



Missions.

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

UNTIL further notice, the address of the Corresponding Secretary will be as formerly, Asha way, R. I.

A PRAYER.

Lord of the harvest, hear! We plead at Christ's command; The harvest time is near— It comes in every land; But oh! how few to reap...

Foreign Missionary.

A CENTENARY OF PROTESTANT MISSIONS.

A General Conference on Foreign Missions is to be held in Exeter Hall, London, England, from the 9th to the 19th of June, 1888.

I. Twenty-one meetings in sections composed of members of Conference. 1st. Missionary Methods: (1) The Agents. (2) Modes of Working. (3) Dealing with Social Customs. (4) How to deal with different forms of Religious Belief. 2d. Medical Missions: (1) The Agents. (2) The Agencies. 3d. Women's Work in the Mission Field: (1) The Agents. (2) The Work. 4th. The Place of Education in Missionary Work: (1) The Principles. (2) Special Cases. (3) The College. 5th. The Training and Support of Native Workers: (1) Organization. (2) Training. (3) Support. 6th. The Missionary in Relation to Literature: (1) General. (2) Bible Societies. (3) Tract and Book Societies. 7th. Home Work for Missions: (1) Spiritual Agencies. (2) Material Agencies. 8th. Missionary Comity: (1) Mutual Relations. (2) Cooperation. 9th. Commerce and Diplomacy, in Relation to Missions.

II. Five afternoon meetings of Conference. 1st. The Increase of Islam, and the Social, Political, and Religious Influences of Mohammedanism. 2d. Buddhism and other Heathen Systems: Their Character and Influence Compared with those of Christianity. "The Light of Asia," and "The Light of the World." 3d. The Missions of the Roman Catholic Church: their Character, Extent, Influence, and Lesson. 4th. The State of the World a Hundred Years Ago and Now, as Regards the Prospect of Foreign Missions. 5th. The Intimate Relations between Home and Foreign Missions: or the Reaction of Foreign Missions on the Life and Unity of the Church.

III. Six public meetings in Exeter Hall. 1st. Great Missionary Meeting. The Condition and Increase of the Heathen and their Claims upon the Christian Church. 2d. Medical Missions. 3d. Commerce and Christian Missions. 4th. Women's Mission to Women. 5th. The Benefits Conferred by Christian Missions. 6th. The Church's Duty, and a New Departure in Missionary Enterprise.

IV. Fifteen public meetings in different parts of London. Description of missionary work in all parts of the heathen world. 1st. India and Burmah, two or three meetings. 2d. China and Japan, two or three meetings. 3d. Africa and Madagascar, two or three meetings. 4th. Turkey and Persia, one or two meetings. 5th. South and North America, one or two meetings. 6th. Polynesia and Australia, etc., two or three meetings.

Speaking of this Conference, the Chronicle of the London Missionary Society says: Our readers will be glad to hear that the preparations for this great Conference in June are being rapidly completed.

a translated paper from these societies. Already nine societies on the continent of Europe have sent intimation of the appointment of fourteen delegates, and more are promised. These are from all regions—from France and Switzerland on the south, Berlin and Rotterdam on the east and west, and Sweden and Denmark on the north, and it was only the want of a knowledge of English that made Finland regretfully decline.

The distances separating the head quarters of the societies in America has prevented the announcement of the decision of more than eight societies in that country. But as these have delegated twenty representatives, we anticipate a large number will be sent, when all have reported.

FROM THE TREASURER. There will be one feature about making out a regular report for a definite period, say for three quarters, which will not be quite so pleasant; and that will be that we shall be obliged to report such a large indebtedness at that time.

Now, our pastors, superintendents, and a few others, have it in their power to, greatly and happily disappoint the Treasurer, and prove his fears not to have been well founded. The time is short, but still it can be accomplished in one-month.

FROM W. K. JOHNSON. I am thankful to God for recent results in Southern Missouri, or at least, this part of it. I have visited Bro. Redwine, of Corsicana, Barry Co. Did not preach any on account of having a severe cold, but took in the present situation of the work in that section.

ONE THIRD of the whole pagan world is now actually under the sway of Protestant rulers. It is a fact of immense import that in lands inhabited by at least 300,000,000 of pagans, among whom Carey could not have set his foot, the Christian missionary may now enter, freely travel, and everywhere proclaim the gospel of Christ; and that he may do this under the sure protection of laws dictated and administered by Protestant powers.

THE Rev. Dr. Clark, senior secretary of the American Board, speaking of the "Self-Support of Native Churches," says, that "of the 293 churches connected with the different missions, of the Board, 139 are self supporting; that 'there has been no increase in the number of ordained missionaries for 30 years, while the field actually occupied is at least fourfold greater; at less than double the expense; and that this economical expansion is chiefly 'due to the self-supporting native churches, and the young men and young women they have given to Christ.'"

song, but in pocket. The consecration demanded is not of our prayers, but of our purses to the claims of God. It is so easy on the conscience to preach and listen to preaching, and so difficult for preachers and hearers alike to do the will of God.

THE frequent statement that an indispensable element of mission work is the irreproachable and attractive Christian life of the missionary, is very familiar, and is accepted without question. We are perfectly willing, indeed we earnestly desire, that our representatives in the mission fields should thoroughly exemplify the truths they go to teach.

SETTING all religious questions aside, the civilizing power of the missions, the revolutions which have been consequent on their work, the colonization of which they were the pioneers, the growing empires founded on European and American civilization of which they laid the foundations, the enlightening influences which have spread among barbarous nations from their points of labor, all these command the profound respect of all men of sense.

THE Baptist Home Mission Monthly editorially says: "O, brethren—of the West! struggling against tremendous odds; groaning to see others pre occupying fields where Baptists have the largest following; trying, with one-third of the resources at the command of others, to do what ought to be done; brethren of the West you have our sympathy, our pity, our prayers, but the society cannot give you another dollar unless there is a great awakening of the liberal spirit among our Baptist host."

THE Rev. Dr. Clark, senior secretary of the American Board, speaking of the "Self-Support of Native Churches," says, that "of the 293 churches connected with the different missions, of the Board, 139 are self supporting; that 'there has been no increase in the number of ordained missionaries for 30 years, while the field actually occupied is at least fourfold greater; at less than double the expense; and that this economical expansion is chiefly 'due to the self-supporting native churches, and the young men and young women they have given to Christ.'"

REV. C. W. CHAMBERLAIN, on a recent tour in Parana, the south-western province of Brazil, writes: "An English company of engineers have abandoned at this point (Tibagy) a river-dredge, which they mounted with expensive machinery to scoop up gravel from the river bottom, expecting the diamonds to come to the surface. There are \$50,000 rusting away in the middle of the river Tibagy, and no one in the columns of the London Times or the New York Tribune cries: 'To what purpose is this waste?'"

There have been revivals born of spirituality. Methodism was born in such under the Wesleys; joint preaching and singing revivals, as under Moody and Sankey; Bible reading revivals, such as eminently that of Dr. Munhall. But what is needed in the Baptist churches of America to-day, is a giving revival—a revival not of preaching, not of singing, but of giving. The uplifting of the hour needed is not in doctrine, nor in

Woman's Work.

"If ye shall ask anything in my name I will do it."

Communications for this Department should be addressed to the Secretary of the Woman's Board of the General Conference, Miss M. F. Bailey, Milton, Wis.

"The Lord of the seed field takes care of his own, And the world shall yet reap what his sowers have sown."

MY SISTER'S KEEPER.

Am I my sister's keeper? It may be Had I a single word of comfort spoken If might have cheered some over-burdened heart, Without it broken.

CORRESPONDENCE.

Dear Miss Bailey,—You ask my reasons for working in the W. C. T. U., and I hasten to give them, knowing that while some of our workers may not endorse all of my views, I alone am responsible for the wider position I have taken as my Heavenly Father has given me light and guidance.

1st. In working for God and humanity, I have advanced spiritually, as I never did before, and in doing the "whatsoever," which embraces large things, God has blessed me richly.

2d. Because I am proud to have my name classed with the 250,000 fair champions in America and other lands, who are sacrificing much of ease and comfort that precious ones may be saved; who are fearless in denouncing error in every form, and are endeavoring by every good word and work to hasten the coming of his kingdom upon earth even as it is in heaven.

3d. I am laboring that my home and our homes shall be protected by law, from this giant curse that defiantly seeks to destroy our husbands, sons, brothers, yea and the wives, daughters, and sisters of our free Republic, enslaving them in chains more cruel than were the shackles of slavery.

4th. In the various departments of the National W. C. T. U., which every state and local union can adopt as necessity demands, every class in society, every profession and occupation is reached, and thus by literature, lectures, meetings, by the Sabbath-school; Loyal Temperance Legion, and Kitchen garden, we are training a vast army who will not only cause King Alcohol to tremble as he now does under compromise with evil, viz., high license, but will make him shake with fear until he is compelled to surrender unconditionally under the pure white banner of Prohibition.

Still, our onward course pursuing, God speed the right; Every foe at length subduing, God speed the right. Truth, thy cause, what'er delay it, There's no power on earth can stay it, God speed the right.

MARY D. TOMLINSON.

Can answer your question readily and without any mental reservation. I am a W. C. T. U. worker because I believe it to be the duty of every Christian woman to identify herself with the cause, and help drive from our land the worst enemy of the home, and the greatest hindrance to the growth of the Christian religion which there is in existence.

MRS. V. A. WILLARD.

I am a member of the W. C. T. U., and am in hearty sympathy with its work, except the effort made by some to legalize Sunday. I do not think this effort is any just reason why Seventh-day Baptist women should abandon

don this work; but the rather a reason for every Seventh-day Baptist sister's working earnestly in this temperance work to uphold the light of God's truth in regard to the Bible Sabbath. It seems to me a good opening for Sabbath-keepers to make their influence felt.

PERIE R. BURDICK.

Your kind note of inquiry was received in due time, and I hasten to answer. You ask why I am in working sympathy with the W. C. T. U. of our land. I would say: 1. Because it gives woman a glorious opportunity to work for her Master in putting down a fearful evil. 2. I know of no agency which has proved so effective in protecting the home from the curse of rum. 3. It is an organization which has been signally blessed of God, in rescuing the perishing and binding up of the broken hearted.

MRS. A. H. LEWIS.

We are members of the W. C. T. U., because the women composing it are working for the annihilation of the liquor traffic and its cause. In this we are with them heart and hand, and in all their efforts to lift fallen humanity. But we are not with any of the workers who favor the "National Reform movement;" but we would the rather do what we can to help them to see their error in attaching this to their work.

MRS. SAUNDERS.

MRS. CLARK.

MRS. PLACE.

(To be continued.)

OBJECTIONS ANSWERED.

An objection has been made, says The Missionary, to ladies' foreign missionary societies, directed against the segregation of one class in the church for a work which should devolve upon all.

This type of objection is met in its columns by the thought that the foreign missionary enterprise is committed to the whole church. In the sacramental host, as in the national army, thorough drill and effective movement can be secured only when the mass is broken up into detachments.

There are other reasons than the foregoing why woman's missionary societies should exist, even in aggressiveness. If it might be granted that any portion of the human race had so established itself in goodness as to be thoroughly furnished unto every good work, still it would be true that these same very excellent people could not possibly assume or meet the individual obligations of any person outside of each his own self.

Neither yet has any person the opportunity offered him to allow another to try to do the work of the two. The methods of labor in a church should be as varied as the classes of people in that church, and there will be sure to be the old and the young, man, women and children. Woman's sympathies for woman in paganism are true and better for her, than man's can be. Children cannot better be fitted for the duties of later life, than by responsible relationship to work while children—both boys and girls—while the girls and boys in heathendom may in all probability be more easily reached through children.

Sabbath Rest.

"Remember the Sabbath-day, six days shalt thou labor, and do the seventh day is the Sabbath of the Lord thy God."

CORRESPONDENCE.

Not long since, we came in the name and address of a brother in son County, Kentucky, who is a keeper, and principal of a seminary. We opened correspondence with a view to mutual acquaintance following letter has recently in answer to inquiries made on 12th. Although not intended for publication, we venture to readers feeling sure that it will interest and pleasure by all. The private character of the letter hold the name and address.

Dear Brother,—Your most is received, also samples of publications, for which please sincere thanks. I find in them commend, and very little criticism. I think that article Outlook entitled "The Sabbath Lord's day" is a strong defence of truth, conclusive incontrovertible to me, however, that it for us in defending the Sabbath in question the time-honored "Christ rose from the dead of the week." The claim is, hard to refute to the satanic masses, and carries with it, weight whatever against us.

In reply to your inquiries say (1.) That I have been in the seventh-day Sabbath for years; and I am now thirty-one (2.) I was led to a consideration bath question solely by reading God and finding therein no any sacredness attached to the Sunday. I was brought up by dista, and never saw a Sabbath article written by one, or become convinced that Sabbath Bible Sabbath. (3.) There are advocates of the Sabbath in the some are "almost persuaded church (Free Will Baptist) Sunday as the Sabbath; but entertain serious doubts, pray God their doubts may be five convictions, and their own an open renunciation of error; sense of divine truth. (5.) I the "Free Baptists" of whom I recollect reading in the

perhaps give the particular Seminary with which I am teacher's training school, (Mary, Intermediata, Academic Preparatory Departments; institution and belongs to me. The property, though not very cost me several years hard economy. During winter term is from forty to sixty.

Perhaps I have wearied already, so I must close by to favors received, and by hearty sympathy in the work are so earnestly engaged, and deavors in behalf of your pu

PRIMITIVE CHRISTIANITY.

Who were they, and what and do? The first Primitive who believed Jesus of Nazareth Son of God, the promise their daily life, religious as were the true representative their conduct being shaped doing unto others as they do to them. They were ho with one another and with Christianity in their lives n examples for their Gentile Apostle Paul had regard t wrote to the church at the "But ye, brethren, became churches of God, which is Christ Jesus." 1 These. this may sound strange to been accustomed to look Christian as disconnected everything Jewish, the la become obnoxious to the But the Apostle states the brethren of the Gentile at Thessalonica were imitish Christian churches the esteem. And why not? C own and dwell among them were under his personal i also eye witnesses of his resurrection, and teachers man, from house to house had commanded them.

Sabbath Reform.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God.

CORRESPONDENCE.

Not long since, we came in possession of the name and address of a brother in Johnson County, Kentucky, who is a Sabbath-keeper, and principal of a seminary of learning. We opened correspondence with him with a view to mutual acquaintance. The following letter has recently been received, in answer to inquiries made by us April 12th. Although not intended by the writer for publication, we venture to give it to our readers feeling sure that it will be read with interest and pleasure by all. On account of the private character of the letter, we withhold the name and address.

Dear Brother,—Your most welcome favor is received, also examples of your valuable publications, for which please accept my sincere thanks. I find in them much to commend, and very little that is open to criticism. I think that article in the April Outlook entitled "The Sabbath and the Lord's day" is a strong defense of the Sabbath truth, conclusive incontrovertible. It seems to me, however, that it would be wiser for us in defending the Sabbath, not to call in question the time-honored claim that "Christ rose from the dead on the first day of the week." The claim is, it seems to me, hard to refute to the satisfaction of the masses, and carries with it, if admitted, no weight whatever against us.

In reply to your inquiries, allow me to say (1.) That I have been an advocate of the seventh-day Sabbath for about twelve years; and I am now thirty-one years of age. (2.) I was led to a consideration of the Sabbath question solely by reading the Word of God and finding therein no intimation of any sacredness attached to the first day, or Sunday. I was brought up by strict Methodists, and never saw a Sabbatarian, or read an article written by one, until after I had become convinced that Saturday was the Bible Sabbath. (3.) There are no other advocates of the Sabbath in this vicinity, but some are "almost persuaded." (4.) My church (Free Will Baptist) officially claims Sunday as the Sabbath; but many members entertain serious doubts, and I sincerely pray God their doubts may ripen into positive convictions, and their convictions into an open renunciation of error and active defense of divine truth. (5.) I know little of the "Free Baptists" of whom you speak. I recollect reading in the Morning Star, the organ of the church, published formerly at Dover, N. H., something in regard to some churches represented in our General Conference insisting on being designated "Free Baptists;" but I cannot give the particulars. (6.) The Seminary with which I am connected is a teacher's training school, embracing Primary, Intermediate, Academic and College-Preparatory Departments; it is a chartered institution and belongs to me individually. The property, though not very valuable, has cost me several years hard labor and rigid economy. During winter terms the attendance is from forty to sixty.

Perhaps I have wearied your patience already, so I must close by thanking you for favors received, and by promising you my hearty sympathy in the work in which you are so earnestly engaged, and my best endeavors in behalf of your publications.

PRIMITIVE CHRISTIANS.

Who were they, and what did they believe and do? The first Primitives were Jews, who believed Jesus of Nazareth to be the Son of God, the promised Messiah. In their daily life, religious and secular, they were the true representatives of Christianity, their conduct being shaped by the rule of doing unto others as they wished others to do to them. They were honest and truthful with one another and with all the world. Christianity in their lives made them worthy examples for their Gentile brethren. The Apostle Paul had regard to this when he wrote to the church at Thessalonica, saying, "But ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus." 1 Thess. 2: 14. Possibly this may sound strange to those who have been accustomed to look at everything Christian as disconnected entirely from everything Jewish, the latter term having become obnoxious to their Gentile ears. But the Apostle states as a fact that the brethren of the Gentile Christian church at Thessalonica were imitators of the Jewish Christian churches then located in Palestine. And why not? Christ came to his own and dwelt among them; many of these were under his personal instruction; being also eye witnesses of his glory, after his resurrection, and teachers of their countrymen, from house to house, of all that he had commanded them.

But what of these Judæan churches, their spiritual life and doings? Their good deeds were the outcome of divine love in the heart. Their first and great teacher was Christ, who was succeeded by the apostles and their helpers. Thus the churches continued to receive instruction in all that pertained to gospel life, the summary of duty being comprised in "repentance toward God, and faith in our Lord Jesus Christ." Let us note a few characteristics in the life of these disciples:

- 1. The members of the Judæan churches were a people of much prayer. Consult Acts 1: 14; 2: 1; 3: 1; 4: 24-31, etc.
2. They gladly received the word, and believed that God had raised up his Son, Jesus, from the dead.
3. They were baptized, probably in the name of the Father, Son, and Holy Spirit. The words of the formula, recorded in the Acts of the Apostles, are, "in the name of Jesus Christ;" 2: 38; "in the name of the Lord Jesus;" 8: 16; "in the name of the Lord;" 10: 48; and, "in the name of the Lord Jesus;" 19: 5.

4. That these Hebrew believers were taught to regard their baptism as especially significant of the burial and resurrection of Christ, and of their own resurrection, as well as of being born of the Word and Spirit, may be gathered from Rom. 6: 3-5; 1 Cor. 15: 29; Col. 2: 12, and 1 Peter 3: 21.

5. Coming to other particulars of their conduct, it is evident that they were careful to provide liberally for the wants of the poor: "Distribution was made unto every man according as he had need." Liberal giving was always characteristic of God's ancient people: Abraham went to war and delivered his neighbors from slavery at his own charges. The people under Moses, who were "of a willing heart," brought "much more than enough for the service of the work, which the Lord commanded to make;" so that a command had "to be proclaimed throughout the camp" "to restrain the people "from bringing" any more. "For the stuff they had was sufficient for all the work to make it, and too much," Exod. 35: 6; 36: 5-7. A poor widow gave two mites, "even all her living," for that day at least. Zaccheus bestowed half his goods on the poor, and for any cheating that he had done, he repaid it by fourfold. Some of these Judæan Christian disciples sold their houses and lands, and delivered the price of them to the apostles. The Gentile churches of Corinth and Galatia sent relief to the suffering poor in Jerusalem. As followers of the mother churches they responded cheerfully and liberally to the apostles' call for help. The apostolic rule of giving was, "As God had prospered" them, 1 Cor. 16: 2. And also, giving could be acceptable only from "a willing mind," "according to that a man hath, and not according to that he hath not." Men were not to be eased that others might be burdened, but rather equality was to obtain, or each was to bear his part. 2 Cor. 8: 12-14.

6. It is evident that these Judæan churches were Sabbath-keepers. So far as their history, synagogues, and church-life are known, they never thought of being anything else. As a day of religious worship the first day of the week was unknown among them. Many had heard the Saviour say that he was "Lord of the Sabbath," and he so celebrating the resurrection of Jesus, they did the same thing, as they celebrated his death when partaking of the Lord's Supper. We do not find in the New Testament a single hint that Christ's resurrection was ever celebrated by a day, or an hour, or a week, or by any time, definite or indefinite. As well try to show that these model Judæan churches set apart the 25th of December for the birth of their Lord as to try to prove that they used Sunday otherwise than as one of the "six working days" of the week. Ezek. 46: 1.

7. Again, these Judæan churches lived a godly life in Christ Jesus. They suffered in meekness and patience much persecution from their own nation; and the Thessalonian brethren suffered the like things from their own countrymen, and so were partners in the trials and joys of their exemplars. A very interesting account of the spiritual life of these model churches is given in Acts. 9: 31: "Then had the churches rest throughout all Judæa, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Thus these Jewish churches, which Paul says were "in Christ," were most active, liberal, and self-sacrificing, and so busily engaged in persuading their own people to believe the Messiah, and become loving, obedient and good, that they seem not to have had time to think of church authority and power, and a strong government. These things were left to a subsequent age, for a worldly spirit from among the pagan Gentiles to introduce and mar "the faith once for all delivered to" these "saints," and to spoil the simplicity that is in Christ. The Hebrews, as to character, had an "advantage" over others; because they were the keepers of "the oracles of God," and were not therefore corrupted by idolatrous worship and philosophy. When once they had accepted the Messiah—"were in Christ Jesus"—they formed the purest, the most humble, lovable, and enterprising models of Christian and church life of that or of any subsequent age. Let us follow them as they followed Christ.—Sabbath Memorial.

SAN SUNDAY-OBSERVANCE.

The so-called Sunday-Observance Society publicly lectured Mr. Irving a week or two ago because, in his anxiety to secure the greatest possible success for a charitable benefit, he had encroached on the early hours of the first day of the week for a rehearsal. But we have sought in vain for any word of remonstrance from this society against the open manner in which work for the Jubilee was carried on in London last Sunday. It is ever thus. Those who are apparently always on the lookout for any excuse to cast a stone at the stage, maintain a studious silence when the church breaks down its own

organizational structure has told us that "nice and neat" is great kings," and proof of the same is given by the Sunday labor at Westminster Abbey. In the House of Lords, the whole bench of bishops have again and again banded together to deny the claim of working men to visit the national museum and picture galleries on the only day of leisure they possess. Yet when a court function was in preparation, the same episcopal body calmly shut their eyes while London's Abbey was closed as a house of prayer, and turned into a house of Sunday toil. Between nine and ten last Sunday evening, men were busy in their shirt-sleeves, unloading the appearances of a dressing room, and carrying them in by the west door. Whether or no there was any necessity for this we cannot say; but after such an open disregard of clerical teaching, the doors of the museum should no longer be kept barred. To have the law for the rich and another for the poor is bad enough; but the idea of one Sunday for the bishops and another for their flock would be monstrous.—Lloyd's Weekly, June 26, 1897.

Education.

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

ARTISTIC ARTISANSHIP.

The New York Independent says that a movement is on foot to inaugurate in New York (or its immediate vicinity), an Art University for "Artist Artisans," or those workers and classes of industry which require the combination of artistic taste with practical industrial skill. Mr. John Ward Stimson, a graduate of Yale, and of the Paris Beaux-Arts, who has been for some years endeavoring to secure the cooperation of the Metropolitan Museum in this idea while over their art-schools as superintendent, and who lately gave up the trustees as hopelessly conservative, is now organizing the movement independently and appealing to the intelligent business men and practical artists of the city for sympathy and cooperation. His aim, according to the circulars which we have received, is "to bring good art examples, art principles, art judgment, and taste with technical training within reach of the ordinary American citizen and worker, at a cost not too high for those to pay who are interested in their daily toil." His plan is to unite the artist and artisan together, to secure the benefit and cooperation of both, and to create a practical application of the principles of creative and artistic work. The plan is to create a school of art and refinement which will make him something more than a soulless machine, and so make his work more interesting and valuable to the community. On every hand the people are calling for American sentiment and designs. Industries are awakening to supply this market with good art products demanded by a deeper and wider modern civilization, and on all sides comes the acknowledgment that American money, which ought to be kept here, is being poured into Europe, and foreigners are being imported to take the principal roles in all our skilled industries, and are imposing upon us their foreign designs instead of responding to our own American feeling and civilization. Mr. Stimson is a thorough American, though he has for years studied in Europe the best schools and principles of art. But he believes that art principles are vitally the same, though their application is infinitely varied, and that, instead of servilely copying European modes, methods and manners, the trained artistic genius should re-adapt and re-apply principles to home needs and products. This is the key-note of his movement. The students of the country are strongly with him and are enrolling fast, but what he thinks the movement needs is the frank and generous sympathy and cooperation of business men, especially those who sincerely appreciate the value of art to a nation's refinement and production, and who will step forward to secure for the work those essential quarters and material for study which the poor student or artisan's means are not sufficient to supply. He claims that it would not require so very much, as it is quality rather than quantity which is needed with intelligent artistic taste to analyze, assimilate, re-adapt and re-create.

THE COMING EDUCATIONAL CONVENTION.

The educational convention which will open the coming series of meetings in Washington is anticipated with much interest. The fact that it is a new feature of the anniversary assemblies will secure for it attention, and again it will be enjoyed as a gathering of Baptists from South and North together—the brotherhood of the whole United States. Among the speakers will be many who, to half the convention, will be new men to sight, although all will be men of national reputation. Papers on important topics are to be presented by able and widely-known men, and the discussion on the formation of a permanent organization will call out the best thoughts of our wisest brethren. The general subject is one of great importance to any denomination, and of special importance to the Baptist. There is perhaps nothing just at present so important for Baptists as the subject of education. In the mere matter of numbers the Baptist

are in advance of every Christian body in this country except one. But do we weigh as much as we count? The Baptist population is perhaps one-fifth of the whole population of the United States. But do we exert one-fifth of the influence of the whole people? Have we one-fifth of the intelligence? Do we furnish one-fifth of the teachers and editors and leaders of thought generally? The extension of our boundaries may properly be aimed at, but there is also needed an internal building up. Not only more, but also more intelligent church members are needed. When there shall be in our denomination education and culture in proportion to our numbers our army will be strong indeed.

We can learn something from our Roman Catholic neighbors. Their church-building work and other work weighs heavily upon them, but, nevertheless, they are making education a great, if not their main endeavor. They are establishing primary schools in every parish, and then in each wider district they are organizing high schools and colleges, with a great university. Our needs are similar to theirs. Millions of ignorant colored people are in our ranks, and they must be educated in order to be a real force for Christ. We may not need to go to work in the exact way the Catholics are working, but we may learn from them that nothing is more important to a denomination than the building up of a strong system of schools.

There must come at an early day a change in our "Home" work. It will not be many years before Minnesota, Dakota and other new states and territories which now are mission ground, will have become as able as Ohio and Illinois and Indiana have become to take care of themselves. The growing wealth of the West will soon enable each state to take care of itself, and in place of a gigantic national home mission work such as we now have there will be merely state and associational missions such as are now found in the New England and Middle States. Men who are no longer young will live to see the day when the bulk of the contributions from the older states, which now are devoted to Western missions, can best be turned into some other channel. Whether can they be so well directed as to great educational enterprises? Is not our educational work soon to be the great work of the denomination?

In this work there is already needed an alliance. There is needed union of effort, and there is needed union of hearts. Consultation and a general exchange of ideas will result in clearer ideas as to the best methods of procedure, and a union in sympathy of all our educational enterprises will strengthen each. If only a nominal union is formed, something will be accomplished; for that formal connection will, under the exigencies of the case, fast become an active co-operation. Under such a union there will be a moral influence exerted on each enterprise, leading it to take the right form. Information will be extended as to the strength of the claims of various undertakings. And in important cases, enterprises in whose aid all our people should be united, there will be a medium through which all can be reached.

It is a good thing that this convention has been called. Each brother should make an especial effort to attend it.—Christian Inquirer.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." "At last it biteth like a serpent, and stingeth like an adder."

SPECIMEN OF THE WORK DONE INSIDE.

The following story by Rev. Charles Garrett, though familiar, is well worth repeating:—"One of my friends is a very earnest, shrewd man, who seems to always know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street; and, entering a grocer's shop, addressing the master, said: "Will you oblige me with the largest sheet of paper you have?" "What for, my friend? What's the matter?" "Oh, you shall see in a minute or two. Please let it be the very largest sheet you have." "The sheet of paper was soon procured. "Now, will you lend me a piece of chalk?" said my friend. "Why, whatever are you going to do?" "You shall see presently." "He then quickly printed, in large letters,—

SPECIMEN OF THE WORK DONE INSIDE.

"He then fastened the paper right over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud, 'Specimen of the work done inside.' "In a very short time a crowd assembled; and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper; and then demanded, in an angry voice, 'Who did that?' "Which?" asked my friend, who now joined the crowd. "If you mean, what is on the paper, I did that; but if you mean the man, you did that! This morning, when he arose, he was sober; when he

walked down this street, on his way to work, he was sober; when he went into your gin-shop, he was sober; and now he is what you made him. Is he not a true specimen of the work done inside?"

THE SALOON HAS NO RIGHTS.

The time has come when just and wholesome law will be permitted to remain as a dead letter, but the time is fast approaching when the insolence and lawlessness of the saloon will be effectually suppressed. A sentiment in that direction is rapidly developing, and nothing has done more to quicken it than the saloon itself. Its disregard for law, its arrogance, its lobbying in legislative halls, and dictating to convention and caucuses, have done more than all else to create a sentiment against it that will control it or suppress it altogether. It should consider that it has no claim on the public at all. It is no part of legitimate industry; it has no part in commercial prosperity. It exists in opposition to all principles of industry and commercial interests. The people have the highest right recognizable to suppress it entirely—the right of self protection. For the saloon to talk about rights is foolish. It has none. It only exists by sufferance, and there is nothing on which it can base a claim for protection. It is an industry that weakens everything it touches, one that adds nothing to individual or national prosperity, but is a heavy burden upon both. The revenue it yields is too insignificant, compared to the tax it makes necessary, to speak of.—Chicago Current.

WHAT A BOY IS WORTH.

If you want to find out what a boy is worth, go and ask his mother. By the time she goes into the jaws of death to give him birth, and then puts into him her days of love and her nights of care, and he stands before her strong and clean and tall at twenty-one, she can tell you what he is worth from the crown of his head to the soles of his feet; and when the legalized dram-shop takes hold of him, tears him down fibre by fibre, and puts oaths on the lips that she used to kiss, and crushes out his mother's hopes, it is no wonder she makes outcry. If you want to know what a home is worth, go and ask a loving woman who has kept herself as pure as God's lilies for her marriage day, when, with a great shine in her eyes, she put herself over into the hands of one man, for better or for worse, for richer or for poorer, until life's end. And when the dram-shop with its fearful curse crosses the threshold of the home they built together, and takes down her strong tower of hope, stone by stone, and degrades the father of her children, it is no wonder she makes outcry.

HOW MUCH OUGHT IT TO BE?

Dr. Lyman Abbott justifies high license by saying that "the saloon should be made to pay fully for the wrong it does," and this is part of the wrong he says it does:—"As a deceiver and a liar, it swindles the poor and rich, it creates the base and horrible appetite on which it lives, it is a breeder of crime and poverty beyond anything else, it corrupts juries and courts of justice, it fills almshouses and idiot and insane asylums, it makes orphans of children, and widows of wives, breaks up homes innumerable, robs men of their mental and spiritual worth; slavery never so robbed the workmen of his wages; Mormonism never so debauched womanhood, and struck so fatal blows at the home; it is a corruptor of the nation at the very source of its power," etc.

Now, will Dr. Abbott take pencil and paper, and figure up for us just how high the license should be for the saloons "to pay fully" in dollars and cents for these wrongs which it inflicts upon society? Come, Doctor, try your hand at it.—The Voice.

The panders to vice, in tobacco shops, liquor saloons, and elsewhere, have carried to such an extent the suggestive and improper use of the pictures of women, including even the wife of the President of the United States, as to provoke legislative interference to repress the growing evil. Representative Thomas, of Illinois, recently introduced in the House of Representatives, a bill, making it a high misdemeanor to display an advertisement picture of any American woman for any patent medicine or any similar purpose, without her written consent, under a penalty of a fine of not less than \$500 or more than \$5,000, and imprisonment till the fine is paid. It is to be hoped that the bill may speedily become a law, and public opinion be created which will demand its strict enforcement.

A COMPROMISE.—A church in a certain town in Kentucky was much divided on the organ question. One of the members was in the habit of going into the saloon and taking a drink whenever he felt like it, but had a holy horror of an organ in church. In a discussion of the subject, he said: "If you bring that organ in here, it will split the church. I and a number of others will leave." The pastor then spoke, saying: "I can preach either with or without the organ in the church. It is a matter of indifference to me. But as the church is divided about it, and some say it will drive them out of the church, I think the wisest course for us is to put the organ in the saloon, and see if it won't keep our members out of that place also."—Western Recorder.

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, May 17, 1888.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$3 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

"For, oh, but the world is fair, is fair! And, oh, but the world is sweet! I will out in the gold of the blossoming mold And sit at the Master's feet. And the love my heart would speak I will find in the lily's brim, That the lips of the blossoms, more pure and meek, May offer it up to him."

A LETTER just received from Elmdale, Kan., says, "We have prayer meetings here every Fourth-day evening, which are growing in interest, to some at least."

We are requested to say that the next Semi-Annual Meeting of the Minnesota Churches will be held with the church at Trenton, beginning on Sixth-day before the second Sabbath in June (June 8th). Fuller particulars may be looked for in the Specials, in a week or two.

An exchange says experience shows that churches are generally prosperous where there is preaching; in its absence, declension prevails. This seems to accord with Paul's statement that when "the world with wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

In our educational column this week will be found an article with reference to a Baptist educational convention, soon to be held in the city of Washington. Although it is written from a denominational stand-point, there are suggestions in it which deserve the careful consideration of all people interested in educational movements. Seventh-day Baptists, in particular, need to ponder well some things set forth in the paper above referred to.

THE first requisite in any work is faith in it. As Carlyle says, "At all times a man who will do faithfully, needs to believe firmly." As soon as a man's faith begins to waver, on any given point, his conduct, at the same point, begins to grow uncertain. This is especially true in all matters of religion. There is great alarm in certain quarters just now, concerning the prevalent looseness in the matter of Sunday observance. But the real trouble lies deeper than the surface. Down deep in the hearts of the people there is a lack of faith in the divine appointment of Sunday for any sacred or holy uses. At such a time we need to take double care that our own faith is grounded in the eternal Word, that so our lives may be without reproach, and that with power we may persuade men to obey God. It is equally important that, at every other possible point of faith, we be strong in the Lord. Then only can our lives be without reproach.

WHAT is fame? One of the most eminent jurists of the present generation was Chief Justice Waite, who for fourteen years sat at the head of the Supreme Court of the United States. On his death, for a few days, the newspapers recognized his distinguished services and mourned his loss; then for as many weeks, possibly for as many months, the absorbing topic is, Who shall succeed him? Or, a man like Dr. Anderson, of Rochester, or President McCosh, of Princeton, is compelled, on account of failing health or advancing years, to give up the presidency of a great school of learning, whereupon there is, probably, ten times as much said about who shall be their successors as about the eminent services they have rendered to the world in training young men to be the world's workers. This centering of interest in the question of the successor to such men, has moved the carping punster to say, "Nothing succeeds like the successor." There is at least a two-fold lesson here to the thoughtful soul. First, whatever our calling in life, however great or small our talent, or however wide or limited our sphere of labor, we should do our work with as much earnestness and consecration as though the work must certainly cease when we shall have laid it down.

Thus have the great and good labored and won success before us. Second, it will do us good to remember that when we shall have thus done our life work and laid its burdens down for the crown which our Lord will give his faithful servants, there will be no lack of men who can fill our places quite as well as we have filled them; and so the Lord's work, which we love so well, shall move grandly on. But when the Master of the vineyard shall have spoken to us his "Well done," and we shall have entered upon the joy of the reward summed up in "the joy of thy Lord," it will not matter much whether men mourned over our departure from the world or scrambled for the places we vacated.

A GOOD story is told of a colored man who gave the product of one acre of his small farm every year to the Lord, and of the way he did it. Leaning on his hoe, he proudly said to his neighbor, "Yes, one acre every year to the Lord. There is nothing like systematic giving." When his neighbor asked him which acre it was that was doing such good service, he replied that it was not always the same acre; that, indeed, it was changed nearly every year. "When the season is very wet, then it is in the low land, but when it is very dry, then I give to the Lord the very top acre of the whole lot." When reminded that this arrangement would always give the poorest to the Lord, he replied, "Most certainly, sir, you don't suppose I am going to rob my family, in order to give to the Lord, do you?" Then he resumed his work with an air of satisfaction, which only he can wear who has succeeded in fitting his benevolent operations to his most selfish plans and worldly ambitions. With how many of us is the Lord's acre a changeable, uncertain piece of land?

BY THEIR FRUITS.

The controversy which arose a year or so ago, particularly in the Congregational Church, over the refusal of the American Board to send certain candidates to the foreign fields, on account of unsoundness in Christian doctrine, according to the accepted orthodox standards, engendered not a little bitterness, perhaps on both sides of the question. It could hardly have been otherwise. And yet, good undoubtedly came of it. The orthodox body had occasion to meet and thoroughly consider what must be admitted to be honest doubt, and it may be hoped, learned some lessons of charity for those whose faith cannot always be pressed into the exact molds of thought of a past age, or expressed by the phraseology of generations long gone by. The world moves. And if truth is eternal, the methods of getting at it, and the modes of expressing it are constantly changing. It is well to remember this, and to exercise wisdom, patience and charity accordingly.

On the other hand, the self-styled liberal wing of the church has had opportunity to learn that those doctrines of the church which have had condensed into their forms of statement both the learning and piety of generation after generation of earnest men, are not to be set aside lightly, and that those who continue to hold to them have some more substantial reasons for doing so than the simple fact that they are the doctrines held by their fathers.

But we took up pen not so much to draw lessons from the form of the controversy, now quieting down, as to call attention to the following sentences from the Foreign Missionary, which touch the subject matter involved in that controversy at a vital point; for if it can be shown that the fruit of any "movement" is a weakening of faith in divine things, a relaxing of effort for the salvation of men, and an aimless drifting of thought and life, that "movement" stands before the bar of all sound judgment self-condemned. "By their fruits ye shall know them." This is what the Foreign Missionary says:

It is a significant fact that questions of theology, not unlike those which have recently disturbed the American Board, sprang up among the Congregational churches of New England near the beginning of our century. On the one side remained the great body of the orthodox churches, which held to the moral ruin of all mankind, and the indispensable necessity of proclaiming the gospel of a divine and all-sufficient Saviour. On the other hand was a widespread defection of those who, under the various names of Unitarians, Universalists, Restorationists, etc., rejected the doctrines of Christ's equal divinity and his vicarious sacrifice, or the indispensable need of regeneration and an acceptance of the gospel by a personal faith. The sifted orthodox churches soon became enkindled with a missionary spirit, which began to organize those missionary operations which through seventy years have planted their foundations in many lands and made

their power felt throughout the world. The seceding churches, while active in many lines of social and political reform, have, in logical consistency with their doctrines, done almost nothing for the heathen world. At this time they have not a missionary nor a missionary station on the globe. The orthodox wing of that early theological division was blessed from time to time by revivals by which its own life was invigorated, until it has become strong, not only in every city and hamlet of the East, but has extended its home missionary churches from ocean to ocean. The other branch has not only remained weak in numbers and resources, but has been still further depleted by repeated defections to almost all shades and degrees of liberalism and infidelity.

Communications.

BBAUREGARD, MISS.

The following letter was written to Bro. V. L. Davis, of this place, in answer to some inquiries concerning the colony scheme, etc. By request of the writer, the letter has been handed to us, and we gladly give it a wider circulation.

BBAUREGARD, MISS., April 24, 1888.

Dear Brother, I proceed to answer your communication of the 20th inst., which is before me and contents duly noted.

We have in past time organized an Immigration and Land Association, for the purpose of inducing immigrants of good character and standing to settle among us and aid us in developing the latent resources of this portion of our sunny South land; and I, wish others, especially the citizens of this section, are ever ready to welcome to our midst any and all persons of this class, who may be desirous of casting in their lot with us. Hence, I take pleasure in communicating with you, and in giving you briefly an outline of our standing respecting church, schools, and all other religious and secular projects and anticipated enterprises, and the foundation for them.

1. Our first great project is the church, which was duly organized August 15, 1887, and which, since that time, we have increased in numerical strength to fifteen good members, with the prospect of more in the near future who are preparing to keep the Sabbath. We have paid for a church lot, and in due time expect to build. Therefore, I feel safe in saying that the foundations of our church as laid are secure and firm, and frequent additions are being made thereto that will increase its influence and make it an influence for good that soon will be felt far and near. For all of this I am very thankful to Almighty God, whose mercies are so abundant.

2. Our second project is our school. We have organized an educational society or association under the auspices of the Seventh-day Baptists, with a constitution the same in purport, aim and intention as that of the Education Society of the Seventh-day Baptists of the North and North-west, with the intention and fixed determination to create a Southern institution of learning, under the control and government of the Educational Association, and in direct connection with the church, hoping to make its work efficient and influential in various ways, in its onward march, hand in hand with the church; each in their respective spheres, laboring for and to the general enlightenment of the people. The school contains the Primary, Intermediate and High School Departments, which includes in its curriculum a thorough and complete English course. The Classics—Latin, Greek and Hebrew—Music, Commercial Law and Commercial Book-keeping complete, and also a Theological Department which will be free to all who contemplate entering the ministry.

3. We have a good country and a genial climate unsurpassed by any in the world. Our colony is located about 140 miles north of New Orleans, upon the extreme western ridge and southern spur of the foothills of the Blue Ridge Mountains. Our elevation is about 400 or 500 feet above the sea level, at which we enjoy a medium climate, both winter and summer, never reaching extremes of cold or heat; hence we are free from all miasmatic influences, the elevation being sufficiently high above the Mississippi swamps on the west and the Pearl River on the east, being also sufficiently tempered with the ocean breezes which reach us from the south daily, borne to us from the Gulf coast which is about 100 miles south of us. From this brief description, you will see that in regard to climate, we are especially blessed. While New Orleans, Mobile, Pensacola, Natchez, Vicksburg, Grenada, Holly Springs, Meridian and other points around us at a distance, are all more or less afflicted with epidemics of various kinds, we are wonderfully exempt, and always have been. We are in possession also of a cluster of the finest mineral springs to be found in

Mississippi, consisting of iron, magnesia, sulphur and other minerals. With a fine, large hotel, erected on the grounds, which we hope to see completed in the near future, these natural advantages would combine to make the place attractive to tourists, and would tend to do much toward the development of the country.

4. Our soil is composed of disintegrated rock, gravel and leaf mold, ranging from six to fourteen inches in depth, resting upon a subsoil of rich red and brown clay, which gives it greater value, as it enables the lands to be improved, making them susceptible of deep and varied cultivation, taking manures well, retaining all the phosphates and elements that enrich the land. Our lands are therefore very prolific, producing all manner of vegetables, small fruits, berries, peaches, apples, plums, apricots, cherries, etc., in abundance and of the richest flavor. We have the finest grape and peach country in the world. The grape, especially, being indigenous to the country, naturally would, under cultivation and careful training, produce abundantly. Cotton, corn, and other crops are produced in their regular order, but vegetables, melons, strawberries, raspberries, blackberries, etc., with peaches, apples, apricots, cherries, grapes and other fruits, also sugar cane—are, and will be, the coming crops of this section of the great Mississippi Valley. In due course of time, immigration, capital, energy, perseverance and patience will all combine to make this "wilderness blossom like the rose." Under the blessing of God, I hope soon to see the day.

5. The opportunities for manufacturing are varied, but I will mention a few that are open, and which we are anxious to have occupied. First, there is a good opening for a furniture manufactory. With all manner of woods, hard and soft, right at the door, which may be made into useful and ornamental furniture for the markets close by, and with the means of transportation running right by the door, this could hardly fail to be a thriving industry. The timber consists of various oaks, cherry, maple, pine, gum—sweet and tupelo—, cotton-wood, sycamore, and other varieties. In this line of business there is a fortune awaiting some one with enterprise and a little capital, and to the man or men who will establish a factory of this kind we can give encouragement in many substantial ways. There is also a promising opening for a canning factory. Also a dairy and creamery can find a successful opening with a wide field for operations. There is good grazing, winter and summer, with both a local and foreign market for all the butter, cheese, milk and other products of such an enterprise, returning first-class prices. These are three enterprises that are now awaiting capital and energy to come and occupy and develop them. Whoever engages in either of them will, I think, realize a large per cent on the money invested. There is also an opening here for a crockery manufactory of first-class order. We have in possession large banks of genuine clay suitable for the manufacture of porcelain and crockery ware of all kinds, there being thousands of tons of clay in sight and not a particle of sand or grit in it. This for the capital invested is the best thing we have to offer; and we hope soon to be able to put the same upon the market. There is also iron in abundance, with limestone, iron hematite iron, and limestone for fluxing, etc. Many other industries could be started here, and will, as the country settles up and develops. Cotton and woolen mills have a good opportunity, and there is room for all, and more too.

6. The prices of land range for village or town lots from \$10 to \$40, size 50 x 200 feet. Land ranges from \$7 to \$15 or \$20 per acre, all according to location; other lands might possibly be purchased cheaper farther back in the country, some distance from the railroad, etc. Yours very respectfully, R. B. HEWITT.

EVERY WORD.

When "Jesus was led up of the Spirit into the wilderness to be tempted of the devil," his reply was, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," prefixed by the words, "It is written." Where do we find it written? If we will look in Deuteronomy 8: 3, we will find these words, "That man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Now the question I want to ask every conscientious Christian is, Are you living by every word that proceeded out of the mouth of God, which he spake mid the thunders and lightnings of Mt. Sinai? If you are, all is well; if not, when are you

going to begin thus to live? For Jesus says you shall do so, and so long as you do not thus live, you live in open violation of, and disobedience to, Christ's "shall," and God's command.

Let each one ask himself the above question, and then after prayerfully and carefully reading the Word of God, answer it for himself by the light thereof. May God in his mercy help all to do so in my prayer. A. F. BELLO.

RUPPER, Tex., May, 1888.

FROM C. W. TREBELKELD.

CRAB ORCHARD, ILL., May 7, 1888.

To the Editor of the SABBATH RECORDER:

As a number of our people from abroad have contributed to the material aid of this interest in the erection of a house of worship, I feel that they will be interested in hearing, at any time, of steps in the advance. Last Sabbath and First-day was the time for the gathering together of the little band here, and empowering them to go forth into the great field of labor, as commission bearers in organized form as a church. The mother church, Stone Fort, was well represented.

On Sabbath-day, Elder M. B. Kelley gave us a sound, practical discourse from Prov. 23: 23. Night after Sabbath, Eld. F. F. Johnson gave a discourse on 1 John 4: 8; theme, "Love," followed with brief remarks by the writer. Opportunity was given for offerings for church membership, when a sister, a late convert to Christ and to the Sabbath, (O, that appears so much like a whole conversion!) came boldly forward, forsaking (socially) husband, father, mother and all, and asked, upon a profession of her faith, baptism and church-fellowship with us, which was granted; and on First-day morning the church and a good congregation proceeded to the water, where the candidate was, by the writer, "buried in the likeness of his death." From the water we went to the church-house where the council was formed with Eld. M. B. Kelly, moderator; Eld. F. F. Johnson, Secretary, and the writer was appointed to deliver the discourse, which he did from Matt. 28: 18-20. After the sermon, the proposed members of the new church presented themselves, receiving and adopting, one by one, the Articles of Faith and Church Covenant as published in the Seventh-day Baptist Hand Book. The charge was then given to the "Crab Orchard Church" by Eld. Robt. Lewis, who is their devoted pastor.

Thus another little organized band goes forth to do battle for the truth of God, and for the salvation of men. Brethren, pray for them.

By earnest request, I commenced in the village of Crab Orchard, last night, a series of meetings, occupying the stand that Eld. Titworth and others of our brethren have occupied before me. I addressed a large and attentive audience, which, at the end of the discourse, by an overwhelming rising vote, pressed the continuation of the work upon me. As your missionary, I need your prayers.

THE CHRISTIAN LIFE.

There is no higher life to live than that of a Christian. It is noble and grand to live in harmony with God, and to be a laborer for, and with, him. God gives us our lifetime in which to live for him and do the work which he assigns us. There is thus time enough to do our work, but there is no time to idle away. There are very many about us who are perishing for the bread of life, and it may be that just the word we might speak to them, or the deed of kindness we might perform, in the name of Jesus, for them is just what is needed to bring them to God. This makes it a very responsible thing to be a Christian. Oh that we might all feel our responsibility, and be faithful to our duty! Those who live away from church privileges can work for God in this way as much as those who enjoy greater privileges.

I am much interested in the Lord's work everywhere, but especially in that which is being done for China and other heathen lands. The reinforcement of our own China mission is a work in which we may all have a part. Let us not cease our labors, but continue our search until we find the proper woman to go to take charge of the school work, and then support her in that. I am also much interested that all young people who, like myself, are just beginning this noble Christian life, may find the right place for work in the Lord's vineyard, and keep in it unto the end. Will not the readers of the RECORDER pray for all such? A YOUNG CHRISTIAN.

SABBATH-DAY COLLECT

To the Editor of the SABBATH RECORDER.

In the SABBATH RECORDER H. D. Clarke has an article on collections. Having read his statements in them no Bible justifying practice, since as he calls out "The law and to the testimony permission, I would like to see he finds anything in the Bible ing money on the Sabbath-day, us to Matt. 12: 1-7. I cannot in that passage that refers to tions on the Sabbath or a Jesus was vindicating the dis what they did on the Sabbath were hungry and probably in dition. By reading Matt. 12: 3 David was an hungered, and ties are that the shewbread w he could get to eat. I think no its being right to relieve su same day that the suffering i but is the money collected o needed to relieve suffering, o purpose, on that day? His Matt. 12: 1-7 is as follow: cates the priests who sacrific bath and did more work on t worship than on other days, vindicate them? Because t manded to do the work on t 28: 9-10), as we might sa Christ's coming, and that m them to do the work. Bu command found for collecti Sabbath, to be used on o week?

Brother Clarke quotes f Clarke's commentary on 1 follows: "It was a regular the Jews to make these col poor on the Sabbath-day, purpose of making this pro a purse which was called ' ekali.' The purse of the al Clarke trying to prove that ing to the Jews, or was he that where Paul says "Up of the week let every one in store" that Paul wanted the passage to mean, upon let every one of you put yo collection box as is the cust Can H. D. Clarke give a comment, according to the 16: 1, 2?

I think Paul was not in collections. In the earl Clarke's article, he says, " that convenience or amount in this argument, if the m unscriptural." I believe t for convenience and savi the belief that there is mor by taking collections on practice would be of very

MINISTERIAL CONFERENCE

CONFERENCE.

According to adjournm Conference of the Weste vened with the Independ day evening, May 7th. ent, because of the usu the spring season.

The Secretary, B. E. ent, G. W. Lewis, was sem. O. S. Mills, appo Introductory Sermon, a cause of sickness, E. H tion, preached in his ste Luke 18: 22, "Yet lack

After the usual M Meeting, the session adj the following morning urred the review and mon of the previous eve Hills, L. C. Rogers, an ticipated.

A paper on the "So sented by L. C. Roge Platts on "Should our Evangelists for Reviva on "Organization of Church Work. Is it sented. These were marked attention, foll discussion on some pa The ministering br Kenyon, L. C. Roger Socwell, G. W. Hill G. H. F. Randolph.

The remainder of t essarily omitted beca essayists or their pa programme for the ference adjourned t Alfred Charob.

It is to be hoped t

SABBATH-DAY COLLECTIONS.

To the Editor of the Sabbath Recorder.

In the Sabbath Recorder of April 12th, H. D. Clarke has an article on Sabbath collections. Having read his statements, and finding in them no Bible justification of the practice, since as he calls our attention to "The law and to the testimony," with your permission, I would like to ask him where he finds anything in the Bible about collecting money on the Sabbath-day? He refers us to Matt. 12: 1-7. I cannot find anything in that passage that refers to taking collections on the Sabbath or any other day. Jesus was vindicating the disciples for doing what they did on the Sabbath, because they were hungry and probably in a suffering condition. By reading Matt. 12: 3, we learn that David was an hungered, and the probabilities are that the shewbread was the only food he could get to eat. I think no one will doubt its being right to relieve suffering on the same day that the suffering is experienced, but is the money collected on the Sabbath needed to relieve suffering, or for any other purpose, on that day? His explanation of Matt. 12: 1-7 is as follows: "Christ vindicates the priests who sacrificed on the Sabbath and did more work on that day in his worship than on other days." Why did he vindicate them? Because they were commanded to do the work on that day (Num. 28: 9-10), as we might say, to show forth Christ's coming, and that made it right for them to do the work. But, where is the command found for collecting money on the Sabbath, to be used on other days of the week?

Brother Clarke quotes from Dr. Adam Clarke's commentary on 1 Cor. 16: 1, 2, as follows: "It was a regular custom among the Jews to make these collections for the poor on the Sabbath-day. . . . For the purpose of making this provision, they had a purse which was called 'Arnk' shel teid-ekali' 'The purse of the alms.'" Was Dr. Clarke trying to prove that Paul was writing to the Jews, or was he trying to prove that where Paul says "Upon the first day of the week let every one of you lay by him in store" that Paul wanted us to understand the passage to mean, upon the Sabbath day let every one of you put your gift into the collection box as is the custom of the Jews. Can H. D. Clarke give some light on the command, according to the reading of 1 Cor. 16: 1, 2?

I think Paul was not in favor of taking collections. In the early part of Bro. Clarke's article, he says, "But we concede that convenience or amount weighs nothing in this argument, if the method proposed be unscriptural." I believe that if it were not for convenience and saving of time, and the belief that there is more money made up by taking collections on the Sabbath, the practice would be of very short duration.

INQUIRER.

MINISTERIAL CONFERENCE—WESTERN ASSOCIATION.

According to adjournment, the Ministerial Conference of the Western Association convened with the Independence Church, Monday evening, May 7th. But few were present, because of the usual hurry that attends the spring season.

The Secretary, B. E. Fisk, not being present, G. W. Lewis, was elected Secretary pro tem. O. S. Mills, appointed to preach the Introductory Sermon, also being absent, because of sickness, E. H. Socwell, by invitation, preached in his stead, from a portion of Luke 18: 22, "Yet lackest thou one thing."

After the usual Ministers' Experience Meeting, the session adjourned until 9 o'clock the following morning, at which time occurred the review and criticisms of the sermon of the previous evening, in which G. W. Hills, L. C. Rogers, and E. H. Socwell participated.

A paper on the "Song of Songs" was presented by L. C. Rogers; a paper by L. A. Platts on "Should our churches make use of Evangelists for Revival Work?" and a paper on "Organization of Young People for Church Work. Is it best?" were also presented. These were all listened to with marked attention, followed by quite a spirited discussion on some particular points.

The ministering brethren present were J. Kenyon, L. C. Rogers, H. D. Clarke, E. H. Socwell, G. W. Hills, G. W. Lewis, and G. H. F. Randolph.

The remainder of the programme was necessarily omitted because of the absence of the essayists or their papers. After arranging a programme for the next session, the conference adjourned to meet with the Second Alfred Church.

It is to be hoped that these meetings may

hereafter come at some more favorable season of the year, or else that the people will redouble, or regain, their former interest, particularly the ministers.

H. D. CLARKE, Moderator. G. W. LEWIS, Secretary.

A WORD TO GIRLS.

I want to say a word to the girls who keep the Seventh-day Sabbath. Be very careful how you link your life in marriage with one who keeps First-day. It may look all very plausible to you, that you can keep the day you choose, that he will not interfere with your conscience in the matter, that you can have your Sabbath. But I tell you, you cannot do it. Suppose you go on a farm. When the Seventh-day comes, you will have to work or have trouble. There will be times, like threshing-time, and many others, when your cares will be many on Seventh-day. Again, it is a hard thing for children to understand why their mother should keep one day and their father another. So I say, think carefully, think seriously, before you take a step on which so much of your future happiness depends.

WASHINGTON LETTER.

(From our regular correspondent.)

WASHINGTON, May 11, 1888.

Tuesday was apologists day in the United States Senate. Soon after the Senate met, Mr. Ingalls, the President pro tem, left the chair and went to his place on the floor, it being understood that Mr. Voorhees had decided to make an apology for the use of unparliamentary language in his debate with Mr. Ingalls a week ago. Senator Harris, of Tennessee, had been called (as he very frequently is) to preside, and after the discharge of some morning business, Mr. Voorhees rose and said if it would not interfere with other matters he would like to make a statement which he considered due to the Senate. He had been absent from the Capitol since the day of his famous encounter with the Kansas Senator on account of a carbuncle affliction. He said: "It is known that I have been confined to my room during the past week, seriously indisposed. I visited the Senate yesterday with the intention of making the statement which I shall now make, but the opportunity did not present itself, and suffering so much, I withdrew and went home. In reference to the discussion in which I participated last week, I desire to say to the Senate that, however severe the provocation given, I at that time made use of language contrary to the rules, usages and decorum of the Senate. I regret having used such language, and tender a proper apology to the United States Senate for doing so. My high respect for the dignity of this body, as well as my self-respect, induce me to make this statement." After this handsome apology, and without any comment on his part, Mr. Ingalls resumed his seat as presiding officer.

Then Senator Hoar, of Massachusetts, presented a memorial of the New England Conference of the Methodist Episcopal Church, protesting against the ratification of the Chinese treaty, or any treaty that precludes Chinese ministers of the gospel, or Chinese delegates to religious conventions coming into the country, characterizing it as utterly un-American and un-Christian. They were a little too late with this protest, the treaty having been ratified by the Senate on Monday. The Massachusetts Senator remarked that "until there could be an appeal from the American people drunk to the American people sober, the matter might be considered settled. He, therefore, asked that the memorial might be laid on the table, and it was so ordered.

Next, Senator Palmer, of Michigan, wanted to make an apology. In his speech in reference to the irregularities of certain land-grants, he found in the Record that he was quoted as saying that all these grants were "covered with the trail of the serpent." This sentence had occurred in his manuscript, but he had omitted it in his speech. Although he thought there had been a good deal of the trail of the serpent about these grants, he thought the remark was too general in its character, and he wanted to have it stricken out. Both Senators having "owned up" like "little men," business was resumed, and the Senate moved on serenely.

On next Tuesday the largest gathering of members of the Baptist denomination ever held in this city will begin an eight-day meeting at Calvary Church. The occasion will be the anniversary meetings of the three great societies of the Baptist Church, the American Baptist Home Missionary Society, the American Baptist

Union, having charge of foreign missions, and the American Baptist Publication Society. The societies will not be in session at the same time, but as fast as one adjourns another will take its place, each holding a session every day. They are distinct, and yet are held together by the similarity of the work they have in charge, and the members of one are entitled to a voice in the proceedings of the others. Between two and three thousand delegates are expected to be in attendance, including many prominent pastors and laymen in the church, besides a number of foreign missionaries.

At a convention held by the Pastor's Alliance of the District of Columbia in this city during the week, the question, "Shall we admit a Mormon state?" was discussed. Mr. Joseph Nimmo, Jr., made a notable speech in opposition to the attempt of the Mormons to induce Congress to grant them the immunities of statehood, and in favor of placing the territory of Utah under a legislative commission, the form of territorial government that was approved by Presidents Jefferson, Madison and Monroe. The speaker urged that it is especially the duty of the clergy to oppose the domination of Utah by an ecclesiastical organization, and also to protect the missionaries thus engaged in the great work of advancing our Christian civilization against the political power of the Mormon Church.

Home News.

New York.

FIRST ALFRED.

Last Sabbath was the communion season with this church, and was a very pleasant occasion. At the covenant meeting, in the afternoon of Sixth-day, three young persons were received for baptism; at the evening service, which was a continuation of that beginning in the afternoon, the ordinance of baptism was administered, and in the morning those baptized were received into the church, together with six others, who were received by letter.

Next Sabbath it is expected that Dr. Williams will hold a service with the members of the church living at Alden, when Rev. Joshua Clarke, of Albion, Wis., will preach for us.

E. E.

New Jersey.

NEW MARKET.

The spring opened later than usual, with us, but vegetation is now in a fair state of progress.

Bro. J. P. Landow arrived in New Market the next week after his ordination in the First Alfred Church, and the following Sabbath preached his first sermon in his mother church. His sermon was well written and remarkably well delivered, considering that he had then been only about fifteen months in America.

Bro. Lucky, of New York, was also with us that Sabbath (April 14th), and, after Bro. Landow's sermon, made very appropriate remarks. Both of these brethren made brief and interesting addresses before the Sabbath-school.

There are many difficulties and dangers evidently confronting one entering upon a Protestant Sabbath-keeping mission in Galicia, a country under Catholic rule, and where stringent laws and intolerant customs prevail. The laws forbid proselyting in the interests of any other faith than the Roman Catholic, hence the danger of persecution and imprisonment.

Bro. Landow spent Sabbath, April 21st, in Westerly and Ashaway, R. I.; the 28th in New York, then returned to New Market, where he remained a few days. On Tuesday evening, May 1st, a number of his friends met him at Bro. Abram Dunham's, which he calls his New Market home, and spent a very pleasant evening. Sabbath, May 5th, he was in Shiloh, to visit the mother church for missionaries, and returning to New Market he made ready for his voyage. On Wednesday, the 9th inst., he sailed with a cheerful heart, thanking the Lord and his American brethren for the unspeakable privilege of bearing the message of Jesus, the true Messiah, to his long-deluded, but not God-forsaken, countrymen.

Thus another missionary enterprise has been undertaken by our people; another obligation and responsibility assumed. To the writer it has always seemed peculiarly appropriate for Seventh-day Baptists to interest themselves especially in missions to the Jews. In our earlier efforts in that direction, the results appeared rather discouraging, and quite a number of excellent brethren lost faith in the undertaking. But is there not danger of relying too much on immediate results for our inspiration rather than on the clear,

prophetic indications of Scripture, and God's own time for results? We need to re-read the strong, prophetic utterances concerning the final restoration of God's chosen people, and see how perfectly these forecasts have been fulfilled in their history thus far. And yet there remains much to be fulfilled. "I say then, Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew." Rom. 11: 1, 2.

MAY 10, 1888.

L. E. L.

Wisconsin.

CARTWRIGHT.

Rev. R. Trewartha, for many years a clergyman of the Protestant Episcopal Church, and a late convert to the Seventh-day Baptist faith and practice, has just been elected pastor of this church.

Eld. J. W. Morton, of Chicago, has also been with us for a few days, and we are looking for the blessing of God upon the labors of his servants for the building up of Christ's church here. Pray for us.

SPECIAL NOTICES.

EASTERN ASSOCIATION.—The Executive Committee of the Seventh-day Baptist Eastern Association have arranged the following programme, subject to changes if found necessary:

FIFTH-DAY, MAY 31, 1888.

Morning Session. 10.30, Address by the Moderator, J. G. Burdick. Appointment of committees. Communications from churches. 12.00, Adjournment.

Afternoon Session. 2.00, Praise service, conducted by Arthur E. Green. 2.15, Miscellaneous communications. Reports of officers. Reports of delegates to sister Associations. 3.00, Communications from corresponding bodies. 3.30, Prayer and conference. 4.00, Miscellaneous business. 4.30, Adjournment.

Evening Session. 7.30, Praise service, conducted by W. C. Daland. 8.00, Sermon by delegate from the South-Eastern Association.

SIXTH-DAY. Morning Session. 9.30, Devotional exercises. 9.45, Reports of committees; miscellaneous business.

10.00, Paper, "Is there probation after death?" by B. F. Rogers. 11.00, Sermon by J. C. Bowen. 11.45, Devotional exercises. 12.00, Adjournment.

Afternoon Session. 2.00, Prayer service. 2.15, Conference of the Woman's Executive Board, under the direction of Vice President Mrs. E. A. Whitford. 3.15, Discussion of resolutions. 4.30, Adjournment.

Evening Session. 7.30, Praise service, led by J. G. Burdick. 8.00, Prayer and conference meeting, led by L. F. Randolph.

SABBATH-DAY. Morning Session. 10.30, Sermon by L. E. Livermore, delegate from the Western Association, followed by a joint collection for the Missionary and Tract Societies.

Afternoon Session. 2.30, Sabbath-school, conducted by the Superintendent of the Berlin school, Thomas E. Greenman.

Evening Session. 7.30, Praise service. 8.00, Sermon by delegate from the North-Western Association.

FIRST-DAY. Morning Session. 10.00, Devotional exercises. 10.15, Educational conference, under direction of L. E. Livermore. 11.00, Sermon by W. C. Daland, delegate from the Central Association, followed by a joint collection for Tract and Missionary Societies. 12.00, Adjournment.

Afternoon Session. 2.00, Devotional exercises. 2.15, Consideration of the work of the Missionary and Tract Societies, under the direction of the Association. 4.00, Miscellaneous business. 4.30, Adjournment.

Evening Session. 7.30, Praise service, led by W. C. Daland. 8.00, Sermon by A. H. Lewis. Adjournment.

EASTERN ASSOCIATION.—As our railroad facilities just now are not of the highest order, I would say to those desiring to attend the meeting of the Eastern Association, that Berlin is most easily reached by taking the boat from New York to Troy, arriving at Troy about 6 A. M. A train leaves for Berlin, via Petersburg Junction, at 7.50 A. M., reaching Berlin at 10.30 A. M., in time for an 11 o'clock session. Those desiring to reach Berlin the day previous can do so by leaving the Grand Central depot, New York, at about 9.30 A. M., arriving in Berlin at 6.45 P. M.

SOUTH-EASTERN ASSOCIATION will convene with the church at Lost Creek, W. Va., May 24, 1888. The following programme has been arranged:

FIFTH-DAY, MORNING. 10 o'clock, call to order by Moderator, and prayer. Introductory sermon, by Geo. B. Kagarise; H. B. Lewis, alternate. Report of Executive Committee. Letters from churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of Standing Committees.

AFTERNOON. 2 o'clock, devotional exercises. 2.15, essay, "How can we best educate our people to support the gospel." Emma F. Randolph. Sermon, by delegate from North-Western Association. Reports of committees, annual and special.

SIXTH-DAY, MORNING. 9 o'clock, devotional exercises. 9.15, calling roll of delegates. Reports of committees, and miscellaneous business. 10, sermon, by delegate from the Western Association. 11, missionary hour.

AFTERNOON. 2 o'clock, devotional exercises. 2.15, mission work, under the direction of the Woman's Board. 3.15, sermon by delegate from Central Association.

SABBATH-DAY, MORNING. 9 o'clock, devotional exercises. 9.30, Bible school, conducted by C. N. Maxson. 10.30, sermon, by A. E. Main.

AFTERNOON. 2 o'clock, sermon by delegate from Eastern Association, followed by conference meeting, conducted by S. D. Davis.

FIRST DAY, MORNING. 9 o'clock, devotional exercises. 9.15, essay, "How can we best glorify God with the means in our hands?" L. B. Davis, Jr. Tract Society's work. 10.30 o'clock, dedication of Lost Creek Church.

AFTERNOON. 2 o'clock, devotional exercises. 2.15, unfinished business, circular letter, etc. 3, sermon by A. H. Lewis.

EVENING. 8 o'clock, temperance lecture by H. P. Burdick.

SIXTH DAY, MORNING. 9 o'clock, devotional exercises. 9.15, calling roll of delegates. Reports of committees, and miscellaneous business. 10, sermon, by delegate from the Western Association. 11, missionary hour.

AFTERNOON. 2 o'clock, devotional exercises. 2.15, mission work, under the direction of the Woman's Board. 3.15, sermon by delegate from Central Association.

SABBATH-DAY, MORNING. 9 o'clock, devotional exercises. 9.30, Bible school, conducted by C. N. Maxson. 10.30, sermon, by A. E. Main.

AFTERNOON. 2 o'clock, sermon by delegate from Eastern Association, followed by conference meeting, conducted by S. D. Davis.

FIRST DAY, MORNING. 9 o'clock, devotional exercises. 9.15, essay, "How can we best glorify God with the means in our hands?" L. B. Davis, Jr. Tract Society's work. 10.30 o'clock, dedication of Lost Creek Church.

AFTERNOON. 2 o'clock, devotional exercises. 2.15, unfinished business, circular letter, etc. 3, sermon by A. H. Lewis.

EVENING. 8 o'clock, temperance lecture by H. P. Burdick.

At a meeting of the Executive Committee of the Western Association, held May 9th, the following programme was arranged for the coming session, to convene at Little Genesee, June 14, 1888.

FIFTH-DAY. Morning Session. 10 o'clock, Introductory Sermon, H. D. Clarke; call to order by the Moderator; report of the Executive Committee, and notices.

Afternoon Session. 2, Devotional exercises. 2.15, Communications from churches and corresponding bodies; annual reports; reports of delegates; miscellaneous business.

Evening Session. 7.45, Devotionals. 8, Sermon, by J. T. Davis, delegate from the North-Western Association.

SIXTH-DAY. Morning Session. 9.15, Devotionals. 9.30, Reports of committees; miscellaneous business.

10.30, Essay, "The Relation of Original Sin to Personal Transgression," G. W. Burdick.

Afternoon Session. 2, Devotionals. 2.15, Report of committees; unfinished business. 2.45, Essay, "The work of the Minister as preacher and pastor," D. E. Maxson; followed by the Education Society's Hour.

Evening Session. 7.45, Prayer and conference meeting, conducted by L. C. Rogers.

SABBATH-DAY. Morning Session. 10.30, Sermon by the delegate from the Eastern Association, followed by joint collection for Missionary and Tract Societies.

Afternoon Session. 2.30, Sabbath-school, conducted by the Superintendent of the Sabbath-school of the First Genesee Church.

Evening Session. 7.45, Woman's Work. 8.15, Sermon by the delegate from the South-Eastern Association.

FIRST-DAY. Morning Session. 9.15, Devotionals. 9.30, Roll call of delegates; miscellaneous business.

10, American Sabbath Tract Society's Hour. 11, Sermon by the delegate from the Central Association, followed by a joint collection for Missionary and Tract Societies.

Afternoon Session. 2, Miscellaneous business. 2.30, Seventh-day Baptist Missionary Society's Hour.

Evening Session. 7.45, Sermon, by G. H. F. Randolph, followed by closing conference. D. R. STILLMAN, Moderator. G. W. LEWIS, Secretary.

The quarterly meeting of the Rhode Island and Connecticut churches will hold its next session with the Rockville Church, commencing the evening before the Sabbath, May 26, 1888. The following programme has been arranged:

Sabbath evening, May 25th, prayer and conference meeting, led by Elder Henry Clarke. Sabbath morning session, 10.30; sermon, by O. D. Sherman.

Afternoon session, 2.30 o'clock, study of the Sabbath-school lesson, conducted by superintendent of the Rockville school. Evening session, 7.45 o'clock, sermon, by E. A. Witter, followed by conference meeting.

Sunday morning session, 10 o'clock, paper by Alfred Langworthy, followed with preaching by I. L. Cottrell.

Afternoon session, 3 o'clock, sermon by L. F. Randolph, followed by a paper by Wm. L. Clarke. E. A. WITTER, Sec.

The next meeting of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will be held with the Church at Rock River, on Sixth-day, May 25, 1888, commencing at 10 o'clock A. M., with the following programme:

Define the difference between the Natural and Spiritual body, spoken of by Paul in 1 Cor. 15: 44. S. L. MAXSON. "What relation has Bible Geography and Bible History to religious truth as revealed in God's Word?" A. C. BURDICK. "What is the Abomination of Desolation, mentioned in Matt. 24: 15?" N. WARDNER. Illustrate each of the three methods of treating text; viz., the textual, the topical and the composite. E. M. DUNN. To what extent, if any, is the reading of sermons by ministers of the gospel desirable and profitable? E. B. SAUNDERS. What is the Scripture meaning of reconciliation or atonement? J. CLARKE. Do the Scriptures teach that there is an intermediate state between death and the resurrection? If so, what do they teach concerning it and what may we reasonably conjecture concerning it, which is not in conflict with Scripture teaching? R. TREWARTHA. Does the Bible teach the post-millennial coming of Christ? T. A. SAUNDERS, Secretary.

to begin thus to live? For Jesus says he will do so, and so long as you do not live, you live in open violation of, and defiance to, Christ's "shall," and God's command. Each one ask himself the above question and then after prayerfully and carefully reading the Word of God, answer it for himself by the light thereof. May God in his help all to do so is my prayer.

A. F. BELO. Tex., May, 1888.

FROM C. W. THERRELD.

CRAB ORCHARD, Ill., May 7, 1888. Editor of the Sabbath Recorder: A number of our people from abroad contributed to the material aid of this at in the erection of a house of worship, that they will be interested in hearing any time, of steps in the advance of Sabbath and First-day was the time for gathering together of the little band and empowering them to go forth into west field of labor, as commission bearing organized form as a church. The church, Stone Fort, was well represented.

Sabbath-day, Elder M. B. Kelley gave sound, practical discourse from Prov. Night after Sabbath, Eld. F. F. on gave a discourse on 1 John 4: 8; "Love," followed with brief remarks by writer. Opportunity was given for logs for church membership, when a late convert to Christ and to the church, (O, that appears so much like a conversion) came boldly forward, bringing (socially) husband, father, mother and asked, upon a profession of her baptism and church-fellowship with which was granted; and on First-day of the church and a good congregation proceeded to the water, where the candidate was, by the writer, "buried in the water of his death." From the water we to the church-house where the council formed with Eld. M. B. Kelly, moderator. F. F. Johnson, Secretary, and the was appointed to deliver the discourse, which he did from Matt. 28: 18-20. the sermon, the proposed members of new church presented themselves, reading and adopting, one by one, the Articles of Faith and Church Covenant as published in the Seventh-day Baptist Handbook. The charge was then given to the "Crab Orchard Church" by Eld. Robt. who is their devoted pastor.

Another little organized band goes to do battle for the truth of God, and a salvation of men. Brethren, pray for

earnest request, I commenced in the of Crab Orchard, last night, a series of meetings, occupying the stand that Eld. forth and others of our brethren have held before me. I addressed a large attentive audience, which, at the end of discourse, by an over-whelming response, pressed the continuation of the upon me. As your missionary, I need prayers.

THE CHRISTIAN LIFE.

There is no higher life to live than that of Christian. It is noble and grand to live in harmony with God, and to be a laborer with him. God gives us our life-which he assigns us. There is thus enough to do our work, but there is no idle away. There are very many who are perishing for the bread of life and it may be that just the word we speak to them, or the deed of kindness might perform, in the name of Jesus for them is just what is needed to bring them to God. This makes it a very noble thing to be a Christian. Oh that we all feel our responsibility, and be true to our duty! Those who live away from church privileges can work for God in as much as those who enjoy greater

are much interested in the Lord's work here, but especially in that which is done for China and other heathen. The reinforcement of our own China is a work in which we may all have a part. Let us not cease our labors, but our search until we find the proper way to go to take charge of the school and then support her in that. I am much interested that all young people who are just beginning this Christian life, may find the right way to work in the Lord's vineyard, and continue to the end. Will not the readers of the Recorder pray for all such?

A. YOUNG, CHICAGO.

Sermons and Essays.

THE JEWS' RELIGION.

BY REV. J. W. MORTON.

A sermon preached in Chicago, March 10, 1888, and requested for publication, by a vote of the church.

"For ye have heard of my manner of life in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it; and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." Gal. 1: 13, 14.

The great Apostle of the Gentiles often found himself in collision with the members of the Sanhedrim, and other leading Jews of his day, on the subject of religion. Before his conversion, he was with them, heart and soul. Brought up at the feet of Gamaliel, he was familiar with the law, as they understood and explained it.

But this radical change in Paul's feelings and conduct occasioned a most bitter enmity toward him on the part of his unbelieving countrymen. They were naturally disappointed at losing a young man on whom they counted largely as an expounder of their law.

Jesus himself had something of the same experience, in the time of his public ministry. At first, the scribes and Pharisees were attracted by his talents, his great familiarity with the Scriptures, and his holy life.

Now, there must have been some good reason for this bitter antipathy between the scribes and Pharisees, on the one side, and Jesus and his apostles on the other; and, as their disputations always grew out of questions pertaining to religion, we may safely conjecture that there were serious differences of faith and practice between them; and such was the actual fact.

Jesus taught and practiced that simple and spiritual religion which was given by inspiration to the ancient patriarchs and prophets, and was exemplified in the life of the better class of God's people. It was a religion of faith and hope, centering in the coming Christ, from whom it drew all its inspiration.

It was substantially an apostasy, though it still possessed some features in common with the old divine faith.

Before his conversion, Paul believed and practiced "the Jews' religion." Had he been devoted to the religion of the patriarchs and prophets, he would have needed no conversion, any more than Simeon, or even than Jesus himself.

I propose to enumerate and discuss briefly a few of the more important of the false doctrines held and taught by the Jewish Church of Paul's day; the object being to show that that corrupt and apostate church sustained a relation to the ancient and true church similar to that sustained by the Roman apostasy, in the time of Luther, to the apostolic church; and that Paul and his fellow-laborers, like Luther, Calvin, Zwingli and Knox, were, in the highest sense of the word, Reformers, who did not antagonize the old religion, but only that corrupt system called "the Jews' religion."

1. They denied the divinity of the Messiah; and that, too, in the face of some of the plainest declarations of those very Scriptures which they still professed to revere. One prophet had said: "This is his name whereby he shall be called the Lord—Jehovah—Our Righteousness."

2. They denied the spirituality of the Messiah's kingdom. The only position they were willing to assign him was that of a temporal king, sitting on the literal throne of David.

3. They set the traditions of the elders above the Word of God. In this respect, there is a complete parallel between "the Jews' religion" and that of modern "Romanism;" with the exception that the former professed to draw their traditions from Moses, while the latter claim the right, by divine authority, to originate laws and ordinances from

and out of themselves. This even apostate Judaism never claimed. Romanism does, however, maintain many doctrines and practices on the authority of so-called apostolic tradition. This form of Judaical corruption originated some years before the advent of Christ, and had assumed alarming proportions in his day.

4. They denied both the fact and the necessity of the atonement. When Jesus said to them: "The bread that I will give is my flesh, which I will give for the life of the world," they asked in derision: "How can this man give us his flesh to eat?"

5. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ.

been applied to them: "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs or of he-goats. Bring no more vain oblations; incense is an abomination to me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting.

6. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ.

7. Finally they possessed a persecuting spirit. This is an almost certain sign of an apostate church, or at least of a corrupt church. No doubt many religious organizations that never held, or knew, the divine religion, have persecuted their fellow-men; as, for example, the pagan Roman Church.

8. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ.

9. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ.

10. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ.

11. They trusted in outward forms and ceremonies, thus putting the letter before the spirit. Had their obedience to law, on which they trusted for salvation, been in harmony with the spirit of the law, the latter would soon have become "a school-master" to bring them to Christ.

charge, it is only necessary to call attention to the stoning of Stephen, the confessions of Paul himself, and the frequent arrests, imprisonments and beatings of the apostles. Nor should we forget the malicious persecutions and final martyrdom of Jesus, whose holiness was so obviously complete that his most bitter enemies could not convict him of sin.

In conclusion there are four things that we should be sure to remember:

1. That the gospel which was preached to Abraham and by the prophets, was the very same gospel that we have—that is, salvation by grace, without the deeds of the law; always remembering that it absolutely required repentance toward God, and faith in his Christ.

2. That good works, or a "new obedience" are now, as they always have been, required as an evidence of faith and repentance.

3. That when Paul or Jesus seems to speak disparagingly of Judaism, it is not the religion of Moses and the prophets that he antagonizes, but that spurious article called "the Jews' religion."

4. That God's moral law, first written on the human heart by the Creator, then in its essential principles, engraven on two tables of stone; and now written by the Holy Spirit on the heart of every true believer, is, always has been, and always will be, the infallible rule of right and wrong.

May God help us all to believe on the Lord Jesus Christ, and trust him alone for salvation; and at the same time, to show our faith by our new obedience to all his revealed will!

Miscellany.

A COMMONPLACE LIFE.

A commonplace life, we say, and we sigh; But why should we sigh as we say? The commonplace sun in the commonplace sky Makes up the commonplace day.

The moon and the stars are commonplace things, The flower that blooms and the bird that sings, But sad were the world, and dark our lot, If flowers failed, and the sun shone not, And God who sees each separate soul, Out of commonplace lives makes his beautiful whole. —Susan Coolidge.

"KINDLING"

Somebody, I have forgotten who, wrote a book a few years ago about "kindling." It was, no doubt, a learned treatise on the philosophy of spiritual quickening. But we don't need to philosophize elaborately. We know how to kindle fires in fire-places, we must kindle them in the house of God just as we do in our own. Coming home the other day I found a heap of ashes on the hearth and a pile of dry wood near by. Knowing that there were live coals in the ashes, I soon raked them out, brought them together, and laid my kindlings over them. The coals began to glow and brighten from contact with the air and each other. Their heat made the dry kindlings still drier. But there was no blaze. Then I took a piece of paper from my waste-basket and threw it upon the coals. In an instant it flamed up and was gone, but it started the fire. The flames which it brought out of the coals kindled upon the wood, and soon the whole pile was aglow.

And then I thought how many churches need just what was needed in my fire-place. There are hearts in them that love God, and that long for his salvation. There are souls around them that are interested in the truth, but not yet kindled by it. The problem is, how to bring the piety of the church so in contact with the men and women in the congregation, or the community, that they shall be awakened and converted. The church is exerting some influence upon the people within its sphere, just as the coals on my hearth were gradually seasoning the wood. But this does not satisfy the true minister or the earnest Christian. He wants to see the impenitent, not merely respecting religion and attending Sabbath services, but rejoicing in the hope that is full of glory. Can not the minister or Christian do just what I did just now? Can't he start a blaze? Can't he do something that shall kindle to a glow his own faith, and that of his brethren? Can't he, by one earnest effort, make the latent piety of the church active—set its burning coals aflame? It did not require much to change my smoking brands to a cheerful fire—only a bit of paper. And it may be that a little thing, which you hardly think worth trying, will be blessed of God in the revival of his work.

It is not necessary to appoint a series of meetings, or to send for an evangelist. You have the live coals and the partially seasoned wood, and they are in contact with each other. It ought to be easy to kindle that wood. The Holy Spirit is ready to fan the flame as soon as it is kindled. He waits for us to do something in faith that he can energize for good. We are going over and over a round of duties, and asking God to bless us. He does, and he will. But if our work is formal, our prayers will be; and though the coals be kept alive, and the wood will be slowly seasoned, we will not be as happy or as useful as if we had that living faith which sets the heart aflame.—The Occident.

"LOST FOR WANT OF A WORD!"

"Lost for want of a word!" Fallen among thieves and dy Priests and Levites passing The place where he is lying He is too faint to call. Too far off to be heard;— There are those beside life's b Last for want of a word!

"Lost for want of a word!" All in the black night stray Among the mazes of thought, False light ever betraying. O, that a human voice That murky darkness had lit Lost and benighted forever! Last for want of a word!

"Lost for want of a word!" A word that you might hear Who know what eyes may see Or what hearts may be sick Go, slaken at hope deferred Let never a soul by thy dumb Be lost for want of a word. —Chad.

FRANK'S BEGINNING

BY GUSSIE M. WATER

"The school-house is light Frank Miles, looking out on prairie from the doorway of his shanty before sitting down the winter evening.

"Oh, it's the prayer-meet that." He watched for a second dark figures moving toward the school-house, the keen night air, and took his little red-hot stove.

"Too cold to go to meetin read the papers through inste Frank did all his talking there was no one else in the ite one wee window, its be bench, stove, and two or shelves. Hueston had gone I was hired to take care of cattle for the winter.

Frank had attended the p few times when it was a new settlement, and some of the he had heard, some of th offered, had lain lightly on his heart—soil for a little t prey-seeker, "going about," these slight impressions away man should give his life-ser instead of the evil.

Somehow Frank could not that evening as he was wont t his early life would rise befot him stop to think.

"Don't get far away fro Those were his mother's last had left his Eastern home.

Poor mother! Her soul she thought of the rough W its peculiar temptations, s ached with the burden, the she could not express to her prayers had followed him, and Christian literature acte against the pernicious books amusements of pioneer p Frank felt himself farther the life hid with Christ in at home under the direct mother and the fuller pr gospel.

"I'm no worse than a said aloud, trying to silence science. "I have, to play fellows if I want to get alone all, and go to a dance now do no worse, and I'm sur one of them who would sit these papers,—they'd wa novels, or nothing; so I better than they. And as t meeting, there's some w and tell their experience, tle if it suited 'em. So I'm of them who live as they L Lord when they feel like those boys who come he cards, and go to town p and take a glass when it a get converted, I'd think something in it."

So he excused himself, till the light died out o window, and three or four loud laughter and talk, bu he sat among his newspa "Hello, old feller," cri "you'd oughter ben to fun."

"Yes," joined in anot got converted."

"No, he aint," said only stood up to be p queen, I tell yer!"

"Oh, I thought 'twas the second led;—"pose he as havin' any fun's oqueer drew from his pocket pack, and the four p selves wholly to the b those games which caus to spiritual things amo young North-western set Frank's thoughts cont joined in the careless, g the evening, laughing a Grant's "getting pious." midnight when the car the revelers flung the short sleep before break wind homeward.

Strange recreation, w the hours for restoring peration for the endur cold and storm; doubt mental life to which ain best an aspiration



