

The Sabbath Recorder.

P. F. Randolph

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLIV.—NO. 27.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 5, 1888.

WHOLE NO. 2264.

The Sabbath Recorder.

Entered as second-class mail matter at the post-office at Alfred Centre, N. Y.

Keep the Heart Pure.—Poetry.....	1
Glimpses of Europe.—No. 32.....	1
Minutes of the Western Association.....	1
MISSIONS.	
Paragons.....	2
Scandinavian.....	2
Notes from the London Missionary Conference.....	2
WOMAN'S WORK.	
Truly Give.—Poetry.....	2
Look Deeper.....	2
Names for "Light of Home".....	2
The Ship and the Children.....	2
SABBATH REFORM.	
Sabbath Correspondence.....	3
From J. F. Landow.....	3
Howard a Sabbath-keeper.....	3
The Seventh-day.....	3
EDUCATION.	
Anniversary Sessions.....	3
TEMPERANCE.	
The Saloon a Breeder of Vice.....	3
Drunk Women in Dublin.....	3
EDITORIALS.	
Editorial Paragraphs.....	4
A Crown of Glory.....	4
COMMUNICATIONS.	
Wayside Notes.....	4
The London Conference.....	4
Kansas Chautauque Assembly.....	4
The Outlook.....	4
Washington Letter.....	5
Home News.....	5
Independence, N. Y.....	5
Berlin, N. Y.....	5
Hamilton, N. J.....	5
North Loup, Neb.....	5
MARRIAGES AND DEATHS.	
SERMONS AND ESSAYS.	5
Relation of Preaching to other Pastoral Work.....	6
MISCELLANY.	
The Minutes.—Poetry.....	6
Don't Undervalue the Boy.....	6
A True Knight.....	6
Some of Ohio's Wild Flowers.....	7
POPULAR SCIENCE.	
CATALOGUE OF PUBLICATIONS, ETC.....	7
THE SABBATH-SCHOOL.....	8
Harris Lanphear.....	8
SPECIAL NOTICES.....	8
BUSINESS DIRECTORY.....	8

with the precision and regularity of hedges in a cemetery.

The palace is the most extensive building we have seen. It is simply immense, one front being more than a quarter of a mile long. It is no longer used as a residence, but has been restored as a national, historical art gallery, and contains acres of paintings, chiefly of an historical nature, battles, coronations, portraits, etc., some good, some indifferent and some very poor. We found little satisfaction in them except those of the Crimea and in Vernet's great battle scenes, which were of large size and very real. One series of rooms contains pictures of the Crusade; another, pictures of the events in the time of Constantine. Room after room is lined with portraits of admirals, constables and marshals of France, then other rooms of kings and emperors, and others still of royal families, until the succession of apartments seems unlimited.

Some of the apartments are very rich in their adornment, notably so the room of mirrors, a grand saloon 250 feet long and 40 feet high with a ceiling covered by superb pictures painted by Lebrun for Louis XIV., two centuries ago. In this room King William of Prussia became Emperor William of Germany. In some one of those rooms was arranged the treaty of peace, which closed our own Revolution.

The windows of the grand saloon look out upon acres of terraces, elegant parterres, fountains and avenues. Yonder through the trees are the Grand Trianon, built for the mistress of one king, and the little Trianon built for the mistress of his successor. As one looks around upon this vast building, upon this endless succession of fountain and garden, he can but think of the two hundred million dollars that Louis wrung out of his people to sink here, and the hundreds of thousands lavished in its support, exhausting the treasury, impoverishing and exasperating the people, and laying that train of causes which brought here a crowd of savage men and wild fish-wives from the slums of Paris one day in October to escort Louis XIV. to his prison and the guillotine in Paris.

As it costs \$2,000 a day to run the fountains here, they play but once a month in these days of the republic, so we only saw their lifeless basins.

Our return to Paris was by way of Sevres, where the government porcelain factory is; but owing to the condition of our driver, we did not stop there.

Whether it is the excitable nature of the French, or be it what it may, we have encountered more intoxication here than anywhere else. One day we had to abandon the coupe we had engaged because the driver was too drunk to find the City Hall, and our return from Versailles was the wildest ride I ever have taken, because, while waiting for us, the driver spent his time in a saloon. He said he "was fond of fast driving." We found it difficult to enjoy the prospect while our eyes were following the swinging head of the driver in fear and trembling lest he should fall from his seat and break his neck.

Ang. 19th saw us leaving Paris about 10 A. M. The day was pleasant, and we had a very enjoyable run through that part of France which lies between Paris and Calais. The country is quite level, and much grain is raised there. Now and then we saw a flock of sheep in the fields lately harvested, but still there are no fences and the houses are, as usual, collected in hamlets. Near Amiens there are fewer trees, the country is more rolling and seemed quite like our own, except that the trees are not the kind that would be seen so frequently in our landscape. Beyond Amiens it is more level; there are more cattle and more trees; windmills become numerous and the sand is piled up in dunes, behind which are the little fishing hamlets.

The harbor of Calais is just a straight inlet cut into the land, but they are at work carrying out extensive improvements which look as if an entirely new harbor was being made. Our run across to Dover was very smooth and quick, on a little side-wheeler. We passed many of the French fishing boats, which had a singular rigging with a bowsprit that could be run in board at pleasure and a similar arrangement that could be run out at the stern with a mast

on it that would stand just over the rudder head. At Dover we went through the custom house once more and started for London, running by and through huge cliffs of chalk that looked in some places very much like burnt lime. Canterbury is on this line, but we did not stop. Landing at the Cannon Street station, we were soon back in our old places at the Hotel Metropole.

MINUTES OF THE FIFTY-THIRD ANNUAL SESSION OF THE WESTERN ASSOCIATION.

The Seventh day Baptist Western Association convened for its fifty-third session with the church at Little Genesee, N. Y., June 14, 1888, at 10 o'clock A. M.

The exercises were introduced by a voluntary, followed by the anthem, "Oh come let us worship." The Introductory Sermon was preached by H. D. Clarke. Text, "O Israel thou hast destroyed thyself, but in me is thine help." Hos. 13:9.

After the sermon the Association was called to order by the Moderator, D. R. Stillman, and prayer was offered by A. H. Lewis.

The Executive Committee presented their report as follows:

Your committee would respectfully report: 1st. That your delegate, L. E. Livermore, being unable to attend the Association, the alternate, O. S. Mills, assumed the duties of the appointment. 2d. That during the year there has been one Sabbath-school institute held within the bounds of the Association. This was held with the 1st Alfred Church, and was an occasion of much profit to those in attendance. 3d. That the work of your committee has been attended with the following item of expense, viz.: Postage, stationery, etc., \$ 65

4th. That your committee has arranged, and submits for your approval, the following general order of exercises:

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. Communication from churches and corresponding societies; reports of delegates; miscellaneous business.
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.
3. Seventh-day Baptist Missionary Society's hour.

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

The report was adopted with instructions for the Moderator to arrange for devotional exercises as near the middle of each session as shall seem best.
It was further voted to transpose, on the programme, the items to be presented by T. R. Williams and D. E. Maxson.
Geo. W. Burdick, pastor of the First Genesee Church, extended a hearty welcome to those in attendance upon the Association.
The Moderator called upon L. A. Platts to lead in a half hour devotional exercise, after which the meeting adjourned with benediction by J. Kenyon.
AFTERNOON SESSION.
The Association was called to order by the Moderator, after which the communications

from Corresponding Bodies were read. 1st. By H. B. Lewis, delegate from South-Eastern Association; 2d, by A. H. Lewis, delegate from Eastern Association; 3d, by Clayton A. Burdick, delegate from Central Association; 4th, by J. T. Davis, delegate from North-Western Association. These corresponding letters were followed by appropriate remarks.
Twenty minutes devotional exercises were conducted by C. A. Burdick.

It was voted to welcome delegates and visiting brethren and sisters, and to invite them to participate in our deliberations.
The report of the Treasurer was presented, and referred to the Committee on Finance:

A. C. BURDICK, Treasurer,
In account with the
S. D. B. WESTERN ASSOCIATION.
Dr.

To balance in treasury at the date of last report.....	\$ 2 14
First Alfred Church.....	38 30
Second Alfred.....	16 00
Andover.....	5 70
Friendship.....	10 10
First Genesee.....	14 80
West Genesee.....	3 10
Hartsville.....	7 70
Hebron.....	6 10
Hornellsville.....	1 50
Independence.....	9 60
Portville.....	2 30
Richburg.....	6 70
Scio.....	3 40
Shingle House.....	4 10
Wellsville.....	2 30
Sale of Pamphlets.....	8 20
G. W. Hills, returned.....	10 90—\$152 94
Cr.	
By paid on order to G. W. Hills.....	\$55 00
" " J. B. Clarke.....	28 92
" " G. W. Lewis.....	5 66
" " E. P. Saunders.....	66 26— 155 84

Balance due Treasurer.....\$2 90
Two joint collections for the Tract and Missionary Societies were taken at the 73rd anniversary of the Association amounting to \$73 75. There was paid from this amount \$36 36 to A. L. Chester, Treasurer of the Missionary Society, and \$36 58 to the Tract Society.

There is still due the Tract Society \$41 74 on their bill for publishing the semi-centennial papers which they were instructed to do by vote of the Association two years ago. As a result, the same papers were put on sale at the last annual session of the Association at 80 cents per copy. L. E. Livermore was appointed to have the matter in charge, and distributed them to the pastors of the Association for them to dispose of if possible. If at the expiration of sixty days enough were not sold to pay the printer's bill, the Treasurer was authorized to loan the money and pay the remainder. The Treasurer made several efforts to carry out these instructions, but was unsuccessful.
Respectfully submitted,
E. & O. E. A. C. BURDICK, Treasurer.
ALFRED CENTRE, N. Y., June 10, 1888.

The report of the Obituary Committee was presented and adopted as follows:

The Committee on Obituary Notices would respectfully report, acknowledging the goodness of God to us in that so few of us have been called to mourn the departure of loved ones. Among those who have held conspicuous places among us, we note the death of three persons:

1. Prof. EPHRAIM PENDLETON LARKIN, of Alfred University, died suddenly, August 23, 1887. Prof Larkin was, up to the time of his death, a member of the Seventh-day Baptist Church of New York City; but came the parent of his active interest in everything connected with the work of our churches, entitled him to this recognition as a member in official relations of this Association. As the full account of his life, labors and death were published in other connections soon after his death occurred, it would seem to be unnecessary to repeat details here. An earnest student, an excellent teacher, and a devout Christian man was taken from us by the death of Prof. Larkin.

2. Deacon AMOS CRANDALL, of the First Alfred Church, departed this life September 9, 1887, in the 93d year of his age. Deacon Crandall was one of the earliest settlers in Alfred, and by his untiring energy and zeal, he helped to develop the resources of his own country, and to build up good society for his own family and for his neighbors. He started a Sabbath-school, or Bible-class in his neighborhood near what is known as the Five Corners, which a little later he called the First Sabbath-school of the First Alfred Church. He was ordained deacon of the First Alfred Church in 1831, and served faithfully in that capacity until his advancing years and declining health laid him aside from active service. The church, and all that in any way pertained to her welfare were precious to him to his latest day. In his family, in business relations, in the church, everywhere, he was the same earnest, sincere, devoted Christian man. Few men are more universally loved than Uncle Amos, and none are so sincerely mourned. "Blessed are the dead who die in the Lord."

3. Though it is not customary to speak of the unofficial members of our churches by name in these reports, we deem it proper to notice in this connection the death of Mrs. ELIZA, wife of the late Eld. Charles Rowley, which occurred at the home of her only daughter, in Wellsville, N. Y., May 30, 1888. Eld. Rowley, it will be remembered, while living in Wellsville, gave many years of earnest toil to the maintenance and upbuilding of the Scio Church, in which labor he was supported and encouraged by his noble wife. When the Wellsville Church was organized two years ago, Sister Rowley became, we believe, one of its constituent members, from which she was called to the church triumphant.
Respectfully submitted,
JOHN M. MOSHER, } Com.
L. A. PLATTS, }

The report of delegates to sister Associations were presented as follows:

1. By G. W. Hills, delegate to the North-Western Association. It was received, referring the items of finance to the Committee on Finance:

Your delegate to the North-Western Association, which convened at Dodge Centre, Minn., June 23, 1887, would report that, pursuant to appointment, he attended the session and was cordially received and invited to participate in all the deliberations of the occasion. The weather was fine, the delegation from churches was large, the people in earnest, and, best of all, the Lord was there to pour out his Spirit into hungry souls. Altogether a very interesting and profitable meeting was held.

Several revival seasons were reported by different churches. Of the eighteen pastors of the Association, a goodly number were present and brought to the meeting that richness of experience received from active labor for souls and close fellowship and council with God which gave power and inspiration to all the business and religious exercises of the session.

To the list of the churches of the Association, the Taney Church, of Idaho Territory, was added, making in all forty-three. Thus does its territory extend from the Ohio to the Pacific Slope, and from the Gulf to the British Possessions. As the many letters were read from churches in the widely separated localities, and the faithful pastors made their verbal reports, we could see that the magnitude and importance of the work was realized by all; and the common earnest prayer was, that the "Lord of the harvest would send forth laborers into his harvest." The harvest truly is great in the North-Western Association, embracing in extent nearly half of the nation. Here and there scattered in many portions of this great field, little groups of faithful ones, and many isolated families, send up a pleading cry, such as Paul heard coming from Macedonia, "Come over and help us." This was most noticeable from the South-West, especially from Texas. What great promising harvests there are all white and ready for the sickle, and not one-half reapers enough to occupy the fields. The North-West needs our prayers and sympathies. If we can do more to help in its gigantic work for our common Lord, let this much be briefly given that the work of God may go on.

The state of religion as gathered from the various reports seems to be developing into higher and broader growth, not indicated so much by the numerical increase in membership, which of itself was fair—but by a higher spiritual tone which seemed to pervade nearly all localities, giving a stronger and more vigorous spirit of activity, and a deep, earnest desire for the spiritual welfare of Zion.

Brother John T. Davis, of Welton, Iowa, was appointed as their delegate to Sister Associations for this year, and we are pleased to notice his presence with us.

The expense of your delegate to the North-Western Association, chargeable to this Association, is \$44 10.
All of which is respectfully submitted,
Geo. W. HILLS, Delegate.
LITTLE GENESÉE, N. Y., June 14, 1888.

2. By O. S. Mills, delegate to Sister Associations for the present year. This report was also received, and the financial items referred to the Committee on Finance:

Your delegate to Sister Associations not being able to fill his appointment, your alternate delegate, the undersigned, would respectfully report that he has attended the late sessions of the South-Eastern, Eastern and Central Associations, and has been cordially welcomed, and invited to participate in all their deliberations; and that he has endeavored faithfully to represent this Association, and to perform, to the best of his ability, the work assigned him.

The South-Eastern Association convened with the church at Lost Creek, W. Va. Throughout the entire services the Spirit of Christ was manifest, and they seemed the more impressive as they were the first held in their fine brick church since its completion. The churches were well represented, and on the Sabbath and First-day the attendance was large. The prayer and conference meetings were well attended, and the time promptly used. The meeting Sabbath afternoon, in which 128 gave testimony, was a service which will long be remembered, on account of the presence and power of the Holy Spirit. The prospect for establishing an academy at Salem is encouraging.
At the Eastern Association, held at Berlin, N. Y., the attendance was not large, and several of the churches were not represented by delegates, though every church was represented by letter. These indicate that the churches are in good working condition. The spirit manifested throughout was excellent. The prayer and conference meetings, having been given a prominent place on the programme, were precious seasons to all.
The Central Association met with the 1st Verona Church. Here the stronger churches were quite largely represented by delegates, while several of the weaker ones were not represented either by delegate or letter. A deep interest in the work of the Master, in this Association, manifested itself in the adoption of a resolution commending the feeble churches to the care of the stronger.

At each of these Associations the usual questions of interest, embracing the work of the Tract, Missionary and Education Societies, also reformatory work, received careful consideration, and the devotion to the various lines of work which we trust the Master has committed to us as a denomination, has been such as to greatly encourage your delegate. And in conclusion he desires most heartily to thank you for the privilege of serving you as a delegate.
The expenses chargeable to this Association are \$45 67
Respectfully submitted,
O. S. MILLS, Delegate.

P. S.—As Bro. G. H. F. Randolph is soon to sail for China as a missionary, if it meets your approval, your delegate desires to resign the appointment to the North-Western Association in his favor.

The suggestion of O. S. Mills concerning his resignation in favor of G. H. F. Randolph for the North-Western Association, was referred to the Committee on Nominations.

Voted that the Moderator appoint the Standing Committees. The following are such committees:

On Nominations.—L. A. Platts, G. W. Burdick, Sylvanus Whitford.
On Petitions.—J. Kenyon, A. C. Burdick, Daniel Whitford.
On Finance.—D. E. Babcock, Milo Shaw, I. T. Lewis.
On State of Religion.—L. C. Rogers, H. D. Clarke, B. E. Fisk.
On Resolutions.—D. E. Maxson, T. R. Williams, and the Delegates from Sister Associations.

It was voted that E. P. Saunders and L. A. Platts be the Committee on Obituaries.

[Continued on Fourth page.]

KEEP THE HEART PURE.

BY ANNIE L. HOLBROTON.

Keep the heart pure that is given to Jesus. Still was in its love unrecorded by care, Forget not the heavenly Preserver who leads us. Would have us draw nearer, our burden to share.

The soul that resigns to the Saviour its keeping Performs but a step in the new life begun; The conscience awakened no longer is sleeping, But thrills with the triumph that mercy has won.

Rejoice that the world holds in bondage no longer The hopes that beyond earth's false pleasures aspire; The faith that points heavenward ever grows stronger, While God's holy purpose shall form our desire.

Walk firm in the truth, that the world may not sever The tie that in love pure more closely unite, Still keep the heart pure in God's presence forever, Be happy in doing his service aright.

GLIMPSES OF EUROPE.—No. 32.

BY PROF. H. M. MAXSON.

VERSAILLES.

One whole day was devoted to Versailles, going by carriage in the charge of a driver whose face and shrewdness showed so many characteristics of the "Emerald Isle" that I wanted to ask him if his ancestors did not immigrate with those of Marshal Macmahone a couple of centuries ago. As he spoke only French, the question had to go unasked. Leaving the hotel about 10 o'clock, we drove through the Champs Elysees and the Bois de Boulogne, then through the Boulogne suburbs to the Palace of St. Cloud. The palace is now in ruins, having been burned in the late war, but the grounds are still beautiful. Its thousand acres are spread upon a broad, gently sloping hill overlooking the river. From its top, wide, heavily-swarded avenues stretch away through the thick woods, crossed here and there by other avenues and woodland paths. Near the ruins of the chateau are flower gardens, fish ponds and fountains. With so much natural loveliness it is no wonder that the First Consul ever loved the place, and that Napoleon III. favored it as his summer residence. Now it serves as a public park. The Parisian seems favored above all others in the matter of parks. Marly, Chantilly, Versailles, Fontainebleau, and the rest—more than twenty parks within an hour or two of Paris are at his disposal whenever he wishes to take a day's outing, and in each he finds the beauty of nature, augmented by art without regard to expense.

From St. Cloud the ride is a very pleasant one, through parks and over fine roads to the gates of the city of Versailles. Here we drove up a broad street lined by four rows of large trees that are trimmed up

The Sabbath Recorder.
PUBLISHED WEEKLY
BY THE
AMERICAN SABBATH TRACT SOCIETY.
ALFRED CENTRE, ALLEGANY CO., N. Y.
TERMS OF SUBSCRIPTION: \$3 PER ANNUM IN ADVANCE.
Copies to foreign countries will be charged 50 cents in addition, on account of postage.
No paper discontinued until arrears are paid.
Advertisements:—\$100 per year, \$10 per month, \$5 per week, \$2 per insertion.
Special contracts made with churches and societies.
The Sabbath Recorder is published with a supply of postage stamps, which will be added on the balance due, and the amount of postage will be refunded on the return of the stamps.

ALFRED CENTRE, N. Y., FIFTH-DAY, JULY 5, 1888.

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

SABBATH CORRESPONDENCE

Publisher of Seventh-day Baptist paper New York:

Dear Sir,—I understand community of Seventh-day Baptist Centre, N. Y., and that a paper teaching that the seventh day though I have not learned the paper. There are a number of this post-office who are on Sabbath question from the Seventh-day Adventists; but brace their other doctrines, glad to have a few copies of here for distribution, and also Articles of Faith. The people around here are orders of Baptists, and I have Seventh-day Baptist church published here, if there were some. The minister in the Christian is convinced that the first Sabbath, and they are talking out if he keeps the seventh day glad if you would send help. Also send me some of your paper, etc. Yours truly,

Dear Brother,—Your letter 1888, is at hand. I have not this because I have been "searching" to see if these things were heard. I believe, that as Sabbath was made, blessed a God in the beginning, also in his state of innocence, but sin; and placed in the heavenly law, becoming the keystone arch, it is a perfect and lasting. The first day is never called but the seventh is always the Holy Spirit and Christ never said that it would never give a command for the day. Therefore it is beyond the Holy Word of God the seventh day is the Sabbath God." I am very thankful for the sent me, and the papers also bless you for the help you are finding the truth. I shall day Sabbath henceforth, and to the same rest. I will be from you at any time. Yours in the cause of

FROM J. P. LANI

STYCHONACE, Galicia

To the Editor of the Sabbath Recorder
At last, after a month since the time has come to make people something about myself. On the 9th of last month I sailed by the steamer Weasler Red Star Line, that sailed from New York to Antwerp. The voyage was long, but quick. We arrived at Antwerp on a few hours, till the train for start. In the mean time I cathedral, which is considered a beautiful building in Europe. Several letters to some of our Galician friends in Galicia to a place where to meet, in order to talk about our experiences, holy communion. At 3 P. M. Leipzig, where I arrived on M. I was very glad to hear of the missionary society of that place, come very much interested to the Jews of Galicia. A took place the day before spoke about sending a missionary to the Jews of Galicia who is well educated in Jewish literature. Rev. V. of a state governor and Delitzsch, who is very much interested in Jewish missions, and who invited the Galician Jews to that such a missionary could do a great deal of good. They wonder that not enter such a field as Galicia. They wonder that I be blessed abundantly. glad to hear that I am going mean time the Sabbath day I found Prof. I. Lichte Christian, on my side. The 30th of May I started

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.

TRULY GIVE.

Is thy cruise of comfort failing?
Rise, and share it with another.
And through all the years of famine
It shall serve thee and thy brother.
Love divine will fill thy storehouse
Or thy handful still renew;
Scanty fare for one, will often
Make a royal feast for two.

For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden,
God will bear both it and thee.

—Mrs. Charles.

A DAMSEL frightened the cowardly Peter; but when his heart had the Christ-love in it, he knew no fears, and used no policy for his personal safety. Those who have least personal interests to serve, are most ready to accept all good from all sources, whether from a damsel, or a many-titled man.

A CIRCULAR from the Secretary of the American Committee of the General Conference of Foreign Missions, held in London, June 9 to 19, informs us that there are in this country thirty-four woman's societies, and that twenty of them have sent forty-six delegates. Our Woman's Board have four delegates on this list.

LOOK DEEPEE.

A farmer ploughed around a rock in one of his fields for five years, breaking a mowing-machine knife, losing the use of the ground, etc., all because he supposed it was such a large rock, that it would take too much time and labor to remove it. But one day, thinking he might break his cultivator, the farmer took a crowbar, intending to poke around it to find its size, and what do you think he says: "It was one of the surprises of my life, to find that it was little more than two feet long, and so light that I could lift it into the wagon without help."

The illustration is suggestive of the condition in which too many of our women stand with reference to Christian work in its denominational and philanthropic and reformatory phases, to all of which phases we are all of us somehow personally obligated. We do not make a sufficiently careful study as to the real nature of the case. What frightens us out of meeting our personal relationship to the work is only surface seeming, and what is after all hopeful in the case, is really only surface feeling, the inner feelings, the sober second thought, the consecrated consciousness lie dormant, not dead. Down beneath the sensory nerves of our personal relationship to Christian work there are the vital organs of separate yet correlated functions which in healthy play bring each of us into well regulated, unremitting activity. If instead of keeping ourselves allied to the surface seeming, we would cease to culture prejudices, if, possibly, that is the right word to use, we would take for our crowbar a determined will to know the inner life of the work which is brought to our hands to do, we might as truthfully say, as did the farmer, that it is one of the surprises of our lives that we find ourselves mistaken as to the real nature of the case, and that just the thing for us to do is to remove those prejudices and go to work, heart and hand, for the blessed Master. Possibly we could lift some of the stones of needs or wants, and "without help."

"NAMES FOR LIGHT OF HOME."

The Woman's Board have sent the following letter to the local W. C. T. U., in several states.

MILTON, Wis., 1888.
Dear Sister,—Will you kindly send to me a copy of your W. C. T. U. membership list with addresses. I choose to give you this Christian frankness, that I ask for it in behalf of the American Sabbath Tract Society of the Seventh-day Baptist Church, that we may put your members upon the free list of a little paper published by this Society, *The Light of Home*, which has in it a Sabbath Reform and a Home department. Sincerely yours, in behalf of the cause of God and humanity,
M. F. BAILEY,
Sec. of Woman's Seventh-day Baptist Board.
About one-third of these have already responded. A very few have declined to send a list. A larger number have sent no list because the society had ceased to exist. Most of the reports contain lists, which in the aggregate amount to about twenty

thousand names, and average twenty-four to each local. These letters generally express kind Christian regards and thanks for the offer. A few specimens are here given.

CONRWAGO, Pa.

I had a very precious friend who has gone to her eternal home, who gave me many beautiful, inspiring thoughts, a member of the Seventh-day Baptist Church. The sweet memory of her makes me feel akin in thought to you, and hope you will do us good.

TEMPE, Arizona, May 9, 1888.

To Mary F. Bailey, Dear Sister,—Your letter of inquiry came in due time. I am sorry to say there is no W. C. T. U. in Tempe. The Christian element is wonderfully in the minority. Drinking and dancing and lectures on infidelity and Mormonism, and several other bad things come pretty near taking this country. Eight miles west of this place, in Phoenix, there is an organization of the W. C. T. U., and they seem to be doing a good work. All over this territory there is much to be done in the way of reform. There are no Seventh-day Baptists, I believe, in this part of the country. There are some of the regular Baptist churches that observe the first day of the week. I am the pastor of the Methodist Episcopal Church, and so soon as we get in a little better shape for work than we are at present, we intend to make a move in that direction.

The warm weather is upon us at present, and we can do but little till about September. I send you my prayers and best wishes for your success.

Yours truly, O. S. FRAMBES.

A lady of Augusta, Ga., says:

We would be delighted to have the *Light of Home*, and return you our thanks.

A Maine lady writes:

Thanking you for your kind offer, I am yours in the work of reform.

Another writes:

I will gladly send you a list of the members of the W. C. T. U. of Dexter, Maine, and thank you kindly for remembering us.

And still another:

I thank you for the proposal to put these names upon the free list of the *Light of Home*.

And another:

Many thanks for the paper you so kindly offered to send free.

A lady of North Carolina writes:

Your communication has been received, and we thank you very much for your kindness. The paper will be appreciated, and we trust with God's blessing on its mission it will accomplish much good.

And another of Charlotte, N. C.:

With many thanks for your kindly remembrance of our union I herewith send you a copy of our membership list.

This list contains seventy-five names; and still another of N. C. writes:

Enclosed please find list as desired. Wishing you success in your enterprise, and glorious advancement in our temperance work, I am yours truly.

From all over the country similar expressions are sent, which show a ruling love for truth and right, in connection with a Christian effort to remove the curse of the dram, the quid and smoke, and social impurity. A more consecrated spiritual body of workers, two hundred and fifty thousand strong, can nowhere be found than in the W. C. T. U. We have never had a better field for Sabbath reform opened to us than this. With the *Light of Home* in the hands of such an army, we may look for converts more than for persecutions. Very few who have no pet interests to serve have forebodings of evil from them.

THE SHIP AND THE CHILDREN.

There was once a great ship, tall and beautiful, just finished and ready to be launched. The ship was to sail away over the blue ocean to carry bread to some hungry people who were starving for food. But, alas! the workmen found they could not move her into the water, though they pushed with all their might.

So the men of the place came down to help, and they all pushed and pushed, and moved the great ship just a little, and then she stopped.

Then the women came to help, and the men and women gave a mighty push all together, and the ship moved slowly down to the edge of the water, and then she stopped and would not go an inch further.

So they did not know what to do, until one wise woman said: "Call the children to help." And so they did, and the girls and boys came gladly running to do their part, for they felt sorry for the poor starving people beyond the ocean.

Then the men and the women and the children pushed together with all their might, and behold! the tall, stately ship moved off into the water with all her white sails spread, and sailed away over the blue sea to carry the bread of life to the perishing heathen; and the Lord who was the owner of the ship looked on well pleased and said, "Even a child is known by his doings, whether his work be pure and weather it be right."

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, Ashaway, R. I.

EIGHT Protestant missionary societies report the following aggregate statistics, of missions in East Africa: Forty-one stations and out-stations; 52 ordained missionaries; 65 European male and female helpers; 4 physicians; 7 ordained Africans; 78 African helpers; 1,757 baptized adherents; 812 communicants; 1,766 catechumens; 30 schools; 1,552 scholars; and expenditure in one year of \$192,000.

A TELEGRAM from Vienna to the *London Telegraph* states that a telegram from Cracow gives the information that the Prefect of Police of Moscow has ordered all Jewish residents, excepting merchants of the First-Guild, to leave the town within a fortnight. More than 200 Jewish families coming from Moscow have passed through Cracow within the last two weeks on their way to the United States. That our government and our people will deal with all foreigners and with this great problem of immigration, not only prudently but also in a thoroughly humane and Christian way, is something to be devoutly prayed for.

PERSONS may give for benevolent purposes through the local church, with which they are connected; they may send it to the Board that has care of the given work; or they may give it directly to the person or object that they wish to aid. There is something good about each method of giving; but if either is neglected, do not let it be the first. The third method places the giver and the work and workers in close fellowship; but if there be the right sort of spiritual partnership between individual members and the church as a body, giving through the church ought, as a rule, it seems to us, bring substantially the same satisfaction and blessings as when the offering is made more directly, by the third method of giving.

In an interesting and edifying discourse recently preached by Dr. Joseph Parker, of London, to which we had the satisfaction of listening, he said that the elect of God were chosen, not unto exclusive privileges, but that they might go out and bring in the stranger and the heathen; and, in forcible words, emphasize the Bible doctrine that mission work is an essential factor of Christianity. He also gave strikingly strong testimony to the fourth commandment in its important relation to religious life, and as furnishing an easily understood starting point toward fellowship with God; and spoke clearly of the value of Sabbath-keeping. One who says all days are equally sacred, he affirmed, is likely to pay little regard to any; while he who religiously regards the Sabbath, is the more likely to walk uprightly before God the rest of the week.

WE do not recollect having ever read anything more satisfactory concerning the relation between the pulpit and pastoral work of a minister, and the great importance of both, than the leading editorial in a recent number of *The Church at Home and Abroad*. It is indeed true, that, when a pastor is about among the people, manifesting his care and concern for them, they ought to have it in their hearts to say, "This is the man that preached that sermon last Sabbath, which was so full of love and power;" and when he stands before them in the pulpit, with the very best that deep study, vigorous thinking, and a warm heart can furnish, "This is the man that so kindly and faithfully shows his interest in all that relates to the welfare of ourselves, our children and all the community."

SCANDINAVIANS.

It is thought that there are nearly 1,800,000 Scandinavians in this country, about half having been born in Sweden, Norway and Denmark, and the other half in America. They constitute more than one-third of the population of Minnesota and Dakota, and more than one-eighth of Wisconsin. The city of Minneapolis has about 60,000 Scandinavian citizens; Chicago, perhaps as many; St. Paul, 30,000. The population of their native countries is about 8,500,000, a fact that suggests how large a proportion are immigrating to the United States. This and similar movements are due in part to the emigratory instinct that has led to the development and history of the Aryan peoples. The hardy young farmer of Norway, where

sufficient breadstuffs are not produced for its own people, finds his condition much improved in Wisconsin, Minnesota and Dakota; and the servant girl is glad to exchange income from \$20 to \$40, for one of \$125 to \$200, with lighter work and better living.

The written language of the Norwegians and the Danes are essentially the same; the spoken languages are like two dialects of the same tongue. An educated Scandinavian is said to understand both Swedish and Norwegian; but peasants find some difficulty in talking with one another.

It is claimed that, of all immigrants, Scandinavians become most rapidly Americanized.

Scandinavian schools in this country are under religious auspices, and are principally for the education and training of Lutheran ministers. A college at Decorah, Ia., sends more young men to the Johns Hopkins University for post-graduate courses than any other Western college.

The Scandinavian press in the United States, consisting of weeklies and dailies, is well supported.

Most of these people are engaged in agricultural pursuits; in cities and towns many belong to the laboring classes, but many also are prosperous merchants, manufacturers and professional men. They take a brief interest in politics, getting their full share of the offices.

For these facts we are indebted to an article published in the *Baptist Home Mission Monthly* from the *Chautauquan*; and it is well for us to know at least as much as this about a people that are so likely to form a wholesome and important factor in the character of the coming American citizen.

NOTES FROM THE LONDON MISSIONARY CONFERENCE.

WHILE much corruption still remains among the freedmen in the West Indies, they are said to be very active in improving opportunities for their elevation.

MISSIONARIES reflect, in no small degree, the life and customs of the churches and communities whence they go. We ought to have a high standard at home.

FOREIGN mission work grows more complete, as it advances, and, consequently, more difficult. Departments of labor increase in number and extent; questions arise as to church building, church government, doctrine, social customs, education—all calling for the exercise of great wisdom.

THE British government, it was believed, could do no better thing than to abolish the abominable marriage laws in India. A girl of two years, for example, may be betrothed as the wife of a boy of eight. Should he die the next year, she is a widow, and is exposed to social contempt, dangers and degradation.

THE Chairman of one of the meetings named as among the essentials to a good and successful conference, the presence of the Master, and honest and brotherly outspokenness. We need not feel afraid to face and freely discuss the difficulties; nor need we be at all ashamed of the results of our labors.

THERE is said to be a too strong and unwise tendency on the part of missionaries to press upon converts the adoption of Western customs in regard to buildings, dress, etc. Many of these things having little or no moral or religious significance, will best adjust themselves, in the course of events.

ONE obstacle met in China is the spirit that prompts the people to say, What is this man doing here, teaching us? In one province it was believed that Jesus Christ was the literal king of a great Western kingdom, and that missionaries were simply his ambassadors sent to prepare the way for his armies of conquest.

CASTE rules with great power in India. Persons of the same occupation, or of the same rank in society, join in saying they will not associate with, not even shake hands with, persons of another rank or calling. Must this be given up before baptism, or left to the influences of Christianity, the great social leveler? The former, it seems to us, should be required without hesitation.

CHRISTIANITY early gained a foothold in Northern Africa; but, after the Dark Ages, it did not rally as Europe did. The recent progress of the gospel in Africa is encouraging, though hindered by Islam's growth and

other causes. The freedmen of the United States, strong in numbers, endurance, faith, hope, sympathy and religiousness, are peculiarly well fitted for work in Africa. As missionaries they would go back to the home of their fathers; and America, in expiation of her sin in regard to slavery, should help send out colored laborers to the Dark Continent.

WESTERN AFRICA is, for the greater part, under heathenism and Mohammedanism. Only a beginning has been made among its 50,000,000. Missionary work encounters more difficulties than many people suppose; but the results, in the light of these difficulties and of the expenditure of money and effort, are encouraging. Upon coming into the blessings of salvation, there are those to exclaim, Is it possible that this is for me? And strong testimony was given favorably to the good character of the native converts. Fifty years ago Africa was in degradation; and it is not just to compare native Christians there with those brought up amid all the light and help of Christian lands.

IN Japan there is an open door for usefulness that we have prayed for; and the harvest is inviting. Many favor Christianity for political reasons, for the sake of national prosperity; but others, seeing that native religions are being undermined by Western scientific knowledge, honestly feel the need of something like the Christian religion. The ingathering is encouraging, there being an increase from 7,000 in 1883 to 20,000 in 1888. The prospects are hopeful, because of the vigor shown in personal work, church building, and other departments of Christian endeavor. The nation is a small one; there is but one language; there is ease of communication and travel; there is great progress in the schools; in the higher schools English is studied; and the Japanese show their appreciation and give their support.

THE liquor trade in Africa and the opium traffic in China are subjects that ought to profoundly interest every Christian and philanthropist. Commerce and religion can and ought to work for each other's good. Legitimate trade is an exchange of such things by such methods as are in harmony with the divine ideas and plans. While we ought to allow considerable room for differences of opinion, the liquor and opium business cannot stand the test of these manifestly right principles. We do not ask that commerce, as such, shall be benevolent; but we do demand that in its methods and means it be righteous. Oh, that all kinds of business might be conducted according to these rules of righteousness. Real Christianity always does good; commerce and the various forms of business sometimes do good, sometimes evil. A Mohammedan prince in Africa entreated that the English government would use its influence against the importation of intoxicating drinks into Africa.

WIDELY differing opinions were expressed as to the best way of dealing with the question of polygamy. Frequently a convert has more than one wife; sometimes a woman has more than one husband; and sometimes a husband and two wives, all giving evidence of real conversion, present themselves together for baptism and church membership. The following remarks by various speakers will show how great the difference was, and also indicate the points of difference: Marriage is the type of the union between Christ and his church; a polygamist must not be baptized at all; keep him as a catechumen—that is, under instruction—otherwise, how can we preach against polygamy? A worker from South Africa said that he settled the question by referring candidates for baptism to the New Testament. Persons living in polygamy are not married at all, in any real sense of the word; and every so-called "wife" should be put away before baptism and church membership. The church is a school, a hospital for the healing of the spiritually infirm; and some would baptize those living in polygamy, but not any living in polyandry; but should a church member take more than one wife, he ought at once to be dealt with. Some would require that all wives but the first, others that all wives but one, be put away. If we recollect correctly, one of the first missionaries in China required that a convert put away one of his two wives, and provide for her support. This seems to be the course most easily justified. But the question manifestly has difficulties, difficulties we cannot comprehend who have not felt 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."

SABBATH CORRESPONDENCE.

Publisher of Seventh-day Baptist paper at Alfred Centre, New York.

Dear Sir,—I understand that there is a community of Seventh-day Baptists at Alfred Centre, N. Y., and that a paper is published teaching that the seventh day is the Sabbath, though I have not learned the name of the paper. There are a number of people around this post-office who are convinced on the Sabbath question from the teachings of the Seventh-day Adventists; but they cannot embrace their other doctrines. We would be glad to have a few copies of your paper sent here for distribution, and also to know your Articles of Faith.

The people around here embrace different orders of Baptists, and I have no doubt a Seventh-day Baptist church could be established here, if there were some one to do it. The minister in the Christian Baptist Church is convinced that the first day is not the Sabbath, and they are talking of turning him out if he keeps the seventh day. I would be glad if you would send him instructions and help. Also send me some sample copies of your paper, etc. Yours for truth,

P. L. S.

Dear Brother,—Your letter of March 21, 1888, is at hand. I have not answered before this because I have been "searching the Scriptures to see if these things be so," as I have heard. I believe, that, as the seventh-day Sabbath was made, blessed and sanctified by God in the beginning, also kept holy by man in his state of innocence, before his fall by sin; and placed in the heart of the moral arch, becoming the keystone to the moral arch, it is a perfect and lasting institution. The first day is never called the Sabbath, but the seventh is always so called. God, the Holy Spirit and Christ, which are one, never said that it would be changed, and never gave a command for the change of the day. Therefore it is beyond a doubt that the Holy Word of God teaches that "the seventh day is the Sabbath of the Lord thy God."

I am very thankful for the tracts you have sent me, and the papers also. May the Lord bless you for the help you have given me in finding the truth. I shall keep the seventh-day Sabbath henceforth, and try to lead others to the same rest. I will be very glad to hear from you at any time.

Yours in the cause of Christ,

J. F. G.

FROM J. P. LANDOW.

STRYCHANCE, Galicia, June 10, 1888.

To the Editor of the Sabbath Recorder. At last, after a month since I left America, the time has come to make known to our people something about my work and myself. On the 9th of last month (May) I set sail by the steamer Weasland, one of the Red Star Line, that sails every Wednesday from New York to Antwerp, Belgium. The voyage was long, but quiet a pleasant one. We arrived at Antwerp on the 22d of May.

I did not stop very long there, only for a few hours, till the train for Leipzig was to start. In the mean time I went to see the cathedral, which is considered the most beautiful building in Europe. Then I wrote several letters to some of our Hebrew Christian friends in Galicia to appoint a day and a place where to meet, in order to have some talk about our experiences, and to serve the holy communion. At 3 P. M. I started for Leipzig, where I arrived on the 23d, at 9 A. M. I was very glad to hear that the missionary society of that place had also become very much interested in the mission to the Jews of Galicia. At a meeting that took place the day before I arrived, they spoke about sending a missionary to Galicia; but they, too, have come to know that a missionary to the Jews of Galicia must be one who is well educated in the Talmud and Jewish literature. Rev. W. Faber, the son of a state governor and a pupil of Prof. Delitzsch, who is very much interested in Jewish missions, and who had already visited the Galician Jews twelve times, said that such a missionary as Bro. Lucky could do a great deal of good in Galicia. They wonder that Bro. Lucky does not enter such a field as Galicia, where he can be blessed abundantly. They are very glad to hear that I am going there. In the mean time the Sabbath question came up. I found Prof. I. Lichtenstein, a Hebrew Christian, on my side. He, too, keeps the seventh day.

The 20th of May I started for Kulikow—

a small place ten miles from Lemberg, the capital of Galicia. There I went to see some of my acquaintances. I stopped there over Sabbath, and had the opportunity to sow the seed of the gospel. My prayer is that the seed may have fallen on good ground, and bring forth fruit of love to Christ our Redeemer. I distributed also some copies of the *Eduth*, which I had with me, and I am glad to say that they read it with much interest.

On the 3d of this month I went into the city of Lemberg. There I got a letter from one of our Hebrew Christian friends. It was appointed to meet on the Sabbath, the 9th of June, here in this place where I am writing this letter; and so I arrived Friday. Here I found two of our friends already waiting for me. Our mutual gladness is beyond description, they praised and thanked God that he had raised up friends in our denomination for the Jews of Galicia, to bring to them the good tidings. Friday night we had a little prayer-meeting. Though we were only three, the Lord was in our midst. The 3d chapter of Joel was read and some explanation about the future of Israel was given. Sabbath morning we met again. Prayer was offered by every one of us for our denomination and for our people Israel. Then I spoke about the Christian spirit and about the experience I had amongst our people (I mean the Seventh-day Baptists). We had a very happy Sabbath. It was the first Sabbath since I left America that I had met with friends in the name of our Lord and Redeemer.

To-morrow I hope to start for my native place. There I intend (if my people will not get too much excited) to rest for a while till the 24th of this month; for the 24th is the time when the large gatherings in the market places begin. There I intend to go, where I hope to meet a great many of my relatives, friends, and acquaintances, and also to make new acquaintances, to whom I will speak of the love of Christ, the world's Redeemer. Now may the Lord help me that my work may be a blessed one. I ask the prayers of every one of our denomination.

Yours in Christ.

HOWARD A SABBATH-KEEPER.

The *Sabbath Outpost* says that the celebrated John Howard, the great philanthropist, was a warm friend of Dr. Samuel Stennett, the fourth of the celebrated family of Stennett, of London, England, and was an attendant at his meetings in Wild Street. The following extract from a letter written by Mr. Howard, dated Aug. 11, 1786, to Dr. Stennett, and found in Cramp's History of the Baptists, page 578, shows his habits respecting the Sabbath:

"With unabated pleasure I have attended your ministry; no man ever entered more into my religious sentiments, or more happily expressed them. It was some little disappointment when any one else occupied your pulpit. Oh, sir, how many Sabbaths have I ardently longed to spend in Wild Street; on those days I generally rest, or, if at sea, keep retired in my little cabin. It is you that preach, and I bless God I attend with pleasure. God in Christ is my rock, the portion of my soul. I have little more to add, but accept my renewed thanks. I bless God for your ministry. I pray God reward you a thousand fold."

THE SEVENTH-DAY.

We have in our possession a card from the St. Louis Type Foundry, which contains a calendar for the month of April, that possesses the peculiarity of a revisionment of the week. Monday is numbered the first day and Sunday the seventh. Thus evidence continues to accumulate that the friends of Sunday-Sabbath are despairing of saving it from ruin by preaching the old theories of "the resurrection on the first day of the week," "the spirit of the fourth commandment applied to the resurrection day," or "Sunday the Sabbath for Christians independent of the fourth commandment." The card is an acknowledgment that God has never commanded the observance of the first day of the week for the Sabbath-day. Men have been endeavoring for 300 years to force the Lord to testify to the human-invented theory of Sunday-Sabbath, but in spite of all their efforts the Lord has never retracted his declaration that "the seventh day is the Sabbath of the Lord thy God." As the Sabbath law will not bend to embrace the first day, and there is no support for a Sabbath to be found without it—for God will speak to them only through the law—and the idol Sunday cannot be given up, it is now desired to compel the Lord to help its friends to save it, by putting it the seventh day in the calendar. But if the calendar of the God-established week can be changed by men with impunity, the sacred Scriptures should also be revised, and allow Matthew 28:1 to say, "In the end of the (Jewish) Sabbath as it began to dawn towards the seventh day of the week," etc., and Mark 16:2 should read, "Very early in the morning, the seventh day of the week," and Luke 24:1 might as well say, "Upon the seventh day of the week, very early in the morning, they came unto the sepulcher;" and in Acts 20:7,

"And upon the seventh day of the week, when the disciples came together," and Paul, 1 Cor. 16:2, can better serve them by directing them "upon the seventh day of the week let every one of you lay by him in store," etc.

There could be no greater mischief wrought in altering God's Word than in altering his week, for he is the author of both. Truly may the Lord complain of his people of the latter days as he did of Jerusalem of old, "Her priests had violated my law, and have profaned mine holy things; they put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them; . . . her prophets have daubed them with untempered mortar, seeing vanity and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Ezek. 22:26, 28.—*Outpost.*

Education.

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

ANNIVERSARY SESSIONS.

Not being able to attend the sessions of the Literary Societies at the recent Commencement of Alfred University, and failing to get a report from any who did attend, we clip the following from the *Alfred Sun*.

ALLEGHANIAN SESSION.

The first of the Lyceum Anniversaries for this year was the Alleghanian, which occurred Monday afternoon, June 25th, with C. F. Randolph, President, and W. S. Maxson, Secretary.

After an audience unusually large, for the time in the week, had gathered, and the Lyceum had been called to order by the President, the orchestra, which had been secured for the occasion, gave a fine selection from "Erminie." This was followed by a very appropriate prayer by Rev. Dr. Platts.

The next item was an oration, by the President, C. F. Randolph; subject, "Reserve Power." In this Mr. Randolph very ably and beautifully showed that not only is a reserve force necessary to the victorious army, and the successful machine, but the man who has no reserve force is inadequate to his task, however bold a front he may present. Following this was a cornet solo, by E. D. Clarke, executed in his masterly way, and producing a fine effect.

The fifth item was a Poem, by Rev. L. C. Rogers. In this the author graphically described the panorama of life as a "dream of night," and in the concluding stanza interpreted the dream, showing that in the loom of action each individual weaves a web; in which his deeds good and bad form the woof and warp. The poem was highly appreciated, and we prophesy for its author in his own concluding words: "Your work will follow you on through the years."

After music by the Orchestra, the Society Paper, "The Alleghanian," containing some spicy items and much valuable instruction was read by its editor, W. S. Edwards.

The next was a Violin duet, by Messrs. LaFrome Merriman and Antonio Galante, rendered in their usually skillful manner.

The last literary item was a Reading, by Alfred Allen. The selections required great variation in delivery, which Mr. Allen's elocutionary ability enabled him to render admirably.

The programme closed with an Overture by the orchestra. This was happily rendered as is always done by the Rubenstein Orchestra, with Merriman as leader.

The entire session was a success and did credit to the society it represented.

ATHENSIAN SESSION.

The anniversary session of the Athenæan Lyceum occurred Monday evening. A novel programme was presented, which was highly appreciated by a very large audience. The session was intended to represent an international convention of women. The members participating were dressed in costumes representing the various countries from which they were delegates. The exercises were opened with an invocation by Mrs. E. S. Bliss. An opening address by Miss Lillis Stillman, setting forth in a few well chosen sentences the object and purposes of the convention and the good which it was hoped would arise from it. Then followed music, representing four countries: England, Mary E. Coates; Germany, Roscoe C. Worden; France, Emma Brown; Spain, Edna Bliss—others joining in the chorus.

Mattie L. Davis, representative of South America, then appeared dressed after the manner of that country, and pictured to the audience the customs, civilization and products of her country.

Hattie E. Burdick, delegate from Russia, followed, setting forth the great extent of territory and the life and habits of the

people of the great country of which she was the representative.

C. Belle Witter, Africa's representative, costumed and "complexioned" to represent the "Dark continent," then made a clear, easy setting-forth of the civilization, condition and architectural advancement of the people of that continent. She closed her discourse with an earnest appeal, for the discontinuance of the abominable liquor traffic which in Africa, as well as in America, is sending multitudes to perdition.

Music, vocal solo, by Mary E. Coates, England, followed.

Kate F. Threlkeld then gave a very beautiful description of Holland, her cities, her people and their advancement in civilization, and an appeal against gin-drinking, for which Holland is pre-eminent among nations.

Myrta B. Bassett, India, came next with an interesting discourse on "The Educational condition of women in India," also giving many of the rites and ceremonies of that people.

Mrs. Lizzie Nelson Fryer, delegate from China, appeared in a full Chinese costume, which she herself had brought from the Celestial Empire. She first sketched her trip around the globe, starting with her exit from the chapel by the rear door five years ago, and her completion of the great circuit this evening by entering the chapel at the front door. She then proceeded with her subject, "The Women of China," to which country as a field of labor she feels herself called of God. She held the close attention of the audience for nearly an hour, while she told of her experiences among these Oriental people, and described many of their peculiar habits, customs, rites and ceremonies.

The session was closed with music, vocal solo, by Miss Emma Brown, Italy.

OROPHILIAN SESSION.

The Orophilian session, Tuesday morning, was a complete success, every item being an interesting feature of the whole. Prayer was offered by Rev. Joshua Clarke, followed by a selection by the orchestra, which furnished all the music for the occasion in a very creditable manner.

The salute, "The Progress of Fifty Years," by A. H. Utter, was delivered in an easy manner, and showed careful thought and preparation.

The next item was an eulogy by J. E. Varnum, '85, of O. J. Green, who died June 10, 1888, and in honor of whom the rostrum and programmes were trimmed in mourning. This was a very proper and fitting tribute to the memory of one who was a faithful, earnest and diligent Orophilian, by one eminently fitted from intimate acquaintance and friendly association to offer such a tribute.

This was followed by a poem by Geo. D. Gould, which was an effort deserving great praise. The audience listened in silence to its sweet strains, and its close was marked by hearty applause.

The "Radiator and Review" by E. E. Hyde, was made up of interesting and instructive articles, and was read in a highly creditable manner, receiving the appreciation and applause of the audience.

The valedictory, "The Reasoning Power of Man," by S. H. Davis, was an article showing careful thought and literary taste, and was delivered in a very pleasing, free and easy manner. The programme was closed by a serenade, "Magnolia," by the orchestra; and the audience adjourned feeling that the Oro's had more than kept their record good as a literary society in this anniversary effort.

ALFREDIAN SESSION.

The Alfredian Anniversary session was called to order by the President, Miss Estelle W. Hoffman, and the exercises opened by Serenata for three violins with piano accompaniment, followed with prayer by the Rev. L. C. Rogers.

The address of Miss E. W. Hoffman showed much thought, and was an appeal to woman to fit herself for some profession and to strive with an earnest purpose to fulfill the same.

A violin solo, by LaFrome Merriman, with Miss Ada Chapman piano accompanist, was excellently rendered. The selection, "Fantasie Caprice," Op. 11, was encored, to which Mr. Merriman responded.

The recitation, "The Legend of St. Christopher," by Miss Susie M. Crandall, was very interesting.

Miss Jessie L. Brown entertained the audience with a piano solo, "Norae Sinte, No 2," by Grieg, followed by Miss Lissie Howard, editor of "The Leaves of the Nineteenth Century." The paper was very interesting, and the article on "The Ladies Hall, Limited (?)," was very humor-

ous, relating the appearance of the Hall and vicinity as it has been by moonlight.

The essay, "Liberty or License," was delivered by Mary Cadogan Williams.

The programme was closed by the overture to the Opera Masanillo. The session was very entertaining and interesting, both in music and literary exercises, and was well attended.

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."

THE SALOON A BREEDER OF VICE.

BY REV. DIGHTON MOSES.

The saloon is not only a nuisance, but is also a prolific nursery and breeder of vice. In the first place the saloon almost always keeps a card-table and dice-boxes or other means of gambling, for the purpose of inducing patrons to play for the drinks, thus sowing the seeds of gambling. Again it is a place where profanity is rife and often taught. Again, the principle of falsehood and law-breaking is as natural an outgrowth of the saloon as smoke is from fire. If a man have a license the temptation to break it is so great that he will often do it, thus breaking the law, and then to cover his crime he will deny it.

Although minors are forbidden by law to loiter about the saloon, every one who inquires into this matter will be soon convinced that minors not only loiter around but even patronize the institution; more, they are often encouraged to do this by the saloonist himself. Again, many of the worst crimes men commit are committed after they have been patronizing the saloon. There they plot to destroy or, becoming frenzied with drink, rush on to the commission of crime with almost fiendish glee.

In the saloon the husband is prepared to become the wife-beater or murderer, the father the destroyer of his children. Here men plot against their fellow-men in ways they never would think of but for the assistance of the demon drink. The saloons produce ignorance, and ignorance is the begotten of evil, for in these days the ignorant are usually governed by the duplicity of those who have knowledge without principle. The saloon is the destroyer of principle; the testimony often given to the writer by those who have been in the saloon business is that it eats out all the principle a man ever had. Any business which will thus destroy the very foundation of legitimate and honest business is emphatically a prolific breeder of vice.

But, again, the saloon is the usual rendezvous of the criminally vicious; and who shall say that the association of those who are only moderate drinkers, with those who are more or less hardened in crime, will fail to make the former more familiar with crime and it will become less repugnant to them. Thus the seeds of vice are sown to germinate and bear fruit. The saloon is the place where men usually go to fortify themselves for the commission of some great crime which they would have lacked courage if not the principle to commit, only for the influence of the drink demon they have secured at the saloon. The saloon increases drunkenness, and the police force of our cities are largely occupied in making arrests for drunkenness, which taken in connection with the records of the police courts prove that drunkenness itself is a crime; for it is a well known fact that where one person becomes intoxicated at the home fifty get drunk at the saloon. During the month of April, 1888, the arrests in New Haven numbered 491, and of these 257, over 52 per cent, were for drunkenness. This is good proof that over one half of the crimes committed in that city for that month, for which criminals were arrested, was directly chargeable to the saloons; and who will say that a large per cent of the remaining number were not chargeable to the same source? In view of this, how can Christian men and women refrain from putting forth every effort in their power for closing the saloon? How can those who have any regard for the well-being of society and the good of men continue in their indifference, which really amounts to almost a complicity in the business of breeding vice and producing criminals? How long shall we pray, "Thy kingdom come," and make no effort to overthrow the power of Satan's reign, and close his recruiting offices?—*Christian Secretary.*

DRUNKEN WOMEN IN DUBLIN.

At a recent meeting in aid of the Prison Gate Mission in Dublin over which the archbishop presided, speaking of the statistics of crime, the Rev. Gilbert Mahaffy, rector of St. Paul's, Dublin, said that during the past year there were over 10,000 arrests of women in Dublin; about 9,000 being women charged with being drunk and disorderly. It was remarkable to find that of the women convicted for various offenses forty-nine per cent returned to vice and crime again; while in the case of men the percentage was only sixteen.

This shows what is the matter with Ireland, and all the laws, and land leagues, and priests and politicians can never heal the woes of Ireland, while in a single city every day in the year there are twenty-five or thirty women so drunk and disorderly that they have to be arrested and locked up.—*The Safeguard.*

The Sabbath Recorder

Alfred Centre, N. Y., Fifth-day, July 5, 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: \$2 per year in advance. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

COMMENCEMENT WEEK at Alfred has come and gone with about the usual interest in the various sessions. These included the Annual Concert of the Musical Department, the Baccalaureate Sermon, the Annual Sessions of the Literary Societies, the Annual Lecture, the meetings of the Alumni Association, the Commencement Exercises, and Class-day performances.

WHEN Jesus bade the disciples go into all the world and preach the gospel to every creature, he enunciated the law of the propagation of the gospel everywhere. It is laid upon the church to carry the Word of life to the regions beyond.

The petitions in the letters were referred to the Committee on Petitions. Adjoined, after benediction by A. H. Lewis.

Evening Session. The devotional exercises were conducted by J. G. Burdick, after which J. T. Davis preached from Matt. 25: 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A CROWN OF GLORY. In looking forward to the coming of the Messiah, and trying to draw a picture of the blessings of his reign, the old prophet said, "In that day shall the Lord of hosts be for a crown of glory and for a diadem of beauty to the residue of his people."

possess the royal diadems. In the kingdom of God, all heads are crowned. The people who enter that kingdom are "a chosen generation, a royal priesthood, an holy nation;" of them it is said that Jesus Christ has made them "kings and priests unto God his Father."

This gives us some faint conception of the exalted privilege and the solemn responsibility of being a Christian. There is no glory like the glory of a life centered in Jesus and characted in him.

MINUTES OF THE WESTERN ASSOCIATION. (Continued from First page.)

The report of the Committee on Petitions was presented and adopted as follows: Your Committee on Petitions would report that, but one request has been presented to the Association, namely: The Church of Hartsville and the Second Alfred Church have asked that the Association be held with them next year.

The report of the Committee on Resolutions was presented as follows: Resolved, That our hearts have been gratified by the encouraging reports from our foreign missionary field the past year, that we look to them with hope, and that anew we pledge to them our help in sympathy, in prayer and in such part of our substance as by God's direction we may feel it our duty to bestow.

The report of the Committee on Finance was presented and adopted as follows: Your Committee on Finance would respectfully report that they have examined the Treasurer's report, comparing it with the vouchers, and find it correct. We estimate the amount necessary to meet the expenses of the Association for the current year to be \$153 12, which we have apportioned among the churches of the Association, according to their present membership, as follows:

It was voted to consider the report of the Committee on Resolutions by items. The first resolution was adopted, after remarks by L. A. Platts, C. A. Burdick, and T. R. Williams.

The second resolution was adopted, after remarks by A. H. Lewis, J. G. Burdick, H. B. Lewis and T. R. Williams.

The third resolution was adopted, after remarks by A. H. Lewis, H. D. Clarke, G. B. Utter, L. C. Rogers and O. S. Mills.

Prayer by L. C. Rogers. The report of the Committee on the State of Religion was presented and adopted as follows:

Your Committee on the State of Religion report that the churches comprising this Association are enjoying a good degree of prosperity, in that harmony prevails, and activity in Christian work is everywhere manifest.

First Alfred—"All seem to be working to sustain the gospel not only at home, but in all the fields of denominational activity; and yet we wish we could see less of worldliness, and deeper consecration to the work of the Master."

Second Alfred—"Measured by the divine standard, we come short, and weighed by God's even balance, we are found wanting. Organically, we are the same as last year. Denominational work, missions, and not least, the Hebrew mission, tract work, and education are helping us more than we can help these precious interests."

Andover—"A spirit of true Christian fellowship prevails. A desire for the upbuilding of the cause of Christ and the extension of Sabbath truth prevails. Trusting in him who said, 'Fear not, little flock,' we pray earnestly that the Lord of the harvest will bless the efforts of his willing workers."

Friendship—"Through the mercy and goodness of God, we have enjoyed a year of peace and prosperity. We still desire the prayers of God's people, that we may grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

West Genesee—"Since January 1st, for most of the time we have not come together for religious service. Our religious condition is not all that could be desired."

Hartsville—"The year has not been marked with any great revival. Dr. Maxson dispenses the Word to us on the Sabbath; Sabbath-school follows."

Table with 2 columns: Church Name and Amount. Includes First Alfred (\$45 48), Second Alfred (\$18 12), Andover (\$6 48), Friendship (\$13 68), First Genesee (\$18 12), West Genesee (\$3 24), Hartsville (\$6 48), Hebron (\$7 32), Hornellsville (\$1 92), Independence (\$11 52), Portville (\$2 76), Richburg (\$7 56), Wellsville (\$3 00), Scio (\$4 20), Shingle House (\$3 24).

Your Committee recommends that funds necessary for the payment of the remainder of the bills for printing the Semi-Centennial papers in pamphlet form be obtained by the further sale of said pamphlets.

It was voted to give the present hour to the Education Society's work.

EDUCATIONAL HOUR. 1. Singing, "I am coming." 2. Introductory address concerning the necessity of better facilities for the training of our young people, T. R. Williams.

Remarks were made concerning a library by G. B. Utter and L. A. Platts, after which a collection was taken to purchase a Bible dictionary for the Theological Department of Alfred University, amounting to \$17 20.

SABBATH-DAY—MORNING SESSION. At 10.30 A. M., A. H. Lewis, delegate from the Eastern Association, preached from Isa. 58: 12-14.

AFTERNOON SESSION. At 3 o'clock a Bible-school service was held, being conducted by Geo. Crandall, Superintendent of the Little Genesee Sabbath-school, as follows:

Singing. Reading lesson, by the Superintendent. Prayer, H. B. Lewis. "The Meeting," B. E. Fisk. "Power and Authority of Christ," J. T. Davis.

The Secretary's report showed an attendance of teachers and officers, 16; scholars, 132; visitors, 215; total, 363.

AFTERNOON SESSION. The evening was devoted to Woman's Work, the exercises being conducted by Mrs. L. A. Platts, as follows:

Prayer, Mrs. M. E. Rich. Paper, "Need of Unity in our Work and Methods," Miss Dean Witter. Discussion, "What shall be our Attitude Toward the W. C. T. U. Sunday Legislation?" Mrs. E. S. Bliss.

FIRST-DAY—MORNING SESSION. Prayer was offered by A. H. Lewis, after which the roll of Delegates was called.

The fifth resolution was adopted, after remarks by A. H. Lewis and L. C. Rogers.

The sixth resolution was adopted, after remarks by H. B. Lewis.

An interesting praise service was conducted by J. G. Burdick. The services of the Tract Society's hour were conducted by A. H. Lewis. He spoke of its work as the people's work by way of introduction, and presented the following programme:

W. Lewis for copying minutes of 1886 into Record Book, and also an order of \$2 50 for copying minutes of 1888.

The Circular Letter was presented and adopted as follows: Agreeable to appointment, the Western Association held its fifty-third session with the church in Little Genesee.

It was voted that the Secretaries prepare the minutes for publication, and that they have an order of \$5 as compensation.

Voted that copies of the papers presented by Miss. Dean Witter and Mrs. E. S. Bliss be requested for publication.

At 2.30 o'clock, H. B. Lewis, delegate from South-Eastern Association, preached from Matt. 5: 13.

At 3.30 o'clock, the exercises of the Missionary hour were introduced by singing, "From Greenland's icy mountains."

The general prospects of missionary work for us at home, in Holland and in Galicia, were presented by L. A. Platts.

A general description of the China Mission was given by Mrs. Lizzie Nelson Fryer.

A collection was taken to send Mrs. G. H. F. Randolph to the North-Western Association, amounting to \$24.

It was voted that when we adjourn it be to meet with the Second Alfred Church, at 10 o'clock A. M., on Fifth-day before the third Sabbath in June, 1888.

Voted that the Association assume the expenses of sister Randolph to the North-Western Association if they exceed the collection.

The Association adjourned until evening, after benediction by G. W. Burdick.

At 7.30 o'clock, G. H. F. Randolph preached from Psa. 119: 166, after which he conducted the closing conference, which was marked in its interest and zeal by the great number that participated.

Voted to request the above sermon for publication in the SABBATH RECORDER.

Adjoined after benediction by G. H. F. Randolph. D. R. STILLMAN, Moderator. G. W. LEWIS, Secretary.

We were glad to find Bro. Brinkerhoff co-operating so heartily with people, and trust that their relative may prove a mutual encouragement and blessing. We were able to share the labors of the series, preaching on and the evening after.

The following First-day, Bro. myself took the train on the "Co. Goldman, Ark., to meet appo DeWitt and Booty, made by in the church, with a view to the brethren they had chosen, and efforts. A wrecked freight train several hours near the crossing River, so that we did not reach until after the breakfast hour, which due at 1 A. M. Bro. Walter Co us, and took us to his hospitable miles out on the prairie. The conveyed us fifteen miles farther where we met Bro. J. L. Hull, us eight miles farther, to the ne where the DeWitt Church held ings. Preaching was held e through to First-day, when th were held for the exmination tion of Bro. J. L. Hull as pastore ren Monroe and Parish as decao attendance and a good impressio cheer the church, especially as t have since given assurance tha they would keep the Lord's Sabb On Monday we went to Booty, miles over Grand and Little P the Arkansas River, where we held until First-day, when Br was ordained to the ministry. services attracted good congreg already some good fruits are app pastor baptized two sisters on f and others are expected to go fo near future. These persons had ing the opportunity for some th The Church of DeWitt have of a pastor who could adminis nances, as no ordained preacher lived nearer than about 180 mil confidence in the character of B in his ability to lead and serv requested his ordination. Bro. 25 miles from Bro. Hull, in the part of Arkansas Co., Ark., a prospect of a church organiz neighborhood, if the interest there continues to grow. I was a licentiate among the f eral years ago he embraced the not until recently did he learn of Sabbath-keepers was so near self and family, a son-in-law a widowed daughter and her fau others, I think, are already kee bath there. Bro. Booty is a we er and stock-man, and seems esteem of all who know him. hope and pray that the Lord labors, and bring many to the divine Word on his field.

After tarrying several days at the home of Bro. Crandall, to ill health, we set out on our return, having planned to spend the way with the Providence Co. soursi. We arrived at Elk Cre that the letter we had sent w post-office, and Bro. Rutledge iting several counties in the in farmers' or working-men's org made several appointments fo failed to secure congregations bath and First-day. The wh were in great excitement over escaped "jail birds," who were hiding in the forests thereab of the men were scouting th and night, to capture the cr visit was gratefully received l we were able to reach, and some fruitage may result f strengthening of our cause a ple.

MILTON JUNCTION, Wis., June THE LONDON CONFEE 56 MILDMAY PA Dear Brother,—From the landing at Liverpool, May opening of the Missionary Co 9th, we have been sight-seei history in connection there only mention the places of in have visited, and attempt n historical account of them. from Liverpool to London, at Chester, one of the oldest town in England. The thi in this place to the tourist Roman wall, two miles in which enclosed the old to preserved and kept in rep towers and gates. There is cathedral and an old tower

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE. Starting at 2 o'clock A. M., Bro. Millikin brought Bro. Mayes and myself to Dallas, so that we could take early trains to Sherman and Texarkana. Bro. Mayes departed first for the former place, leaving me in loneliness, as for several weeks we had labored together in the Lord's cause. Not having employment at his trade, that of carpenter, he was at liberty to accompany me to fields where he had held meetings, and was acquainted with the people. His companionship took away much of the unpleasantness that, as a stranger, I might have experienced, and I am very grateful for his co-operation. That the Lord may lead and bless him by his Spirit in all his efforts in behalf of truth and righteousness, shall ever be my prayer. Sherman is a flourishing place, surrounded by rich prairies, and is one of the fairest regions we have seen in Texas. The people we met seemed enterprising, and responsive to the claims of the gospel. We enjoyed the acquaintance with Bro. Millikin and family, and pray the Lord to bless them all. We could but regret that he is burdened with the cares of a farm, and not able to devote himself more to the ministry. He is desirous to make good use of all opportunities he may find, to publish the glad tidings of Christ. May the time be near when he can make this his chief work. On reaching Texarkana, we found Bro. Shaw and the people looking for our coming, and counting on a series of meetings, which began on the second night after our arrival. Owing to sickness, we could not meet with them much of the time, but Bro. Shaw, aided by Eld. Brinkerhoff, kept the meetings going, with a good interest, through the

at an order of \$2 50, be given G. for copying minutes of 1886 into ok, and also an order of \$2 50 for inutes of 1888.

ular Letter was presented and follows:

to appointment, the Western Associa- li its fifty-third session with the church nesce. The churches of the Association ell represented both by letters and dele-

of unity and of work has characterized and the Holy Spirit has been with us sist and encourage us. And the questions of ch are agitating the Christian work have ed and passed upon with great unanimity. greatly enjoyed the presence and stirring e delegates from our sister Associations, pointed in return our brother G. H. F. Ran- rry our fraternal greetings to the North- ocation for 1888, and G. W. Burdick, se, alternate, to the sister Associations for

God of grace be with you and greatly your endeavors to further the interests of a on the earth. In behalf of Association, D. E. MAXSON, Cor. Sec.

oted that the Secretaries prepare tes for publication, and that they rder of \$5 as compensation.

hat we express our thanks for the and entertainment received at the he people of Little Genesee.

hat copies of the papers presented Dean Witter and Mrs. E. S. Bliss ted for publication.

o'clock, H. B. Lewis, delegate th-Eastern Association, preached t. 5: 13.

o'clock, the exercises of the Mis- ion were introduced by singing, reenland's icy mountains."

neral prospects of missionary work home, in Holland and in Galicia, ented by L. A. Platts.

ral description of the China Mission i by Mrs. Lizzie Nelson Fryer.

ction was taken to send Mrs. G. H. lph to the North-Western Associa- ounting to \$24.

oted that when we adjourn it be with the Second Alfred Church, at sk A. M., on Fifth-day before the bth in June, 1888.

that the Association assume the ex- f sister Randolph to the North- Association if they exceed the col-

ssociation adjourned until evening, ediction by G. W. Burdick.

VENING SESSION. o'clock, G. H. F. Randolph i from Psa. 119: 166, after which he ed the closing conference, which was in its interest and zeal by the great that participated.

to request the above sermon for in the SABBATH RECORDER. rned after benediction by G. H. F. h.

D. R. STEILMAN, Moderator. LEWIS, Secretary.

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

ng at 2 o'clock A. M., Bro. Millikin Bro. Mayes and myself to Sherman, ve could take early trains to Dallas arkana. Bro. Mayes departed first rmer place, leaving me in lone- ; as for several weeks we had labored in the Lord's cause. Not having ment at his trade, that of carpenter, t liberty to accompany me to fields e had held meetings, and was ac- with the people. His companion- k away much of the unpleasantness r stranger, I might have experienced, a very grateful for his co-operation.

Lord may lead and bless him by his all his efforts in behalf of truth and nness, shall ever be my prayer.

an is a flourishing place, surrounded rairies, and is one of the fairest re- have seen in Texas. The people eemed enterprising, and responsive emed of the gospel. We enjoyed the ance with Bro. Millikin and family, the Lord to bless them all. We regret that he is burdened with the farm, and not able to devote him- to the ministry. He is desirous to nd use of all opportunities he may ublish the glad tidings of Christ. time be near when he can make this work.

aching Texarkana, we found Bro. at the people looking for our coming, ting on a series of meetings, which the second night after our arrival. sickness, we could not meet with oh of the time, but Bro. Shaw, Eld. Brinkerhoff, kept the meet- with a good interest, through the

week. We were glad to find Bro. and Sister Brinkerhoff co-operating so heartily with our people, and trust that their relations with us may prove a mutual encouragement and blessing. We were able to share the closing labors of the series, preaching on Sabbath and the evening after.

The following First-day, Bro. Shaw and myself took the train on the "Cotton Belt" for Goldman, Ark., to meet appointments at DeWitt and Booty, made by invitation of the church, with a view to the ordination of brethren they had chosen, and some revival efforts. A wrecked freight train delayed us several hours near the crossing of the Red River, so that we did not reach our station until after the breakfast hour, when we were due at 1 A. M. Bro. Walter Crandall met us, and took us to his hospitable home, ten miles out on the prairie. The next day he conveyed us fifteen miles farther to DeWitt, where we met Bro. J. L. Hull, who carried us eight miles farther, to the neighborhood where the DeWitt Church held their meetings. Preaching was held every night through to First-day, when three services were held for the examination and ordination of Bro. J. L. Hull as pastor, and brethren Monroe and Parish as deacons. A full attendance and a good impression served to cheer the church, especially as two families have since given assurance that hereafter they would keep the Lord's Sabbath.

On Monday we went to Booty, twenty-five miles over Grand and Little Prairies, near the Arkansas River, where meetings were held until First-day, when Bro. R. Booty was ordained to the ministry. Here too the services attracted good congregations, and already some good fruits are apparent. The pastor baptized two sisters on Sabbath day, and others are expected to go forward in the near future. These persons had been awaiting the opportunity for some time.

The Church of DeWitt have been in need of a pastor who could administer the ordi- nances, as no ordained preacher of our faith lived nearer than about 180 miles. Having confidence in the character of Bro. Hull, and in his ability to lead and serve them, they requested his ordination. Bro. Booty resides 25 miles from Bro. Hull, in the south-eastern part of Arkansas Co., Ark., and there is a prospect of a church organization in his neighborhood, if the interest in progress there continues to grow. This brother was a licentiate among the Baptists; several years ago he embraced the Sabbath, but not until recently did he learn that a church of Sabbath-keepers was so near him. Him- self and family, a son-in-law and his family, a widowed daughter and her family and some others, I think, are already keeping the Sab- bath there. Bro. Booty is a well-to-do farm- er and stock-man, and seems to have the esteem of all who know him. We earnestly hope and pray that the Lord may bless his labors, and bring many to the light of the divine Word on his field.

After tarrying several days in the hospita- ble home of Bro. Crandall, to recover from ill health, we set out on our return trip north- ward, having planned to spend a few days on the way with the Providence Church in Mis- souri. We arrived at Elk Creek, and found that the letter we had sent was still in the post-office, and Bro. Rutledge was away, visit- ing several counties in the interest of some farmers' or working-men's organization. We made several appointments for meetings, but failed to secure congregations except on Sab- bath and First-day. The whole community were in great excitement over a hunt for es- caped "jail birds," who were believed to be hiding in the forests thereabouts, and most of the men were scouting the country, day and night, to capture the criminals. Our visit was gratefully received by those whom we were able to reach, and we trust that some fruitage may result from it in the strengthening of our cause among that peo- ple.

MILTON JUNCTION, Wis., June 28, 1888.

THE LONDON CONFERENCE.

56 MILDMAI PARK, London, N.

Dear Brother,—From the time of our landing at Liverpool, May 24th, to the opening of the Missionary Conference, June 9th, we have been sight-seeing and studying history in connection therewith. We will only mention the places of interest which we have visited, and attempt no description or historical account of them. On our way from Liverpool to London, we stopped first at Chester, one of the oldest if not the oldest town in England. The things of interest in this place to the tourist are the ancient Roman wall, two miles in circumference, which enclosed the old town. It is well preserved and kept in repair, with its old towers and gates. There is here also an old cathedral and an old tower, called Cesar's

Tower, a portion of an old castle, which has gone to ruin. We visited, about three miles from here up the river Dee, the fine parks, gardens, and palatial country residence of the Duke of Westminster, said to be the finest in England. In Warwick we were deeply interested in Warwick Castle, St. Mary's Church and Beauchamp Chapel, which are very old. We rode across a beautiful section of country, to Stratford upon Avon, and saw the home in which Shake- speare was born and lived until seventeen years of age; saw also his tomb. The last day of our stay in Warwick we visited Kenilworth Castle and Guy's Cliff, named after Guy, the first Earl of Warwick, thence on to Oxford to view the Oxford University, and its various college buildings.

While we have been in London before the convening of the Missionary Conference, we have taken in our sight-seeing all places of historical interest connected with our people here, namely Pinner Hall, Bull Stake Alley, Mill Yard, the house in which John Davis died, and the ground upon which the house stood in which President Kenyon died, and the Welch Baptist Chapel where Eld. Utter preached when in London. We have also been to the London Tower and Tower Hill, where so many of England's noblemen have been executed; up and down the Thames from Chelsea to Greenwich; to Greenwich Observatory; Hampton Court, once the palace of many kings; Guild Hall, where the Lord Mayor and Alderman of London hold their banquets and transact business for the great metropolis of the world, and where Gen. Grant was given a grand reception; St. Paul's Cathedral; West- minster Abbey, where are the tombs of England's kings, queens, princes, princesses, nobles and noblemen, great poets, scholars and divines; Hyde Park, Kensington Gardens, St. James' Park and Buckingham Palace, London Bridge, British Museum, National Gallery of Art, Smithfield, where Sir William Wallace was beheaded and where John Rogers and others were burned at the stake for their faith in Christ, which was called "heresy;" and Bunhill Field, where are buried John Bunyan, Isaac Watts, Daniel De Foe (Robinson Crusoe), Susanna Wesley, mother of the Wesleys, Samuel Stennett, and right opposite, back of the Wesleyan Chapel, founded by John Wesley, the tombs of John Wesley and Dr. Adam Clarke.

I must stop this, for I shall make too long an article. We are living fast and are kept in good strength and health. The great Missionary Conference opened on Sabbath afternoon, June 9th, at 5 P. M., by a grand reception and collation in Exeter Hall, to all the delegates and their friends, given by the Earl of Aberdeen, the President of the Conference, aided by Lord Kinnaird and others. It was a grand and hearty welcome. The large hall, holding 4,000 people, was filled full, and the speeches of the Earl of Aberdeen, Dr. Underhill of London, Dr. Thomson of Boston, Dr. Schrieber of Ger- many, and Pastor Dumas of France, were excellent. In round numbers there are 1,500 delegates present. The meetings yesterday (Monday), the first in the real work of the Conference, were practical, historical and very inspiring. O. U. W.

KANSAS CHAUTAUQU ASSEMBLY.

The Kansas Assembly is drawing to a close. It is held in one of the most beauti- ful natural groves in the state, just at the edge of Ottawa, a city of eight thousand in- habitants. Some of the attractions this year have been Dr. Talmage, Hon. Mr. Wend- ling, Drs. Deems and Duryes, and Bishop Warren. Talmage had the largest audience—six or seven thousand. A special and attractive feature has been the encampment and Bible work of the Y. M. C. A. of the state. Dr. Brookes, of St. Louis, Mo., has taken them through an excellent Bible course of study. Dr. Brookes is counted one of the best Bible students in this country. He is a champion for the verbal inspiration of Scripture, and has no use for higher criti- cism, so called, nor for that kind of critics whom he considers very low instead of high. He believes the crucifixion occurred on Wednesday, which it may interest our peo- ple to know; but he is just as weak as all the rest of them on the Sunday-Sabbath ques- tion, and at this point utterly fails to apply the principle he has all along insisted upon, of taking and obeying the Word implicitly. "O dear," thought we, "how long will men be blinded to the requirements of the Scrip- tures which they acknowledge, and profess to follow?"

It has rained nearly all through the As- sembly, and the four hundred families tented on the ground have had a damp time of it,

some eight or ten inches of water having fallen.

The saddest of accidents occurred Sev- enth-day evening; a skiff with two of the Y. M. C. A. boys was carried over the dam, and one of the boys was drowned. Perhaps his loss may be compensated by the resultant consecration of the Y. M. C. A. boys all over the state. May it be so.

G. M. COTTRELL. OTTAWA, Kan., June 28, 1888.

THE OUTFIT.

As inquiries have been made in regard to the outfit of our missionaries for China, a few words of explanation may serve to an- swer them.

1. The outfit is entirely a *thank-offering to God* that he has called and qualified these devoted ones to go to China as *our* mission- aries.

2. The outfit consists of needed clothing and goods, so that they may be able to en- dure the change of climate and be most fa- vorably situated to enter at once upon their studies and work.

3. The needs of the outfit both as to cloth- ing and goods have been expressly stated by our medical missionary, who is best fitted to know what is required, and most heartily de- sires the health, comfort and success of those coming.

4. It was the want of just these things that compelled our medical missionary and also Eld. D. H. Davis to draw heavily upon private resources, immediately upon their arrival at Shanghai, and they do not want those who come after them to be thus straightened, but fully prepared for their important work.

5. The call for the outfit comes through the "Woman's Board," and it seems fitting that the mothers and sisters, with willing hands and loving hearts, should equip most effectively those whom God has called and the denomination sends forth.

6. Already much is being sent in and more is coming, but let me ask of you, mothers, if *your children* were going to leave you this fall and go to China, would you not want them to have the best outfit? And if God does not call *your children or you*, to leave home and friends and native land, will it not be a *privilege and a joy* to make a thank offering to God for those whom he has called and who go forth as *our* missionaries? L. R. SWINNEY.

WASHINGTON LETTER.

(From our regular correspondent.) WASHINGTON, June 29, 1888.

Since I last wrote you, the President has been officially notified of his renomination, and has had a summer outing at the Univer- sity of Virginia; Mrs. Cleveland has been to New York to receive and welcome her mother back from across the seas; General Sheridan has been carefully removed to his summer cot- tage at Nonquitt, Mass., by water, on a United States Navy vessel, and last and most, the Republican National ticket has been nomi- nated. In Washington, of course, one hears various opinions of the ticket, according to the political complexion of the Congressman or politician who utters them. Mr. Harri- son's managers promise a red-hot campaign. It is stated that the Republican National Committee proposes to begin active work at once, that its soul is in arms and eager for the fray. It is not believed here, however, that this is going to be a noisy campaign. There is no evidence, as yet, that the people are getting excited, nor is the issue of a char- acter to excite intense feeling. It does not appeal so much to the passions as to the reason- ing powers of men. And that is why it is thought there will be less yelling and burn- ing of powder, and a greater amount of read- ing, talking and thinking. Yesterday an unprejudiced "looker on in Venice" remarked: "It is a national bene- faction that we have all the requisite condi- tions for a dignified, decent canvass. All the candidates," continued he, "are fit for the places for which they have been named. Each of the candidates for Vice-President are fit for the higher place to which he may be called. Therefore, there will be no ex- cuse and very little charity for mud-slingers, for the personal characteristics of candidates may be dismissed when the real business of the season begins."

On Wednesday there was an hour or more of campaign in the House of Representa- tives. The venerable Mr. Kelly, of Penn- sylvania, rose and said he had a proposition to make, which he thought would be accept- able to both the House and the country. The Mills bill had received the approval of the St. Louis Convention, and the condem- nation of the Chicago Convention. The ac- tion of the House in urging the bill forward had been approved at St. Louis, and the course of the Republican minority, in con- testing every modification which its judg- ment could not approve, had been cordially endorsed at Chicago. He then suggested

that the Mills bill should be laid over until the next session, with the understand- ing that if, at the November election, it should be approved by the people, the Re- publicans would withdraw their opposition; and if, on the other hand, it should be con- demned unmistakably, the bill would be no further pressed. This brought Chairman Mills to his feet. He said it was remarkable that a proposition should be submitted from the minority side to the majority side, when that majority side had been instructed to go forward and press the bill, not only to a con- sideration, but to a final passage. The major- ity, which was responsible to the people for the administration of the government, must go forward in the path of duty. The path was a plain one, and it was to press the bill in season and out of season, until the unjust and unnecessary taxation on the necessities of life was reduced, and the surplus in the Treasury relieved. He had a counter-pro- position to make. It was that there should be stop put to the unnecessary talk in the way of obstructing the passage of the bill, and that an early day should be fixed upon which the bill should be put upon its passage in the House. But Mr. Reed, of Maine, promptly rejected the overtures of the Dem- ocratic leader. He said the Republican party had resolved to give due and deliberate con- sideration to every item of the Mills bill. He denied that the Republicans were discuss- ing the measure with any purpose of delay. The Republican party had taken the ground before the country that the system of pro- tection was valuable in itself, and because it was to the interest and advantage of the American people, it was not to be sacrificed. By that doctrine the Republicans would stand, and by that sign they would conquer.

The country is very much interested in the tariff battle, but it thinks the Congressmen have talked about enough to each other. It would prefer now that they should go forth and talk to the people, and let them decide the matter once and for all.

Home News.

New York.

INDEPENDENCE. Those who attended the Association re- port themselves as having received new in- spiration, and this has been evidenced by their increased zeal and fervency in the social meetings of the church. Surely it pays to attend such gatherings, for there God meets us to give men hope and stronger faith. May the result of the late "Annual Meeting" be a revival spirit in all our churches. It will be of interest to the readers of this department to know how we reviewed the Sabbath-school lessons of the quarter just closed. We spent one and one-half hours as follows:

- Singing, "The Smitten Rock."
- Prayer.
- Responsive Reading, Luke 24: 18-25.
- Singing, "Sun of my soul, thou Saviour dear."
- Sermon, from Habakkuk 2: 2, "The Gospel Vision."
- Singing, "Praise the Lord, my Soul."
- Paper, "Persons and places mentioned in the lessons of the quarter," read by Miss Fanny Coleman.
- Recitation, "On to Golgotha he hastens," by Carrie Clark.
- Singing, "This My Story."
- Poem, "The Resurrection," by D. E. Livermore.
- General Review, conducted by the Superintendent.
- Singing, "Coronation."

We again ask for communications from our absent and non-resident members for our covenant and communion service on Sabbath, July 21st. H. D. C.

BERLIN.

That the Association held at this place a few weeks since was productive of much good, many can testify. One of the visible results of the Association is the increased attendance at our Sabbath-day services. Another is the reorganization of the Y. P. S. C. E., which before was dwindling out. Several new ones came in and expressed their purpose to unite with the society. They were encouraged by the presence of some of the older ones at their last meeting. They will endeavor in the future to keep up interest by using various methods now pro- posed. One of these is to have the same leader for at least two weeks in succession, the leader to choose a topic to be spoken on a week in advance. The following are the officers of the society as re-organized: Presi- dent, Myrta Green; Vice President, Jennie Davis; Secretary, Emma Vars; Treasurer, Lena Satterlee.

Last Sabbath the pulpit was occupied by Rev. Horace Stillman, of Rhode Island.

New Jersey.

MARLBORO.

As we are always interested in the local news of the SABBATH RECORDER, it is our duty to contribute our part. There is nothing of special interest, perhaps, among us, but we feel that the cause of Christ is going on steadily. We had the privilege of visiting the baptismal waters on the 12th of May, when two young men put on Christ in this

interesting ordinance. On the following Sabbath they were received into the church by the laying on of hands and the right hand of fellowship.

The attendance on our Sabbath morning services is better this year than for a long time in the past. Our Sabbath-school is well attended, and our superintendent, G. A. Ayers, is well calculated for his work, and has the faculty of making the school in- teresting.

Last Sabbath, June 23d, was the regular time of the joint communion of the Shiloh and Marlboro Churches with us. It proved a very interesting and soul-refreshing season. J. C. B.

Nebraska.

NORTH LOUP.

Last Friday, June 22d, we had the first Commencement Exercises of our Graded School. We had one graduate, George Ira Bab- cock, son of Eld. Oscar Babcock. Last win- ter our school was visited by one of the Profes- sors of the State University with a view to ascertaining what work the school was doing, and if found sufficiently thorough to place it in the list of preparatory schools for the University. After a thorough examination of the work the school was doing, he placed the school in the list. Now any graduate from this school can enter the University without examination. We are glad our school is doing so well, and it is our purpose to continue to raise the grade. G. J. C.

MARRIED.

In Alfred Centre, N. Y., June 30, 1888, by Rev. E. H. Soewell, Mr. M. B. KELLY, JR., of Stone Fort, Ill., and Miss KATE F. THRELKELD, of Alfred Centre.

DIED.

In Wellsville, N. Y., June 23, 1888, WILLIAM F. BENJAMIN, M. D. Dr. Benjamin lived on the third floor of the Commercial House, of Wellsville. In the evening of June 20th he fell from his window, a distance of thirty feet or more, striking on the road-bed his chair going with him; but how he came to fall is a mystery. He died from injuries received by the fall. Dr. Benjamin was born in Scio, N. Y., and was thirty years old last March. He was educated at Alfred University, and graduated from the Keokuk (Iowa) Medical College in 1880, since which time he has been a prominent physician in this county. He came from Bolivar to Wellsville four years ago. He had held the office of coroner two terms. He has left a mother in feeble health Mrs. William Benjamin, also two brothers. He was taken to Scio for his funeral and burial. The funeral was held in the M. E. church, on Sunday afternoon. Eld. Place, and Eld. Blanch- ard of the M. E. church, assisted in the services. J. K.

In the town of Scott, Cortland Co., N. Y., June 17, 1888, CHESTER ARTHUR WAGNER, aged 3 years, 8 months and 3 days. F. O. C.

At Marlboro, N. J., June 15, 1888, PHEBE, daughter of David and Mary Cook, aged nearly two years. The services were conducted by the writer, at the house, on First day, June 17th. It was very hard for the parents to part with this lovely little one, but they had to give her, in the thought that she is now free from all the sorrows of earth. J. C. B.

Miss FLORENCE DAVIS, daughter of Hiram and Anna Maria Davis, died at Shiloh, N. J., June 13, 1888, in the nineteenth year of her age. She had not been in usual health for some days, when she was taken with the measles which soon brought on cerebral meningitis, with which she raved in wild delirium until death came to her relief. She did not live a week after these alarming symptoms be- gan. The crushing blow came with unusual and the sweet assurance that Florence was ready to go. She gave herself to Jesus, and united with the church four years ago. Just before her delirium deprived her of reason, she expressed a clear and strong desire to go "where there is no more night." Last Sabbath the Shiloh Sabbath-school adopted the following resolutions:

WHEREAS, a kind and loving Father has seen fit, in his infinite wisdom, to remove from our midst a faithful member of our Sabbath-school, and a consistent Christian, by the death of our beloved sister, Miss FLORENCE DAVIS; therefore,

Resolved, That, while we can but mourn our loss, and while we greatly miss her in all our gatherings, we do bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Resolved, That in the death of her early and sud- den removal, we do recognize the admonition to be also ready, "for in such an hour as ye think not, the Son of man cometh."

Resolved, That as a Sabbath-school, we do hereby extend to the bereaved and stricken family our heart-felt sympathy, praying that the God whom she loved so well may comfort and sustain them in this their sad bereavement.

Resolved, That these resolutions be forwarded for publication in the SABBATH RECORDER, and that a copy thereof be presented to her parents.

A large concourse of people followed her to the tomb, and she was laid to rest with many tokens of sympathy and esteem. The funeral sermon was from the text, "What I do thou knowest not now, but thou shalt know hereafter." T. L. G.

In Madison, Wis., June 25, 1888, of pneumonia, Mrs. STELLA BELLE, wife of W. H. Landow, Esq., and daughter of D. I. and Martha Jane Cartwright, of Cartwright, aged 24 years and 8 months. Her first daughter, aged two weeks old, preceded her to the skies. Mrs. Landow's remains were brought to Cartwright for burial on the 27th instant, and a sermon suitable to the occasion was preached in the Seventh day Baptist church, by the pastor, Dr. Tre- wartha. Mrs. Landow leaves a large family circle and friends to mourn their loss. In heaven we hope to meet her. B. T.

Near North Loup, Neb., June 19, 1888, of pneumo- nia, Mr. E. G. BURDICK, in the 37th year of his age. Bro. Burdick professed religion some sixteen or seventeen years ago, and united with the Seventh-day Baptist church at Milton, Wis. He afterward removed to Farina, Ill., and united with that church; thence he removed to Nortonville, Kan., and was a member there at the time of his death. He re- moved to this place early last spring, and from that time we have enjoyed our acquaintance and relig- ious association with him and his family. His sickness was very severe and his decline rapid, yet death found him ready, having no trouble about it except on account of his family. "Blessed are the dead who die in the Lord." G. J. C.

Sermons and Essays.

RELATION OF PREACHING TO OTHER PASTORAL WORK.

BY REV. D. E. MAXSON, D. D.

Delivered at the Western Association, held at Little Genesee, N. Y., June 14-17, 1888.

While preaching is not all of the pastor's work, I deem it the most important, the fundamental and the characteristic function of the gospel ministry. To the faithful and effectual explication of the gospel message, as it is contained in the Bible, the minister is to devote his main energies, and the most of his careful preparation. On this point there is substantial agreement among writers on pastoral theology, and such I understand to be the teaching of the New Testament.

President Wayland (The Ministry of the Gospel, page 61) says, "The object of the ministry is, in the first place, to persuade men to be converted to God; and in the second place, to establish those who have been reconciled, in all holy practice, so that he may present them faultless before the throne of God."

Just in proportion as he attains these ends is his ministry successful. If they are not attained, whatever else he may have done, his ministry is a failure. This he is to do, according to Paul, by the *manifestation of truth*. Men are to be converted by the manifestation of the truth of revelation to the consciences of men. He must do it with plainness, simplicity, and with unshrinking fidelity, knowing not the persons of men, but speaking solemnly in the fear of God. Thus came John the Baptist preaching in the wilderness of Judea; and thus came his great Prototype, thundering the truth of Jehovah in the ears of apostate Israel. The Great Teacher himself went about all Galilee, preaching the gospel of the kingdom, and teaching in their synagogues.

When the Christians were driven away from Judea by Saul, "they went everywhere preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake." Acts 8. And so "it hath pleased God, by the foolishness of preaching, to save them that believe; but we preach Christ crucified unto the Jews a stumbling-block and unto the Greeks foolishness." 1 Cor. 1.

When the immortal twelve were sent out, it was to go and disciple men to Christ by preaching the gospel to every creature. When the great Apostle to the Gentiles traversed the cities of Asia Minor, and went away on to Macedonia, and finally to Rome, where he might grapple the beasts of paganism in their stronghold, he went fulfilling the faithful minister's main work, that of proclaiming, mostly in public address, the unsearchable riches of Christ.

Bishop Simpson (Lectures on Preaching, page 11) says, "Preaching is the chief work, but not the only work, of the Christian minister. He organizes churches, leads the public devotions of the people, administers the ordinances, and superintends important movements, both within and without his own congregation." Yet all these works bear a distinct relation to his office as a preacher; they either issue from it or are auxiliary to it. "St. Paul," the bishop says, "magnified the office of the preacher above all other departments of church work, when he said to the Christians, 'Christ sent me not to baptize but to preach the gospel.'" Phelps (Theory and Practice of Preaching, pages 11 and 12) makes this vigorous statement concerning the prevalence and power of preaching as the main function of the Christian ministry: "Preaching, I repeat, is both theoretically and historically Christian. It owes its existence to the Christian Scriptures, and nothing but the spirit of Biblical religion keeps it alive." This view of the relation of the pulpit to the Bible is confirmed by the fact that retrograde tendencies of the Christian Church from its primeval purity are always tendencies to the disuse of preaching, so that a sliding scale may be constructed by which one might gauge the degree of corruption in the church of the Middle Ages by the progressive decline of the pulpit.

Whenever the church succumbed to paganism and to philosophy, it was always after the pulpit had succumbed, and because it had. One of the most marked results of the Protestant Reformation was the reformation of the pulpit, and its restoration to its lost efficiency and power. While the symbols of Christian worship became numerous and gorgeous, at the expense of the pure Word of God from the untrammelled pulpit, it did not

take the church long to run down into the midnight of the Dark Ages, when the priests of religion became too ignorant and too indolent, to do the work of heralding the saving truths of the Bible. Then Christianity became only the religion of the altar, a dead formality, a cult, just as paganism had been before. There is no historical proof that Christianity can keep itself free by merely devotional or altar service. Well and truly says Prof. Phelps (page 12), "The preservation from putrefaction, the disinfestation of moral disease, so far as human instrumentalities are concerned, is the preaching element." Reformatory struggles in the church point to the same thing.

The restoration of an obscure and fettered Bible has always gone *pari passu* with an unfettered and fearless pulpit. They are yoke-fellows that cannot be separated without loss to both. While other services of the minister may supplant his preaching, and be, indeed, the conditions of its best success, they can never take its place. Vinet (Pastoral Theology, page 190) well says, speaking of the call to the ministry, "If it is necessary that we should be called, it is as stewards of the mysteries of God, as heralds of justice, as preachers." "To speak the truth," he continues, "the whole ministry is preaching, so that instead of saying, that preaching makes a part of worship, we might say that worship makes a part of preaching."

Fenelon says, "Not only should pastors preach, but it belongs to pastors only to preach." "We must," he says, "commonly leave preaching to pastors. Thus shall we give to the pulpit the simplicity and authority which belong to it."

Plummer (Pastoral Theology, page 148) says, "Everything said in Scripture respecting preaching is suited to elevate our ideas of its importance. Not a word used by inspired men would lead us to regard it as of small importance. The word commonly rendered preacher (*κηρυσσῆς*), and cognates, is used in the New Testament more than fifty times, meaning, "crier," "herald," "ambassador."

There has been no time in the history of the world when the preaching ministry was more needed than now. Wickedness is in high places. It must be followed to its fastnesses, and its doom announced. Bishop Sumner uses this vigorous language of the present pulpit need: "The church cannot now engage in her pulpit service the blind, and the halt and the lame. Her servants must be unblemished, able ministers of the New Testament, ready to give an answer to every man that asketh them a reason for the hope that is in them; apt to teach. This is no time for folding the hands in slumber, or for acquiescing in any low or cold standard of indifference. If abundance of good preaching was ever more needed than in our day, it is not easy to tell when or why it was so."

Van Oosterzee does not overestimate the value of the preaching function of the gospel ministry when he says (Pastoral Theology, page 64), "Preaching, which is worthy of the name, is an act; yea, the most individual, and at the same time the most real act which is demanded of the church's ministry."

Dr. Cannon, in Lectures on Pastoral Theology, is very full and emphatic on this point; and with liberal quotations from him I shall close my reference to theological writers: (Pages 120, 121) "In this lecture I must direct your attention to that more important gift which the ministry of our Lord brings into immediate and constant requisition, *viz.*, the gift of preaching the word of God. The pastor is to sustain the full and proper character of a gospel teacher, an instructor in the doctrines and duties of the Christian religion. 'Ye are the lights of the world,' said the Saviour, to those he had selected to be his apostles, 'Go preach the gospel to every creature; go ye and teach all nations.' Every fact recorded by the Evangelists and apostles most plainly shows that the gospel ministry was instituted by the Head of the church, not so much that she might be supplied with officers, who should lead in prayer or conduct well the ritual part of worship, but principally that the church might be furnished with those who should make known the mystery of Christ, and who should feed the flock, nourish it with the words of truth, and sustain it by the promises and ordinances of divine appointment."

Fix the eye upon the great commission (Matt. 28); mark the particular work assigned them (Eph. 4); and the names by which they are designated, such as apostles, teachers, ambassadors, stewards, preachers; note how the energies were to be employed in their Master's service, together with all the directions given to Timothy and Titus in relation to the duties of their ministry, and no doubt will remain that ministers are called,

not so much to officiate in ritual service, as the pagan priests were accustomed to do, as to dissipate ignorance, awaken thought, sow the seed of truth in the minds of men, and make them the children of the light and the day. Publication of the truths of the divine Word, by suitable ministers, is obviously everything in the Christian system.

So the Saviour taught and made suitable provisions for the publication of his gospel, "For how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" Who does not perceive the wisdom of God in appointing special ministers to preach his Word, and that preaching itself is a most important means of salvation? The divine Author of our salvation, has herein acted consistently with his glorious attributes; he has appointed a special ministry to preach his Word, to extend his kingdom in the earth, and to be co-workers with himself in bringing many sons to glory. Said Paul of the ministry, "We are ambassadors for Christ, and by the manifestation of the truth we commend ourselves to every man's conscience in the sight of God." 2 Cor. 2.

The facts which have been detailed show that the gospel ministry is of divine origin, most wise in its constitution, and designed to be a preaching ministry of the written Word of God, and not conductors of ritual service, nor men whose principal labor was to be expended in reading prayers, and hearing confessions. The Scriptures everywhere exhibit the ministers of Christ as preachers of the Word, and place them, *as such*, under awful responsibilities. Such a ministry, employed in so vast a work, calls for the gift of preaching, and the most thorough cultivation of that gift. God's ambassadors, the heralds of his salvation, must be qualified for their special work, and the gift of preaching must be an essential qualification for the gospel ministry.

Having thus referred to a few of the many authors of repute who might be quoted in support of preaching, as the pre-eminent function of the Christian ministry, let us see how the case stands with the Bible teachers:

1 Tim. 5: 17, "Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine." In Paul's most incisive charge to his young student, whom he was sending out into the most vigorous ministry, these are his words: "I charge thee before God, and the Lord Jesus Christ, *preach the word*, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." This young man was going into a most important pastorate, into one of the churches Paul had founded with great care, against opposition, in Ephesus; and Paul seemed to forget almost everything else in his anxiety that his beloved son and pupil, Timothy, should become a good preacher. He had before said to him, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. "Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee. . . Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all." 2 Tim. 4: 13-15. Certainly, in Paul's conception of the ministry, preaching, after much study, after thorough preparation, constitutes its main, if not its only function.

With this view he gave himself to the ministry as a preacher of the gospel, a teacher of the mystery of godliness. When other duties clamored at his door, he had seven good men appointed, telling them to take care of these things, saying, "But we will give ourselves continually to prayer and to the ministry of the word."

While preaching the word may justly be claimed of the minister as his principal, his most important, work, we return to the opening sentence of this paper and repeat with emphasis, that it is not by any means all his work. Preaching, while primary among the ministerial functions, depends largely upon the faithful performance of other functions for its efficiency.

The mere homilete, however earnest and eloquent and able, will have less success in winning souls to Christ, than if he supplement his preaching with the other duties of his office.

The pastor, from *ποιμνῆς*, is to be, as the word implies, not only the homilete, or preacher, but also conductor, guardian, shepherd, watchful friend. (See Lex.) As conductor, or liturgist, he is to administer the ordinances and sacraments of the house of God. A faithful fulfillment of this function is largely auxiliary to the pulpit, or homiletic function. If the ordinances, sacraments and worshipful services of the church be not well administered, there can be but

comparatively little expected from its pulpit service.

It is evident that the homiletical and liturgical functions of the ministry are so mutually helpful, not to say indispensable, that the one cannot be at its best if the other be neglected. But there is still another phase or function of the ministerial work which is very largely auxiliary, if not indispensable, to the best success, and that is its poimenical or shepherd work. *Ποιμνῆς* is the Greek name of this office, and *pastor* its Latin name; we call it shepherd in English.

Pastoral life, or sheep-keeping, was a favorite and beautiful avocation of the people with whom Christ lived and wrought; and it was from this he drew largely for illustration of the relation between him and his disciples, and between the ministers of his word and the Christian disciples to whom they ministered. Of himself he said, "I am the good shepherd, and know my sheep, and am known of mine." John 10: 14. "He calleth his own sheep by name and leadeth them out, and when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him," etc. To be a minister of Christ is to be an under-shepherd, a pastor of the fold of Christ. To the lately erring apostle, as a test for the love of his Master, Christ said, "feed my sheep . . . feed my lambs." There was pastoral work in all its fullness and tenderness enjoined. Nothing less than this is the call of every minister of Christ.

It was not as a flock, that the Eastern shepherd knew his sheep and led them forth; but he had a personal relation to each of the flock, and a separate name for every sheep of however large a flock. Each sheep knew its own name, and would come out of the flock to the shepherd when he called it by its name. Such is to be the pastor's relation to his flock, not *officially* related to his people as a *corporate body merely*, nor mainly, but to every one of them by a personal and affectionate friendship and helpfulness.

The minister who fails to find his way into this personally helpful relation to the individual members of his flock or family, will find that his pulpit ministrations lack point and pith. The minister who goes not to his pulpit from among his people, where he has become conversant with their personal wants not only, but with their personal characteristics, cannot hope to have his words so *fitly* spoken as to be "like apples of gold, set in pictures of silver." Random shots *sometimes* hit the mark, but this is too important business, this aiming the Word of God at men's convictions and consciences, to be done at hap-hazard. In this part of the pastoral work the minister will find occasion to exercise, and therefore to *cultivate*, some of the most excellent Christian virtues. Patience, perseverance, brotherly kindness, charity, will all find excellent fields for exercise, in the *home visitings* the good pastor will take time and care to make.

All the home lessons, all the personal lessons he may impart, all the perplexed minds he may lead out to the light, all the sorrow-bowed hearts he may lift to the sunlight, will send reflex influence back upon his own character; and from such a ministry of love and helpfulness, the susceptible minister cannot but go to his pulpit ministration with warmer heart, truer impulse, and more intelligent preparation. The renewal of such task, week by week, cannot fail to culture character and ennobled nature in both pastor and people.

This more especially personal pastoring the flock was held in repute in the *ancient* church, but gradually declined through the Patristic period, and went largely into disuse in the Medieval church, when liturgical service came into ascendancy, and nearly buried the church under its gorgeous rites and splendid ceremonies. Both preaching and personal pastoring went into the background, during that night of the ages, and it goes without saying that the church went with them on through the dreary eclipse.

How to balance his homiletic and liturgic with his poimenic service, so as to give right proportions to these different parts of his ministry, will not be altogether an easy task, especially to the young minister. Careful observation of the nature and need of the flock, and experience in the pastoral work for it, will at length, indicate the course to be pursued.

Whatever may be the peculiarities of any particular pastorate, there are general wants that are common to all people, such as can only be answered by a faithful, earnest, and thoroughly prepared pulpit ministration of the Word of God, which is the *soul food* with which the hungry flock is to be fed. When it is enjoined to "feed my sheep," nothing less is meant than to carry them the

"bread of life," the Word of God. To "rightly divide the word of truth," and to "give to each one his portion in due season," is the highest form of pastoral work, and that to which all the rest of the work must be auxiliary and subservient.

The faithful "steward of the mysteries of God," will make sure that he goes before his people with a *faithfully studied, thoroughly prepared* message from the Great King whose ambassador he is, without fear that the time devoted to such preparation will be abstracted from some more important part of his work. There is *no more* important part of *pastoral* work than that of feeding the flock with food from the heavenly store-house.

Miscellany.

THE MINUTES.

We are but minutes—little things—
Each one furnished with sixty wings;
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes, yet each one bears
A little burden of joy or care;
Take patiently the minutes of pain,
The worst of minutes cannot remain.

We are but minutes when we bring
A few of the drops from pleasure's spring;
Taste their sweetness while yet we stay,
It takes but a minute to fly away.

We are but minutes, use us well,
For how we are used we must some day tell;
Who uses minutes has hours to use;
Who loses minutes, whole years must lose.

DON'T UNDERVALUE THE BOY.

Too many men make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore their disposition to investigate. Help them to understand things. Encourage them to understand what they are about. We are too apt to treat a boy's seeking after knowledge as mere idle curiosity. "Don't ask questions?" is poor advice to boys. If you do not explain puzzling things to them, you oblige them to make many experiments before they find out; and though experimental knowledge is best in one sense, in another it is not, for that which can be explained clearly does not need experimenting with. If the principle involved is understood, there is no further trouble, and the boy can go ahead intelligently.

Do not wait for the boy to grow up before you begin to treat him as an equal. A proper amount of confidence, and words of encouragement and advice, give him to understand that you trust him in many ways, helps to make a man of him long before he is a man in either stature or years.

Give him tools, and let him find out for himself whether he has got any mechanical taste or not. Do not discourage him, as parents are apt to do, by saying, "Oh, it is no use for you to try to do anything with tools. I never have any taste that way, and of course you have not." If a boy finds he can make a few articles with his hand, it tends to make him rely on himself. And the planning that is necessary for the execution of the work is a discipline and an education of great value to him. The future welfare and happiness of the boy depends on the surroundings of his youth. When he arrives at that period in his life when he is obliged to choose what profession or what line of business to follow, it is highly important that he should take no false step. And if in his youth he has cultivated a taste for any particular branch, the choice of a profession or business will be made more easy.—*Architect and Building News.*

A TRUE KNIGHT.

BY HELEN B. WILLIAMS.

"The next topic in our lesson to-day is chivalry," said Mr. Professor in the history class, taking a look through his glasses at Thomas Trowbridge, as he rose to recite.

Tom Trowbridge never made a poor recitation; he was the best student at the Rexford Academy. Tom was known in school as the "great bear," on account of having the fewest polite manners of any boy at the academy.

He began to recite the lesson as follows, in a business-like way:

"Chivalry formed a marked feature of the European civilization in the Middle Ages. The true knight of the Middle Ages was a man trained to the use of arms, ideally courteous, brave and generous; he was a secular saint. A young knight was initiated in the following way: After enduring a severe fast and receiving the sacrament, he repaired, clothed in white, to the church or hall where the ceremony took place; and knelt before the presiding knight, who gave him the accolade,—three strokes with the flat of the sword, accompanied by the words, 'In the name of God, St. George, and St. Michael, I make thee a knight! Be valiant, courteous, and loyal!'"

"That is sufficient," observed the professor; "the class is dismissed."
Miss Warne, the assistant teacher, locked her desk that night at the close of school, and rose with a sigh to leave the school-room after a day unusually trying. Tom Trowbridge had remained in the room to finish his next day's Latin translation, and he chanced to be leaving at the same time with

Miss Warne, and reached the door before her. He stalked out in front of her, and let the heavy door go with a crash which set all her tired nerves jangling. "That boy is always doing rude!" she exclaimed—giving vent to the irritability against which she had been striving.

When Thomas had left the academy he soon met a plain-looking woman who had served in his seamstress, and who, in Thomas's days, had done him many a kind little seamstress's features light she saw him, for a hand-shake with "my young gentleman."

"H'do?" grunted Thomas, with her with a stolid expression which seamstress on her way with a countenance, and doubtless with fiction that the young forget and that the world is rather a d for a poor sewing woman to grow.

The next person Tom met Harwood. After going through Thomas expected to read law Harwood, and to become a fine some day (who knew?) perhaps a self.

Just as Thomas reached home, to stumble over a brick lying on sidewalk. He picked up the brick best of intention, and flung it unluckily it fell in a mud-puddle, a large splash of muddy water sister, who stood at the gate. He was sorry for the accident, an apology from him offered at little sister would have made all Thomas, instead, pushed ungracefully, and entered the house. Es him into the vestibule.

"You mean thing!" she scolded, and snatching off one of her shoes, she put the muddy print on brother's overcoat, then vanished fessor entered, who, unknown had been behind him as he left room, and on the way home, T was Uncle Edward to Thomas when off duty at the Rexford Academy. "Tom," said his uncle, "later, 'the chivalry of the Middle Ages, at least, a noble ideal."

"Very good for the time, sir," Thomas, yawning, with both trousers pockets.

"I should like to see the id spoke Tom's uncle, learning arm-chair.

"The day for that sort of thing," said Thomas wisely.

"So I see said the professor?" "This is a practical age, Thomas; 'men, nowadays, have else to do than to study fine me."

"Tom," said his uncle, "will the favor to turn to the First Peter, at the third chapter and the eighth verse?"

Tom took a Bible from the shelf and did as requested.

"Now what does it say there, uncle."

"Love as brethren, be pitiful one's," Tom soberly read aloud.

"Be courteous," the professor said, "that is a plain id you think it is binding on you?"

"It is, sir," Tom acknowledged— who had vowed in open confession, a few weeks before, Scriptures of the Old and New as his infallible rule of conduct."

"Tom," said his uncle, "the vanced since the Middle Ages, has succeeded to chivalry as the of the rights of liberty and of man society; but there is still human rights which the civil cover, but which religion and itself declare to be valid and mean the right of all persons courteous treatment from one common intercourse of life, involved may be trifling,—such door open, such as stopping an hand in the street, such as me and gracious apology where owed; but since human happiness very largely upon the payment small obligations, and since the 'happiness' is counted only net liberty," it follows that any fully withhold a debt of courtesy of an act of oppression. To last half hour, to my knowledge made three people miserably want of a little real courtesy."

Tom muttered something the amenities to more "sou monstrative people."

"Ah, Tom!" said his uncle enough to plead natural temporary excuse for ungracious manner cause, in nine cases out of ten bearing spirit. You though afford to be rude to an accuser of whom you are independent whom, I presume, you consider quite superior in intellect; to a good old friend of yours only a seamstress; and to the fessor gravely continued, "Be only your little sister. I saw townsman, Judge Harwood, salute. The boy (or man) because he can do it, will to one's claims to courtesy, is professor concluded.

After a pause he resumed, "What to the knights of and sinners as we know the and was only a beautiful and many Christian living in the world have been."

of life," the Word of God. To divide the word of truth, and to each one his portion in due season, highest form of pastoral work, and that which all the rest of the work must be subsidiary and subservient.

Miscellany.

THE MINUTES.

We are but minutes—little things—each one furnished with sixty wings; with which we fly on our unseen track, and not a minute ever comes back.

DON'T UNDERVALUE THE BOY.

So many men make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manly spirit.

A TRUE KNIGHT.

BY HELEN B. WILLIAMS.

The next topic in our lesson to-day is chivalry," said Mr. Professor in the history class, taking a look through his glasses at Thomas Trowbridge, as he rose to recite.

Miss Warne, and reached the door a little before her. He stalked out in front of the lady, and let the heavy door go with a bang which set all her tired nerves jangling.

are good soldiers of our Lord Jesus Christ. Let me mention a few of the rules for fine manners laid down in the New Testament. 'Put on kindness.' But I say 'to every man not to think of himself more highly than he ought to think.'

nevertheless the student who has not yet obtained his required number of specimens will, if he search diligently in Big Hollow during the latter part of May, be well repaid for his pains. What will he find there? Orchids, azaleas, golden ragwort or squawweed, and many other plants beautiful and curious.

place of 5 grms. of the double tartrate. The shades are brighter than those obtained with tartar emetic, and the whites purer, which proves that the coloring matter is better fixed.

Advertisement for 'PATENTS' and 'AMERICAN MAGAZINE'. Includes text: 'Obtained and all PATENT BUSINESS attended to for MODERATE FEES...' and 'THE AMERICAN MAGAZINE Beautifully Illustrated. 25 cts., \$3 a Year.'

ערות לישראל

(A SIXTEEN PAGE MONTHLY.)

In the Hebrew language, devoted to the Christianization of the Jews. DOMESTIC SUBSCRIPTIONS 35 cents. FOREIGN 50 cents.

OUTLOOK AND SABBATH QUARTERLY. A THIRTY-TWO PAGE RELIGIOUS QUARTERLY. TERMS: Single copies, per year, \$1.00.

EVANGELI HAROLD. A FOUR-PAGE RELIGIOUS MONTHLY. SWEDEN OF AMERICA. THREE COPIES, TO ONE ADDRESS, ONE YEAR, \$1.00.

A NEW MAP OF THE CITY OF ST. ANDREWS BAY. First edition just published, showing about four miles of coastline from Dyer's Point, taking in the old town site of St. Andrews.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS OF BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farm-bells, Fully Warranted.

WEEKS' PRACTICAL GUIDE. For 1888 is better than ever, and should be in the hands of every person contemplating buying PLANTS, BULBS, etc.

PATENTS. Obtained and all PATENT BUSINESS attended to for MODERATE FEES. Opposite Patent Office, Washington, D. C.

McShane Bell Foundry. Finest Grade of Bells, Church and Paria for Churches, etc. Send for Price and Catalogue.

THE AMERICAN MAGAZINE. Beautifully Illustrated. 25 cts., \$3 a Year. ITS SCOPE—THE AMERICAN MAGAZINE gives preference to national topics and news, and its literature and art are of the highest standard.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y. NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- THIRD QUARTER. June 30. God's Covenant with Israel. Ex. 24: 1-12. July 7. The Golden Calf. Ex. 32: 15-35. July 14. God's Presence Promised. Ex. 33: 12-23. July 21. Free Gifts for the Tabernacle. Ex. 35: 20-29. July 28. The Tabernacle. Ex. 40: 1-10. Aug. 4. The Burnt Offering. Lev. 1: 1-9. Aug. 11. The Day of Atonement. Lev. 16: 1-19. Aug. 18. The Feast of Tabernacles. Lev. 23: 33-44. Aug. 25. The Pillar of Cloud and of Fire. Num. 9: 15-23. Sept. 1. The Spies Sent into Canaan. Num. 13: 17-33. Sept. 8. The Unbelief of the People. Num. 14: 1-10. Sept. 15. The Smitten Rock. Num. 20: 1-13. Sept. 22. Death and Burial of Moses. Dent. 34: 1-12. Sept. 29. Review Service.

LESSON III.—GOD'S PRESENCE PROMISED.

FROM THE HELPING HAND. For Sabbath-day, July 14, 1888.

SCRIPTURE LESSON.—Exodus 33: 12-23.

12. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13. Now, therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 14. And he said, My presence shall go with thee, and I will give thee rest. 15. And he said unto him, If thy presence go not with me, carry us not up hence. 16. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17. And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 18. And he said, I beseech thee, show me thy glory. 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20. And he said, Thou canst not see my face: for there shall no man see me, and live. 21. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22. and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by: 23. And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen.

GOLDEN TEXT.—Lo, I am with you always, even unto the end of the world. Matt. 28: 20.

PLACE.—The valley and plain before Sinai, as in the preceding lessons.

TIME.—July, after the last lesson, two months after the Exodus.

PERSONS.—Moses. See previous lessons. Jehovah (the word rendered "the Lord" in all these lessons) is the proper name of God. Ex. 3: 14. Compare Ex. 6: 3. The word is derived from the verb in Hebrew meaning to be, to exist, and means he who is (eternally); he whose principal attribute is self-existence. It should be spelled Yahveh, pronounced Yahveh. The people of Israel, etc.

OUTLINE.

- I. Jehovah, again the guide and guard of his people. v. 12-17. II. The nature of the divine glory. v. 18-23.

INTRODUCTION.

After the punishment of the people, in which there fell about 3,000 men, Moses told the people of the greatness of their sin, and then returned to Jehovah and prayed that they might be forgiven, or else that he might be blotted out of the book of God. God replied that he would blot out the sinners from his book. Still, he commanded Moses to lead the people as he had at first directed, and promised his angel as a guard; yet "nevertheless," said Jehovah, "in the day when I visit, I will visit their sin upon them." The people were smitten of God for their sin. Ex. 32: 30-35. Jehovah, through Moses, commanded the children of Israel to put away all their ornaments, and promised to send his angel to guide them to the promised land, and to drive out the primitive inhabitants. God said, however, that he would not himself go up with them, for they were so self-willed that if he should go with them for one moment, he would consume them. Therefore, he commanded them to put away their ornaments, and exhibit penitence and sorrow, that he might determine what course to pursue with them. From this time onward, they assumed the guise of mourning. Ex. 33: 1-6, Rev. Ver. Then, in the order of time, comes our lesson. But in v. 7-11 of ch. 33, we have an interesting statement of the custom of Moses and the people in worship at this time, before the tabernacle was constructed. There was a tent called "the tent," in v. 7. It is not stated what tent it was. It could not be the tent of the tabernacle subsequently constructed. It was evidently some tent used as a provisional sanctuary. Some think it was Moses' own tent. Others think, with perhaps more reason, that it may have been some tent already used for sacred purposes. This tent Moses "used to take" (v. 7, Rev. Ver.) and set up outside the camp at a distance, and he called it the "tent of meeting," and all who wished to worship went out to this tent for that purpose. And when Moses went there to commune with God, all the people stood up before their own tents and watched Moses till he entered the tent of meeting. Whenever Moses entered the tent, the pillar of cloud which served the people as a guide (Ex. 13: 21, 22) guarded the tent while Jehovah talked with Moses "as a man speaketh unto his friend." When they saw this they all worshiped and adored the divine sign. Joshua, the youngest of Nun, used to stay all the time in the tent of meeting, although Moses returned to the camp. This is an interesting circumstance with regard to Joshua, and agrees with his absence from the camp during the forty days in which Moses was with Jehovah. Ex. 33: 7-11, Rev. Ver.

EXPLANATORY NOTES.

V. 12, "Thou hast not let me know whom thou wilt send with me." Moses desires a more certain knowledge of the way in which God is going to lead him. God, in answer to his petition, spares the

people and is still to be their God. Yet now there are many limitations. It is a period of mourning for sin. God is not personally with his people, as though for fear he would consume them in his wrath. The people are pardoned, but there is a difference. Moses puts the tent of meeting far from the camp, whereas the tabernacle is finally in the midst of the camp. Num. 2: 2, ff. This is as though, on account of their sin, it were not fit that God should be among them. And Moses himself apparently fears that he will not know the angel whom God promises to send. He desires further assurance. "I know thee by name." These words are not recorded before this, but see v. 17, where God reiterates the statement. The word know here means a gracious knowledge, i. e., divine favor, special regard, choice. The word know is often so used, e. g., Ps. 1: 6; 37: 18, etc. Of course God knows the way of the evil and the days of the wicked, but he regards with favor the way of the righteous, and the days of the upright are ordered of his grace. To know by name is an intensification of this idea. v. 13, "If . . . shew me now thy way." Reveal thy purpose; take me into thy confidence. "Consider that this nation is thy people." As though it seemed that they were not the people of God. v. 14, "My presence shall go," etc. God gives him personal assurance that all will be right. He will be with his servant, and he shall have peace. v. 15, 16, "Carry us not up hence," etc. Moses says if it were not so to be, he would prefer not to go on the mission for which he has been set apart. For with the removal of the divine presence, the people would distrust him as the accredited messenger of God. The presence of God is the only feature which would effectually distinguish the people of Israel from the nations. v. 17, "I will do this thing." God, in answer to Moses' petition, renews his promise that he will go with them, and repeats the very words Moses has used. v. 18, "Thy glory." Moses wishes to see the divine glory as an assurance of God's presence. Then comes a further limitation. God shows to his servant that he cannot reveal himself perfectly to man. v. 19, 20, God declares that he will make known his goodness and mercy; he will be acknowledged, and will exercise his attributes as seems best to him. All shall be right; but, says Jehovah, "Thou canst not see my face; for there shall no man see me and live." This shows that there is invariably a limit to the human knowledge and apprehension of God. When God had said that he would remove his presence, it was only relative, for Moses, who had seen so much, had not seen God as he really is, though he might suppose he had. Ex. 33: 11. v. 21-23, God now shows his glory to Moses, but expressly declares that it is only the smallest and most meager part. God is obliged to reveal his glory, and at the same time to cover Moses, that he may not see him lest the divine glory should destroy him.

HARRIS LANPHEAR

HON. HARRIS LANPHEAR was born in Hopkinton, R. I., March 9, 1815, and died, of diabetes, after a prolonged sickness, June 15, 1888.

He was the son of Elisha and Betsy (Potter) Lanphear, the youngest of eight children and the last one of the family to depart this life. The father died when Harris was but five years of age. The mother walked alone in widowhood the journey of life for a third of a century longer.

At eight years of age young Harris went from the home of his mother to commence life for himself, and during the next ten years worked for different individuals. When about 18 years of age he went to Phoenix, R. I., where he learned the machinists trade. At the age of 22 he accepted the position of superintendent of the Cotton Mills of Gov. Harris, at Phoenix, which position he held for about seven years. October 12, 1837, Mr. Lanphear was united in marriage with Miss Mary Andrews, daughter of the late Holden Andrews, of Coventry. In 1844 he came to Rockville and engaged in cotton manufacturing in company with Oliver D. Wells and John Clarke Harris, until 1857, when, his health failing, he sold his mill interest and went to farming in Tomahog Valley. In 1864 he returned to Rockville and took charge of the mill then carried on by the Washington National Bank, of Westerly, until a new company was formed which controlled the mill interests of both Rockville and Centerville.

Mr. Lanphear acted as business manager of the firm until about ten years ago, when the Cotton Manufacturing Company of Centerville, existing at the time of his death, and of which he was a member, was formed.

Thus Mr. Lanphear has been closely identified with the business interests of this section of the country. He was the first man to sign a petition for the incorporation of Hopkinton Savings Bank, which was incorporated in 1870, with Harris Lanphear as President; and this position he continued to occupy for 16 years. The Wood River Branch Railroad was incorporated in May, 1872, and in connection with his other business and positions of trust, Mr. Lanphear was called to the Presidency. The first train ran over the road in 1874. Only about a year since he declined to occupy the position longer. He represented the town in the State Legislature in 1854 and 1856, and held various other offices in the town. In 1872 he was on the Greely electoral

ticket. He has taken much interest in the cause of temperance and other reforms. He interested himself in behalf of the poor and needy, who found in him a friend and helper. Largely through his efforts the old custom of letting out the keeping of the "Town's poor" to the lowest bidder was abolished, and the town farm was purchased, where the needy are kindly cared for.

During an extensive revival in 1846, conducted by the late Elder A. B. Burdick and Elder Alexander Campbell, Bro. Lanphear was baptized and united with the Rockville Seventh-day Baptist Church. Sixty were baptized and joined the church during this revival. The church has ever since had in him an active and earnest worker, generously contributing for her support, and sometimes shouldering her responsibilities to tide over difficult places. Though a man of much business, he found time not only to attend the Sabbath morning services, but also the prayer and covenant meetings; and has been the pastor's friend and the church's servant. Says a neighbor, "He has been a father to this community. His morals and principles have been impressed on this place."

He has been an intensely active man, alive to the welfare of the community, church and State, was well read and posted in current events, and able to make a telling speech when called on in almost any public gathering. He was a man positive in character; self-reliant and independent in his judgment; who conscientiously formed his opinions, and then tenaciously held to them, though when convinced of error gladly acknowledging it; a man of strong convictions, naturally fitted to be a leader among men; indeed one of nature's noblemen; withal a man of refined sentiments and tender sympathies.

The disease that had been preying upon him for more than a year, and baffled medical skill, at last completed its work, but not until he had lived more than the allotted age of man, not until he had completed a long and useful life, not before he had endeared himself not only to family and relatives, but to the community at large and won the respect of the public.

The words of the prophet Elisha concerning Elijah, but give expression to the people's sentiments, "My father, my father, the chariot of Israel, and the horsemen thereof."

The 12th of last October, Mr. and Mrs. Lanphear celebrated their golden wedding with a large company of friends that gathered at their home. In his remarks on that occasion he stated that of the three couples that were married on that day fifty years before, at Pine Hill, R. I., he and his wife were the only ones living. There is now only one of that company living; besides her, he leaves one son, N. Henry Lanphear, and his family. W. Penn Browning, of Westerly, and Mrs. Thomas Wright, who were left orphans in early childhood, found a friend and father in the departed one, and a home under his roof. While together we mourn the loss of such a man, which is more than chariot and horsemen, we rejoice that such an one has lived, and that in memory, in good influences and noble deeds, he still lives. May his falling mantle be taken up by the family, the church, the community and the friends, and efficiently used for God and humanity.

Funeral services were attended at the Rockville church, June 19th. Eight clergymen were seated on the platform, and a large congregation of relatives and friends from near and far bore testimony of respect for the departed. Interment was made in the family grounds at River Bend Cemetery, below Westerly. I. L. COTTRELL.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to societies formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF REQUEST. I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of dollars, (or the following described property to wit) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

The quarterly covenant meeting and communion of the Seventh-day Baptist Church of Rockville will be held at the church, commencing Saturday, July 13th, at 2 P. M. Communion on the

Sabbath following. All non resident members are invited to be present; if any cannot be present, please write that we may hear from all. J. P. DYE, Church Clerk.

The New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 28d St. (Take elevator.) Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

The Hornellville Seventh day Baptist Church holds regular services in the Hall of the Royal Templars, over the Boston Store (Nast Brothers); entrance between the Boston Store and that of M. A. Tuttle, on Main Street, every Sabbath, at 10.30 o'clock A. M. The Sabbath-school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellville are especially invited to attend. All strangers will be most cordially welcomed.

AGENTS WANTED in each Association to sell Dr. A. H. Lewis's new book: "A Critical History of Sunday Legislation, from A. D. 321 to 1888." Terms to agents will be given, on inquiry, by E. P. Saunders, Ag't., Alfred Centre, N. Y.

THE WOMAN'S EXECUTIVE BOARD having decided to undertake the work of providing a missionary outfit for Bro. Randolph's family preparatory to their departure for China, have appointed the following committee to arrange for carrying out their plans: Eastern Association—Mrs. I. L. Cottrell. Central Association—Mrs. L. R. Swinney. South Eastern Association—Mrs. J. L. Huffman. North Western Association—Mrs. E. M. Dunn. Western Association—Mrs. C. M. Lewis.

Will all benevolent societies, and individuals desirous of helping in this good work, please report to the committee in their Association? Mrs. C. M. Lewis, Chairman of Committee.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St. New York.

Business Directory.

It is desired to make this as complete a directory as possible, so that it may become a DENOMINATIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3.

ALFRED CENTRE, N. Y.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. COMMENCEMENT, Thursday, June 28, 1888. REV. J. ALLEN, D. D., LL. D., PH. D., PRESIDENT.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, W. H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

W. W. COON, D. D. S., ALFRED CENTRE, DENTIST. OFFICE HOURS.—9 A. M. to 12 M.; 1 to 4 P. M.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, etc.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.

D. HERBERT ROGERS, PRACTICAL MACHINIST. Models and Experimental Machinery. Alfred Centre, N. Y.

BUSINESS DEPARTMENT, ALFRED UNIVERSITY. A thorough Business Course for Ladies and Gentlemen. For circular, address T. M. DAVIS

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. L. E. LIVERMORE, President, Alfred Centre, N. Y. W. M. C. WHITFORD, Corresponding Secretary, Milton, Wis. W. C. TITSWORTH, Recording Secretary, Alfred Centre, N. Y. W. C. BURDICK, Treasurer, Alfred Centre, N. Y.

SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE. H. C. COOK, President, Alfred Centre, N. Y. T. R. WILLIAMS, Cor. Sec., Alfred Centre, N. Y. E. S. BLISS, Treasurer, Alfred Centre, N. Y.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year. Alfred, N. Y.

J. C. BURDICK, WATCHMAKER and ENGRAVER. AURORA WATCHES a SPECIALTY. Andover, N. Y.

A. B. WOODARD, DENTIST, IS MAKING Rubber Plates by a new process. His own invention. The best thing out. Send for circular. Berlin, N. Y.

E. R. GREEN & SON, DEALERS IN GENERAL MERCHANDISE. Drugs and Paints. New York City.

THE BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers. GEO. H. BABCOCK, Pres. 30 Cortlandt St.

R. M. TITSWORTH, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty. A. L. TITSWORTH, 300 Canal St.

C. POTTER, JR. & CO. PRINTING PRESSES. 12 & 14 Spruce St. C. POTTER, JR. H. W. FISH. JOS. M. TITSWORTH. Leonardsville, N. Y.

ARMSTRONG HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. ARMSTRONG HEATER CO., Leonardsville, N. Y. Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY, EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. D. E. TITSWORTH, Sec., G. H. BABCOCK, Cor. Sec. Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

POTTER PRESS WORKS. Builders of Printing Presses. C. POTTER, JR., & Co., Proprietors.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc. Westerly, R. I.

A. L. BARBOUR & CO., DRUGGISTS and PHARMACISTS. No. 1, Bridge Block.

E. N. DENISON & CO., JEWELERS. RELIABLE GOODS at FAIR PRICES. Finest Repairing Solicited. Please try us.

J. F. STILLMAN & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. The only axle oil made which is ENTIRELY FREE from gumming substances.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly, R. I. A. E. MAIN, Corresponding Secretary, Ashaway, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS. 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St. Milton, Wis.

P. M. GREEN, DEALER IN Lumber, Sash, Doors, Blinds, Salt, Cement, Coal and Building Material.

MILTON COLLEGE, Milton, Wis. The Spring Term opens March 14, 1888. REV. W. C. WHITFORD, D. D., President.

W. P. CLARKE, REGISTERED PHARMACIST. Post-Office Building, Milton, Wis.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. President, Mrs. S. J. Clarke, Milton, Wis. Secretary, Miss Mary E. Bailey, " Treasurer, Mrs. W. H. Hughes, " Secretary, Eastern Association, Mrs. O. U. Whitford, Westerly, R. I. " South-Eastern Association, Mrs. J. L. Huffman, Lost Creek, W. Va. " Central Association, Mrs. P. R. Burdick, Lincklaen, N. Y. " Western Association, Mrs. E. T. Platts, Alfred Centre, N. Y. " North Western Association, Mrs. Eliza Babcock, Albion, Wis. Milton Junction, Wis.

L. T. ROGERS, Notary Public, Conveyancer, and Town Clerk. Office at residence, Milton Junction, Wis.

The Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION. Per year, in advance \$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher. ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 50 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisements may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted. JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch. ADDRESS. All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER," Alfred Centre, Allegany Co., N. Y.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLIV.—NO. 28. The Sabbath Recorder. Entered as second-class mail matter, June 15, 1887, at Alfred Centre, N. Y. CONTENTS. Our Need—Poetry. Glimpses of Europe.—No. 33. Minutes of the North-Western Association. MISSIONS. Paragraphs. Jewish Mission Work. Notes from the London Missionary Conference. Missionary Board Meeting. WOMAN'S WORK. Woman's Board of Missions. A Woman's Love. A Bible-Woman's Journal. SABBATH REFORM. Correspondence. Perversion. EDUCATION. The New Library at Alfred University. Albion Academy. Milton College. TEMPERANCE. Deacon White's Prayer-Meeting. EDITORIALS. Editorial Paragraphs. The Beauty of Holiness. COMMUNICATIONS. The London Conference. Missionary Society—Receipts. Tract Society—Receipts. HOWE NEWS. Alfred Centre, N. Y. New Market, N. J. SERMONS AND ESSAYS. Parent, Children and Sabbath-keeping. MISCELLANY. The Bravest Battle—Poetry. The Story the Cat Told. Dr. Parker and the Salvation Army. Why do I need a Clean Heart? Keep Trailing—Poetry. Ross Bonheur's Lion. Giving. POPULAR SCIENCE. CATALOGUE OF PUBLICATIONS. THE SABBATH-SCHOOL. DEATHS. In Memoriam. BOOKS AND MAGAZINES. SPECIAL NOTICES. BUSINESS DIRECTORY. OUR NEED. BY ANNIE L. HOLB. It may be no dark sorrow Their gloomy shadows Yet many little trials grow To mar our peace from We shudder at a cruel wrong We hate the sins that are Yet some grave faults to As weeds that thrive For help the little sins to For grace our daily need We pause amid life's busy To call upon the Lord Alone we cannot bear our No earthly friend can How often falls the wear We need our Father's Light breaks upon the dawn Hope smiles again, for We feel his love, we know And in his name our trust Far better is the humble Of one who feels of God Than wealth of those who Are goddess sinners, po GLIMPSES OF EUROPE BY PROF. H. M. M. LONDON—WESTMIN Back again in London, be there. When we left ago, it was with a feeling left the slow, heavy English these weeks of changing to another, even an English have once seen produces meeting an old friend. as to be here on the Sabbath had the pleasure of attending Millyard, and meeting the Monday we made our visit to Westminster Abbey every one fond of historic especially so to me, because description in Irving's Sketch We found it one of the places we have seen. I ever, that the idea of one and descriptions is in nature true one. In fact, I don't for one to give to another of it. As I have said before out the dirt and most of giving a bright appearance, how old, crumbling and hoary with age relics look. The edges of stone-work are worn and often cracked, the wood of the banners stained, and I had no idea that crowded with monuments it would on me, as I Tramped and walked the funeral statuary, was the