, 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 circulated a subscription for our Missionary follow Christ in not having a place to lay Society, as I was visiting the families belonging his head, but the people need his Spirit as to the society. In this I have had fair success. much as the minister. Second, Where A few of our people, owing to an unfavorable should the work begin ' home. Miss Swian outcome of missionary work in the in the home that he ildren will reach baptizing D. H. out. I had the : Davis. When a schemela that he thought that he ought to _____. 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, havan obligation to God. We (every member) ing found the truth concerning baptism, organized a missionary church. Each member was a missionaly. Now there are 60 churches in German. Dr. A. McLearn noke on, "Open doors several days. This dear sister, who is chorand spreading fields. I had no idea of the ister and organist to the school, besides be- in Galicia, which would benefit him. I gladdemands upon the bhurches before I was a ing one of the teachers, is a favorite with the missionary. It is our business to under- scholars, some of whom are her pupils in stand where the dors 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 ast year. There is noth- | will soon regain her usual health. The Lord ing but the "Wate of Life" that will satisfy the people. I have lain and wept of praise. nights when I realzed that the Missionary Board could not stisfy the demands. You been well attended, and has been a season of have heard the reports of Bro. Shaw, of the hosts of people without any knowledge of Harriet Clarke and Mary F. Bailey, of Milton, the truth. I have preached at fifteen points, presented the claims of the "Woman's Execand there are fileen other places that want | utive Board," with special reference to the me. I feel such interest in the work that re-enforcement of the China Mission. Their I won't leave. The doors are numerous in remarks, which were earnest and instructive, every state. Doming past Chicago and through the stres, I thought how many millions, yes, the umber is legion, who need the truths of the gospel preached to them. "How then sall they call on him in whom they have nothelieved? and how shall they believe in hinof whom they have not heard? | the time from now till the Association. On and how shalthey hear without a preacher? my way to the Association, I would like to but very rarely; most we see there are proseand how shalthey preach except they be visit a minister who has embraced the Sab- lytes. The blessings proceeding from that sent?" A lile girl asked her mother for a missionary cken, which she gave her, and but I have not yet decided to do so, as it gospel we be be do do. door want need is she realized from that chicken seventy- would take me somewhat out of the direct house. I know many enjoy their friendship. five cents. A little girl in my congrega- | line and increase the expense of travel. Oh! the obligations which are norm us are tion heard he story of this little girl, very great. We have as made en and and asked her mother for a missionary women as there are up North, but we do not | chicken; hemother gave her the best Brahdo enough. We have more time, more ma chickenhat she had. The little girl money, and more ability than we use. The sold all but ixteen of the eggs, and she set church that does the most for themselves, them. The hatched fifteen of the most thing be done to relieve the strain upon his does the most to help others. Whenever we beautiful chickens that I ever saw. She lost see a church that does nothing for missions, note of them, and realized \$3 75 from her that "Berlin field" is one of the most promwe are apt to see a church that does nothing cheken. I believe in special Providences. Ou Heaventy Father look's down and recog-Eld. H. B. Lewis spoke on "What can we nize us and will bless us when we do right

made him so quiet. He said that he just Deacon Babcock said that when he would asked him for one dollar for missions. A walk across the prairie and see the condition 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, moved one to go into the missionary work, present as one who said to D. H. Davis to go. We must create an interest. We must 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 guilt. Fi nally 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

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. 1 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 Sab. bath, 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

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.

will help us to answer the question: "What

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 meth. ods 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 even 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

Hebrew of the Scriptures, an earnest Chris-

tian, one of the school of Prof. Franz De-

litzsch, D. D., in order that he might get

better qualified in the work among the Jews.

Bro. Von Velson was studying theology in the

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 in-

timacy with William Faber (of whom I wrote

sire to a determination. By the advise of

Prof. Delitzsch he wished to make a canvass

ly 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;

quirers into the truth as it is in J sare

also sometimes given shelter and care in that

house, which is named "Proselytes' Home,"

great men in church have come from that

3. The Rhinish-Westphalish, or Westpha-

Society is managed by great men, who are

lovers of Israel. They invest a great deal of

the income of the Society in good publica-

tions of Messianic and missionary literature.

rael, must get their supply in tracts, etc.,

They are all Helvetish Reformed.

University of Leipsic, under Prof. Delitzsch,

"Wisdom is the principal thing wisdom; and with all thy getting PEBSONALTIY. BY J. ALLEN. Baccalaureate Sermon, delivered, before the Graduating Class of sity. IAM. Exod. 3: 14. Jehovah, in announcing hin from out the burning bush, source of his name, the hig symbol possible to be formula of personality. "I Am," inca defined by any higher or simpl ultimate affirmation of being a hovah, therefore, in announci the I AM, declared the essential of his being to be personality. 1. THE ESSENTIAL NATURE TATIONS OF PERSONALITY.

Education

Life is the essence of spirit energy, or essential activity, i tion. Self-consciousness is t tribute of personality. When stands revealed to himself in th ing and 'spontaneous assurat he has his conscious birth into personalities. As, by sense man is connected with the wor by self-consciousness, he is o the world spiritual. He is the separated from the world and he likewise emerges from a consciousness, wherein "I," has no place. Thus he is raise terial world, lifted above his and his manhood as person in

This self-seeing spirit-life as reason, sensibility and wi conscious life, as reason, appr truth, beauty, goodness, il ideas, transfigures with idea supersensible, the unchangeat As sensibility, it is the found itual sentiments, love, sympat pity, admiration, reverence, will, it is power of self-origin mined activity. Personality, therefore, a knowing, is the source of conscious feeling, is the so and theistic sentiments; a willing, is self-originant cau of reason, under the spring of the sensibility, with freed choice of ends, it starts new tivity. Deity is perfect person and absolute power, self-or rective, and infinite cause. is relative, finite, condition and imperfect; yet in his co he has assurance of personal unity and continuity of ac changes of physical forces and assurance of the accou mortality of this personalit essential attributes of person either one, and the residu less than person. "

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 Christianty-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, Tur-'key, mentions a remarkable incident, the like of which is not known to have occcurred 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 BATIST MISSIONABY SOCIETY

Total receipts the past year nearly \$350, 000, the largest income ever received. Nine- what they need. First, we need a church. Spg, "I live t tell the story,"

the responsibilities which rest upon us are very great.

Eld. J. L. Huffman spoke on "The evangelization of unsaved mankind." First, as 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 that we should do more upselve

for themselves.

do for feeble churches?" We want to know anotheck us when we are wrong.

In the heart and change of circumstances, are not able to give as much as usual; others have increased society sent to me the candidate for the min-Talk and pray their subscriptions. A good many have paid istry, Rev. Frederick Von Velsen, a young for the year; others will pay during the next man of high abilities, scholarly, versed in the 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 in No. 4) helped very much to bring his desickness to which she had been confined for

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 has been kind to her and to us; to him be the

he knows the Lord is faithful and will reward Our Quarterly Meeting at this place has with everlasting joy. 2. The Union of the Friends of Israel in

refreshing to many. Last night, sisters 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 were well received, and a resolution offered proselytes that, as it is often the case in Eu. by Bro. E. M. Dunn, approving the object rope, have become destitute by their change in religious views. The manager of the house is the only worker they employ. In-

I met Bro. McLearn, on his way to the Associations, and had from his own lips the lan Society for Israel was constituted in same story, substantially, that has appeared 1844, in that famous and noteworthy decade from his pen in the RECORDER, but narrated of 1840-1850; employs 4 to 5 workers. The with greater particularity. Cannot sometime and health? I certainly believe that ising in the Association. Most gladly would The other societies, working in behalf of 18-I assist Bro. McLearn, if I could spare the time from more pressing duties. - Cannot the from the Rhinish-Westphalan Society. The

Board place some such man as Bro. H. P. Society also circulates a missionary paper. Bufdick on that field, at least for a few The Basler Union of Friends of Israel is of 2. ABSOLUTE PERSONALI

Deity, in his transcende absolved from all relation save as self imposed in a fir originates in his reason all These truths become laws will, whereby these ideals filled out in the objective r pervading energy. His in and power are thus omnipr persistent, and unchangea manifoldness of its manife order, uniformity, diversi universal nature. This di force, planted out in spa stance, held in stable equ all points, in this substanc action and reaction, it bec its manifoldness of pheno attributes in a firm imper all other like matter, yet pe forces. The divine life-ef cending scale of creation, form as a matrix for a highe dividualizes innumerable of ed 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 con pliable, full of office and vegetal and animal, till, treme, they emerge in the they are the prophecy

and pledging support, was unanimously passed. I go from here to Glen Beulah and other points in Wisconsin, where I expect to spend bath through the influence of the Outlook, Proselytes' Home are inestimable. Many



Education.

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

PERSONALTIY. BY J. ALLEN.

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

IAM. 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 MANIFES-TATIONS 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," personalities. As, by sense-consciousness. man is connected with the world physical, so, by self-consciousness, he is connected with 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 selfconscious 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-originant, self-determined activity. Personality, therefore, as self-conscious knowing, is the source of wisdom; as selfconscious feeling, is the source of ethical and theistic sentiments; as self-conscious willing, is self-originant 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. and absolute power, self-originant, 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 the indwelling spirit, soul would not be unity and continuity of activity, amid all human, but brute. changes of physical forces and phenomena, and assurance of the accountability and imless 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. will, whereby these ideals are embodied and pervading energy. His indwelling presence and power are thus omnipresent, omnipotent attributes in a firm impenetrability against all other like matter, yet permeable by higher forces. The divine life-efficiency. in the as cending 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 inherence, 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 ex-

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, and deed. 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 everlivingness 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 "residuary 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 hes 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 con stitutes the very essence of human existence, determining the nature of this existence, the character of its ongoing in the individual he has his conscious birth into the kingdom of 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 the world spiritual. He is thereby not only ature 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 per-

sonality. 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 en-

spiritual-minded the assurance that the and instrumentalities, were expressly designed supreme power to which the human spirit is | to aid. All working for this good is in harcorrelated and dependent, is God, the living | mony with the plans and purposes of God, Father. This faith assurance becomes a and is, therefore, right working. Happiness, constantly renewed spiritual experience, the though not in itself an entity, will follow as source of all spiritual light, knowledge, power a result, will accompany, as a shadow, its substance; and, as God is blessed in his per-While faith gives assurance that God is, fections, so man's blessedness will increase, the reason apprehends what he is. It sees as he advances in perfectness.

him as absolute in his self-existence, infinite 8. WHY IS PERFECTION THE SUPREME in his nature, perfect in the attributes of G00D?

personality, standing out from nothingness Personality, embodying all there is of inby his own inherent energy, spontaneous, trinsic worth, essential excellency, and tranfree, the source of all, supreme over all scendent dignity, is eminently worthy of this This intuitive apprehension of God, who, supreme good. God, as perfect personality, though incomprehensible in the fullness of has infinite worth, absolute excellency, and his infinitudes, becomes thereby the most supreme dignity. Finite spirits, as partak positive and consistent apprehension of which ers of his nature, have like, though relative, the human mind is capable, lying clear and limited and imperfect, qualities. These are distinct in the consciousness, satisfying at the seal of man's divine sonship and the once. the demands of faith, of reason, and of crowning glory of his being, with nothing the religious sentiments. Faith, reason and finite beyond or above, all else being lower religious experience blend in the assurance and of less worth. Personality possessing, that God not only is, but that he is also a thus, the worth of all worths, the dignity loving, condescending, forgiving, consoling of all dignities, seeking holiness or spiritual perfection, thereby making the excellency of

I the divine character to prevail more and gives not only faith assurance, but likewise more in his children, is the work of supreme announces imperatives, enforcing the behests worthiness. of law and awakening the consciousness of

9. THE SUPREME IMPERATIVE.

obligation. In its Godward affinities, it is "Be ye, therefore, perfect, even as your receptivity of divine life and light, or faith Father which is in heaven is perfect"-this proper; in its responsiveness to imperatives. is the supreme imperative. Be a complete enforcing law, it is conscience proper. As person, in God-likeness, and seek a like com such, it is the voice of God in the spirit, anpleteness for all, because of the infinite nouncing and enforcing the imperatives of worthiness of the worth and dignity of this universal and absolute law, whose harmonies Heavenly Father and of men his children. as they sweep and swell through the universe This Shekinah of worthiness, shining in the become mandates which all lower nature holy of holies of each personality, imposes must obey, and which all personalities ought this supreme imperative of holiness or spiritual perfectness on all, as the supreme 6. THE ULTIMATE END OF HUMAN ACTION good. This imperative is subjective, simple, Personality has, in addition to the attri immutable, universal, legislating for, obligbutes already enumerated, power of self-diing, judging, rewarding, alike, all person rective activity, capability of choosing an alities. It is grounded in, and springs end under an imperative, and imposing law, from, the consciousness of worth, giving for controling this activity in securing this worthiness above all pleasure or pain; worthi end. Man thus becomes, in this free disness, not of use as means to something else posing, self-regnant over his activities, subbut for which all things else become means ject only to this imperative. The most im-This imperative is ultimate law to conscience portant question in ethics is, "What is the | the authoritative determiner of how activity ultimate end in view of which this impera- | in freedom should be, from whose approval or disapproval, there is no appeal. It likewise awakens motive for resisting and overcom ing 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-motived 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 An end involves some kind of good to be | consequent blessedness of all. This gives an attained, and the ultimate end involves the | ethical system, everyway complete and insupreme good. A good may be to the end clusive of all duties under its universal and of gratifying some instinct, appetite, or pro- | reciprocal law; do that and that only which | the I AM, was considered by the Hebrews, pensity, hence, there may be as many object- is due to self and all other personalities, without infringement upon the freedom of mortality of this personality. These are all Wickliffe puts it, "beastlie." Developing But these goods may be so correlated to others in their compliance with the same divine wisdom. It was pronounced by the law. By obedience to this law, each sustains his own and contributes to universal atonement, when he entered the Holy of personal worthiness. All things else were Holies. What was its true pronounciation created with the design of working together is a matter of conjecture. This sacredness thus develops right from happiness, thereby for the good of spirit, and to be in perpetual of the divine name, is a symbol of the inefallegiance to its sovereignity and controlled fable sacredness of the divine personality. and guided by, and for it. The conscious assurance of this supreme worth of spirit not only imposes imperative, | every child of God, a personality too sacred but also awakens love of this excellency, to be approached, save as Moses approached thereby furnishing a spring, not simply to the burning bush, with unsandalled feet, mutual obligation, but also to mutual good bowed head, and reverent attitude. Personwill. This universal benevolence inspires ality is a holy of holies to be entered only by each to seek, not merely the happiness of the divine spirit. It is said that the Moslem. each and all, but the completeness, wholeness, picks up every bit of paper, blown in his way quent happiness or misery, it makes right the holiness of cach and all. All the good by the wind, to see if the name of Allah be expedient, and the useful becomes the guide, approve and love all the good for their written thereon, lest he should unwittingly worthiness' sake. This reciprocal approval trample on the sacred name. The name and and good-will are source of all spiritual fel- image of God is impressed on every spirit. lowship and spring to mutual helpfulness in though it be deformed and in ruins, and it uplifting, enlightening, strengthening, lead- | behooves us to walk carefully and reverently good-will, there is a divinely implanted as- awaken approbation, venerates wisdom and piration in every normally conditioned indi- virtue, reverences noble and exalted characvidual, for perfecting his being, to become ter, which dispose to the devotement of a complete person, and to aid others to become the same. ? The imagination, awakened service. The dignity and majesty of infinby this aspiration, forms ideals of what per- ite power, wisdom and goodness, induce to sonality generically should be when perfect- devotion, consecration, in the unreserved ing oughtness, and motives for accomplishing of imaging his infinite perfections in finite ed, and, from this generic ideal shapes surrender of will and life in filial love, bepersonalities, who, with their limitations and specific ideals for individual personalities. coming thus, true piety. associate-knowing-with-God" faculty, is ca- imperfections, are to the end of perpetually This gives motives for earnest endeavor to attain for himself and aid others in attainand through which the human gives response perfections. Among the excellencies which ing this ideal good, by the highest activity to the divine, being thus medium of a living this theory possesses above the others, is that of all powers in their right and harmonious treme, they emerge in the human, of which intercourse between God and man. Con- of having the purpose, the tendency of the relations according to the highest laws and they are the prophecy and the endeavor. science, thus, acting is faith faculty or God- act, the ideal end, and the resulting good, end of being. This will give singleness of through these flowers, so much of his own The human is lifted infinitely higher, by Consciousness. As, through the sense con- all coincide and realized. This is the su- purpose, decision, vigor, steadfastness in self- beauty to him. Wherever beauty shines being imbued with spirit or personality, sep- sciousness, man sees the world and himself in preme good, which creation and its ongoing, control, self denial, sel

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-ingenerated 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 selfpoised tranquility, it produces a life where all selfism 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 individualites, and in the develop. ment 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 in spired, enlightened, motived, beautified, perfected, made holy, life becomes full of the efficiency of faith working by love, noble. sublime.

ciety sent to me the candidate for the ry, Rev. Frederick Von Velsen, a young an of high abilities, scholarly, versed in the ebrew of the Scriptures, an earnest Chrisan, one of the school of Prof. Franz Dezsch, D. D., in order that he might get tter qualified in the work among the Jews. ro. Von Velson was studying theology in the niversity of Leipsic, under Prof. Delitzsch, d there he became inspired with the desire giving a part of his time to zealous work ong the ancient people of God. His inacy with William Faber (of whom I wrote No. 4) helped very much to bring his dee to a determination. By the advise of of. Delitzsch he wished to make a canvass Galicia, which would benefit him. I gladreceived him, made a few round trips with a, and I hope he was benefited. He has v taken a pastorate in Roumania. And ile working for his church he will, with Lord's help, devote much of his time to work among the dispersed Israelites. He s not expect any recompense of anybody; knows the Lord is faithful and will reward h everlasting joy.

comes of all the pins?" So many millions

re made and sold every year, and not one

ten thousand was worn out. What became

them? In like manner, the question is

ten raised: "What becomes of the Seventh

y Baptists?" I fear the same answer ap-

es in both cases; they are not all worn out.

ey are simply lost. 1 met an illustration

this the other day. In a beautiful suburb

Chicago, I found fifteen men and women,

luding children, who have kept the Sab.

th, and most of whom are, or have been,

mbers of Seventh-day Baptist churches.

w, not more than four of the fifteen can

fairly credited with consistent Sabbath.

eping. Doubtless this is an undue propor-

n, compared with other sections, but it

Il help us to answer the question: "What

I report: sermons, 40; visits, numerous; a

od deal of literature distributed; 13 weeks

labor; collections on the field, \$177 79.

JEWISH MISSIONS.-NO. 7.

Europe.

BY CH. TH. LUCKY.

1. The Jewish Missionary Society of the

y of Berlin (capital of Prussia), consti-

ted 1832, employs 4 to 6 workers and enjoys

annual income of \$4,500. This society

s been very much accused of its rade meth.

s and too much Gentile ways. But after

if we review the pages of its records, we

d a great deal of good performed by its

On the occasion of the 50th anniversary

Society joyfully reviewed 500 baptims

course, sprinkling) performed on Jews

the city of Berlin, two-thirds of whom

we held good positions in society, and many

them in very high positions in state and

urch. I feel even thankful to my Lord

r having had opportunity to form an ac-

aintance with the leading members of that

ciety. It gives one much joy seeing that

en of the highest position in state and

vernment can spare much time to work in

While I was working in Galicia, 1886, this

a Jewish Mission Societies for the Continent of

comes of our members?"

£

orts.

half of Israel

WALWORTH, Wis., May 30, 1887.

. The Union of the Friends of Israel in le was constituted 1834. The Union ught best to invest its income in another nch of missionary work than sending out prers and spreading the gospel. The nbers of the Union instituted a house in le, in which care shall be taken of such elytes that, as it is often the case in Eu-, have become destitute by their change eligious views, The manager of the se is the only worker they employ. Iners into the truth as it is in J is are sometimes given shelter and care in that e, which is named "Proselvtes' Home," very rarely; most we see there are prose-. The blessings proceeding from that elytes' Home are inestimable. Many t men in church have come from that e. I know many enjoy their friendship. are all Helvetish Reformed.

The Rhinish-Westphalish, or Westpha-Society for Israel was constituted in , in that famous and noteworthy decade 40-1850; employs 4 to 5 workers. The ty is managed by great men, who are s of Israel. They invest a great deal of ncome of the Society in good publicaof Messianic and missionary literature. other societies, working in behalf of 1smust get their supply in tracts, etc., the Rhinish-Westphalan Society. The y also circulates a missionary paper. Basler Union of Friends of Israel is of help to the Rhinish-Westphalan Sociorganic connection between spirit and body | termediate ends, but there must also be an in this embodiment. It is organ for spirit, | ultimate one, to which these are means. as body is organ for it. Justin Martyr well calls the body the house of the soul, and the like imperative, obligation, and umpire for soul the house of the spirit. Paul represents all, giving, thereby, unity in the ethical the quick and powerful word of God as pierc- | nature of humanity, the same universal law of ing and dividing between soul and body, as duty, and a uniform standard of character. a living organism is divided. Spirit is born From this unity springs the convictions, of

Deity is perfect person, unconditioned the two in a neutral third. Spirit is the in- all, and of all to each, and all to God the Fabreathing of the divine into this soulish or ther of all. animal nature. Spirit is personal, soul impersonal. Mind is the manifestation of ensouled, thence, of embodied spirit. Without

On his spiritual side man is partaker of the divine nature, on his soulish side, he is, as essential attributes of personality. Subtract inward and upward, man is spiritual; develeither one, and the residuum is something oping downward and outward, through the bodily organism, he is animal. Man is thus made a little lower than the angels, clothed upon and underpropped by a nature little

vegetable, possesses somatic or bodily life; in common with the animal, he possesses soul- | craving of the sentient nature. That end is These truths become laws for directing his ish or animal life, forming a matrix for implanting the life of the spirit. God is the filled out in the objective realities, by his all- father of spirits, not of souls or bodies. These are but the organs or living instrumentalities for the spirit's worldward activipersistent, and unchangeable, amid all the ties. This lifts the soulish bodily organism manifoldness of its manifestations. It gives | from the plane of simple animal up into an order, uniformity, diversity, and beauty to organism for the embodiment of spirit, even universal nature. This divine efficiency, as a temple for the divine spirit. "What! orce, planted out in space, becomes sub- know ye not," inquires Paul, "that your stance, held in stable equilibrium, whereby | body is the temple of the Holy Ghost, which all points, in this substance, are balanced by is in you, which ye have from God?" This action and reaction, it becomes matter, with | temple thus transcends all temples made by its manifoldness of phenomena, holding its 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 the absolutely perfect personality, and the to enkindle and empower, imperatives imposthe highest end of being. Conscience, "the pacity for receiving assurance that God is, growing more and more into these divine

> souled, incarnated spirit. Soul is the vital, [tive imposes obligation?" There may be in-This must be the same for all men, with a of spirit, flesh of flesh. Soul is the union of mutual duty and accountability of each to

> > 7. THE SUPREME GOOD.

and helping Father.

to obey.

Conscience has a twofold function.

ive goods as there are desires to gratify. 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 above the brute. Man, in common with the | making right simply a thing of expediency, of trade and barter in utilities to gratify a 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 conseand, 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 | ing, upbuilding each and all. 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 universe was created for the express purpose

11. THE RESPECT AND REVEBENCE DUE TO PERSONALITY.

The name Jehovah, representing Deity as too sacred to be spoken or heard, save as the speaker and the hearer had been purified by High Priest but once a year, on the day of before whom all finite personalities bow in silent adoration. So, likewise, there is in in the presence of such. Spirit spontaneously Responsive to this imperative and to this respects spirit, admires manifestations that spirit to spirit in goodly offices of mutual

> Not only in human nature, but in all nature do we see "a presence divine," that touches the spirit with reverent admiration. Linæus, it is said, knelt before a bank of golden gorse and thanked God for revealing.



(Continued from first page.)

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

Your Committee on Finance would respectfully report hat 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:

WITCH IS appointed in a start	Φ1.	1 59	
First Brookfield	• \$1,	± 0/2	
De Buyter	17	001	
Scott	10) 40	
Adams	3) 49	
Adams		6 90	
First Verona	••	6 48	
Second Brookfield	•	8 24	
West Edmeston	•	• ••••	
Cuyler		154	
Otselic	8	8 08	
Lincklaen	4	1 22	
плискиен		1 54	
Preston	••	2 98	
Second Verona			
Watson	(5 87	
Clifford	. 2	2 98	
Norwich		82	
INOFWICH			
	@199	0 02	
Total	.Ģ1 <i>6</i> /	0 90	
	•		

C. J. YORK, GRANT BURDICK, & Com. C. STUKEY. 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: gather the following facts in regard to their spiritual condition. Ist, 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 pas-toral care are establishing our people in the faith and increas-ing their religious activities. 4th. Much loving care has been exercised in many of the churches in looking after the nonresident members, thereby diminishing their numbers but in-creasing 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 organ-ization, 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

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 attend-ed 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 har-mony 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."

Otselic. 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.

Lincklean. "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. Backus as pastor, the letter says, "There seems to be harmony among us, yet there is not that manifestation of warmth of love to God in 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 an-nual reports. Respectfully submitted.

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

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,)

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, Com.

A. N. DALAND, MRS. C. J. YORK,

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 recommitted 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 Asregeneration," which was followed by the presenta. tion 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. Da. land.

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'colck A. M., which was carried, and the benediction was pronounced by the Moderator.

A. B. PRENTICE, Moderator.

H. D. BABCOCK, 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.

hurches as published in the Minut teneral Conférence for 1886, there a ighty persons who are pastors of A eventh-day Baptist churches. umber at least fifty-two have been, ime, students at Alfred, and forty re graduates of Alfred University nen are occupying many of the mo nent places among our people, all rom Rhode Island to Nebraska, erritories beyond. In our three do ional schools, —Alfred, Milton and A ecording to last year's reports, abo ersons are employed as teachers, umber about thirty are Alfred's ents. The chief editors of the Out f the SABBATH RECORDER, and ess agent of the Publishing Hous nembers of Alfred's Alumni, and a nissionaries on the China field are mong her sons and daughters. erve to show that out into all the upied by our people, streams of i nd power for good have flowed f est of learning. Besides those w one out as our chosen leaders an rs, multitudes will be found in hurches who are making better better workers in the church of th nd better men and women, because ime in their younger days they we greater or less time, students at Alfr his is within ourselves. If we g of our denominational limits, we s uccessful business men, physician ers, lawyers, and statesmen, all country, who are not ashamed to hey received their college training a University, and who are remember Alma Mater with increasing gratitu years stretch out between the time graduation and the present time. ble to measure the power of such a tion for good to any people, sta tion ? How can the debt of gratitu we as a people owe to this instit better expressed than by putting such a safe financial basis as will e henceforward, to do its best work embarrassment and without stint?

ACCOBDING to the statistics

THERE are few things which and

question 1

faithfulness, is no

uder.

	of prayer, and especially in looking after our scatter	red mem-	DICK, Com. sociation are extended	to these brothers and sisters for their v	ssociation, and also representing the Missionary Society. Ve send in return F. O. Burdick to the Western and	THERE are few things which a
••••	of prayer, and especially in looking after our scatter bers, we can only confess that we have been unprofita ants, and pray God to help us to be more faithful in		BER,) generous hospitality.	North	-Western for 1888, and W. C. Daland, Miss P. F. Ran-	more than the presence of unwelco
	ure."			peonar or der maying arrived, J. D. in 189	alternate, to the South-Eastern and Eastern Associations	The man who is conscious of his sinner before God is not only
•	Scott. "The Sabbath and social meetings are fairl	yattend- I dolph, and A. McLearn, the repo	ort was adopted. J Clarke presented	an essay, "Baptism as related to	L. R. SWINNEY, Cor. Sec.	with himself, but the probabiliti
		1				he will be sour and ill tempered
•	PEBSONALTIY.	ing become noble and worthy. In propor-	were warmly supported by all who partici-		n- religious life. The same thing is true of a	best friends. All his pride of he
	Bacealaureate Sermon, delivered, June 26, 1887,		pated in their discussion.		v- church or a Christian people. If we would	against the charges of evil whi
	hefore the Graduating Class of Alfred Univer-	citement, zealous without passion, calm			s- be able defenders and successful propagators	science makes against him, and
in .	sity.	even to the sadness, ever characterizing great-	· · ·	ciples are fulfilling their missions, as h	is of the truth of God, we must first become	his best friends, even those who
	· · · · · · · · · · · · · · · · · · ·	missioned spirits, in the light of a high pur-	bereavement, the death of Dr. Edwin R.	disciples, only as they are doing what the	y rooted and grounded in the truth; if we	truth of his condition that they
. .		pose, will they bear the impress of dignity	Lewis, of Westerly, R. I. Since a suitable	Can to bring men to Jesus for salvation	n. will maintain, our position in the front	him to the remedy. In a simi
		and sublimity. In proportion as your activ-			ty ranks of reformers, we must keep the cur-	people who are in error on any giv
		ities go out in self-abnegating devotion and			y, rents of our own life healthy and strong.	are never more disturbed than
		helpfulness to others, touching their lives			e- For this our own publications exist. There	fact of their error begins to appe
		with upward impulses, liberating, sweeten-			n is no other single agency which does so v- much to keep alive and healthful the religious	and the truth which they have
		ing, upbuilding, will your lives be benificient			or life of our people as our SABBATH RECORDER	pointed out to them. The more
		and a blessing. In proportion, as in all		approximate the lesser blogsing upon mon	if and Our Sabbath Visitor. They ought to	heart is wedded to the error in (
ery Proprio		these, your characters are patterned after the		she is not maying up to her one grand out	he in every home in every part of our denom-	the less ground there is for the
X.		great exemplar of the divine character,			n- be in every home in every part of our denom- i- ination, and they ought to be thoroughly	the more unwilling do they app
inte ∰iore estatione A		Christ Jesus, will they take on the "beauty			the read by old and young. When we are uni-	hear the truth. This seems to
	sink into insignificance before the majesty of	1	that churches which do little or nothing		ig fied and strengthened by the influences and	tion to day with very many on
an Pilini Sar	spirit, in the presence of the worthiness of		for missions dovery little for themselves,		rd helps which they bring us, we may then	question. There is a degree of a
	its worth, in the claims of its excellency, in the behests of its dignity, Rising into the	The Sabbath Recorder.	while those which contribute regularly and	1	ke move forward in aggressive work in mission	among First-day observers, on
4 4 2	the benests of its dignity, Rising into the	35 G	liberally to work outside of themselves, at		fields, in Sabbath reform, or in any other	seldom ever manifested on any
	presence of the absolute and perfect person-	Alfred Centre, N. Y., Fifth-day, June 30, 1887.	the same time support their own church		work, in the name of God and humanity,	it be accounted for in any oth
	ality, these become so transcendent and in- effable that all finite personalities must ever	Allreu Centre, A. I., Filth-uay, June 30, 1007.	work more generously. The principle is		a with some efficiency. We do not, of course,	that there is a consciousness am
(1) (1) (1)	adoringly cry: "Holy, holy, holy, Lord God	EV. L. A. PLATTS, D. D., Editor.	true also when applied to home and foreign missions. The spirit of missions is one and		ignore the influence of the pulpit, the home	people that, somehow or other,
	Almighty, which was, and is, and is to come."	REV. E. P. SAUNDERS, Business Manager.	universal, and when one part of it is suspend-	work for the Jews. may be mentioned. first	t, and the school; but we repeat, there is no	little substantial ground for Sur
	Young Friends, to you who are about to	EV. A. E. MAIN, D. D., Sisco, Fla., Missionary	ed, the other will soon die.	the prominence given to the Jews in the	he other agency which aims so directly, so simp-	and that the truth of God's W
•	go forth to the work of life:	Editor.	eu, the other will soon ule.	Scriptures. Jesus, as to his human natur	e, ly, so constantly at this one end of keeping	their practice ? To the practic
	"The hills of manhood wear a noble face.		TWO MOST eminent lights in the Christian		to the whole body up to a good healty work-	wedded by all the traditions and
	While seen from far:	Communications designed for the Missionary Department should be addressed to REV. A. E.	church were removed from their places last		s, ing condition, as the family religious news-	of their religious, social and and the appropriate of the
	The mist of light, from which they take their	MAIN, D. D., Sisco, Putnam Co., Fla.	week in the death. June 16th, of Dr. R.	"We know what we worship, for salvation		and the apprehension of the truth is against them, even the
	grace, Hides what they are.	All other communications, whether on busi- cess or for publication, should be addressed to the	D. Hitchcock, President of the Union The	is of the Jews." Second, our position r	e- Few persons are aware of how much it costs -	more than half acknowledged
5	The dark and weary path those cliffs between,	SABBATH RECORDER, Alfred Centre, Allegany coun-	ological Seminary in New York city, and	specting the law of the ten commandment	ts, to maintain our institutions of learning; and	unwelcome truth. Hence this
	Thou canst not know; And how it leads to regions never green,	y, N. Y.	of the venerable Dr. Mark Hopkins, June	and especially of the Sabbath, removes of	ne many seem to think that they ought to be	this apparent disturbance when
	Dead fields of snow."	TERMS: \$2 per year in advance.	17th, so long the honored President of Will-	. of the barriers which other denomination	ns self-supporting. The fact is there is no	ject is mentioned. What the
	Yet in all this climbing,	Drafts, Checks and Money Orders should be usede payable to E. P. SAUNDERS, AGENT.	iams College, at Williamstown, Mass. The	find between themselves and the Jew	78. school of high grade in the country that is	refrain from preaching the tru
	" Around the man who seeks a noble end,		latter was in his 85th year and the former	Inird, the success which has already atten	d- self-supporting; and all schools of high	it because men are, thereby, d
	Both angels and Divinity attend."	ELD. S. R. WHEELER writes, that the	in his 70th. Both men were voluminous	ed the labors of Bro. Lucky and othe	ers grade have been made so by the bounty of	no means ! It is ours to decl
	Your daily spiritual life will depend upon	North Wastern Association ananad at Dodge	writers and able preachers, and in these	among the Jews of New York city and els	86- their friends. In the average college or	counsel of God "whether the
	the daily spiritual food, the daily spiritual	Centre Minn, June 23d, under most favor-	ways they have left their imprint on the	where, and the isvorable opportunity f	or university the tuition paid by students will	whether they will forbear."
	atmosphere, and the daily spiritual light,	able auspices. It is, of course, too early yet	world of thought and life; but their mos		ns scarcely more than pay the current running	^{in love} , desiring only to lead
	shining round about you. The more healthy,	to give the particulars of the proceedings.	eminent services were rendered in the class		li- expenses, including fuel, lights, repairs and ra- improvements on buildings, libraries, appara-	truth that the truth may ma
	invigorating, luminous, these are, if properly				li- tus, etc., so that salaries of teachers at least,	There is a probing of the sore
	appropriated and used, the more perfect will				all must be provided for by the income from	man for the sake of cleansing
	be your life and growth. From the realm of truth, get wisdom; from the realm of beau-		1	the world, and preach the mornal to ave	ry permanent endowment. In some of the	and there is a doing of prec
			JESUS CHRIST had one central object in	creature," and his blessed promise "T	o I larger and better equipped institutions, libra-	thing only to see the wry face
	of religion, through Christ, get holiness.	ny, in deep, thoughtful earnestness and in		am with you always, even to the end of t	he ries, laboratories, gymnasiums, museums of	Between these two motives for
		the spirit of consecration to the service of God. To God be praise for his merciful,			art and history, etc., are maintained by in-	there is the widest possible probe men upon this Sabba
	means for growth in perfectness. In pro-	loving kindness!	Man is come to seek and to save that which		comes from permanent investments. View-	upon any other question, sim
	portion to the steadfastness of purpose with	1011112 BILLINESS :	was lost" and re-echoed in the words of Paul		If, ed in this light, it is true that every person	of making hard hits in a po
4	which you hold to this, and bear up against				it who has received an education, has done so at	unworthy of a true child of
	all inducement and danger, beat down all	tirely, fragments of thought gathered up in	acceptation, that Christ Jesus came into the	that he is strong and healthy in nhysic	cal the expense of somebody else; he has re-	the truth faithfally and in lo
	opposing and hindering obstacles and in-	the late session of the Western Association.	world to save sinners." However much o	parts before he can be of service to any o	ne ceived that for which he has given no equiv-	of bringing men into harmon
1	fluences, subjecting all to this one end, using	It will be seen by these fragments that the	truth there may be in the statement that	t in any kind of manual labor; he must	ee alent, but for which somebody else has	of God is most Okrist-like.
	all temptations, trials, evils, as disciplines;	interests of our missionary work, our -Sab-	Jesus' life and ministry was an exhibition	that he is strong intellectually and religion	s. paid. This makes every student, and espe-	then whether men hate us or
	all opportunity, advantage. privilege. as	bath reform work. and of our school work all	of God's love for men. that he was a wish	Iv before it will be possible for him to be	of cially every alumnus, a debtor to his Alma	faithfulness is not a question

all opportunity, advantage, privilege, as bath reform work, and of our school work all of God's love for men, that he was a wise ly before it will be possible for him to be of cially every alumnus, a debtor to his Alma helps, in this proportion will living and do- had a place in the deliberations, and they teacher of men, or that he leads men in the use in the world as a leader of thought and Mater.

which was followed by the presentak of the Tract Society, with the fol-

- tlook for Sabbath Reform, by A. B.
- ty to teach the Sabbath Doctrine, by
- ty to our Publications, by W. C. Da-
- to our Denomination, by Perie F.
- C. A. Burdick, A. McLearn, Mrs. . Coon, B. G. Stillman, and J. B.

esolution was taken up and adopted. of F. O. Burdick, the essay by J. B. ested for publication in the SABBATH

liction, adjourned. EVENING SESSION.

- d and approved.
- J. M. Todd. Text, 2 Cor. 3: 18. forming Power of the Gospel," folell conference meeting. B. Clarke that we adjourn to meet d Verona Church, Fifth-day before
- th in June, 1888, at 10.30 o'colck es carried, and the benediction was he Moderator.
- A. B. PRENTICE, Moderator.
- Clerk. MAN, Assistant Clerk.
- RRESPONDING LETTER.

SCOTT, N. Y., June 12, 1887. st Central Association to Corresponding Bodies: and Sisters, -Our 52d session is drawing to er has been favorable, the attendance good

much preaching of the Word, no less than eated with power, have been listened to ce; many requests for prayers were preence meeting, and deep feeling manifested he business, proceeding were carefully atto conform to the spiritual character-of ork of our benevolent. societies has been special hours devoted to them.

terest was manifested among the sisters ard, and special pleas were made looking d sending of a woman to assist Mrs. Davis Shanghai.

the churches indicate no general revival. ism in some of them, and a most excellent in many of them in a loving but vigorous er the non-resident members. This will decrease in the total membership, yet he churches.

ve been greatly helped by the presence of he South-Eastern ; A. McLearn, from the Clarke, from the Western, and also repociety; and I. L. Cottrell, from the Eastalso representing the Missionary Society. urn F. O. Burdick to the Western and 888, and W. C. Daland, Miss P. F. Ran-e South-Eastern and Eastern Associations

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 donominational 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 gerve 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 teach. ers, 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. Al this is within ourselves. If we go outside of our denominational limits, we shall find successful business men, physicians, teach ers, 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?

Communications.



SUGAR REFINING. The sugar made on the plantations is brown, and though much better than the old muscovadoes, is still far from the white crystalized 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,

THERE are few things which annoy men | a granite building erected by the government

THE SABBATH RECORDER, JUNE 30, 1887.

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 become the real seat of holiness or virtuous centrifugals, by means of a machine quite character. To become a true child of God, 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 broken up in a machine like a little woodlooks as if cast in a mold, it has been made by a process similar to that described above.

but the product is not as white as before. 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," "cut-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.

of salvation for any free moral being. But regular laws of the mind's action, but we are no extent of intellectual attainments can free in these. We are not free from moral a man needs something more than intellectual knowledge. He needs that, but he Edwards says, "Motive is the whole of that 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 show bright crystals, it was made of flat c.kes | God." Reason and judgment bring up objects for consideration which move the sensibilities splitter. But if all sides are smooth, and it awaken desires, pleasures, or sorrows. As the mind contemplates the principles of philanthropy and soul-freedom, the great prin-But the syrup drained from the white ciples of Christian civilization and human sugar is not sold in that form. It is too val- | redemption, it is stirred and thrilled with | bility is inseparably connected with man in uable, and is again sent through the "char- inexpressible feelings of dissatisfaction with filters," the vacuum pan and the centrifugals, all wrong, and with inexpressible joy and satisfaction with truth and righteousness and acter. As a man purposes, chooses, wills in It is barreled direct from the centrifugals, the highest well-being of man. Now all this his heart, so is he in his real character. and called "Coffee B." The third product keen sensibility of the soul, this fine appreis "Coffee C," and sometimes the fourth is ciation of the "true, the beautiful and the itive and distinct, and is either right or made, known as "Yellow C." If the first good," still fails to be the real seat of charac-| ter, 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

causes and effects, though we may be free in them. Man in his choice is effectually influenced by motives. But what is a motive? 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 responsihis act of choice, his self-determination.

This, then, is the real seat of moral char-Choice knows no neutral ground. It is poswrong.

Fome Mews.

New York. ADAMS CENTRE.

The nintieth 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.

L. R. SWINNEY, Cor. Sec.

life. The same thing is true of a a Christian people. If we would fenders and successful propagators th of God, we must first become ad grounded in the truth; if we ntain, our position in the front reformers, we must keep the curpur own life healthy and strong. ur own publications exist. There her single agency which does so eep alive and healthful the religious people as our SABBATH RECORDER Sabbath Visitor. They ought to y home in every part of our denomnd they ought to be thoroughly l and young. When we are unitrengthened by the influences and ch they bring us, we may then ard in aggressive work in mission Sabbath reform, or in any other ne name of God and humanity. efficiency. We do not, of course, influence of the pulpit, the home chool; but we repeat, there is no cy which aims so directly, so simpantly at this one end of keeping body up to a good healty workion, as the family religious news-

ions are aware of how much it costs our institutions of learning; and to think that they ought to be ting. The fact is there is no gh grade in the country that is ing; and all schools of high been made so by the bounty of ds. In the average college or he tuition paid by students will re than pay the current running icluding fuel, lights, repairs and nts on buildings, libraries, apparathat salaries of teachers at least, ovided for by the income from endowment. In some of the etter equipped institutions, libraories, gymnasiums, museums of pry, etc., are maintained by inpermanent investments. Viewht, it is true that every person ived an education, has done so at of somebody else; he has reor which he has given to equivfor which somebod else has makes every studen and espelumnus, a debtor his Alma

more than the presence of unwelcome truths. | before the war. It occupies a whole block The man who is conscious of his guilt as a and is notable as Gen. Butler's headquarters sinner before God is not only out-of-sorts during the Rebellion, and also for having with himself, but the probabilities are that sunk from twenty inches to two feet since it he will be sour and ill tempered toward his was built. Old residents think it must have best friends. All his pride of heart rises up been from chagrin, as, in their opinion, anyagainst the charges of evil which his conbody would "want to sink into the earth' science makes against him, and he blames | under the circumstances. The building is in his best friends, even those who tell him the a chronic state of repair, and the surroundtruth of his condition that they may point | ing streets are encumbered with broken granhim to the remedy. In a similar manner | ite blocks which have given place to new ones. people who are in error on any given doctrine. At the refinery the Scribe found an old are never more disturbed than when the acquaintance in charge, and other old acfact of their error begins to appear to them, quaintances in the boiler-house, the whole and the truth which they have rejected is power being furnished by Babcock & Wilcox pointed out to them. The more strongly the | boilers. It is a notable fact that four-fifths, heart is wedded to the error in question and at least, of all the sugar refined in the United the less ground there is for their positions States, is done by these boilers, no less than the more unwilling do they appear to be to 30,000 horse-power being employed in that hear the truth. This seems to be the situabusiness alone.

tion to day with very many on the Sabbath The sugar is brought to the refinery in question. There is a degree of sensitiveness, hogsheads and in bags, and is first dumped among First-day observers, on this subject into a tank of boiling water, the hogsheads seldom ever manifested on any other. Can being steamed to remove all the sugar. it be accounted for in any other way than Steam-actuated stirrers are continually work that there is a consciousness among thinking | ing in this tank, and as fast as the sugar is people that, somehow or other, there is very melted to the desired strength, it is pumped little substantial ground for Sunday-keeping, into the top of the house, into "blow-ups," and that the truth of God's Word is against which are great tubs in which the melted their practice ? To the practice the heart is sugar is boiled with lime or other chemicals. wedded by all the traditions and environments, Bullock's blood was formerly largely used in of their religious, social and business life, this part of the process. It is then passed and the apprehension of the fact that the truth is against them, even though it be not | long, slender bags, which strain out all the more than half acknowledged, makes it an coarser impurities. A look at these filters, unwelcome truth. Hence this sensitiveness, when they are emptied, gives one a good idea this apparent disturbance whenever this sub- of the amount of dirt there may be in comject is mentioned. What then ? Shall we paratively clean raw sugar. The liquor is the Bible, was written by men inspired by reirain from preaching the truth and urging now a clear amber color, and is next put the Holy Spirit, so fully as to preserve it it because men are, thereby, disturbed ? By through the "char-filters," which are filled no means ! It is ours to declare the whole | with animal charcoal, made by burning bones. counsel of God "whether they will hear, or This has the property of removing all the whether they will forbear." But let us do it coloring matter, and the syrup comes from in love, desiring only to lead men into the it as clear and limpid as water. It is now study his relation to this moral law, and truth that the truth may make them free. called "white liquor," and is ready to put discover, if we can, the seat of moral charac- is never forced. This freedom always im-There is a probing of the sore of a wounded into the vacuum pan. This is much larger ter. Man has the faculty of knowledge man for the sake of cleansing and healing it, than any used on plantations, large enough and there is a doing of precisely the same in fact to boil, in some cases, as much as 200 thing only to see the wry faces he will make. | barrels of sugar at once. The operation of Between these two motives for this same act | this pan and the "centrifugals" is quite simthere is the widest possible difference. To lilar to those on the plantation, only the sugar probe men upon this Sabbath question, or is quite white, and the syrup draining from

upon any other question, simply for the sake it is the fine quality known as sugar-house of making hard hits in a polemical way, is syrup.

unworthy of a true child of God; to present Formerly, the moist white sugar was put the truth faithfully and in love for the sake into conical molds, where it was allowed to of bringing men into harmony with the will drain; and the loaves being afterwards dried then whether men hate us or love us for our so precious in our boyhood days, but rarely religion never saved any man, yet no man is self. But man's freedom is limited to the

"Ah," said the dyspeptic of the party, "i 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 moral being under moral law, which requires have seen clear evidences that that record, 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 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 pendent being; it is not absolute, as is the intellectual knowledge of the Bible and of freedom of God. God is absolutely free of God is most Christ-like. If thus we do, by artificial heat, formed the "loaf-sugar" the principles and claims of the Christian from limitations of any law external to him-

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 unwor-

thy, 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 with out 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 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 holiness, "without which no man shall see higher life in the love of God, and yet never the Lord." We have seen that God's law give the heart to God. The will must come through the "bag-filter press," composed of has been given in an imperishable record, to the front, the whole man must take the the Bible, and so fully unfolded and fulfilled | free and full decision; there must be an unin Christ, that any man can read and under- | divided, self-determination to do the right stand, and, if he will obey, be saved. We 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

plies 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 al de-

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 voung people in their Missionary Society and in their Seciety 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 twentv-fifth anniversary of our wedding. It nassed off very quietly, only being mentioned quiet often by the bride and groom as they coversed 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 vacent 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



Miscellany.

WHITE AS SNOW.

6

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 come 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 of recent studies in economics is best given air, entered the store.

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

any one to send.'

I've a notion to give you a chance, for you exist to-day in the United States, but an not offer a brief and formal prayer, but con- virtue were power of the man and the power of the man and the power of the Word of doctrine. aren't likely to get so many as most boys. analysis of these arguments reveals the fact I'll try you for a week, and if you suit you'll that they do not apply equally to all classes have a good place."

And Tip did suit. Every day he proved | Harper's Magazine for July. his unswerving honesty and rose in his employer's esteem, and he never had reason to

THE SOLUTION OF THE LAROR PROBLEMS.

regret he had conquered temptation.-The

Christian at Work.

The best thinkers on economic topics seen 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 listened to him, for hi were some of the most gifted Englishmen of the least bit o' notice. 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

ment 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 Why, I've got your written character home He sympathized—at any rate in his later days-to greater extent with the state socialists of the Continent. Perhaps the result a liar from the beginnin'.' An' I am sorry to by Professor Henry C. Adams in these

walking up to the proprietor, who was busily 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 servant off and on for thirty years. And he's more satisfactorily proved than the resurrecthings for which these words stand may, as the trite saying has it, be allies, not enemies, and a lovely suit o' white as'll never wear out, another, a distinguished jurist, "If human the same has not always been true of those and he says that he will make a king o' me be- evidence ever has proved, or ever can prove who furnish capital and labor; nor can any honest man say that their interests are precise ly 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

"Tip Turner, will you run down to Mr. nature of things. They have not always wish he had—and he never had the manners algebra; it has the connection and unity of a Ward's and get me two dozen of eggs? The | been so separated as they are to-day, In the boys are off playing somewhere, and I haven't | Middle Ages production was carried on un der the guidance of men who owned their Tip's moody face brightened up at Mrs. tools, and employed them with their own hands. Capital was not an important sepbasket from her willingly, and promised to arate factor, for it was as 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 Men who can stand before a demagogue, 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

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

'taturs. 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 been't worth

"'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' 'taturs-so much as ever you do want, and ever so many of 'em, and every one of 'em as big as your fist. For it been't no trouble for your Father to do any thing; and he could just as operation. Mr. Thomas Hughes, for exam-ple, writes: "I still look to this move-ment as the best hope for Freder." Exclared

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 been't mistaken I know you, sir, and I know my Father, too. And to think to my house, and it do say, sir, that you be add that I used to have a personal acquaintance with you some years since, and I served | losopher, crest fallen and confounded, went | the Word of life. To this end he studied "Mr. Ward, will you take me?" he asked, words : "The co-operative principle is the 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 'taturs—and the fear o' hell fire to finish up with. And here's my dear Father in heaven. I've been a poor 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 the doctrine that their enmity lies in the a minute, like as if he'd been shot-I do to say good-morning."—Daniel Quorm.

tinue to call upon God until you have the of the Word of doctrine. First, the personal that they do not apply equally to all classes of corporations.—Professor R. T. Ely, in This is not an inspired if the line, in a force in the work of conversion. His consequence is not binding but is strictly Scriptural. is strictly in enthusiasm, hopefulness, high spirits, every. conformity to the parable of our Lord and to thing in short of personal character which the precepts of the apostle on this subject. transpired through his look and speech, con. The believer who makes a trial of this ad-stituted power; and just because so much de. vice will find himself profited by it. He pended on the man (as he was seen and will find that he is growing in grace and that heard by the converted), for this reason there he is enjoying a larger measure of the spirit were other fine qualities which did not help of devotion. And Christians who pray in a man to become a converting preacher. their closets every day until they receive the fact he knew men "too clever by half" to be assurance that their prayers are heard and converting preachers, and this is an observa. answered will not complain of long prayers | tion which is not only true, but just. The in the pulpit or at the social meeting. --- National Presbyterian.

STRONG FOUNDATIONS.

French Directory, that with much thought | malists till it drew blood. The first chapter and study he had invented a new religion to of Isaiah is a splendid converting sermon be called "Theophilanthropy," a kind of or-ganized Rousseauism, and that, being dis-garments; Elijah, Malachi, piercing the appointed in its not being readily approved squares of unconverted priests, with his and adopted, he complained to Talleyrand glittering saber; above all, there was John of the difficulty he found in introducing it. the Baptist. Such preachers again as Ser. "I am not surprised," said Talleyrand, neri, John Wesley, Ravignan, and Dr. "at the difficulty you find in your effort. It | Pusey. Mr. Keble, so revered by all English is no easy matter to introduce a new religion. | churchmen, was eminently not a converting 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 version.—S. W. Presbyterian.

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 phiaway silent.

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 given me a clean heart, and a soul full of joy, tion of Christ from the dead." And says fore he've done, and that he'll take me home 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

conscience, presence, courage, directness of stroke, voice qualities wanted in a converting preacher are intensity, incisiveness, unction, directness of aim, and manliness. Figures of converting preachers which occurred to him were Isaia (clad in his sable robe, pacing to and from along the approaches to the temple and driv. A story is told of Lepaux, a member of the ing his spear home into the heart of the for.

REUBEN'S DISAPPOINTMENT.

Reuben Clyde was determined to be a min. ister. His father was one, his grandfather had been one, and it was the height of his ambition to stand in the pulpit and preach diligently-too hard, his mother thought, The anecdote shows, in a fresh and striking | for his strength. Results proved that she was right.

Reuben was scarcely sixteen when his eye-sight 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

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 employ-ment to his son. Farmer Darrow replied at once. He would be not only willing but glad to receive the young man into his family.

place where he is, and to do well which he is able to do. Reuben, though not a minister gent in business, fervent in spirit the Lord." When he reaches 1 hopes to meet there some whom h

to Christ. Are there not other young men follow his example?-Christian

cer.



BY ALICE C. JENNINGS

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 In thy shadow of power May their refuge be found. --- Christi**a**n

FLOWERS AS EDUCATORS

The lessons of early childhood we remember longest, and it has o me that an interest in the cult trees and plants might be aroused days, while habits are forming, last through life. To accomplia schoolhouse, outside as well as become a source of instruction. the first principle to be inculcate out this all gardening operations of charm. Simplicity in arrang the utmost importance. Childre be burdened with work; so that effect we can produce with the le of labor will prove most desirabl at a very early age may be taugh sense of ownership in their scho and a desire will consequently ar ought to assist in maintaining th order in this garden of their own great mistake to plant anything, gle tree, in the portion allotte Space should be provided close ·building and skirting the bound grounds. Shade is essential, I not interfere with out door gam trees set reasonably near the bu order, and an occasional specime clump at intervals planted close edge of the grounds will have effect. On the northern boun place should be planted a belt of to serve as a wind-break, and it how useful a purpose it serves. southern limits, as well as at th extend a border with easy flowing hardy shrubs and flowers. Per are the best for the purpose, as little care beyond keepingdown weeds from smothering them out up the weaker stems when in blo Interspersed among these a gladiolus, tuberoses, tiger flor etc., will assist in making a f flowers and accustom the children ous classes of plants-real objec once attractive and useful. In school-building (and every s should front the south) may be or more flower-beds for either a or the tender coleus and gerani the walls should cling the pretty ampelopsis, and the doorway tooned with a selection from th available ornamental vines. A will be teaching their silent day, and with judicious hints fr er instruction will be given tha source of life-long pleasure and siah Hoopes.

Merrill's pleasant voice, and he took the 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 laborers. 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?" vrged 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

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 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.

"Yes," answered Tip.

brought about by development of the part- is so frequently and positively asserted, that tions will play an important part in this injunctions to prayer, and they do not condemocratic in their tendencies. Corpora- any danger of making our prayers too long. 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-Tip had always been an honest boy in spite | because the captains of industry are not in | be too long, i. e., it may be too long for the about the importance of the services render- in the exercises. A proper "uniting" in but there are two things which he over mental effort, and if long continued the efabout the money, and thanked Tip for doing achieving triumphs remarkable beyond prec- reason public or social prayers may be too

it is plain that it would be a retrograde is condemned. It was wholly evil. But movement. There is, fortunately, a con- our Lord never spoke a word in condemnaservative middle ground between the radical- tion of long prayers. ism which would sweep away these useful industrial forms and the equally dangerous ob- piety, was accustomed to give young Chris- much (in which High Churchmen and Evan- bright morning, Reuben brought a your stinacy which rejects all suggestions of tians this counsel in regard to prayer : gelical are at one), though he claimed that wife, and there he still has a happy home.

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; And scorn his treacherous flatteries without wink

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 finds labor and capital united, and the the fashion not only of "them that are stage of evolution to which we must without," but also of the church. Very come will also witness their union, but there | many, at least, in the church are dis will be this radical difference; in the one posed to exclaim, with regard to the prayperiod of evolution they are united in the ers of the pulpit and of the social meeting, hands of the capitalists; and in the other, | "What a weariness it is !" It is always asthey will be found in the hands of the sumed, not only that long prayers are unprofitable and in bad taste, but also that As John Stuart Mill says, this must be they are condemned by the Scriptures. This nership principle. No one, as already stated, many no doubt accept it as the Scriptural can tell exactly what form this will take, but view. But no view can be more remote some things seem already clear. Corpora- from the truth. The Scriptures abound in development, as they gradually become more | tain the slightest intimation that there is tions and co-operative enterprises will become Christ spoke a parable to the end that "Men more and more nearly assimilated until they 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 operative enterprises have not a great future, | social meeting, or at the domestic altar, may their employ. Every word which he says patience of those who are expected to join ed by leaders in the economic world is true a prayer offered by another involves a severe looks : First the power of perfect organiza- | fort becomes painful. And if there is no intion which is daily becoming more apparent | terest, no effort to "unite" in the prayer, in every domain of life, and which is now it very soon becomes tiresome. For this edent. The second is the fact that the long. But they are never too long for the captains of industry will yet be found at the ear of God. The "vain repetitions" of head of co-operative enterprises. It was the Pharisees, condemned by our Lord, were that kind of co-operation which we find in cor- not long prayers, but a continued going over porations which first gave them their present of the same requests or expressions, after position-which, it may almost be said, first | the manner of the heathen. 1 King 18: 26. called them into existence. When corpora- It was in this that their "much speaking" tions become more truly co operative with | consisted, and it was their much speaking, | prerogative the means of conversion. Meanrespect to the labor element, the captains of | not their much praying, that was condemn-of corporations; but, even were this possible order to make a reputation for piety. This of convicting the soul of sin, of convincing a exerting a good influence here. I hope the

An aged minister who was eminent for "You would have found out your mistake change. The arguments advanced by the "When you pray in your closet, continue this did not exhaust its Scriptural significa- Thus, you see, that he has made the be

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 i 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 done so, Farmer Darrow overheard some of ing by the word "conversion"-which is only man that a state of sin was a state of condem- he will never leave the place." nation; that without the shedding of blood is no remission, and that "the blood of Jesus | regard him as a son. At length he gave him Christ cleanseth us from all sin;" meaning this | a farm adjoining his own.

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 bo 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 study ing 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. Dar row

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

He was so happy whether in the house o out-of doors, so kind and obliging, so intent upon doing his work well that before man 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, he was very intelligent, he was asked to take a class of small boys who had been long with out a teacher.

What little time he was able to give study he spent in the preparation of the weekly lesson. The result was that his class, being well taught, was one of the most in terested 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. It pastor soon learned to look upon him as on who could be depended upon to help in ? possible ways. Sometimes he would spe in the prayer-meeting. Once after he h saying: "That young man ought to be

| minister." Farmer Darrow replied: "He would b

More and more the old gentleman came To this, of

THE LITTLE MAN CONSC

Every window of the parlor en; and, although the sun, shi east, laid bright bands of golde the carpet, yet the crisp cold a sent icy blasts along with the

Christie was sweeping; no careless sweeps as a less pronout could be satisfied to give, but cl that at once cleansed the car but little dust; in fact, just knew that Christie would wor

Christie was a curiosity to t the household at once as simp of heart as a child, yet, on oce an upon whose judgment th true and brave to a great degr

On the particular day on looking at her, through a st she was in a quandary; her m an unusual burden, for she w as usual, and her big gray e of trouble that was so intense to bring a suspicion of tears to

Some of the family would and Christie's eyes could nev 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 h sun can shine.

in a sort of unconscious swept over and over a figure gold that was worked into then she paceed, and, claspin





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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. Dar-

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 witnout 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 class of small boys who had been long with out 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 a possible ways. Sometimes he would spe in the prayer-meeting. Once after he h done so, Farmer Darrow overheard some ol saying: "That young man ought to be minister."

Farmer Darrow replied: "He would b an excellent one, I think; but he is certain! 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 fength he gave him regard him as a son. At length negave a farm adjoining his own. To this, on bright morning, Reubea brought a youn wife, and there he still has a happy home. Thus, you see, that he has made the bes of his disappointment. Though he canno follow out the plan make he had made fo clump at intervals planted close to the outer | any one except the little man, Conscience, edge of the grounds will have a pleasing | to show me what is best to do."

And so Christie did not go to the theater effect. On the northern boundary of the place should be planted a belt of evergreens that night for the "little man" told her courtesies which are adapted to quicken holy to serve as a wind-break, and it is wonderful that between those who were called by how useful a purpose it serves. Along the Christ's name and those who made no prosouthern limits, as well as at the sides, may fession, there ought to be a strong line the same household of faith.—The Baptist extend a border with easy flowing outlines for drawn. And when she knelt in prayer that hardy shrubs and flowers. Perennial plants night, she asked God to forgive her for not are the best for the purpose, as they require so deciding at once. -N. Y. Observer.

little care beyond keeping down troublesome weeds from smothering them out and staking up the weaker stems when in bloom.

Interspersed among these a few bulbs of gladiolus, tuberoses, tiger flowers, lillies,

etc., will assist in making a fine show of the study of a young artist, who had been flowers and accustom the children to vari- completing a statue which was to be put in ous classes of plants-real object lessons, at the public square. Angelo praised the aronce attractive and useful. In front of the tist and his work, but pointed out some deschool-building (and every such edifice | fects. The young artist resented his sugshould front the south) may be placed one gestions. "Well," said Angelo, " you will or more flower-beds for either a few annuals find this is true when seen in the light of or the tender coleus and geraniums. Over | the public park." And the event vindicatthe walls should cling the pretty little Japan | ed the truth of his words. ampelopsis, and the doorway must be festooned with a selection from the long list of | thoughts of ours that we would resent a critavailable ornamental vines. All these plants will be teaching their silent lessons every judgment day may we not regret that we day, and with judicious hints from the teach- neglected earnest examination and closest er instruction will be given that will prove a scrutiny until too late to correct what will source of life-long pleasure and profit.-Jo- be then visible to the eyes of men, angels, siah Hoopes.

THE LITTLE MAN CONSCIENCE.

Every window of the parlor was wide open; and, although the sun, shining from the east, laid bright bands of golden light across the carpet, yet the crisp cold air of January sent icy blasts along with the sunshine.

Christie was sweeping; not such short, careless sweeps as a less pronounced character could be satisfied to give, but cleanly strokes, that at once cleansed the carpet and raised but little dust; in fact, just as everybody knew that Christie would work.

Christie was a curiosity to the members of the household at once as simple and as light of heart as a child, yet, on occasion, a womtrue and brave to a great degree.

On the particular day on which you are looking at her, through a stranger's eyes, she was in a quandary; her mind contained as, usual, and her big gray eyes had a look of trouble that was so intense that it seemed to bring a suspicion of tears to them.

Some of the family would say that tears and Christie's eyes could never be seen tosad moments mixed in with the gay ones; for life is made up of sunshine and shadows, and if the dark clouds never came overhead we should never know how bright the sun can shine.

"nutual watchcare," a closer symmore pathy, a more intimate fellowship, and a

constant interchange of those Christian affections, kindle religious zeal, and hold in stronger bonds of unity all who belong to Weekly.

Hopular Science. AIRING ROOMS .--- It is a great mistake

that the whole house, particularly sleep-It is related that Michael Angelo went to ing-rooms and dining-rooms, receive so little attention in ventilating and purifying the air, when it can be done with so little trouble and no expense. A pitcher of cold water placed on a table or bureau will absorb all the gases with which the room is filled from 'the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or indeed, understand or realize that there can be any impurity in the rolms, yet in a few

> colder the more effective, till make the air of the room pure, but the water will be entirely unfit for use. In bel-rooms a pail or pitcher of water should be always kept and changed often if any onestays in the room during the day, certainly be put in fresh when the inmates retire. such water should never be drank, but either a covered pitcher or glass bottle with a stopper should be used for drinking water, and always be kept closely covered. Impure watercauses more sickness than even impure air and for that reason before using water frim a pump or reservoir for drinking or colking, one should pump or draw enough to dear the pipes before using it, particularly in the morning, pipes all night.

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BIBLES TETTE TOTAL A BARANTE CONCERNMENT

Brethren, there are many deeds and icism upon, but in the light of the great hours a pitcher or pail of cold water, the and the Judge upon the throne. It is true there are now no miracles to compel even fitful and transitory compliance, such as

Pharaoh vielded only to take back. The object of miracles is now secured. "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses."

There is an instructive craving in the human mind for the directest evidence that the call to duty is based on divine authority. Moses showed Pharoah time and again in very truth by miracles and mighty signs that he was the servant and messenger of the

Most High. Yet the monarch of Egypt gave but fitful credence to his message. Still, men seem to have an instinctive feelis located on the isle of Ptit Anse, Southing that if God speaks he must be obeyed. an upon whose judgment they could rely, If any of you say, "What a pity we have not miracles in these days such as are recorded ery family. This singuir salt deposit is in Old Testament history," I ask you to look sufficiently unknown to bar the light of a at the Hebrew nation itself to day. Look at this scattered people. Within ten minutes more thorough investigation than it has had. walk of this edifice you have only to enter The deposit is pure crysts salt. So far as their houses of worship and listen to their it has been traced, there are 150 an unusual burden, for she was not singing walk of this edifice you have only to enter service-you have only to notice the very acres of unknown lepth, explored day which they hold sacred, and you see Old | 140 feet down. The surface of the bed un-Testament history fulfilled and illustrated. dulates from one foot sove to six below And what of the New? Take a glance at tide level. The earth covering the sal gether. But more folks than she has many Christianity and what it has accomplished ranges from ten to twinty-three feet in to-day. Look, too, at anti-Christ, his pre- depth, but one hill ries 183 feet above, tended sitting in his assumed power as showing that an after-fomation took place. though he was God, and see confirmation of On the top of the salt, veneath the earth, truth foretold. We have evidence on every hand that God has spoken in both the Old

In a sort of unconscious way Christie and New Testaments, and that he speaks to nus), tusks and bone intermixed with swept over and over a figure of green and us and for our highest welfare, our only Indian relics, such as arrow

GOD'S FAITHFULNESS.



The Sabbath School.

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

INTEBNATIONAL LESSONS, 1887.

THIRD QUARTER.

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. July 23. The Baptism of Jesus. Matt. 3: 13-17. July 30. The Temptation of Jesus. Matt. 4: 1-11. Aug. 6. Jesus in Galilee. Matt. 4: 17-25. Aug. 13. The Beatitudes. Matt. 5: 1-16. Aug. 20. Jesus and the Law. Matt. 5: 17-26. Aug. 27. Piety Without Display. Matt. 6: 1-15. Sept. 3. Trust in our Heavenly Father. Matt. 6: 24-34. Sept. 10. Golden Precepts. Matt. 7: 1-12. Sept. 17. Solemn Warnings. Matt. 7: 13-29 Sept. 24. Review.

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 14. When he arose, he took the young child and his mother

by night, and departed into Egypt: 15. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. 16. Then Herod, when he saw that he was mocked of the prophet and sent forth and slaw

wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17. Then was fulfilled that which was spoken by Jeremy

the prophet, saying, 18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

dren, and would not be comforted, because they are not.
19. But, when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
20. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
21. And he arose, and took the young child and his mother, and came into the land of Israel.
22. 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

notwithstanding, being warned of God in a dream, he turned 23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. aside into the parts of Galilee:

GOLDEN TEXT.—He delivered me, because he delighted in me. Psa. 18: 19.

BIBLE READINGS.

Sunday.-The King divinely protected. Matt. 2: 13 - 23. Monday.-Protected from enemies. Psa. 3: 1-8. Tuesday.-Protected in danger. Psa. 27: 1-14. Wednesday.-Protected at Nazareth. Luke 4:16-31.

Thursday.-Protected at Jerusalem. John 10: 22-42.

sent forth. and slew all the children that were in Bethwith the First Hopkinton Seventh-day Baptist Church, of which she ever remained a most worthy lehem, and in all the coasts thereof, from two years old member. She was an earnest, faithful Christian, and under. The king had trusted that those wise and, trusting fully in Jesus, was ready to depart and be with him. Her life was such that she could men from the east would return and inform him as to where the young child was. When they turned truly have said, "For to me to live is Christ, and to die is gain." aside from Jerusalem and went on their way to the 0. U. W. east, he was very deeply disappointed, and his

In Stonington, Conn., June 20, 1887, HENRY S. BURDICK, son of Benjamin F. and Rosinna Burwicked plans were, from the time, thwarted. Nat. dick, aged 23 years, 11 months and 23 days. He urally a very cruel man as well as ambitious and leaves a mother, sister, and several brothers to mourn his departure. "Remember now thy Crejealous, he was now in great rage; and determined ator in the days of thy youth." 0. U. W. to destroy every male child in Bethlehem and the

At Jackson Centre, Ohio, of croup, CLOYDE F. only child of Wm. and Ellen Randolph, aged 2 years, 5 months and 8 days. "Their angels do al ways behold the face of my Father which is in heaven.' L. D. S.

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, M. with his father's family, in 1839. He lived at Walworth, Wis. till 1854, then moved to Beloit, Wis., was in the produce business in Beloit, and raised the first company in Beloit for the War of the Rebellion, and was their Captain. Removing to Chicago, he was elected Alderman the year of the fire; and has been engaged in the wholesale grocery business in that city the most of the time since. He was the first of nine boys to be taken away, the eldest being 75 years old and the youngest 42. He died trusting in his Saviour. He was a member of the Walworth Seventh-day Baptist Church at an early day. M. D. C.

BEQUESTS TO TRACT SOCIETY.

Jesus and his character were supreme in their The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated V. 21. And he arose, and took the young child and by some technical defect in the instrument by which his mother, and came into the land of Israel. In his the gift is intended to be made. It is necessary for return he would naturally pass through Judea, as this purpose that both the Society and the property, he journeyed on his way to Nazareth, his former if other than cash, shall be accurately described. A will made in the state of New York less than sixty home. Doubtless Joseph had in his mind a desire days before the death of the testator is void as to societies formed under New York laws. For the but he is directed to take the child with his mother convenience of any who may desire a form for this purpose, the following is suggested :

FORM OF BEQUEST.

reign in Judea in the room of his father Herod, he I give, devise and bequeath to the American Sabwas afraid to go thither; notwithstanding, being bath Tract Society, a body corporate and politic unwarned of God in a dream, he turned aside into the der the general laws of the state of New York, the parts of Galilee. This statement explains both the sum of......dollars, (or the following denatural reason and the supernatural reason for his scribed property to wit....) to be applied to the uses and purposes of said Society, esting in God's method of directing the agencies and under its direction and control forever. through which he executes his divine plans. He

SPECIAL NOTICES.

hand. In this case of Joseph, the real facts of dan-HISTORY OF THE WESTERN ASSOCIATION .ger to his child in Judea would seem to be suffi-The pamphlet containing the Semi Centennial Pacient to direct him, still he needed divine help and pers of this Association are in the hands of the pasguidance in this matter as well as in the previous tors of the churches, for sale, at 20 cents each. provisions for the safety of the child. Thus direct Call on your pastor immediately, and secure one. ed in his return from Egypt, he is soon located in G. W. LEWIS, Secretary. his old home village, a secluded and retired place, of

EF THE Committee appointed by the General-Conference to correspond with interested persons in reference to the Sabbath question, and with refer-



PUBLISHED BY THE AMERICA VOL XLIII.-NO. 27. The Sabbath Entered as second-class mail office at Alfred Centre, N. Y. CONTENTS. The Western Association..... MISSIONS. Editorial Paragraph..... Gleanings Central Association—Missionary H From C. W. Threlkeld. From W. H. Ernst. From Miss Randolph. From A G. Crofoot.... Japan SABBATH REFORM. Brabourne and the Sabbath..... EDUCATION. What Teaching Is..... Of Memory in Education..... TEMPERANCE. Billy's Protest..... EDITOBIALS. Paragraphs..... COMMUNICATIONS. Woman's Work-Western Associati Christian Theology.--No. 10...... Flitting Sunward.--No. 13 Dr. Edwin R. Lewis..... FIRE AT ALFRED CENTRE. TRACT SOCIETY .- RECEIPTS SERMONS AND ESSAYS. Missions a Question of Paramount Rev. W. C. Daland MISCELLANY. Alone with God.-Poetry..... Apples..... "Exact Truth"..... To Mother. My Friend.—Poetry..... Let the Boys Help..... To-Day.—Poetry. The Newsboy Chevalier Conversions Through Family Worsh POPULAR SCIENCE..... CATALOGUE OF PUBLICATIONS, ETC MAGAZINES.... MARRIAGES AND DEATHS. SPECIAL NOTICES..... BUSINESS DIRECTORY..... For the SABBATH RECORDE SUBMISSION. BY M. B. KELLY.

Friday.—Protecting legions.	Matt. 26: 36-53.
Sabbath-dayThe saints pro	tected. Rom. 8: 28-39.

TIME.-B. C. 4, "when Christ was a few weeks

PLACES.—Bethlehem of Judea, Nazareth in Galilee, and Egypt.

PERSONS.-Joseph, Herod, and the wise men.

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. How his plans were changed, and why, is shown in this lesson.

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. The anger of the king had made it necessary, for the safety of the child, that he should be removed at once to some place beyond the reach of those who were seeking to take his life. Hence this supernatural warning of Joseph in a dream. Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word. The verb "flee," as here used, suggests the idea of time until death she remained a worthy member of secret escape, and also of haste. It was very natural that Egypt should be the place to which Joseph was directed, because it was the hearest place beyond the jurisdiction of the king. It was also a country in which many Jews were dwelling, and hence would be more desirable for Joseph and his family than other foreign countries. The distance from Bethlehem to the borders of Egypt was not more than a journey of three or four days; and hence his escape could be very soon effected.

V. 14, 15. 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 prob ably set forth on his journey on the same night in which he had the dream. And was there until the death of Herod. The death of Herod occurred very soon afterwards, according to the common reckoning; hence the residence of this family in Egypt was not necessarily long. That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. There is some thing very interesting in the exact fulfillment of the rophecy, as seen in this event. There is also something very significant in the correspondence between this event and the ancient sojourn of God's people in the same land. Just as Israel was protected in enraged and cruel Herod.

MABRIED.

all others the most favorable for the early life of the

surrounding region. His plan, as to the number of

children, and as to the age of the children, was de-

signed to make it impossible for this child to escape.

by Jeremy the prophet. The reference here is to a

prophecy referring to another event on account of

its likeness to this event. This cruel edict brought

great sorrow to the mothers and homes in Bethle

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 moth-

er, and go into the land of Israel. It will be no-

ticed here that the Evangelist says almost nothing

concerning the character and death of Herod,

though he was a terrible man, and died an awfui

death. The Evangelist had a story to tell of one

man infinitely more important, the God-man, Jesus,

and he had no time to tell us more about Herod.

to return to Bethlehem, the birthplace of the child,

V. 22, 23. But when he heard that Archelaus did

return to Nazareth. There is something very inter

gives the full force to the natural laws, and, at the

same time, leads and directs by his own unseen

hem.

thoughts.

to Nazareth.

child Jésus.

V. 17, 18. Then was fulfilled that which was spoken

In Alfred Centre, N. Y., June 23, 1887, by Rev. L. E. Livermore, WILLIAM H. SATTERLEE, of Alfred Centre, and ALICE L. LIVERMORE, daughter of the officiating clergyman, 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 MERTIE A. GREENE, all of Dodge Centre.

DIED.

At the residence of A. L. Maxson, in Little Genesee, N. Y., June 9, 1887, of consumption, FRAN-CIS ELIOTT, 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 those of the society into which this relation brought him, caused him early to consider the obligation to acknowledge his Saviour. He experienced a good hope, and united with the First Genesee Church, maintaining his profession until removed by death. He had implicit trust in

God's Word, accepting its teachings without hesitancy or questioning. This trust made the promises of great comfort to him in his sickness. During the years of failing health and final prostration, he had the tenderest care. Sister (Young) Maxson did all for him an own mother could have done, ministering unceasingly to his comfort. The funeral services, held on the afternoon of Sabbath, June 11th, were largely attended, though but one relative of the deceased was present, others living at too

great a distance to attend. G. W. B. 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 Hydorn school-house, June 4th. Text, Rev. 14:13. She has been a faithful wife, a devoted mother, and a kind neighbor. Sixteen years ago last winter she was baptized by Rev. H. E. Babcock. From that the First Hebron Church. When about to take her departure, she sent her good-by to the church and to her neighbors, which to, them meant very-much. She leaves a husband, a son, and a daughter to mourn their loss. G. P. K.

At Ashaway, R. I., June 14, 1887, of complicated disease, Mrs. PRUDENCE M. BURDICK SAUNDERS, wife of Nathan Saunders, aged 45 years, 3 months and 3 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 or 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. She leaves an aged father, a brother, five sisters, and numerous kindred and friends, together with a husband and two dear children to mourn her loss. But they are comforted with the assurance that their dear one is now with Jesus safe beyond the storms and ills of life. "Absent from the body, present with 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 locs.

dence of her niece, Miss Martha B. Saunders, Es

ence to our work as Sabbath reformers, is as follows

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member² for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WHITFORD, Chairman.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath. at 2 Clock P. M. The Sabbath school follows the preching service. Sabbath-keepers spend ing the Sablath in Hornellsville are especially in. vited to attend. All strangers will be most cordially welcomed.

CHICGO MISSION.-Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially mvited to atend.

PERSINS in Milton, Wis., and vicinity, who may wish toprocure copies of the new book, Sabbath and Suday, by Dr. Lewis, or numbers of the Seventh dayBaptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

Legal. A LLEGAN COUNTY COURT.—Samantha Potter, Plaintiff, gainst Perry Sweet, Caroline his wife; Jo-seph G. Sweet, Rosetta his wife; Nathaniel Sweet, Dorotha his wife; Rah Sweet, Martha his wife: Romain Shaw, Elizabeth his vife; Phineas A. Shaw, Fanny his wife; Milo Shaw, Alzina is wife; John R. Porter, Cora Belle his wife; Delia Estee, Conelia P. Nye, Emely Davis, Hannah R. Ja-ques, Otelia Mrkt, Idelle Hood, Charles Langley, Lucy Bar-ber, Lydia Keron, Laura Rounds, Gertrude Sweet, Dudley T. Sweet, Charse Pierce, Marcelia Collins, Vienna Collins, and Lottie R. ones as sole Executrix of the last Will and Testament of llexander Jones, deceased, late of Hornells-ville, N, Y., Diendants, Summons in Partition.

Testament of lexander Jones, deceased, late of Hornells-ville, N. Y., Dendants. Summons in Partition. To the abov named Defendants : You are hereby sum-moned to anser the complaint in this action, and to serve a copy or you Answer on the Plaintiff's Attorney, within twenty days fter the service of this Summons, exclusive of the day of ervice; and in case of your failure to ap-pear or answa judgment will be taken against you by de-fault for the lief demanded in the complaint ENRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

Dated May 1887. To Perry Seet, Caroline his wife; Joseph G. Sweet, Ro-setta his wife Nathaniel Sweet, Dorotha his wife; Ralph Sweet, Marth his wife; John R. Porter, Cora Belle his Sweet, Marth his wife; John R. Porter, Cora Belle his wife; Delia Istee, Cornelia P. Nye, Laura Rounds and Charles Piere, Defendants: The foregoing summons is served upon Dt, by publication, pursuant to an order of Hon. Clarence, Farnum, County Judge of Allegany Coun-ty, N. Y., date, June 8, 1887, and filed with the complaint in the office of th Clerk of Allegany County at Belmont, N. Y., on the 9th dy of June, 1887. HNRY L. JONES, Plaintiff's Attorney, Wellsville, N. Y.

Dated June 1 1887.



Just as thou wilt; though foes asse And many trusted friends may fail Though Satan threaten to prevail, O God of love, to thee I yield Just as thou wilt; though sad and Though friends should from my a And I be left alone to mourn, O God of love, I yield, I yield Just as thou wilt: when death ma And I must pass the silent gloom, My body buried in the tomb, O God of love, I yield, I yield Just when thou wilt. I then shall 1 To meet my Jesus in the skies, And see his face with tearless eyes Then shall my hungry soul be STONE FORT, Ill., June, 1887. THE WESTERN ASSOCIATI Minutes of the Fifty-second Annu The Seventh-day Baptist West tion convened for its fifty-second Session with the church at Richb June 16, 1887, at 10 o'clock A. M The Introductory Sermon was I G. W. Burdick. Text, "If ye w this land then will I build you, an you down; and I will plant you an you up." Jer. 42: 10. After the sermon the Associ called to order by the Moderator, dall, and prayer was offered by J. On statement that the Secrets moved from this Association, it that the Assistant Secretary, G. W as Secretary and that G. H. Fitz be Assistant Secretary. The report of the Executive (being called for, was presented an as follows: Your Executive Committee would rea

Just as thou wilt, my gracious G

Since Jesus bore my sinful load,

And washed me in his precious h

Just as thou wilt. I do rejoice

To hear my loving Shepherd's vo

To follow him is now my choice.

Just as thou wilt, since he doth k

His helpless lambs and helpless sh

Who doth not slumber, doth not s

Just as thou wilt, not as I would;

Though Satan strive with flame an

To drive my soul from every good O God of love, to thee I yield

O God of love, I yield, I yield

O God of love, I yield, I yield

O God of love, I yield, I yield