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CONFIDO ET CONQUIESCO.

Fret not, poor soul, while doubt and fear
Disturb thy breast;
The pitying angels, who can see
How vain thy wild regret must be,
Say, "Trust and rest."

Plan not, nor scheme, but calmly wait;
His choice is best;
While blind and erring is thy sight,
His wisdom sees and judges right;
So trust and rest.

Strive not, nor struggle; thy poor might
Can never wrest
The meanest thing to serve thy will;
All power is His alone; be still,
And trust and rest.

Desire not; self-love is strong
Within thy breast;
And yet, he loves thee better still,
So let him do his loving will—
And trust and rest.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; his love
Thy deepest, fondest dreams above—
So trust and rest.

—Adelaide A. Proctor.

SYNAGOGUES.

BY REV. S. R. WHEELER.

The word *synagogue* means a coming together. It was used as our word *church* is used. Sometimes it meant the membership and sometimes the house in which the membership assembled for worship. Synagogues are more prominently mentioned in connection with the life-work of Christ than the temple itself.

The Jews claim for the synagogue great antiquity. Nor is this claim without a show of reason. Before Moses the worship was patriarchal. The head or father of the family was the priest for that family, offering the sacrifices on the family altar, each family was thus a church by itself with its own place of worship. It is thought that the tabernacle, and afterward the temple worship could hardly take the place of all this family worship about the family altars. It does seem that there must have been other places for worship as there were in Christ's time. But we are not entirely in the dark. Acts 15 : 21 reads thus, "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath-day." The revised version reads, "For Moses from generations of old," etc. How far back this "old time" or "generations of old" reaches we do not know, but it proves conclusively that synagogues and synagogue worship belonged far back in the past. Turning now to Ezekiel 8 : 1; 14 : 1; 20 : 1; 33 : 31, we read of meetings there in that land of Babylon, and in the remarkable passage, Ez. 11 : 15, 16, we learn that those still in Jerusalem, which was not yet destroyed, could not boast over those who were already in exile. For God promised to be to these captives "a little sanctuary," even though far from the temple. How forcibly this brings to mind the comforting promise of Christ, Matt. 18 : 20, "Where two or three are gathered together in my name, there am I in the midst of them." It is possible that these meetings mentioned in Ezekiel, six centuries before Christ, were the beginning of synagogue worship. But

whatever the uncertainty as to the exact time of the origin of synagogues, two things are sure, synagogues were numerous in the time of Christ, and also Christ himself was accustomed to worship therein. Luke 4 : 14-16. Synagogues were numerous in the cities, the number in Jerusalem is estimated at over 450, and there were synagogues for different nations,—Liber-tines, Cyrenians, Alexandrians, etc. Acts 6 : 9. The internal arrangement of the synagogue was after the type of the tabernacle, with some features of the temple. At one end was the ark,—a chest, containing the book of the law, also the candlestick and one candle kept constantly burning. Here were the "chief seats" that the scribes and Pharisees loved so well. Matt. 23 : 6. Near the middle of the building was a raised platform for the reader and teacher. Near the door were alms-boxes, after the pattern of those at the temple, one for the poor at Jerusalem, the other for local charities. Also notice boards, on which were written the names of those who had been "put out of the synagogue." Also a chest for trumpets to be used on festive occasions.

The congregation of worshipers consisted of both men and women occupying different apartments. These apartments were divided by low partitions about five or six feet high. There was no particular size for a synagogue, that was made to correspond to the number of worshipers. There is no mention made in the New Testament of using synagogues excepting on the Sabbath. Matt. 12 : 9, Mark 1 : 21; 3 : 1; 6 : 2, Luke 4 : 16, 31, 33; 6 : 6; 13 : 10, Acts 13 : 14; 15 : 21; 17 : 1, 2; 18 : 4. Christ found no fault with the synagogue worship. He participated in it. "God is a spirit, and they that worship him must worship him in spirit and in truth." John 4 : 24. True in the Patriarchal worship, true in the Mosaic worship, and true in our worship. May we all thus worship God and receive the blessing.

EXEGESIS OF MATT. 18: 15-18.

BY N. WARDNER, D. D.

Read before the North-Western Association, in June, 1890.

The passage reads, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

In this instruction, our Saviour uses the singular form while speaking of the offender and the one trespassed against, and the plural form when speaking of the witnesses of the church, which shows that he had reference to a personal trespass, and the duty of the injured one to-

ward the trespasser. He does not say, "If *your* brother trespass against *you*"—plural; but "*thy* brother trespass against *thee*,"—singular.

The course commanded is what Christian love and charity would dictate in all such cases. The aggrieved person is not at liberty to make public the sin of his brother, unless necessary to secure justice. He must go to him *privately* in the spirit of Christian meekness and love, and seek an adjustment, so that neither the brother nor the cause may suffer reproach unnecessarily.

In Lev. 19 : 17, God says, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor and not suffer sin upon him."

If in the first effort, the aggrieved brother fails to secure justice, then he is to call in one or two more. Why? The Saviour answers, "That in the mouth of two or three witnesses every word may be *established*." This shows that there may be another step necessary. The chief object seems to be that these two brethren may witness to the *facts* to be presented before the church, in case this second effort fails, so that every word in the complaint may be proven, and also that private labor has been faithfully performed.

This shows that the church is to remain ignorant of the offense, till it is thus brought before them for adjudication. The witnesses, being Christian brethren, are, of course, to do all they can to get the matter adjusted. But if the offender will not hear *them*, then tell it—*i. e.*, make it known, to the church.

Similar instruction was given to the Israelites in Deut. 19 : 15, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth;" at the mouth of two witnesses, or at the mouth of three witnesses, shall every matter be established."

Since what the church should bind or loose, in such cases, is to be bound or loosed in heaven, there should be this care to guard against any mistake as to the just ground of the complaint.

If the church, in view of said facts, finds the accused guilty, and he will not repent, then he is to be treated as any non-professor of Christianity, *i. e.*, be excluded from church fellowship. For if these threesteps of labor, properly performed, will not secure repentance there is no ground of hope by human efforts.

This direction will cover every conceivable case of personal trespass. No one has the right to expose the reputation of a brother, or of the cause, till, in the spirit of Christianity he has made all reasonable efforts for rectification.

But the question is, Did Christ intend that such private steps must be taken in cases of public, unchristian conduct? Let us see. Here is a person who openly and deliberately repudiates his covenant vows by trampling upon plain commands of God, held sacred by the church, and every body knows it. What use could there be in such case for this second step of labor laid down in the above rule? Why go through the

apparent force of proving for the enlightenment of the church, by two or three members, what *all* know as well as they? But in case the church is ignorant of the facts, or, if there is any ground to doubt of the person's guilt, then a committee may be appointed to investigate and report, and such action may be taken by the church as the merits of the case may dictate.

Only in case of *personal* trespass would the church have a right to throw the responsibility upon an individual to volunteer a process of discipline.

How did the apostles, guided by the "Spirit of truth," treat cases of public trespass? Paul, in his first letter to the Corinthians, chapter 5: 1-5, says, "It is commonly reported that there is fornication among you, and such as is not named among the Gentiles, that one should have his father's wife." Rev. Dr. Sawin says, the Corinthians came to think that those who became new creatures in Christ were thus free from the laws of blood relationship, and hence rejoiced in the liberty practiced by that individual. But Paul rebuked them for being thus puffed up and countenancing such an abomination; and then says, "I verily, as absent in body, but present in spirit, have judged *already*, as though I were present, concerning him that hath done this deed." What was the *basis* of his judgment?—*Common report*. The community at large were witnesses to all the facts, and no more proof was needed, and God never demands needless duties. Therefore, without hinting at any private labor, he says to that church, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The *cause* was *suffering* every day, while they were winking at the sin by their inaction, and therefore they should act at once, and decisively.

Is there the slightest ground for supposing that Paul intended the church should withhold action till some member should feel moved to go privately and tell that man of his sin, as though his public, scandalous life were a special, personal trespass against him;—and then failing to get satisfaction, take one or two more that every word of his charge might be established when he should present it to the church; and that up to this point this sin must be kept a secret, both from the church and the world, so as to save his reputation and that of the cause, while every member of the church and community knew all the facts as well as he and his witnesses; then, finding exposure of the sin necessary, he should go before the church with a carefully prepared statement of the facts concerning the man's sin, and of the private steps of labor that have been taken, calling on the two witnesses to prove the facts, before the church would be justified in taking action in the matter? The idea is preposterous. Every statement the apostle makes, shows that they were to act at *once* and in their *organized* capacity, without giving the least intimation with reference to any private labor. He insisted that they should proclaim, in their public capacity, their disfellowship of such conduct, and thus show to the world that the religion of Jesus Christ furnished no cover or excuse for such abomination.

Again, in his letter to Titus (3: 10, 11,) he says, "A man that is a heretic, after the first and second admonition, reject, knowing that he that is such is subverted and sinneth, being condemned of himself." The rule laid down

in Matthew would not allow the exclusion of an offender till after *three* admonitions had been given. But here, exclusion was enjoined after the *first*, or at farthest, the *second* admonition.

These two cases, and perhaps others, show that public irregularities, being, as we know they often are, varied in degrees of guilt and committed under different circumstances, therefore, no set rule *can* apply to all alike without doing injustice to *some*; hence the church is left untrammelled by any arbitrary rule in reference to them, to act according to facts and conditions, guided by the general principles of justice and mercy as taught in Scripture. Some cases may demand prompt action without any preliminary steps, while others should be treated mildly and patiently; one or more committees may be set to work, and voluntary, individual efforts put forth previously and in connection with the work of these committees. *Anything* and *everything* that may promise success in saving a soul from death.

But *personal* offences may *all* be couched under one unvarying rule; and such a rule, our Lord has given in Matt. 18: 15-17.

To make a plain matter plainer, let us suppose that while a church is in public session, a member, in profane and insulting language curses and abuses the church and its Lord. Would the church be bound to withhold action in his case, till some member volunteered to go through these private steps of labor and report the facts of his cursing and abusing the church, etc., and prove their truth in the due form before the church, as such, would be justified in taking any notice of such outrageous conduct? On the contrary, ought they not to call him to account on the spot and seek to bring him to repentance, and if they failed, promptly exclude him, especially if he were deliberate and self-possessed in what he did? If he were under strong excitement, it might be duty to suspend *final* action till he had time to cool down and reflect; but no delay should exist that could show indifference on the part of the church in regard to such conduct. Similar cases have occurred.

A like course, it seems to me, should be taken in cases where members openly and habitually indulge in unchristian conduct or language. What is known to the public is not a *private* affair, and is therefore already *proven*.

The duty of discipline is taught in the parable of the vine. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bear more fruit." Christ's body—the church, is the instrument through which he works. Hence, every unfruitful member in the church should be removed, and every fruitful one should be rectified and freed of whatever hinders greater fruitfulness and effectiveness in Christian work.

It is clearly the duty of every Christian to do what he can, in private and public, to secure the reformation of every wandering brother in the wisest and best way he may be able, and also to win outsiders to Christ; and generally, this can be most effectually done, not by charges and accusations, but by kind invitations, encouragements and persuasions. The Apostle says, "We, knowing the terror of the Lord, do *persuade* men."

NORTH-WESTERN ASSOCIATION.

(Concluded.)

The report of the Sabbath-school Board was presented as amended and adopted as follows:

Your Sabbath-school Board would report—fully report—that it met and organized on First-day, August 19, 1889,

at 9.30 o'clock A. M., at Rock River, Wis., in connection with the Quarterly Meeting, by electing Rev. S. H. Babcock, President, and E. B. Saunders, Secretary; also the following named persons were elected on Executive Board for the ensuing year: S. G. Burdick, Wm. B. West, Mrs. Harriet Clarke, E. B. Saunders, L. T. Rogers and A. B. Spaulding.

At this meeting it was voted to continue the institute work in charge of Wm. B. West. There were so few of the Board present, and the time so limited that the officers of the Executive Board were not appointed, but the meeting was adjourned to the call of the Chairman.

November 6, 1889, at 7 o'clock P. M., the Executive Board met at the call of the Chairman at the house of S. G. Burdick, at Milton Junction. S. G. Burdick was appointed Chairman and E. B. Saunders Secretary of the Executive Board for the ensuing year. At this meeting a programme was arranged for an institute to be held on First-day morning, December 1, 1889, in connection with the Quarterly Meeting at Milton Junction, after which the Board adjourned to the call of the Chair.

At this institute, held December 1st, papers were prepared and read by E. D. Bliss, of Milton, subject, "Life of the Sabbath-school Teacher in his Work." By Mrs. Rose Davis Affolter, subject, "Infant Class Work." Also one by Miss Helen Clarke, of Walworth. These papers were all very good, and awakened a good discussion. This was followed by short speeches from Prof. A. Whitford, Prof. W. F. Place, and by many others.

A question box was then opened, and the questions were distributed among the audience to be answered; this was of unusual interest. The programme was interspersed with music, and it was thought by those in attendance that this institute was both profitable and interesting.

The Board have done no other institute work this year. There has been no funds on hand or raised for this work during the year.

It is with a great sense of humiliation and regret that we make this report of such meagre work done for the Master.

The number of schools reporting this year is 23, while the number reporting last year was only 18. The total membership we find to be 1,822, while that of last year was only 1,426, showing an increase of 396. The number of scholars is 467. For further particulars we refer to the tabulated statement annexed.

We wish to thank all who have assisted in the work during the past year, either by their prayers, papers, discussions or presence; and ask the prayers of the Sabbath-schools of this Association, that they may become more active and efficient in leading both young and old to Christ.

E. B. SAUNDERS, *Secretary*.

The exercises of the Y. P. S. C. E. hour were conducted by E. B. Saunders. Prayer was offered by F. E. Peterson. Singing.

E. B. Saunders presented a tabulated statement showing the number and membership of Endeavor Societies connected with the churches of this Association, and followed with an address outlining the work of Endeavor Societies.

Remarks were made by W. C. Daland, J. L. Huffman, S. R. Wheeler and E. A. Witter,

The following question was proposed for consideration: "Is it advisable that all our Endeavor Societies unite in some one line of denominational work at present?"

Remarks were made on this question by W. C. Daland, W. H. Ernst, Stephen Burdick, L. C. Randolph, S. H. Babcock, and by vote it was decided in the negative.

Then followed a conference continuing about 18 minutes, led by L. C. Randolph, who proposed as a text for remarks, Eph. 5: 16, "Redeeming the time." During this exercise 41 persons spoke.

At the expiration of the Y. P. S. C. E. hour, the report of the Committee on Resolutions was taken up and it was voted to consider the report by items.

The first resolution was adopted, after remarks by J. M. Todd and by a prayer of thanks by Bro. Todd.

The second resolution was adopted after remarks by J. L. Huffman.

The third resolution was discussed by N.

Wardner, S. R. Wheeler, L. A. Platts, C. W. Threlkeld, Madison Harry, and adopted.

The fourth resolution was called up, and on motion to adopt, remarks were made by E. M. Dunn, U. M. Babcock, N. Wardner, J. L. Huffman, S. H. Babcock, and adopted.

The hour of adjournment having arrived, it was voted to extend the session till 5 o'clock.

The fifth resolution was adopted, after remarks by W. C. Daland and J. L. Huffman.

The sixth resolution was adopted, after remarks by Stephen Burdick.

The seventh resolution was adopted without remarks.

Voted that when we finally adjourn, we adjourn to meet with the church at North Loup, on Fifth-day before the 4th Sabbath in June, 1891, at 10.30 A. M.

Adjourned, after benediction by C. W. Threlkeld to meet at 7.30 this evening.

FIRST-DAY EVENING.

Session opened with prayer by J. L. Huffman.

On motion, I. J. Ordway, G. J. Crandall and E. M. Dunn were appointed a committee to arrange for reduced fares for those who will attend the next session of the Association.

The following resolution was introduced by C. W. Threlkeld, but for want of time to give it due consideration, it was voted that it be printed with the minutes, that it may come up for consideration hereafter:

In view of the pressing demand for evangelistic work and the need of trained workers both lay and clerical; therefore,

Resolved, That we recommend the formation of training schools therefor at one or more convenient places.

The following resolution was accepted by a rising vote:

Resolved, That we, the delegates and visitors to this Association, express our sincere thanks to the members of the Welton Church and Society for their kind and generous hospitality during this session.

It was voted that we request the publication in the SABBATH RECORDER of the paper read at this session by C. A. Burdick.

Voted that we refer the minutes of this session to the Clerk, and Stephen Burdick, for any needed corrections, and to be forwarded by them to the engrossing clerk.

Adjourned.

After the adjournment an expository sermon by Madison Harry, on Luke 16: 19-31, followed by a parting conference meeting, conducted by L. C. Randolph, which closed the session.

J. W. MORTON, *Moderator*.

E. H. SOWELL, *Clerk*.

C. A. BURDICK, *Assist. Clerk*.

The special committee to whom was referred the report of the Obituary Committee for the purpose of embodying therein a brief account of the life and public services of Bro. S. M. Burdick, with instructions to forward the same to the engrossing clerk for incorporation in the minutes of this session, furnished the following statement:

Sebeus Main Burdick, a member and elder of the Seventh-day Baptist Church of Nortonville, Kansas, died at Nortonville, May 28, 1890, in the 82d year of his age. He was born in Lincklaen, Chenango county, New York, Aug 3, 1808. In his boyhood, in a religious revival which commenced in the district school of his neighborhood, he became the subject of saving grace, and was baptized by Eld. Wm. B. Maxson and received into the membership of the Scott Church, of which Eld. W. B. Maxson was at that time the pastor. He subsequently transferred his membership to the DeRuyter, N. Y., Church. In 1832, when the Lincklaen Church was organized, he became one of its constituent members, and was chosen as one of its deacons. Soon after this he

was licensed to preach the Word, and invited to lead the church in gospel labor and public worship.

In 1834 he was, by the request of the Lincklaen Church, ordained to the work of the gospel ministry, by the General Conference holding its annual session at DeRuyter, N. Y.

His early pastorate with the Lincklaen Church seems to have been signally blessed, for at the next Conference the church reported a gracious revival and the addition of 40 members. He united himself with others in the itinerant system of missionary labor, a kind of circuit riding by several ministers which prevailed in Central New York in the early history of the Seventh-day Central Association. This system embraced in its fields of labor the churches of Scott, DeRuyter, First Verona, Second Verona, Lincklaen, Otselic and Preston. Eld. Burdick was a successful evangelist and had frequent calls to engage in special revival work both among Seventh-day Baptists and other denominations. He accepted the call of the First Church of Brookfield, N. Y., and began his pastorate with that church in July, 1838, continuing in that relation until February, 1840, a period of about a year and a half. About the time of the close of his pastorate at Brookfield he accepted the invitation of Bro. J. R. Butts to visit the place of his home in Michigan for missionary labor, and labored there for a season in the effort to build up the kingdom of Christ. Returning to Lincklaen, he resumed his relations with the Lincklaen Church, which continued until 1846, after which time he traveled through various States, lecturing on scientific subjects and preaching the gospel as he had opportunity. In 1858 he moved with his family to West Hallock, Ill., and in October of that same year, united himself with the Southampton Seventh-day Baptist Church. He retained his membership with this church, preaching occasionally as opportunities were open to him, until April, 1888, when, having moved to Nortonville, Kansas, he transferred his membership to the Seventh-day Baptist Church of that place, where, with most of his surviving near kindred about him, full of years, in the hope of a glorious immortality, he entered into his rest. He was a man of fine natural endowments, possessing a good command of language; he was ready and impressive in his manner of public address. In the language of his late pastor, "Brother Burdick was a genial man, well versed in the Scriptures of which he made free and pleasant use in prayer and conference."

By his mother he was the nephew of Eld. Mathew Stillman, of Hopkinton, R. I. He married Cornelia Stillman, of Lincklaen, June 22, 1836, with whom he lived 57 years. She passed on before him, having died at West Hallock, Ill., June 29, 1883. Of the children born to them, three sons and one daughter died in infancy, one son in early childhood, two sons and one daughter in middle life, while three sons and one daughter survive him. Of the children who survive him all are now residents of Kansas except Dea. Niles S. Burdick, of West Hallock, Illinois. STEPHEN BURDICK, *Special Com.*

LET PEOPLE TALK.

As we pass through the world we shall never move slow
If we earnestly seek to serve God as we go,
And keeping this purpose forever in view,
Whatever we know to be *right*, strive to do,
And let people talk.

Be quiet and modest, and this not assumed,
Do not hope to shun censure, for to this we are doomed.
If blamed when we're striving to walk as we should,
And our Father permit, it may be for our good.
Then let people talk.

If your dress is peculiar, or plain is your hat,
Some one will surely take notice of that.
Remarks will be made, for you cannot go clear,
But oh, if you know it is *right*, never fear,
If people do talk.

It is not always best to do just as you please,
Independence, alone, cannot give the heart ease.
They only have joy that do perfectly right,
Who pray to God ever, and walk in the light,
If people do talk.

In the bright land of glory, the home of the blest,
From all that accuse and revile, you shall rest.
But here, to avoid them your efforts are vain.
Forgive, and the blessing of God you'll obtain.
And let people talk.

—E. L. C.

THE PAPAL COUNTRIES IN EUROPE.

Dr. A. T. Pierson, writing to the *Christian at Work*, declares that these countries are fields for missionary labors. He says: These countries are now undergoing rapid and radical changes.

What are called the "Free Thinkers," are not infidels, but men who have broken loose from the chains of superstition and priestcraft, and feel themselves to be *free*. At one time a large concourse of them sought one of the McAll

teachers, and heard him with profound interest as well as attention. They have thrown away their "idols," and are simply men *without a faith*, and so, ready to be taught a religion that commends itself to their needs and good sense. Here lies the power of McAll's work; it is utterly and completely at antipodes with all that the French people have been wont to associate with "the church"—no man millinery, no imposing and gorgeous ritual, no confessional, penance, ecclesiastical paraphernalia, and, what seems strangest of all to them, no tax to support the clergy and the church, for McAllizing, as they call it, costs them not a centime.

Speaking of the French "Free Thinkers," it may not be known to all our readers that there are in the very heart of Paris the headquarters of a new society, the "National League Against Atheism." At the head of its statutes stands Christ's own compendium of the law: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and the first article of its statutes reads thus: "Every member of the league must engage to oppose with tongue and pen, and by every legitimate means, all forms of atheism. The league is open to any person of either sex, of any religion and of any philosophical opinion, who affirms the existence of God." The two conditions of membership, in addition to that above mentioned, are simply a formal presentation of name, and the annual payment of fifty centimes, or a little less than ten cents.

Those who think Papal countries do not need any Protestant missions should travel at leisure through Ireland, France, Italy, Austria, and keep their eyes open. On the Rathmines chapel in Dublin, I read "Mariae Peccatorum Refugio." Think of building a church in the British Isles and dedicating it to the Virgin Mary as the refuge of sinners! On church after church in Rome we read a standing advertisement of plenary indulgence to be obtained within in the name of the Virgin. In the Pitti Palace at Florence one of the grandest works of art is the picture of the "Seed of the woman bruising the serpent's head." Satan is represented as a monster with a hideous face that reminds one of Livingstone's saying of the soko or gorilla that he is so ugly that the only use he could think of for him would be "to sit for a portrait of the devil." The lower extremities of the monster are the coils of a huge snake, and he is crouching to the earth underneath the heavy weight of the *foot of the Virgin!* It is true she holds the infant Saviour in her hand, and his tiny foot rests on hers; but it is her weight that is crushing the satanic giant. And as our friend Major Whittle remarked, "That is just what Rome does, puts the Virgin between the sinner and Christ, the sinner and the church, the sinner and the devil, and even between Christ and the victory over Satan."

We gave extended examination to the work of McAll in Paris, Lyons, Marseilles, Nice, etc., and were more and more impressed with its apostolic simplicity, spirituality and common-sense. In 1872 he had one station with perhaps sixty sittings; now upwards of 130, scattered through France and reaching even to Algiers and Corsica, with 19,000 sittings; and all maintained at an average cost per year of about \$5 per sitting! If that can be excelled for administration we know not where to look.

We are not conscious of any sectarian bias or uncatholicity. But we are constrained to confess that we can see no use for high ritualistic, Anglican churches in these French and Italian cities. Buddhism has said of papal churches in Buddhistic countries that no apparent differences exist between the Romish and the Buddhistic forms of worship: the same processions, altars, vestments, intoning, etc. We cannot see how much high ritualism is going to help priest-ridden France and Italy; and there are in some of these great cities churches claiming to represent Protestantism that are to a stranger well-nigh indistinguishable in their externals from papacy itself. On the other hand, the quiet work of Dr. Gray in Paris, Dr. McDougal in Florence and other like brethren, is a constant protest against the absurdities of this formalism and a refuge for all souls weary for a simple and spiritual worship and gospel.—*Christian Secretary*.

MISSIONS.

THE GENERAL MISSIONARY CONFERENCE HELD
AT SHANGHAI, MAY, 1890.

BY THE REV. DAVID H. DAVIS.

In reporting the proceedings of this great gathering I shall attempt to give only a condensed summary, selecting the leading ideas in the essays and discussions. Even this will make a very lengthy report. But believing it will be of interest and profit to our people, I attempt the task. This Conference convened in the Lyceum Theater, on the 7th inst, at 10.30 o'clock A. M. The meeting was called to order by the chairman of general arrangements, Rev. Dr. Farber of Shanghai. The Rev. Dr. Henry Blodget, of Peking, was chosen temporary chairman, who led the meeting in some very appropriate introductory devotional exercises, reading from Matt. 28 : 16 and Luke 23 : 44, the great commission of Christ to his followers. We have here our warrant for being in China. We are here by the express command of our Saviour. He who is head over all is with us to-day. If we are obedient to the will of his spiritual presence, there can be no doubt about the success of this Conference. We are all here to do the will of our Lord.

The introductory sermon was then preached by the Rev. J. Hudson Taylor, of the China Inland Mission, from Matt. 15 : 32-39.

The preacher presented the subject of feeding the multitude in a plain, simple and practical way, drawing an analogy between the work of the disciples and of the missionaries in China. The disciples were unitedly engaged in feeding this multitude, so we are to be unitedly engaged in feeding the perishing multitude of China. Christ does not work independent of his disciples, weak in faith though they were, not having yet received the Holy Spirit; still they had one great advantage over us, in the personal presence of the Saviour, they could see him, hear his voice and were ready to obey his command. The multitude was a vast company. The disciples had not faith sufficiently strong to believe in the ability of Christ to feed them. "What are these loaves among so many." How apt are the disciples of the Lord to make mathematics the basis of their faith and action. Divine supplies are not to be thus computed. The divine law is that diminishing a quantity increases it. The widow's cruse of oil and handful of meal are also examples in point. What the Lord has given us is all that we need. True the Lord asked, "How many loaves have ye?" but it was not a question of quantity, but of full consecration of all they had. If all was brought there would be enough to feed the multitude, although there were but seven loaves and a few fishes. Nothing less than all would do. This work was done in an orderly way. The multitude were to sit down in companies. It must have taken a good deal of time to feed this vast number, but the work was doubtless facilitated by those who first received food, giving it to others. We are to do the Lord's work in a thoughtful way, though it may require time. The command was, "Let the multitude be fed," and not try to feed them, but just do it. I once looked through the Bible to see if God's people were ever told to try to do anything, and I could not find a single instance where they were told to try, it was always do this or not do.

It is not a question of greater means, but of putting ourselves into a perfect harmony with Christ. The greatest poverty is wealth in his

hands. Insignificant was the supply of bread in the hands of the disciples, they brought it all to Jesus, and it was quite sufficient for the occasion. There was more than enough to feed the hungry multitude, a surplus of twelve baskets full remained, a rich reward for the disciples' complete consecration of their all to the Master's use.

In doing the Lord's work we receive a great blessing ourselves. The preacher then made a plea for one thousand more missionaries to be sent to China that the gospel might be rapidly preached throughout this vast empire. There are now forty missionary societies working in China, this would give only twenty-five to each society, Germany said they could send one hundred, it was said that the city of Glasgow alone could send one hundred, England has thirty-five thousand ordained ministers, it could not be difficult for England to send five hundred, and to ask five hundred from America seems altogether too small a number for so great a country. For sixty generations the Lord has been looking down upon his church. It is said that each generation should evangelize its own generation. Shall we not do all in our power in fulfilling in our day the high and holy commission imposed on us, that the Lord may have the joy of seeing the travail of his soul and be satisfied.

This sermon closed the morning session. In the afternoon the Conference elected two permanent chairmen, the Rev. John L. Nevins, D. D., American, and the Rev. David Hill, English, and a corps of recording secretaries. The list of missionaries was read. It was announced that 419 were then present, others arrived afterwards, making the total number in attendance 430. The first paper read was on "The Changed Aspect of China," by the Rev. Dr. Y. T. Allen, of Shanghai. This paper was a most able and interesting presentation of the changes that have taken place since 1839. The speaker said that the importance of the changes was exceedingly great, as they relate to mission work in China. The changes that have come over China since the entrance of Christianity are marvelous to behold. Thirteen years ago, when the first missionary conference was held in China, the number was small, compared to the large gathering here to-day, met as we are in this great metropolis of the East. It is a grand thing to be a missionary of Christ in these times. After thus introducing his subject he proceeded to speak of the changes under the following heads: (a) The natural change, (b) compulsory change, (c) semi-compulsory, (d) spontaneous, (e) imperial. Under these divisions the speaker spoke of the conflicts of China with the western nations, the breaking down of the middle wall of separation, the introduction of western thought and science, and western artisans and teachers into every department of Chinese industry. This being the case there must be a spontaneous change. The Regents did all they could to hold in check these foreign influences, but they could do absolutely nothing. They desired to get the benefits of our civilization without patterning after it. They saw the apex of western civilization, and according to the method of inversion that holds good in everything in China, they attempted to build from the top downward. They aimed to know the omega, but ignored the alpha. The extra territoriality clause in the treaty, was a clause the Chinese government wished to get rid of, but there was no way to do it. The treaty had been signed by thirteen nations. This clause may well be called the Providential clause, for it is this that

gives us a right to live in China. Dwelling in this land we are the teachers of China. China is our pupil, and that she is learning, and that wisely, is a fact. The relations of China to-day are far different from what they were formerly. China is now in a lock with the gate closed behind her. She must move upward and onward.

In view of these changes the obligations resting upon us is unity of effort. This empire is Roman in its vastness, and we must be united in our action to make our work more effective. There should be an organ of communication for the native church, for the consolidation of her strength. There should be a uniform series of school text-books, and a national Christian university. These are some of the obligations which the changed aspect of China places upon us as Christian missionaries. This paper closed the first day of the Conference.

The first-day evening session, and all sessions thereafter, were held in the Union Church. The business of the Conference was regulated by the adoption of the following rules :

1. That the Chairman observe, in the conduct of business, the ordinary and generally accepted rules for deliberative bodies.
 2. That the Committee on Arrangements and Entertainment be continued.
 3. That a committee on devotional exercises be appointed.
 4. That a committee of five be appointed by the chairman to receive and introduce to the Conference any resolution on matters of business not included in our printed programme; this committee to be called the Committee on Business and Resolutions.
 5. That when thought desirable by the Conference, committees be appointed composed of not less than twelve persons to report to the Conference what action, if any, is desirable on the subject or subjects of the day. That these committees be nominated *viva voce*, and approved by the Conference, and that two-thirds of the whole number constitute a quorum for the transaction of business. The reports of these committees shall be read before the Conference, if practicable, one day before the time appointed for considering and acting on them. If the members of a committee be found to be divided in opinion, they may, if they see fit, present both a majority and a minority report, and five minutes may be given for stating the reasons for such report, the reasons for the majority report being heard first.
 6. Authors shall be restricted to ten minutes in presenting a *resume* of their essays.
 7. The discussion of the subject introduced by the essays each forenoon and afternoon of the Conference, shall be opened by two persons specially prepared for doing so, who shall be selected by the Committee on Business and Resolutions. Members of the Conference thus prepared are requested to hand in their names to that committee.
 8. Persons opening the debate shall be restricted to ten minutes, unless extension of time is voted by the Conference.
 9. Others following in the discussion shall be restricted to five minutes each.
 10. Authors shall have ten minutes to close the discussion on their essays, if they wish.
 11. In all discussions which may arise in the Conference, whether on resolutions, substitutes, or amendments, speakers shall be restricted to three minutes.
 12. All members, including ladies, are entitled to vote.
- Instead of following the regular daily routine of Conference business, I shall report only on subjects of general interest, endeavoring to bring the discussions and reports of committees under their respective heads, although they may have extended into different days.

THE SCRIPTURES.

There were four essays presented on this general subject. The first, the Rev. William Meurhead, gave a brief historical summary of all the different versions of the Scriptures in the Chinese character, with their terminology, and advocated the feasibility of securing a single standard version in Wen-li, and also in the Mandarin colloquial. The essayist claimed that the time for such a standard version had come, and was an object most desirable. In regard to the

terminology to be used, *i. e.*, the term for God, Spirit, and baptism, we need great grace and wisdom in discussing them, and only as we are thus enabled can we expect to see our way in the matter. We are solemnly charged that there be no divisions among us, and the success of our work in no small degree hangs upon it. It is true that God has blessed all terms used in spite of incongruity, and if we cannot see eye to eye in the adoption of the same term, may we not use the same Scriptures with the variations implied in the hope that by one means or another we shall yet come to a full agreement? Laying this matter at the throne of grace, and seeking divine guidance in regard to it, let us act together in what we are agreed on, a common version of the Word of God to be read and circulated in all parts of China. Thus united in sympathy, aim and effort, we may expect the spirit of promise to rest upon us, and to go forth with us in the onward progress of the gospel and the conversion of China to Christ.

The second essay, by Bishop Schereschewsky, on this subject, was Translation of the Scriptures into Chinese. The author of this essay speaks of the long continued work of translating the Scriptures into Chinese. That even before the beginning of Protestant missions in China the work was begun, and was still going on. Many versions have been brought out, but none of them seem to be satisfactory. This, however, need not be regarded strange. It was centuries before the Western church settled upon a permanent Latin version. So, also, with the Greek origin of the Septuagint. It was preceded as well as followed by many Greek translations. It was the same with the English Bible. We all know, from Wickliffe's to King James' version many translations appeared, and it was centuries before there was a permanent English version of the Scriptures. It, therefore, would not be strange if it should take a century or two before there should be a permanent Chinese translation. All are agreed as to the need of a new Wen-li version. The two principal versions now in use are both in too high a style for the majority of readers, and neither is satisfactory as a translation. The one is too literal, the other too free. The immediate want is a Wen-li version in the modern style, which, while not unacceptable to scholars, could be read and understood by all who are not illiterate. The diction should be precise, but unconstrained, avoiding diffuseness on the one hand and stiffness on the other. It should be clear and idiomatic. Idiom and clearness must not be sacrificed to literality. To translate literally Hebrew or Greek into Chinese is mistranslating. It is possible to be faithful to the original without being slavishly literal. The peculiar biblical diction or style is preserved in all standard translations of the Scriptures, both ancient and modern, and there is no reason why an exception should be made in rendering the Scripture into Chinese. Such a new Wen-li version cannot be made by mere revision of existing versions. No lowering of the style will fulfill the required conditions, but everything available in them should be adopted in making a new translation. One or two remarks regarding grammar. Particles and pronouns should be used as sparingly as possible. The Chinese and the Hebrew, and other Semitic languages, are at opposite poles as to the use of pronouns. Whereas in the Hebrew, almost every form of the verb, and every noun in the possessive, has a pronoun as a component part, either as a preposition or a post-position. The Chinese avoid expressing the pronoun at all, which, however, is always implied in the verb or noun. To follow the Hebrew usage as to the pronoun is contrary to the genius of the Chinese language. If a version in the Wen-li is important, one in the vernacular is of equal, if not of greater importance. Foremost among vernacular is the Quan-Wa (Mandarin), which may be regarded as the spoken language of China. At any rate it is spoken by more human beings than any other language in the world. A vernacular version should not be independent, it should be in strict accordance with the Wen-li version. This necessity is so apparent that it needs no argument. Versions in the different dialects should also be based on the same standard Wen-li version. Is it not possible to have one Bible for China? There ought to be no difficulty about uniting

upon the principles of translation, and settling upon a common version that should be used by all. It is to be hoped that this Conference may see fit to appoint a committee to take these matters into consideration. Surely there could be no more important result of the Conference than to bring about an agreement upon that which has disunited Protestant missionaries ever since their work in China.

WOMAN'S WORK.

THE following letter, though not designed for publication, shows so plainly the circumstances and needs of isolated families on our frontiers, that it was sent with request for insertion in this department, with the hope that it will suggest to us, who are more favorably situated, ways to help those in similar circumstances, in the way of co-operation with the Home Box work.

DELUCE, Ark., June 8, 1889.

My Dear Sister:—I received your welcome letter some days ago, and a pressure of work has delayed my answering. I am glad to give you any information in regard to our humble home, or anything else within my power, that may be of interest or use to you.

In the first place, that you may better understand our situation, I will tell you that my husband's health was broken down teaching school, and he was for two years an invalid in Nebraska, where we had a beautiful quarter section of land. He received medical aid and was able to do pretty good work one year, but our main crop (broom corn) cost a great deal more than it would bring in market, and this, with the debts which had accumulated during his sickness, had become so great that he saw no chance to get out, but to sell out and begin anew. We were isolated from those of like precious faith there, and had a strong desire to be with Sabbath-keepers, and thinking that the health of my husband and our eldest daughter would be better where fruit was more plenty, and also that it was a duty to try to strengthen some of our small societies, we decided to come here. Of our means we had but two dollars and fifty cents left when we paid freight on our few goods that were shipped, and three days after landing at Arkansas Post, Mr. Hull was taken with typhoid pneumonia. From this he recovered in one month, and went to work, but his lungs were not well; and exposure soon brought him down again, and for eight months he was not able to do any work.

Well, I will not attempt to tell you of what we suffered during this time, but I believe our trust was in God and he took care of us. A year after this we received some money from property in Nebraska, with which we paid our debts, took a timber culture claim, and purchased fourteen head of cattle. Sickness came again. My husband, myself and two daughters, had a run of bilious fever. Chills and fever continued with us, and crops failed. Mr. H. taught school when he could get one to teach. About half of our cattle died of disease, and we were compelled to sell what was left to get provisions to live on. And not being able to buy any fencing for our timber put out, we had to sell our claim for what we could get; once more we paid our debts and rented an old deserted farm in the timber, which we get this year (for the third year) for \$25 cash. There is old, worn out land on two sides of the field, and woods all around. We are really in a blackberry patch, for the old fields are full of them. When our dear sisters at Leonardsville sent the first box, we had not a quilt fit for a bed, and but four good sheets.

The house we live in is an old dilapidated log house, 17x19 feet on the inside, all in one room

and no chamber, 8 foot porch on north and south; ten feet south of this is a log cabin, 10x15 feet, with porch on the east. This is open and airy, which we use for a summer kitchen and sleeping-room, the logs are filled with bed bugs, (which are natives of this country and are very friendly to northern people), and it is beyond our skill to exterminate them; well, they have prior claim, and why should we? There were no windows, but we have improved the larger house with two half windows on the north and one on the east. The floor of the cabin is full of cracks, and in clearing out a few days ago, Mr. H., as he moved a barrel, found under it a fine specimen of a timber rattle-snake; it was only about three and one-half feet long, but was very fat, being a good mouser. For mice, it would have been good to have let it be, but we feared that food might get scarce, and it would be taking a bite of some of us, so, of course it had to be killed.

Our furniture is soon told. We have two bedsteads, home made, a home made book-case and writing desk, a good fall-leaf table, six wood-bottom chairs, an arm seat (also home made) long enough to hold three; two dry goods boxes with shelves in, nailed to the logs, answer the purpose of clothes press, cupboard of the same, and a No. 7 cook-stove, which we are thankful to have, even though its back is broken. The wall of the house is ornamented with pictures, two in frames 19x23 inches, one is the Family Tree the other is from Paradise Lost to Paradise Restored, or The Way of Life, and six smaller pictures in frames, and many cards and pictures sent us by our dear friends and sisters of Leonardsville.

Church privileges are very little, we have Sabbath-school twice a month, from house to house, our pastor preaching usually in connection with it. There are now fourteen of us in three families, and a single lady, but one family of four cannot meet with us often, which leaves our number small. There was another family, but they have proved traitors to God and gone from us. When our work is so that we can conveniently do so, we go to meeting on Sundays, but much of the time we have to be at work. Our brethren on Little Prairie are so far away, that we do not see much of them. Mr. Hull goes once a month to preach to them, and at two other places. We try to get together once in three months for communion, but cannot always do so.

We have some very good neighbors with whom we sometimes enjoy a fish-fry, and singing-schools are being held now, two miles from us, which we attend some of the time, that our girls may learn to sing; this is the extent of our social privileges.

NEEDS.

1. A more complete giving up of self and the pleasures of this world, a fuller consecration to God, and trust in his precious promises with confidence that all things necessary will be added unto us. For this we need the prayers of our brethren and sisters.

2. Health, which only the Lord can give. Sickness is the great drawback of this country.

3. We have a good supply of clothing for the present for ourselves and for the beds, furnished by your society, which we do truly appreciate. We shall only need something late in the summer that will do for every day wear, and will stand for cotton picking, which is very hard on clothes, and needs something stout, which we can probably get here to better advantage than they could be supplied by our friends. It is not best to get very many clothes on hand at once in this country, as they have many enemies, moths, cockroaches, mice, etc., and so much dampness to mildew and rot them.

4. Reading,—good books and papers, are ever a source of pleasure and enjoyment, and we feel a great deal of pride in the advancement of our children, as but few of their age, in this country, can compare with them, (are we wrong in feeling proud of them?) for whenever they are not busy at work, they can have a pleasant story to read, suitable to their age. And the very small ones have pictures with which to amuse and interest themselves, and ours make good use of them. For all of these we thank God and our dear sisters of the Ladies' Benevolent Society of Leonardsville.

Your loving sister,

MRS. J. L. HULL.

HISTORICAL & BIOGRAPHICAL.

OLD CORRESPONDENCE OF THE SHILOH CHURCH.

BY REV. THEO. L. GARDINER.

If other readers of the SABBATH RECORDER are as interested as some of us are in the transactions of the fathers three or four generations ago, they will enjoy an occasional column of their correspondence. They can thus obtain glimpses of the inner life of our churches, and of the spirit and belief of those who laid their foundations, and who endured the hardships of pioneer work to sustain them. I wish that it was possible to place before these readers facsimiles of the ancient letters, with their yellowed and mildewed pages, upon which are found the words in the hand-writing of men who died one hundred years ago. The ancient penmanship and style would give them a double interest.

I am impressed with the importance which they seemed to place upon concise and formal statements of the main doctrines in their creed, and that repeatedly. They seemed to make the points in matters of belief much more prominent than do their grand-children of to-day. The brotherly spirit pervading their church letters furnishes an example that might well be followed now by writers of our church letters. They seem almost like echoes from the apostolic days.

The following correspondence will, no doubt, find a warm place in many a heart, especially if the reader can imagine that his eye rests upon the dingy old manuscripts now lying before me.

COHANSEY, Cumberland county, West New Jersey, }
May the 18th day, 1770. }

The church of Christ in the observance of God's sanctified Seventh-day Sabbath, and we trust in the observance of all the rest of his commandments and the ordinances of the gospel, being met together at our quarterly meeting, and being before informed by our beloved brother and Rev'd minister, Jonathan Davis, of his intent by the Lord's permission to pay you a visit this summer, and being desirous to hold a Christian correspondence with our beloved brethren of the same faith and order of the gospel at Westerly, R. I., pray that it may be a means to advance God's glory and our souls' good and eternal happiness.

We take leave to present to your view our Christian salutation by the hand of our beloved brother and minister, Jonathan Davis, whom we highly esteem, and receive as a faithful servant of Jesus Christ, praying that grace may be multiplied unto you through the knowledge of God and of Jesus Christ, our Lord and Saviour.

Dearly beloved brethren,—We doubt not but you have heard of the death of our beloved and Rev'd Elder Jonathan Davis, Senior, which we yet bear on our minds.—But in the midst of our grief, we have cause to rejoice and render thanksgiving to Almighty God for his goodness toward us; that he hath raised up and qualified and called to the important work of the ministry another among us, before he dismissed the other from his service here, and we trust received him through the blood of Christ into the church triumphant.

Beloved brethren,—As the harvest is great and the laborers few, we bear you on our mind at the throne of grace, and sincerely ask your united prayers with us to the Lord of the harvest, that he would pour out on his ministering servants the dew of his grace, and make them instrumental in turning many from darkness to light, and from the power of sin and Satan to be the true followers of Jesus Christ; and that

he would raise up more laborers in his vineyards, and furnish them with all needed aid, that they may feed the flock of God over which they preside with knowledge and understanding.

Beloved,—Let us take the exhortation of the royal prophet David, "Now set your hearts and souls to seek the Lord your God," and be solemnly concerned about the most valuable things, even the things that tend to our present peace and eternal happiness, and that we may attain the most valuable ends, even eternal glory, through the free mercy and grace of God, and through the merits of Jesus Christ, our Lord and only Saviour, who hath given himself to redeem his people, from all iniquity, to purify to himself a peculiar people, zealous of good works.

Finally, brethren,—Be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand in the evil day." And let us make it manifest to the world, that we are the followers of Jesus Christ by our love to God and one another. But as the discharge of this duty, as well as every other Christian duty, is only attainable by the special grace of God, it is indispensable that we fervently supplicate the throne of grace, that we may be enabled to walk together as Christians, adorning the doctrines of God our Saviour.

As to our church state, we are in love and unity. We have had eight persons added to the church lately. May the Lord grant that they may be such as shall be saved. We sincerely ask your prayers for us, that our hands be strengthened, and we live in love and every Christian virtue. So we conclude with our kind love to you all, and commend you to him that is able to keep you from falling, and to present you faultless before the presence of his glory. To the only wise God, our Saviour, be glory and majesty, both now and evermore. Amen.

Signed by us in behalf of the church.

It would be difficult to condense in fewer words a statement of the doctrines held, than we find in the following letter written "the 15th of the 5th month, 1787."

The church of Christ at Cohansey, living in the observance of God's holy and sanctified Sabbath; believers in baptism, laying on of hands, resurrection of the dead, and of eternal judgment, do send our Christian salutation to the churches in Rhode Island of the same faith and order. To whom we wish all grace and mercy to abound through the knowledge of God and of Jesus Christ our Saviour, . . . who of the riches of his grace, through a kind Redeemer so abundantly to manifest his love to sinful dust as not only to make us sons, but heirs of God through Christ, who is the way, the truth, and the life.

Seeing then he is our life, peace, strength, and hope, yea, all and in all, both wisdom, righteousness, sanctification, and complete redemption, how great is our obligation to love and serve him who first loved us so as to redeem from death and the power of the grave by the precious blood of his own Son.

How great the deliverance, and how safely may we rely upon Zion's foundation, and be safe as Noah was when he entered the ark, and God's own hand closed the door. . . . We hear that there have a considerable number been added to your church, as likewise here have between thirty and forty joined us, whom Satan no doubt will endeavor to deceive.

Let none think that the Christian can rest in anything short of a life of holiness. For without holiness no man shall see the Lord; and a life by faith on the Son of God is not a life of indolence and sloth. But men by the law of faith are bound to work out their own salvation with fear and trembling.

And now, brethren, receive these few lines, and may a correspondence be again revived, seeing it is begun by our brother, Sylvanus Maxson, to us.

May the grace of God rule in every heart, and the word of Christ dwell richly there in all wisdom. And the divine admonition is that God is in heaven and upon earth, therefore let our words be few.

Signed at the meeting-house, and sent by Moses Winchester, the 15th of the 5th month, 1787.

NATHAN AYARS, ELD.,
PHILIP AYARS, DEA.,
JOHN KELLEY,
JOSEPH AYARS,
DAVID AYARS,
HALBEDGE AYARS,
ISAAC DAVIS,
JOB AYARS,
BROWN YOUNG.

THE YOUNG WOMEN.

It should be recognized as a fact of marked interest in relation to the times, that the young women are occupying a place of prominence, in the interest of society, of education, and of business such as they never held before, in any age or country. In the graduating classes in our high schools and seminaries, and in the instruction in the common schools, they greatly outnumber the young men. In courses of education the seminaries they usually complete the regular course, while a far greater proportion of young men drop out by the way. The young women are more and more crowding up into the colleges and universities and successfully competing with young men. In associated efforts for philanthropic, benevolent, Christian and mission work at home and abroad, they are coming to the front and often taking the lead. In business as clerks, cashiers, book-keepers, and shop-keepers, they are superseding the young men. In the lighter work of the trades, in the manufactories of Yankee notions, and in the mills, they are more and more taking the places of young men.

It is evident that the young women of this generation, are going to hold their brothers to a sharp rivalry in educational, industrial and benevolent work. The conditions of women are changed from former days. This is but the legitimate result of a more advanced state of Christian civilization. The women are a large majority in our churches and worshipping congregations, and are leading off in grand missionary projects. The zeal and intelligence and ability, manifested in their organizations, show that their intellectual and organizing advance, is not for a mere selfish culture. A large share of all temperance and missionary work and zeal is in their hands. It is stated in a late conservative Presbyterian journal that, in a large part of the prayer-meetings of the churches, it is as common for the women to take part as for the pastor to preach. Many young women are now looking out to their life work, and opportunities are opening for them in training schools, in educational, medical and mission work at home and abroad. The changes that are being wrought in the condition of women in heathen lands, by the progress of Christianity, are opening new fields of labor for the young women. All these things are working changes in society that are not fully recognized.

The sooner and the more fully young men come to appreciate all these facts, as they start out and form their associations in life, the better for all concerned.

Yet the young women of our land, graduating from our seminaries, and entering the continually varied and multiplied openings for lives of usefulness and happiness, wisely choose and improve their opportunities, according to their taste and ability; and with true, native, womanly modesty, secure their position by the side of man.

But after all the primary sphere of the young woman is in the home. The perpetuity of our present civilization depends on the separate and distinct maintenance of two relations in life, namely, the commercial and the domestic, the public and the private, the world and the home. The strife and rivalry of life on one side, and the sweet peace of domestic concord on the other. The sphere of home is the woman's special care and responsibility. To her is committed the shaping of the domestic life of both sexes, and the unfolding of character at its tenderest period. The woman who has trained up a family in the way of honor and virtue, has conferred a great and lasting benefit on the community. She has built character. She is laboring in the service of heaven itself, when she is bringing up a generation of men and women, who will be better than their predecessors. Here is the noblest sphere of life for the young woman.

SABBATH REFORM.

THE BOARDS OR THE PEOPLE?

Many people speak of our denominational work as though it belonged to the Boards which have it in charge, and not to the denomination. Many more act as though all responsibility for the success or failure of the work rested with the Boards. Every one who stops to consider will see how incorrect, and how unjust such a conception is. The Tract and Missionary Societies are composed of Seventh-day Baptists, either as life or annual members. To refresh the memories of our readers we subjoin the first and second articles from the constitutions of the Tract and Missionary Societies, respectively, as follows:

TRACT SOCIETY.

ARTICLE 1. This Society shall be known as THE AMERICAN SABBATH TRACT SOCIETY; and its object shall be to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality, by the publication and circulation of such periodicals, tracts, treatises, and books as shall best conduce to the objects of its organization; and the employment of colporteurs and lecturers.

ART. 2. Members of Seventh-day Baptist Churches shall be eligible to membership in this Society, by the payment of one dollar per annum to the Treasurer; and the payment of twenty dollars at one time into the treasury shall constitute them members for life. Other persons may become associate members upon the same terms, but shall not be entitled to vote. Annual members and associates shall be entitled to receive tracts to an amount equal to one-half their subscriptions, and members and associates for life shall be entitled to receive one thousand pages annually.

MISSIONARY SOCIETY.

ARTICLE 1. This body shall be known as the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY, and its object shall be the dissemination of the Gospel in America and other parts of the world, and the promotion of kindred religious and benevolent work.

ART. 2. Any person contributing one dollar annually to the funds of the Society, shall be a member. Societies, Churches, or Associations, may become auxiliaries by contributing to the funds, and shall be entitled to one vote for every five dollars. Each subscriber of twenty-five dollars, which may be met in two payments, shall be a member for life; but it shall be understood that only Seventh-day Baptists are eligible to membership in this Society.

The Education Society does not limit membership to Seventh-day Baptists, but does make all needful provisions for keeping the institutions which are connected with the society, in the hands of Seventh-day Baptists. The constitutional provision as to object and membership are:

ARTICLE 1. This Association shall be known by the name of the SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

ART. 2. The object of this Society shall be the promotion of education, in such a manner as shall tend to the ultimate founding and full endowment of a Denominational College and Theological Seminary; likewise the support of all Institutions under the control of the denomination, the founding of new Institutions, and the advancement of the interests of education generally in the denomination.

ART. 3. Any person, by contributing two dollars, may become a member of this Society for one year, which membership may be renewed for a year by the payment of one dollar. Each subscriber of twenty-five dollars, which may be met by two payments, shall be a member for life. Societies, Churches, or Associations may become auxiliaries by contributing to its funds, and shall be entitled to one vote for every ten dollars contributed.

It will be seen by the foregoing that our denominational societies are composed of the people of the denomination who are interested enough to contribute, even a trifle, to their funds. In many places, almost all the church members are Life Members, especially of the Tract and Missionary Societies, so that legally, as well as morally, the people constitute the

societies, and are responsible for their success or failure. All property belonging to these societies belongs to the denomination. The Boards, elected annually, serving without compensation, often at no little personal inconvenience and expense, are only the appointed agents of the societies, to whom the denominational work is entrusted under general or specific instruction. They hold all property subject to the order of the societies, and for them. They can have no personal ownership in the property or the funds, and can gain no benefit therefrom, under any circumstances. And more than this, should any emergency arise, the members of the Boards are personally responsible for any debt which may occur over and above the assets of the societies. Not a penny can be perverted from the purposes specified in the constitution of the societies, or from the purposes designated by the donors, without laying the officers liable for malfeasance in office, in which case any member of the society can seek legal redress for himself and his fellow members. The denomination and its interests are protected at every point, and the officers not only have no personal advantage to gain or interest to serve, but are rather rendered liable to no little expense and to much possible loss for the sake of serving the cause of the denomination and of Christ. Under such circumstances it is manifestly unjust to think or talk of the work as belonging to the Boards. They are bound to serve the denomination faithfully, but they do this as the agents of the Seventh-day Baptist people, to whom they justly look for support.

For example, if the interests of the RECORDER are allowed to suffer by the neglect of subscribers to pay their bills, these delinquent subscribers are primarily responsible. If a profit accrues more or less, that profit goes into the business, and increases the wealth of the denomination as represented in its publishing interests. The same is true of the property connected with the China Mission, and with all our enterprises. If the RECORDER "runs behind" through the failure of the people to subscribe and pay for it, it is as though a man neglected his farming or other business, thus bringing loss to himself. The forth-coming annual report will be likely to furnish some unpleasant figures for those who are in arrears, but say: "I guess the Board can stand it if I don't pay up; I can't afford to put money in their pockets."

The fact that all our interests are in the hands of the people, makes it important that each individual should labor for their maintenance. If any member of a given corporation were to neglect its interests, talk against its work, and refuse to pay for the products furnished by the corporation, he would be judged delinquent and unworthy of membership. Every person who contributes one dollar per year to the funds of the Tract Society is a member of that corporation, if he refuses to subscribe for its periodicals or to purchase its books, he refuses to patronize the business organization of which he is a member. If he does not contribute to the funds, and thus avoids membership (technically), but still subscribes for any periodical and neglects to pay for it, he stands related to the corporation as he does to his grocer whom he neglects or refuses to pay for value received.

But aside from all business considerations—although these are imperative, and the publishing house must shut its doors if these are not regarded,—there is the higher moral obligation resting on each Seventh-day Baptist, to support the work of the denomination in all its forms. This moral obligation cannot be discarded with-

out great injury to the individual as well as to the denomination. The delinquent individual suffers first, and most, in Christian manhood. A delinquent or niggardly policy towards God's cause, reacts with fatal effect on the soul-life of the delinquent. This is as true of poor men as of rich. "According to what a man hath," God lays his demands. Not amount, but obedience according to ability is the only standard for Christian men.

There is a double demand on each Seventh-day Baptist to support our denominational work, because we are small in numbers and have immense demands on our hands. The demands of such a situation cannot be met as they ought to be unless every one does his part. A Seventh-day Baptist who does not read and pay for our publications, who does not love and support our missions, is doing himself a grievous wrong; is injuring his family; is weakening the church of which he is a member; and making a bad record in heaven. Brethren, don't talk about "the work of the Board." It is your work, God's work in your hands. Don't be deceived because God does not press payment as men do. Every duty you owe to him and his cause, must be paid, either by your love, your efforts, your money, or by your hardening heart, your waning interest, and your unfitness for heaven. No man can pass the golden gates while his accounts with God are unsettled; the man who does not pay for his denominational paper, nor contribute to its missionary funds, when he get close enough to heaven to see himself as he is, will be ashamed to ask an admittance. He would prefer to hide his delinquency in the "outer darkness." Even then, a bill is not paid because it is hidden.

SOMETHING TO AVOID.

A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the strength of a man's position ought to rest solely upon what he is able to do. And yet most of us are constantly failing to do justice to others because of some small personal prejudice against them. The really strong, clear-sighted man is the man who is able to put himself out of the question and to judge others by what they really are and do, not by their relations to him. In this working world there is neither time nor strength to be always coddling our small vanities and still smaller prejudices. The world does not stand in order that we may be pleased. It stands as a place for the doing of honest work in the best way, and if that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things clearly, and to be just with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to see what a man is and does, and to value him by these things. A person may be very distasteful to us and yet may be eminently useful and successful in the world.—*Christian Union.*

THE union of Christ with his people is an indissoluble union. As the believer apprehends Christ by faith, so Christ apprehends the believer by his Spirit, and none shall pluck him out of his hands.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"STRONG is the spell that error weaves,
 In midnight madness for mankind;
 And deep the trace that error leaves
 Impressed upon the human mind.
 Bright must the rays of God's light break,
 And strong the power of truth must be,
 E'er men from error's trance awake
 And think, and act and dare be free."
 —Barrett.

THE next general meeting of the Evangelical Alliance is to be held in Florence, Italy, some time next spring. This is significant, since that city is the headquarters of those evangelical movements which are springing up with so much power in that country at the present time. It is to be hoped that this great convocation of all evangelical Christendom will add incalculable strength to those movements.

NEXT week Conference and the Societies will hold their annual sessions at Salem, W. Va. As is usual, the Conference will occupy the first day, Wednesday, Aug. 20th; the Missionary Society will hold three sessions on Thursday; the Education Society will do its business and present its programme on Friday; Sabbath services will fill the time of Sabbath-day; the Tract Society will occupy the time of Sunday; and on Monday the Conference will finish its business and present an interesting programme of exercises.

WE have before stated that the RECORDER account, in the annual report of the Board this year, will show a heavy loss. This will not be a matter of surprise when it is understood that the unpaid subscriptions to the close of the current volume amount to over \$3,700. Much of this is in the current volume, some of it runs back one, two, or three volumes, but the sum named does not include a large list of unpaid accounts which have been taken off from the subscription books and set aside as *old accounts*. In other words, the present readers of the RECORDER owe, on its subscription lists, over \$3,700. Should the reader of this paragraph ask, "Do I owe any part of that sum?" he will find an answer by consulting the lists of the Local Agents in his church or society; or if he is a lone Sabbath-keeper and in arrears for his paper, he will receive, if he has not already done so, a personal statement of his account. Thus every reader may know this week whether he owes anything for the RECORDER, and if so, how much. Do we need to say that we need this money, and that we need it at once? It can hardly be possible that it would seriously embarrass any reader of the RECORDER to raise and forward to this office \$2 within the next thirty days. Will it be unreasonable to ask all who find themselves in arrears to do that much for our relief? A few will find themselves in arrears more than \$2, and these, of course, will find it a little more difficult to make up the required amount, but we hope they will make an earnest effort to do so. If thirty days should prove too short a time for such, we will extend it to sixty days. Dear brethren, let us hear from you at once.

WHAT IS THE LESSON?

Calamities of one sort and another seem to multiply in these days. Last week, in a single day, destructive fires swept important works in Tacoma, Washington; Omaha, Nebraska; and Minneapolis, Minnesota; while in the same week Chicago had a strong reminder, on Lake Front, of the big fire of 1871, and other cities east and west suffered from the devouring element. Meanwhile cyclones and tempests have visited some portions of the country with wasting and desolation, while other portions have been parched by the intense heat of the sun. Collisions by steamboats and by railroad trains have brought to a sad end many a joyful picnic or pleasure excursion, and unexpected mine explosions have numbered their victims by the score, and made many widows and orphans. Insurrections and political disturbances in our neighbors, the South American Republics, result in some bloodshed with threatening rumblings for the future, while the European war cloud again overcasts the sky of those unfortunate and badly ruled countries.

Some people, no doubt, will see in these things evidences of divine displeasure with men on account of their sins, public and private, and the fore-tokenings of swift coming judgments. That there are in all such things warnings to all men, bidding them to make their peace with God while it is a day of grace, and to serve him faithfully while the day lasts, we most certainly do believe; but that there is anything in such occurrences which betoken special divine displeasure, or contain special warning of unusual coming judgment, we do not believe for one moment, for there is nothing unusual or unnatural either in the frequency of these occurrences, or in their character. In the first place, we must remember that railroad and steamboat travel, for business and for pleasure, has greatly increased in the last quarter of a century, and, of course, the possibility of accident is largely increased since all such travel is attended with more or less of danger. In the second place, the facilities for reporting news has marvelously increased in the same period of time, and the taste of the average newspaper reader demands that kind of news, and so it comes to pass that scores of accidents, crimes, and disasters, are reported to-day where one such thing found its way into the newspaper of twenty-five years ago. So we are shocked at the frequency of terrible disasters, not because they occur proportionately more frequently, but because they are reported so profusely for our reading. Again, fires occur and consume millions of property, not because the gods are angry, but because some careless fellow dropped a coal from his pipe into a heap of shavings in a carpenter's shop, or struck fire with the nails in the heel of his boot in a powder mill, and because the city or town, in which such carelessness is tolerated, is not sufficiently provided with apparatus and firemen for extinguishing fires. Given, the same conditions, a fire will consume the property of the most worthy, God-fearing man in the community as quickly and as surely as that of the most graceless scoundrel in the same town. In like manner cyclones sweep the country, floods drown, and droughts parch whatever may chance to lie in their paths, whether it belongs to saint or sinner. As to the frequency of wars and contests of nations, it must be admitted that it is wearisome, and sometimes disgusting to read of them and the petty grievances which give rise to them; but here again it must be remembered that if we weary of such reading, we have the newspapers to blame for gathering up all the

petty details of such things and spreading them before us. The truth undoubtedly is that the tendency among nations to settle grievances and misunderstandings by arbitration and peaceful measures, was never stronger than at the present time. The European war-clouds, over which some religionist grow nervous for fear the Almighty is about to pour out his wrath upon the nations, are largely clouds without rain; and the occasional clashing of arms between nations for a few days, or weeks, bears no comparison with the awful chapters of human carnage which history has recorded of other years. These are not degenerate times so far as general international relations are concerned, but times of marked progress and humanity.

It will be observed that we are not discussing the question of God's ruling hand in human history, or of his providential care of his own children, both of which doctrines we firmly believe, but the question, Do current events betoken a speedy visitation of divine judgments upon men? Manifestly they do not. Their lessons are numerous and obvious to all whose hearts and eyes are open to lessons of wisdom, but the notion that every calamity resulting from storm, or fire, or human carelessness, or human greed, is an evidence of the anger of the gods who are about to vent their wrath upon human offenders, is a heathen superstition which should have no place in the hearts of Christian men.

FINAL ARRANGEMENTS FOR FARES TO CONFERENCE.

Since the publication of the instructions to delegates last week, furnished by the officers of the Trunk Line Passenger Association, our committee has been able to perfect arrangements which, in most cases, obviate the difficulties which attend the certificate plan. The following is the full report of the committee:

There has been considerable difficulty in arranging the matter of fares to the Conference, owing to the inability of the different roads to ticket to Salem, and also of the Salem office to furnish return tickets for all the places which would be required. The arrangements as now made are as follows:

All parties situated on or near any of the following railroads can purchase *round-trip tickets to and from Salem*, either Aug. 17th, 18th, or 19th, for one and one-third fare, good for return until Aug. 26th, inclusive. If any difficulty is found in securing these round-trip tickets at any of the small stations on these railroads, parties will do well to purchase tickets to the nearest large station and get the round-trip ticket there. The following are the roads which will sell these round-trip tickets: Grand Trunk Railway; New York Central & Hudson River Railway; West Shore Railway; New York, Ohio & Western; New York, Lake Erie & Western; Delaware, Lackawanna & Western; Lehigh Valley; Central Railroad of New Jersey; Philadelphia & Reading; Pennsylvania Railroad; Chesapeake & Ohio; Baltimore & Ohio.

Parties coming from east of New York should buy excursion tickets to New York, and then purchase tickets of the Baltimore & Ohio road, as above. Trains leave New York at 9 A. M. and 5 P. M., and run through to Clarksburg. From there take the local train to Salem. Through express does not stop at Salem.

From the West, North-west, and South-west, it will be necessary for parties coming to Conference to purchase tickets, either limited or unlimited, to Salem, obtaining from the agent of whom the ticket is bought, a printed certificate of the standard form. Arrangements are made for return certificates to be signed by the clerk of the Conference, for one-third fare to the place of starting. Where tickets cannot be procured to Salem they should be purchased to Grafton, Clarksburg or Parkersburg, another ticket being purchased at either of these for Salem.

This arrangement covers all the roads comprised in the Central Traffic Association and the Southern Passenger Association, and covering territory as far west as the Mississippi River and down to the Gulf.

GEO. H. BARCOOK, } Committee.
 IRA J. ORDWAY, }

Let all who are interested carefully read the

foregoing plan, and govern themselves accordingly. It will be observed that those who cannot get the round-trip tickets, and no others, will want the certificates, for which they will ask the agent where they buy their tickets.

FROM THE MISSISSIPPI TO THE ROCKIES.

The second edition of our journey lay between the muddy Missouri and the Father of Waters. Fortunately the cheap rates continued, and we have yet to hear of the man mean enough to complain of a \$2 rate from Atchison to St. Louis and return. It was the national Y. P. S. C. E. Convention we were headed for this time, and at such prices for travel we thought it almost cheaper to go and take our whole family than to stay at home. We were accompanied as far as Atchison by Mrs. Nettie Carpenter, whom many will remember as Miss Campbell, daughter of Eld. Orson Campbell, who had been visiting us. After a scorching hot and dusty day it was quite refreshing to sit back in a chair-car, by the window, taking in the breeze and pleasant view of trees and bluffs on the one side, and expanded river on the other, as we sped on, at setting sun, to Kansas City. The night's ride brought us, by the Missouri Pacific R. R. into St. Louis in the morning, when we were piloted to the Exposition Building by one of the polite and many-membered committee that was to receive the delegates. We were fortunate in securing a first-floor front room, across the street and nearly in front of the Exposition Building, for the moderate price of \$1 25 per day, where, by boarding ourselves, and taking meals out when we preferred, we could live quite cheaply.

This was a great Convention, with nearly 8,000 delegates, probably the largest religious delegate body in the world. The success of the meeting was greatly enhanced by the excellent preparations of the "Committee of '90." The St. Louis Societies raised about \$4,000 for expenses, and then during the convention the committee presented the United Society with a draft for \$500. They prepared a beautiful souvenir and programme of 64 pages, which was presented to every registered delegate. This contained, besides the programme, music for the Convention, pictures of churches, fine buildings, and parks of the city, with directions how and where to find them, etc., etc. There were many fine speeches, excellent music by a great choir, great audiences overflowing the Exposition Hall, a free excursion down the river, and other things too numerous to mention, so we will only note a few things that impressed us most.

It was an impressive sight during the Missionary Hour, conducted by R. P. Wilder, of New York, to see fifteen or more, both ladies and gentlemen, come on to the stage with a large card pinned to them containing the following labels: "Brazil," "India," "Turkey," "Burmah," "Soudan," and the like, countries to which they had either been as missionaries, or were about to go. As they sang a few pieces or quoted a few Scripture verses, one could but feel that those strangely labeled cards were silent witnesses to a consecration that meant a thousand-fold more than much which is often lightly called by that name.

Another powerful testimony was borne for Christ in one of the morning prayer-meetings, by a deaf and dumb man, who arose and expressed himself vigorously and rapidly by the sign method, using his hands and arms, and being interpreted by a lady at his side. When he sat down the audience almost involuntarily applauded. But by far the greatest meeting of

its kind that we ever witnessed was the closing consecration meeting Sunday night. After an address upon "Power from on High," he conducted the final conference meeting, in which literally *thousands* (perhaps five or six,) took part. He called upon all the ministers who desired to speak to rise, and then after each had spoken three or four seconds he sat down. After they were through he asked them all to rise (about 300 strong,) and together repeat: "I am determined to know nothing among men save Jesus Christ and him crucified." Then by States, or groups of States, after such had spoken as desired, they were all asked to rise and recite some scripture in concert. When the Illinois delegation arose it stood up 1,450 strong. When Indiana was called up the delegates rose in a body and sang, "Saviour, thy Dying Love," etc. The effect was overwhelming. Our State responded, "For Christ and the Church." Minnesota sang "Just as I Am." In this way every delegate had opportunity to take some part. It was an occasion long to be remembered. The parks of the city furnished the visitors something in the way of sight-seeing, and the thousands of the very best of the young people of the land furnished a chance for episodes in the way of personal friendships, which would be interesting to contemplate if we had the complete record. We were glad to meet the only other Seventh-day Baptist delegates, Miss Rogers, of Farina, and Dr. Williams, of Alfred Centre. The next Convention is to be held in Minneapolis, in July, 1891.

Upon our return we stopped a day at the Ottawa Chautauqua Assembly, where we heard Geo. W. Bain, Dr. Gunsaulus, of Chicago, and Col. (Rev., Dr., etc.) Conwell, of Philadelphia, who spoke on "Acres of Diamonds." As we had to take the train we did not hear it all, but the drift of the first part seemed to be, "Dig the wealth up from under your own farm, and don't think it is to be had everywhere, but at your own homes, for there are acres of diamonds all around you." So we came home and went to digging.

G. M. COTTRELL.

P. S. We will add the school-girl's postscript. July 16th there was held in Topeka a convention of 3,000 delegates from all the counties in the State to protest against this second invasion from Missouri—the original package houses that had been opened in nearly every large city in the State. It was a tremendous meeting, with enough moral dynamite generated to rock the Supreme Court and the Congress of the United States; and now speedy relief is promised by the bill passed in the House; and even the Express Companies have forbidden the transportation of the stuff. The Kansas man is as meek as Moses until his indignation is aroused, and patience ceases to be a virtue, then you might as well try to stop a cyclone or stand up against an earthquake.

G. M. C.

THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

In the RECORDER of two weeks ago, there was a reference to the volunteer movement in connection with the Northfield Conference, but its origin in prayer, unparalleled growth and wide spread influence, demand a fuller statement.

It was in July, 1886, at the Conference of College students at Mr. Moody's home, that this great missionary uprising had its origin. There were present 251 students from 89 colleges of the United States and Canada, whom Mr. Moody had invited to come together to study the Bible. Almost two weeks passed before the special subject of missions was mentioned.

But Mr. Robert P. Wilder, of the class of '86, of Princeton, was all this time praying that many of these students might give themselves to foreign missions. He was the son of a missionary and born in India, and his heart was breaking to get others to go abroad and preach Christ to the heathen. At last, when he could bear it no longer he called together all who had been thinking of the foreign service. Twenty-one came together and gave themselves to prayer, and at a later meeting Dr. Pierson plead with them that "all should go, and go to all." A week passed and they had what is known as the "Meeting of the ten nations," consisting of three minute addresses from ten nations, followed by silent prayer and a giving to the Lord one by one, with their Bibles and their God, to fight the battle for self or the heathen. And at the close of the Conference just 100 had pledged themselves as "willing and desirous, God permitting, to become foreign missionaries."

During the following college year, Mr. Wilder, in whose heart the movement originated, traveled in behalf of the cause, visiting 167 colleges and higher institutions of learning, appealing for volunteers and getting in some cases as high as 60 from one college, and during the year adding 2,100 to the roll. The next year 600 more were added, and the next 1,000, and the past year 1,200, and during this vacation 300 more have been added, making in all 5,300. In just 100 years previous 6,000 missionaries have gone abroad, while in these 4 years, since July, 1886, almost 6,000 more are pledged. Many of them may not go, but the movement is increasing so rapidly that it averages now more than one hundred volunteers a week. What this may influence on family and friend and the colleges, only the Holy Spirit knows, but it is a mighty wave of consecration and salvation rolling over the 50,000 young men and women in the colleges and universities and seminaries of America. Well may Dr. McCosh ask: "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?"

L. R. S.

DE RUYTER, N. Y., Aug. 1, 1890.

GOOD MUSIC.

"The 121st Psalm," for one voice, with accompaniment. By J. H. Wallfish, Mus. Doc. "Chopin Echoes," for piano. By J. H. Wallfish, Mus. Doc. Dedicated to Dr. J. M. Stillman.

These are *very meritorious* musical compositions. The former is a dignified and tuneful setting of the 121st Psalm (English and German words) for high voice, soprano or tenor. The harmony is rich and far from hackneyed, the motifs characteristic and melodious, and the whole altogether pleasing.

The latter consists of two waltzes in the style of Chopin, as the name indicates. Still they are not slavish imitations, as might be supposed, but quite original and charming pieces. Though not showy or meretricious enough to please every young girl who wants a dashing "Strauss" waltz to play, they will repay careful study and will delight every cultivated taste.

W. C. D.

WE must learn to give more thought to all the affairs and duties of life, to act, and to speech. Very few of us realize how much of mischief, of actual sin, results from thoughtlessness. How often, as we contemplate the results of our course, we can use the language of Hood.

YOUNG PEOPLE'S WORK.

If you think the articles this week are too long, just remember that tastes differ. Some may like them that way.

AND even if nobody does, just remember the poor overworked editor who has to make grist of all that comes to his mill, be it long or short, sweet or sour.

Now then! the first one who feels like complaining that articles are too long, just let him send along a short one in the very next mail; the first one who thinks the articles too dull, let him at once forward a spicy one; the first one who fancies the articles too wicked, let him send along some good pious ones. The editors' pigeon hole is open. Next!

HOW BEST CAN WE REACH THOSE OUTSIDE OF THE CHURCH.

BY MISS ALICE E. MAXSON.

Read at the Young People's Hour of the Association at Rockville, R. I., June 8, 1890.

The duty of extending Christianity in the world, and bringing individuals to Christ and the church, is more keenly felt at present than at any other time since the apostolic period, and it has been for a long time a puzzling question in the mind of many a Christian, "How can we best reach those outside the church." We hear it asked in the prayer-meeting, in the Christian Endeavor Society, and nearly everywhere among a body of Christians. We recall the story of a young man who was found by a Christian on his way to the prayer-meeting, standing outside the gate leading to the church, and thinking this young man also a Christian and interested in the meeting, inquired if the service had begun. He replied he did not know, he was a stranger, and just standing there listening to the singing. It seems to me, that is just what those outside the church are, persons standing just outside the gate, listening to our voices. Now, shall we leave them there? You answer, no! they must be reached; but how? The conquest of the world for Christ depends upon the conquest of the individual. There goes out from us, in view of what we are, a silent, yet ceaseless, far-reaching and mighty influence. If this influence, which follows us like an atmosphere, does not reach our friends out of Christ, we have missed the secret of success in all desired effort. Show a personal interest in them. Invite them in. Give them something to do. The way we may be able to help to the great decision is to press upon them what seems to them to be impossible, showing them that God gives help and strength sufficient for all things. By personal interest we mean personal work, a work in which your personality is brought to bear directly upon somebody whom you wish to influence. Some one has charmingly said: "A sunny face is the outward hung latch-string that invites to the home of the heart." We know this to be true; a sunny face attracts, it wins your confidence and assures you of love and sympathy. It is wonderful what attention, consideration and kindness will do toward reaching those outside the church and winning them to Christ. A great modern writer has said: "It is one of the secrets of that change of mental poise, which is fitly termed conversion, that to many among us, neither heaven nor earth has any revelation, till some personality touches theirs with a peculiar influence, subduing them to receptiveness." Thus we may reach these unconverted ones, by our joyfulness, our melody, and while they stand outside the gate, they may never hear

a discord within. It is the most solemn responsibility we have as Christians, to reach those who are waiting outside the gate. We must, too, make our religion a reality, a part of our very life, if we would win them. If every active Christian would utter those tender words that are full of love for the Master, if we would make our churches life-saving stations, and sink all other things in comparison with the loving purpose to save those who are in dangerous places along the coasts of eternity, then this question would be solved. We must be strong, putting on the whole armor of Christ, and go forth with a determination to live through the day, and to stand at all times recognizing Christ. The sturdy oak, not the weak willow, should be our emblem, if we would reach others and bring them into the church. Men prize sincere earnestness of purpose more than anything else, and despise above all things the arts that are without soul. Our unconverted friends expect our efforts, our influence over their lives. If we can give them something to do in the church, and we will be surprised to see how they will be drawn in and what interest they will show for the work, then will the victory be gained, for where their work is there will their hearts soon be. Let them be surrounded by a warm, spiritual atmosphere. The pleasant friendships of life, especially of young life, when all the world is bright, when hope springs luminously into the mind, each soul is made doubly dear by the thrilling interest that those who love Christ feel for those who love him not. Too often we pass by the small duties of life in pressing forward for larger work, while it might be that a little encouragement, personal interest and sympathy, were needed to reach some soul waiting to come in. Too often our young people think that the work of saving others, of bringing those outside the church into its fold, is for the pastor and older members of the church. But the duty of every young person who has professed to be a follower of Christ, is equally as great as that of the pastor or older members. "Ye are my witnesses saith the Lord." Often the influence of the young associate and friend is far greater than that of an older person. Let us realize this as young people, and strive to be faithful in this respect, and God grant that the sin of neglect may never be laid at the door of any follower of our Lord and Master, but through our faithfulness may many outside the church be reached.

TWELVE LINKS IN ENGLISH HISTORY.

V.

KATHERINE OF ARRAGON.

Of the six unfortunate women who ventured to ally their names with that of Henry the Eighth, the one who most challenges our respect and admiration is she who, having been the king's loyal wife for eighteen years, was, after that time, thrown aside like a worn out trinket, when his capricious fancy lighted upon a younger and more attractive woman. It is indeed respect and admiration that we must feel for Katherine of Arragon. We can hardly even pity her great misfortunes, knowing how her proud heart would have repelled such pity from any one. All that pity we reserve for her young and beautiful rival, destined to so sudden an elevation and so sad a fall; brought by Henry to a few years of feverish happiness, and then all her loveliness laid in the dust by the same ruthless hand.

But Katherine we love to think of as she appears to us in Shakespeare's pages, a noble and a good woman, worthy of the highest earthly honor, and yet bearing her state only as the accident of fortune, and as "wifely humble" as any

peasant woman in England. From her noble plea to her recreant husband, to remember what her years of devotion to him had been, until her faltering, dying words to the dependants who alone were with her at that sad hour, she bore herself in every action of her life, "although unqueened, yet like a queen and daughter to a king."

It is the tendency of modern criticism to reverse the decisions which have been held as settled as maxims for many years. For more than three centuries Henry the Eighth has been placed before us as a tyrannous king and a brutal husband. His domestic atrocities cannot be equalled by any monarch outside of fable. And yet in the last few years the historian Froude is not the only defender who can be found for Henry's irregularities, and we are now called upon to believe that he was, if not a good man and a kind master, at least one who committed all his doubtful actions from a high sense of duty, and who thought more of the good of his kingdom than he did of his own private feelings.

It is possible to gain disciples to any theory, but if there is one thing clearly proved in history, it seems to be the fact that Henry was actuated throughout the matter of his divorce by the most selfish and trivial of motives. It is true that there was a flaw in his marriage with Katherine. It had been necessary for him in the first place to obtain a papal dispensation before he could espouse his brother's widow. But this irregularity had never caused him any trouble during years of wedded happiness, and the slight impression it made upon the English people may be inferred from their conduct towards Henry's daughter, Mary. Although it was a necessary sequence of the divorce that this princess should be declared illegitimate, yet she had no difficulty in obtaining the throne after her brother's death, and the people remained faithful to her throughout her long and bloody reign, the horrors of which might have furnished them a good excuse for resorting to any pretext for a rebellion against her authority.

It is plain that Henry's qualms of conscience in regard to his marriage were commensurate with the decay of Katherine's beauty, and with his discovery of the fresh loveliness of Anne Boleyn. The only thing which could give the shadow of excuse to the defenders of Henry arises from the difficulty he experienced in obtaining his divorce. The controversy with the Pope made the question a religious one, and brought out arguments which would never have been thought of had the king carried his point without question. This difficulty clearly shows what a change had come over the English people within a hundred years. If Henry the Fourth had desired to divorce his wife he would have done so without scruple, and would probably have troubled himself very little to obtain a dispensation. But times had changed, and in the sixteenth century a man, even though he were King of England, could not send from him a perfectly blameless wife without adducing some really weighty reason for his conduct. There was only one possible ground for a divorce from Katherine, the ground that near relationship made the marriage illegal; and the fact that Henry was willing, in addition to his baseness towards Katherine, to load his innocent young daughter with the brand of illegitimacy, a consequence which could not be escaped, only goes to show how determined he was to achieve his wicked desires, no matter at what cost.

But if the more modern and civilized thoughts and customs of the sixteenth century caused Henry to carry out with caution a plan which one of his ancestors would have accomplished with

careless dispatch, still that some modern spirit is shown most strikingly in quite an opposite way. Granting such a case as Henry's in the twelfth or thirteenth century, his chief difficulties would have begun when he had obtained his divorce, against the Pope's sanction. Nothing can more clearly give us an idea of the change which the church had undergone in its relation to temporal affairs during four centuries than a consideration of the conduct of Henry the Second and of Henry the Eighth when suffering the displeasure of Rome.

Henry the Second was a greater king, and, allowing for the different standard of morality in his day, a better man than Henry the Eighth, yet when he offended the Pope through his treatment of Thomas a Becket, he found himself in a position which made it necessary for him to make the most abject apologies, and recall the Archbishop to England under terms altogether favorable to him and disastrous to Henry himself. And all this because he had tried to accomplish an end in every way admirable, that of freeing his throne from a slavery to the church which was growing intolerable. When Henry the Eighth failed to gain his purpose with the Pope's consent—a purpose entirely personal and selfish, and, in the opinion of most right-minded people, altogether wrong—he simply commanded his subjects to pay no further allegiance to Rome; and in this ignoble manner was brought about the Reformation in England. It was bound to come anyway, but Henry's tyrannical nature brought it on too soon and too suddenly, as was made evident by the events which took place in his elder daughter's reign. Henry the Second was probably no more under the control of superstition than Henry the Eighth, but his people were; and he knew that if he were excommunicated by the Pope he stood a fair chance of losing his crown. Such a state of affairs was impossible in the sixteenth century. Henry's subjects would have laughed at the idea of refusing him obedience at the dictate of the Pope.

Henry gained his purpose. Katherine, bowed by infirmities and sorrow, retired to end her life in patient loneliness, and her husband strove to forget, in the charms of his new queen, every pang of conscience which his evil conduct had caused him. From this time there is to be seen a marked change in his character. He had felt many compunctions in regard to Katherine, and throughout the painful scenes connected with the divorce, even though he never swerved from his purpose, he had yet treated her with every mark of respect. But it seems as though, with the gaining of his desires, he cast conscience to the winds. From this time on, his reign is marked by a series of cruelties. It required only the sight of another pretty face to induce him to find a pretext for sending to the block the woman for whose love he had sinned so deeply only a few years before, and probably poor Jane Seymour would have shared the same fate had not an early death mercifully delivered her out of her husband's hands. During the former part of Henry's reign all arbitrary acts were laid by an indulgent people, to the charge of Wolsey; but the Cardinal's death preceded that of Katherine, while the atrocities committed by the King in his later years far outnumbered those of the time when Wolsey managed the affairs of State. Henry's heart was made hard as the nether millstone by his deliberate choice of sin, and he acted ever afterwards like a man who was insensible to any sense of wrong.

PATHS of our own choosing end in darkness; but paths of the Lord's choosing end in everlasting light.

EDUCATION.

—THE REV. DR. STORRS says that the principal duty of the college president these days, is to get money for the college.

—MISS A. AND MISS L. THORNTON, sisters, of Butte City, Mont., have each \$1,000,000, and yet they are attending college in Philadelphia.

—MME. BELBESCO, a young Roumanian, has lately taken her degree of LL. D., in Paris, where she has attended every lecture given in the law school for six years.

—THE great German University at Berlin has 1,200 students from foreign countries, a large proportion of whom are from the United States. There are 6,600 students in all in this University.

—THE AMHERST COLLEGE trustees met at Springfield, Mass., July 30th, and elected Merrill Edward Gates, President of Rutgers College, as President of Amherst College, to succeed Julius H. Seley.

—THE *Southern Christian Advocate* (colored) says: Let politics take care of itself, and build up the race educationally, morally and materially. The negro has too long been the stepping-stone for ungrateful, designing demagogues, and demons without the goggles.

—HARVARD has given the degree of LL. D. to Seth Low, President of Columbia. President Eliot announced at the alumni meeting last week, that \$500,000 had been given the college during the year, a large part of which had been used in raising salaries.

—IN his annual report President Dwight announced that during the past year, the gifts and bequests made to Yale amounted to \$716,000. In four years the college had received \$1,244,000. Bequests amounting to \$400,000 are dependent on the life of one person. The President announced that \$100,000 had been received for the erection of a new dormitory, the donor's name to be withheld until the completion of the building. A new organ is to be placed in Marquand chapel.

—VASSAR COLLEGE has just celebrated its twenty-fifth anniversary. In the twenty-five years since this institution was founded, the number of thoroughly educated women in the country has greatly increased, while the change of opinions as to the capability of women to receive, or we should rather say to *acquire*, a high education is nothing short of remarkable. Matthew Vassar, inspired it is said by a niece, Lydia Booth, principal of a Poughkeepsie school, was far wiser than his generation. He wrote: "It occurred to me that woman, having secured from her Creator the same intellectual gifts as man, has the same right as man to intellectual culture and development." And out of this faith and Vassar's wealth came the splendid college, that is in part an effect and in part a cause of the enormous change in current opinion of woman's education.

TEMPERANCE.

—A WEST POINT cadet who violates the law against cigarette smoking, is obliged to pace back and forth, rain or shine, for twelve hours, with a musket on his shoulder.

—ACCORDING to Mr. Micheal Davitt, one-half the yearly Irish drink bill would set every woolen mill in Ireland running, thus giving employment to all their young people at home.

—TO RENT buildings wherein to sell liquors, or signing petitions for license for the same, is no longer an imprudent but an immoral act, in the Methodist Episcopal Church, South.

—A SPECIAL home for reclamation of inebriated and opium-eating women has been established at Lakeview, Ill. There have been ten acres of land purchased and commodious buildings erected.

—THE Nashville *Issue* claims that the money that Tennessee pays annually for whisky (\$15,000,000) would meet all the regular expenses of the State for ten years. Nashville saloon receipts alone would carry on the government.

—CANON WILBERFORCE says: "I have moved much among the devoted friends of temperance in America, and among the tried veterans of the cause, and am convinced that in that great and growing center of the world's civilization, the temperance question is rapidly being recognized as transcending all others in importance. Intelligent Americans are awakening to the fact that unless they conquer the liquor traffic, the liquor traffic will conquer them, and they are fighting it resolutely and courageously over the whole continent.

—A DISTRICT attorney in South Dakota, prosecuting an "original package" case, claimed that as South Dakota came into the union with a prohibitory clause in her constitution, therefore, congress, by admitting her with this constitution, sanctioned her right to regulate the importation of intoxicating liquors. The point seems well taken.

—THE prevalence of drunkenness in Russia is said to have become so great as to attract the attention of all Europe. In Odessa alone during the past year 300 deaths have been directly due to the use of intoxicants. The government refuses to do anything toward checking the evil for fear of losing the revenue from the manufacture and sale of alcoholic liquors. Our new minister to Russia, Charles Emory Smith, will set the wine-drinking aristocrats of St. Petersburg a good example. He turns his glasses right side up, which is upside down when wine is passed at public banquets, and has not tasted intoxicating liquors in fifteen years.

—ALL the indications point to the conclusion that the famous "original package" decision of the Supreme Court will not in the end prove such a blow to prohibition as was at first feared. The very fact that the weak barrier that heretofore protected a prohibition State is now entirely broken down, will arouse the moral force of the nation to construct a barrier that will resist the assaults of the ruin power. Until the levee shows signs of giving way the planters are not likely to bestir themselves to strengthen it. But when the water begins to pour in, then they are aroused. The travesty on prohibition which the "original package" (containing just one drink of whiskey) will bring about will surely open the eyes and stir the hearts of many who have heretofore been lukewarm in the cause. The "original package" opinion may prove to be the "Dred Scott" decision of the cause of temperance.

—THE effectiveness of Prohibition in Kansas is shown in the shortening of the criminal dockets. Governor Humphrey says on this point: "January 1, 1879, the number of convicts in the penitentiary of this State was 213, or one to every 1,067 inhabitants. January 1, 1875, the number of convicts was 435, or one to every 1,214 inhabitants. In 1880, the number was 633, or one to every 1,373 inhabitants. In 1885 the number was 672, or one to every 1,885. On January 1, 1889, the number was 861, or one to every 1,921 inhabitants. On January 1, 1887, there were 895 State prisoners in the penitentiary against 898 January 1, 1888, and 861 January 1, 1889. There are about 60,000 convict felons in the prisons of the United States, or about one to each 1,000 population. Kansas has about one to every 2,000 population." In the judicial district which embraces the Capital the docket of the district court last January did not contain a single case. Governor Martin, in his message of 1889, stated that many of the "jails are empty, and all show a marked falling off in the number of prisoners confined." He also added that the "business of our larger police courts has dwindled to one-fourth its former proportions, while in cities of the second and third class the occupation of police authorities is practically gone."

POPULAR SCIENCE.

THE Chinese manufacture a kind of paper of particular lightness and delicacy, from spider's webs.

A NEW substitute for sulphate of quinine has been found by M. Valude in the bark of the panbotano, a leguminous tree of Mexico. Either the alcoholic tincture or a preparation obtained by maceration has remarkable effect in fever cases.

A REPORT comes from the West of the discovery of a process by which iron ore can be so softened by the concentrated rays of an arc light as to be worked with a comparatively small amount of labor. If this discovery is confirmed it may lead to a considerable modification of the present modes of treating ores.

THE British Museum has received information that a tomb, believed by archaeologists to be that of Cleopatra, has just been found on the site of a recent excavation in Egypt. The sarcophagus was covered with exquisite carving, and was found in a chamber ten feet long, by two and one half feet wide, and of corresponding height and at a depth of twenty-five feet.

GENERAL GREELY, Chief of the United States Signal Service, is perfecting arrangements through the Secretary of State whereby the earliest information practicable will be obtained regarding West India cyclones. Auxiliary stations of observation will be established at St. Thomas, Kingston, and Santiago de Cuba, whence two observations daily during the hurricane season will be obtained by telegraph.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

July 5.	Lawful Work on the Sabbath.....	Luke 13:10-17.
July 12.	The Great Supper.....	Luke 10:14-24.
July 19.	Taking up the Cross.....	Luke 14:25-35.
July 26.	Lost and Found.....	Luke 15:1-10.
Aug. 2.	The Prodigal Son.....	Luke 15:11-24.
Aug. 9.	The Rich Man and Lazarus.....	Luke 16:19-31.
Aug. 16.	The Ten Lepers.....	Luke 17:11-19.
Aug. 23.	Prevailing Prayer.....	Luke 18:1-14.
Aug. 30.	Entering the Kingdom.....	Luke 18:15-30.
Sept. 6.	Jesus and Zaccheus the Publican.....	Luke 19:1-10.
Sept. 13.	Parable of the Pounds.....	Luke 19:11-27.
Sept. 20.	Jesus Entering Jerusalem.....	Luke 19:27-48.
Sept. 28.	Review, or Temperance, or Missionary Lesson.	

LESSON VIII.—PREVAILING PRAYER.

For Sabbath-day, August 23, 1890.

SCRIPTURE LESSON—LUKE 18:1-14.

1. And he spake a parable unto them to this end, that men ought always to pray, and not to faint;
2. Saying, There was in a city a judge, which feared not God, neither regarded man.
3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
4. And he would not for a while, but afterward he said within himself, Though I fear not God nor regard man,
5. Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
6. And the Lord said, Hear what the unjust judge saith.
7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
8. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
9. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.
12. I fast twice in the week, I give tithes of all that I possess.
13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

GOLDEN TEXT.—He that humbleth himself shall be exalted.—
Luke 18:14.

INTRODUCTION.

The first parable of this lesson seems to be not only a teaching in favor of persevering prayer in general, but to be connected with the preceding discourse of Christ, beginning 17:30, in which the widow represents the church, and the carnal slumber there described corresponds to the danger which the church runs of being overcome by worldliness, and only by means of this intense concentration will faith be preserved.

EXPLANATORY NOTES.

V. 1. "He." Christ. "Always pray." Not only live in the spirit of prayer, but day and night come unto God with petitions on their lips. "Faint." Slacken, lose heart. v. 2. "Feared not nor regarded." Hence was unmoved by sentiments of either justice or mercy. A very unsuitable person for the office of judge. v. 3. "Widow." Therefore she was exposed to the dishonesty and malice of unprincipled men. "Avenge me." Rid me of the oppression of "mine adversary." Some one who was wronging her. v. 5. "Because this widow troubleth me." A selfish motive. How many good acts are prompted from self-interest rather than from love of God or regard for man! "Weary me." He tired of her continual coming, and thought it would be easier to attend to her complaints than to endure her importunity. v. 6. "Hear what the unjust judge saith." If the unjust judge was compelled by her urgency to do her justice, how much more, v. 7, "Shall not God," who is so much better than the unjust judge. "Avenge," redeem from oppression? "Elect." Those who have been drawn agreeably to the eternal plan of redemption to make God their choice. "Cry day and night." This is characteristic of the true children of God. "Though he bear long with them." In human judgment, though he seems sometimes to delay the avenging of the elect, yet because he is friendly he certainly will do so. Some find by God's delay, further time granted the elect for their sanctification. Again others think the Lord's long-suffering (*Rev. Ver.*) is on account of the oppression of the elect, for avenging the elect would necessitate the punishment of the wicked. Adam Clarke prefers the following translation: "And he is compassionate toward them." The thought then becomes: Will not God who is compassionate toward his elect, avenge them when they cry to him day and night, since even the unjust judge who had no feeling for the widow avenged her because of her continual coming? v. 8. "Speedily."

Comparatively speaking, for we read that with God a thousand years are as one day, and Paul says, "Our light afflictions, which are but for a moment," or more literally, "instantly;" but this idea would seem to be in harmony with Clarke's interpretation of the preceding verse. He will avenge them instantly, because of his compassion rather than his long-suffering. "Nevertheless." Notwithstanding the Lord's faithfulness as shown in the promises of the last two verses. "Shall he find faith on the earth." A fidelity to him corresponding to that shown by him to the elect? Doubtless he will find some faith, but not such, perhaps, as was shown by the persistent widow. v. 8. "Unto certain." Not the Pharisees themselves, but probably Jews of a Pharisaic disposition, or possibly conceited followers of Jesus. "Despised others." This is characteristic of the self-righteous and usually such as boast of their morality. "Pharisees." One of the sect of Pharisees which was the largest among the Jews originating more than a century B. C. They were doubtless holy in their origin, but had degenerated, and in place of the spirit of piety, substituted its forms. Hypocrisy and pride characterized them. "Publicans." Tax gatherers for the Roman government. They were abhorred by the Jews, to whom the Romans were odious; they considered them betrayers of the liberties of their country, and abettors of those who enslaved them. v. 11. "Stood." As was their custom in prayer. "With himself," or stood by himself and prayed. "I thank thee." Said in the spirit of pride and self-congratulation. True thankfulness makes one humble. v. 12. "Fast twice." Thursday and Monday. The law only required one fast in the year. Lev. 16:29. "Tithes." The tenth. "Possess." One tenth of all his income he gave to the Lord. v. 13. "Standing afar off." Probably because a true penitent, and feeling unworthy to come before God. "Lift up so much as his eyes unto heaven." A natural posture for one pleading with God, but the publican, having a sense of sin, hung his head in shame and humiliation. "Smote." Kept smiting for anguish and self-reproach. "Be merciful." Be propitiated. "A sinner." Literally, the sinner. As much as to say, "If there ever was one I am he." So Paul called himself the chief of sinners. v. 14. "Went justified." His sins forgiven and he accepted. "Rather than the other." Which seems to mean that the other was not justified. The reason of this is given in the following statement. "Every one that exalteth himself shall be abased." By this rule, down goes the Pharisee and up goes the publican. Christ elsewhere says: "blessed are the poor in spirit, for theirs is the kingdom of heaven."

QUESTIONS.

To whom is the first parable addressed? The second? Whom may the widow represent? The judge? How is God unlike this judge? Are the two characters of the "Pharisee" and the "publican" common in our day? What sort of people do they represent? Which get the greater encouragement here, a poor, penitent outcast, or a proud self-righteous moralist? Unless one feel his sins will he be likely to seek a Saviour? If we confess our sins is he not faithful to forgive us our sins?

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Aug. 6, 1890.

Parents who carefully scrutinize the books read by their children, and all parents should, are much pleased with the action of the Post-office Department in refusing to allow a book, which has recently been translated from the Russian, to pass through the mails, and the hope is expressed on all sides that the postal authorities will not stop in their good work until many of the pernicious books that now pass unmolested through the mails are treated in the same manner. Surely this great Government should keep its mails clear of all polluting matter.

This particular book is an outrageous attack upon things which all good people hold most sacred, including the marriage tie and religion; and its sale should not be tolerated anywhere. I was positively shocked yesterday to see a young girl, certainly not more than seventeen years old, walk into the book department of a dry goods store and ask to see this little book. It was handed her by a clerk—a girl about her own age—and after reading a paragraph here and there, she purchased the book. This book

that has been declared unfit to go through the mail sold to our daughters at dry goods stores! Isn't it horrible to think of? This subject of what our children read is not one to be lightly thrown aside; it is worthy of the most serious consideration. The cheapness with which the public is furnished books ought to be a great blessing; but before saying positively that it is, suppose you pay a visit to the nearest book store and cast your eyes over the class of books exposed for sale. The evil done to young and unformed minds by bad ideas, sometimes even in good books, is very great and is constantly growing; it insidiously leaves its imprint upon the impressionable minds, and in many, alas, too many cases, it is never completely eradicated. Some day the Christian people of the country will rise in their might and demand of the merchants that books of a certain class shall not be publicly exposed for sale, and God grant that it be soon.

An unexpected obstacle has planted itself in front of the proposed anti-lottery legislation. When the Senate committee on Post-office took up the bill prohibiting the sending of anything intended for, or pertaining to a lottery through the United States mails, which has already been reported to the House, several Senators expressed doubt as to the Constitutional right of Congress to interfere with matter entrusted to the mails, and a sub-committee was appointed to examine into the matter and report to the committee. The lottery men and their lawyers are making the most of this doubt, and trying thereby to induce men who are conscientiously opposed to their depraving and degrading business to do nothing towards placing the necessary authority in the hands of the Post-office department to break it up. If this authority cannot be conferred without violating the provisions of the Constitution, then it is high time that the Constitution was amended.

In no one thing has the National Capital made greater progress during the last decade than in temperance. It can be noticed nearly everywhere and among all classes of people. There was a time when drunken members of Congress were so common that they scarcely excited comment, and the liquor habit seemed in no way to injure the standing of the member with the general public; all that is now changed. A drinking member is the exception and an intoxicated one a rarity; and disgrace in the eyes of all reputable folks is the penalty which any public man has to pay for making a beast of himself by getting intoxicated. There was a time also when active temperance workers were looked on with suspicion by the general public; and when it was first proposed to purchase a tent to be used to hold temperance meetings under during the warm weather in different sections of the city, the idea was hooted at as being "too much on the circus style," but the tent was bought and for several years the meetings have been held under it, and they have been attended by large crowds, while its platform has been occupied by Cabinet officers, Members of Congress, Ministers of the gospel, and other prominent people, and now everybody admits that much good has been thereby accomplished, and many hundreds of signers of the pledge obtained. What has brought about this change? The answer is easy. Organization, earnestness and hard and constant work on the part of the temperance people, are the levers which have brought about this transfiguration, and the same levers are always and everywhere in reach of those who search diligently for them.

GOOD NEWS FROM THE FIELD.

It may be of some interest to our people to know something of the work on this field. Immediately on my return from Chicago, I went, according to former arrangements, into the Crab Orchard community for a series of work; but after a few days' visiting I found that our brethren, and the people generally, were not just in order for such work, so I postponed it, and came into the neighborhood of Stone Fort, and began work in our church. It has been going forward every evening now for two weeks, and it is proverbial over the community that such a religious interest has not been seen for a long time; the Christian people are taking hold as I never saw them do here in our meetings before. For a week past the congregations number from 300 to 600 in the evening meetings. Last night I think there were as many as 700 on the ground. Scores of unconverted people are manifesting a desire for salvation and eight have professed a hope in Christ. Our dear people are being greatly revived. Salvation is coming into their own families, as well as those of others. No one knows anything about how long it will continue; I hope till scores are saved and brought to the whole truth as it is in Christ. A number of points in my field are begging work. O, the great white harvest before us! We are suffering greatly from drought. Our meetings have to be held out doors for want of room. I hope to write more soon. Pray for us.

C. W. THRELKELD.

STONE FORT, Ill, Aug. 4, 1890.

HOME NEWS.

Illinois.

CHICAGO.—On Tuesday, the 22d of July, occurred the annual picnic of the Chicago Mission School, which was held this year at Jackson Park. The ladies of the Milton Church had provided an ample supply of provisions, besides contributing five dollars in money for the purchase of any thing that might be needed in addition to their generous provision. More than one hundred scholars, teachers, and other friends of the school, were present, and enjoyed the occasion very much. It was much regretted that a good many of the members of our own society were unable, from a variety of causes, to attend. The consequence was, that the burden of managing the picnic fell upon a few, among whom, as usual, Brother Ordway was conspicuous. Our Superintendent, Brother Peterson, Miss Covey, Mrs. Ordway, Mrs. Libbie Ordway, Mrs. Maxson, and Mrs. and Miss Morton were also active in the management of affairs. The day was almost too cool for comfort, on the shore of the great lake, and the lemonade, which is always a leading feature of our picnics, was not in so constant demand as in some former years. Still the affair passed off safely and pleasantly, and all seemed satisfied. — Occasionally there are additions to the number of our hearers. A few weeks ago we were visited by a young man who has been keeping the Sabbath several months, and whom we hope to see frequently at our meetings. Another has recently come to the city and met with us several times. We expect several accessions in the autumn, when the schools open. Will the brethren pray for Chicago?

J. W. M.

FARINA.—The village of Farina has just had a very destructive fire. About midnight last

Friday night, a fire started in some unaccountable way, in the woodhouse attached to the kitchen of Bro. Wm. C. Tanner's hotel. After the alarm was given help began to come, and the hose was attached to the force pump on the premises. But by accident the hose became tied in a knot and the man at the pump, not waiting for it to be untangled, pumped so vigorously as to burst the hose. And so the fire got beyond control and burned the hotel, from which it spread to the main business street close by, and burned nearly all of two village blocks. Sixteen business places, large and small, including hotels, dry goods stores, grocery stores, drug stores, meat markets, restaurants and shops, were consumed, besides dwellings and barns. The upper stories of some of the buildings were occupied as residences, and including families occupying regular dwelling houses, seven families were left shelterless, some of them losing nearly all they had. One fine brick block in which was a dry goods store, hardware store, boot and shoe store, and a large town hall, was among the buildings burned. Men and women worked hard in carrying out goods and in trying to save buildings. There was very little confusion considering the circumstances. Most of the buildings were of wood, and were so thickly crowded together that insurance rates charged were very high; and hence there was very little insurance on the buildings and stock burned. The estimated loss is from \$40,000 to \$60,000. Brethren Wm. C. Tanner, J. T. Greenman, A. H. Persels and E. F. Randolph, are the Sabbathkeepers who suffered losses. Of these, the chief sufferers are Bro. Tanner, who lost his hotel with all his furniture on second floor, and Bro. Greenman who lost most of his stock of drugs and groceries.

A hard shower came just at night, about four or five hours before the fire broke out, or the fire would in all probability have extended much farther, as we had had no rain of consequence in several weeks, and every thing was very dry. The women of the different societies in the village met in the vestry of our church yesterday and the day before, and will meet again tomorrow, to make up clothing for those who were left nearly destitute.

C. A. B.

Iowa.

GARWIN.—Like many other portions of the West, we are having an extremely dry season, which is having its effects upon our crops, cutting them very much short from the yield of last year, and if it does not rain soon our corn and potato crop will be ruined. Our hay yielded fairly well and was saved in excellent condition. In spite of the unfavorable prospects for crops, the building within our town continues with no abatement. Two dwellings are now in process of erection, and several others are to follow as soon as the masons can lay the foundations. Five dwellings have been erected this summer already, and are now occupied. Work began yesterday on our new grain elevator, and our bank building is soon to be erected. — Our town is soon to be incorporated, the election of town officers coming next week, and most of us will gladly hail the event since it will prove a means of defense against the disorder caused by a low lived "Original Package" house which has lately been set up in our midst. — The cry all over our country, by some people, has been that "prohibition does not prohibit," and our Iowa prohibitory law has been sneered at by many, but those who lived and traveled in Iowa a year ago, and who still live and travel in our State, have full opportunity to see what a good thing our prohibitory law was, until those from

whom we ought to have expected far better things, virtually annulled it. Where we had peace, quietude and order under the liquor law, we now, under the Original Package system, have disorder, riot and felony. — Last Fourth-day several of our ladies met at the parsonage to assist the pastor's wife in her sewing. A pleasant time was enjoyed by all, and much help was afforded the pastor's wife. Many thanks. — The pastor with his family goes to West Hall, Ill., to spend a month in visiting parents and friends. — By a vote of our church the pastor was granted one half his time to do missionary work away from home. The church certainly are very generous in their spirit, especially since they continue to pay the same salary for one-half their pastor's time that they have in the past paid for his full time. May the Lord bless them.

E. H. S.

Aug. 1, 1890.

Wisconsin.

MILTON.—We resorted to the lake again last Sabbath for baptism. Three persons were baptized into the membership of the Rock River Church, and three more into the membership of the Milton Church.

E. M. D.

South Dakota.

SMYTH.—At the conclusion of the meetings at Dell Rapids, I went with Bro. G. W. Landphear and wife, to Pleasant Grove, or Smyth, in Moody Co., South Dakota. I remained there over two Sabbaths, preaching ten times, and lecturing twice on "The Original Package Question," once at Pleasant Grove and once at Flandreau. On the last day of my stay, two young men, whose homes are in that vicinity, having been examined and accepted by the church, were baptized and united with the church. That little church, which now numbers nearly forty members, is in sore need of a pastor. They have taken steps to find one, which I hope may be crowned with success. There is good material there, and the field is very wide. There seems to be but little prejudice against the Sabbath in that State. May God dispose the heart of some one of his younger servants to go to their relief! The crops look well there, and, if no calamity befalls them they will amply repay the husbandman. Those looking for homes in the West would do well to go and take a look at Moody County, South Dakota, before locating elsewhere.

J. W. M.

BOOKS AND MAGAZINES.

Our Little Men and Women is especially suitable for children just beginning to read. The August number is filled with short stories, verses and pretty pictures. \$1 a year, 10 cents a number. D. Lothrop & Co., Publishers, Boston.

In the *Century* for August, we are given a charming trip through the Yosemite, by John Muir; W. J. Stillman continues his "Italian Old Masters," in a critique on Botticelli, the fine frontispiece of the "Madonna and child," illustrating the paper; "An Artist's Letter from Japan," with its fine pictures by the author, give us the *habitat* of the Japanese, materially, and mentally in the discussion of the "Nirvana." Among other articles of interest may be mentioned, "The Forgotten Millions," by Pres. Eliot; "A Provençal Pilgrimage II," "A Yankee in Andersonville," "The Anglomaniacs," etc. Topics of the Time take up "The Distaste for Solitude," and "The New School of Explorers," and among the "Open Letters" we find an account, somewhat in detail, of "The Siberian Exile Petition Movement of Philadelphia."

The August *Home-Maker* gives a bit of sound advice, under the pleasantry of its leader, "High Heels for Hot Weather." The serial "With the Best Intentions," by the Editor, Marion Harland, is of such vivid interest as to make us impatient of the short installment. "Dining in Persia," "A Summer Morning in a Norwegian Village," and "The Ramapo Valley," are pleasing descriptive articles. "With the House-wife," is a department of special value this month, including "Bee Keeping by Women, No. 2," and several other practical papers. The other Departments, "Our Young People," "Arm-chair and Foot-stool," etc., are well sustained and furnish suggestive home reading, \$2 a year. The *Home-Maker Co.*, 44 E. 14th St., New York.

MISCELLANY.

MRS. TORREY'S WAY.

"Now, Mrs. Torrey, we are really disappointed," remarked Mrs. Denton, settling back in the easy-chair, as if preparing for a lengthy argument. "Of course we could not expect as much of your time as dear Mrs. Jones always gave us, but surely you are willing to help on the good work. The Master has given you a responsible place in his vineyard."

"And how can I best fill it?" inquired Mrs. Torrey. "By helping my four boys to grow up into true, earnest men, and caring for my delicate little Ruth,—or by neglecting these duties for the sake of leading the prayer-meeting, or distributing tracts? Do not think, Mrs. Denton, that I am unwilling to work, or wish to shirk any responsibility. I will help in any way I can, which does not conflict with my duties as a wife and mother."

□ Mrs. Denton tried to argue the question, but Mrs. Torrey was firm. Mrs. Torrey had been in Corley but a few weeks, although Mr. Torrey had preached there through the summer. On account of little Ruth's dangerous illness, the family had delayed coming until October. The people at Corley felt as if they had been deprived of their just rights in having thus to wait for their minister's wife, until the variations upon "Mrs. Jones never would have done so" would have rivaled those of the famous "Aunt Tabitha."

Mrs. Torrey had hardly finished arranging the little parsonage before the influx of callers began. Mountains of work loomed up before her. Hardly a lady called who had not some pet project, about which she was asked to help.

"Of course, my dear Mrs. Torrey, we can depend upon you to lead the ladies' prayer-meeting. We meet in the chapel every Tuesday night," said one. "You were chosen president of the Woman's Missionary Society, and I do hope, Mrs. Torrey, that you will be able to make the meetings interesting. Mrs. Jones kept us all in good working order, but we have fallen off terribly during the summer."

A bevy of young girls came next. "Oh, Mrs. Torrey, we have made you our advisory committee for our library. We want some one to help us select the books. We will come to you, and not make you more work than we can help," and Daisy Boynton looked up into the sympathetic face of her pastor's wife.

Mrs. Torrey gave a pleased assent to this. She could do this without neglecting her home duties. She had a special fondness for bright young girls, and was easily persuaded to take their class in the Sabbath-school. Yet she positively declined to accept the position of president of the local W. C. T. U. She would join the society, but she would not lead it. The Ladies' Aid Society was determined she should be directress. The Home Missionary Society, the Girl's Mission Band, the Band of Hope, the Christian Endeavor, a literary society, a Ramabai Association, a "flower and fruit" mission, and several other organizations clamored for her assistance; for the church at Corley was not behind others in the amount of its church work.

Mrs. Jones was a strong, vivacious woman, with no children, plenty of means to supplement her husband's small salary, and an ability to lead all kinds of work. Mrs. Torrey honored her for it, but could not fill her place.

Three weeks had passed since the people discovered that the new minister's wife was not as wax in their hands. She had her own ideas, and meant to follow them out.

She had invited a lot of boys—school-mates of her own boys—to the parsonage, for two hours each Monday evening. She actually read them stories and played games with them! The literary society met the same evening, and she had refused a place on its executive committee because of lack of time. The ladies held several indignation meetings, and at last determined to expostulate with her, and selected Mrs. Denton as the one best fitted for such a purpose. The result was noted above. The next week, Mrs. Laurence called. Mrs. Torrey had invited her class of girls to spend an afternoon with her children and study Bible geography, while she

positively refused to attend the meetings of the Ramabai Association, of which they had made her an honorary member.

"It was time something was done about it," they declared. Mrs. Laurence succeeded no better than Mrs. Denton had done. "Whatever I can do to interest and help my boys must come first. God gave me my children to train for him. He would hold me responsible, should I neglect their welfare."

Mrs. Laurence winced as she thought of her own son, who spent his evenings wherever he pleased, while she was attending to more important work.

The next week Mrs. Tolles called, on a similar errand.

"Why don't you put a stop to it all?" inquired the Rev. Cyril Torrey, as his wife told him of her last caller.

"How can I?"

"Very easily." Then followed a long discussion of ways and means.

The next week the congregation was electrified at an invitation to the Ladies' Aid Society to meet at the parsonage on Wednesday afternoon, at two o'clock.

Mrs. Torrey was not at church, little Ruth was ailing.

After service, the ladies gathered about the stove to talk matters over. What could it mean? It must be that Mrs. Tolles had succeeded in awakening her conscience, and she had decided to accept the place of directress. In no other way could they account for this notice. Oh, yes! they would go, of course; but they would show her that they disapproved of her conduct.

A timid woman would have quailed before the stern eyes of the many ladies who filed past Mrs. Torrey through the open door of the parsonage that Wednesday afternoon. They had met at the vestry, and came down in a body upon her.

Mrs. Torrey only smiled. This was what she had wanted. The folding-doors between the parlor and sitting-room were thrown open, making one large room, down the center of which was a long table completely covered with neat little piles of cloth cut into garments. The ladies looked at each other. What did this mean?

"You will not allow me to judge for myself about the work I ought to do," remarked Mrs. Torrey, as all eyes looked to her for an explanation. "You insist that I shall accept the work you have planned for me. But I fail to find any command in God's Word to let my husband and children go cold or ragged while I am about more important work. My only resource in my dilemma was to accept the position of directress of your Aid Society, and as your first work for the destitute and needy, ask you to make these shirts for my husband and clothes for my children. I have always done this myself, but my new duties will occupy every moment of my time."

The ladies looked at each other, then at the work on the table. Could so much really be needed in one family? Yes, indeed, nor was there as much, nor as good, material as their own children had.

Well, they must think over this new phase of the matter, and as they were thinking they could work.

Mrs. Denton looked around for the sewing-machine.

"I never could afford one," replied Mrs. Torrey.

How sweet and efficient she was. It was surely her rightful place. Yet as they listened to her earnest words, they felt that perhaps she was right. Certainly it was better to educate the boys to be true men, than to try to save them after they had grown to manhood.

Mrs. Torrey pleaded her home influences for the children; that the first duty of each mother was to her children, and give to outside work only what time was not needed at home. Then and there a mother's meeting was started.

When the children came in from school the ladies marveled at the manliness of the boys, and realized that fragile little Ruth needed the best of care. A little later Mrs. Torrey invited them out to tea, and there in the dining-room

was a most tempting repast, with the pastor himself.

They insisted upon taking some of the work home to finish, to give Mrs. Torrey more leisure through the fall.

"We won't ask any impossibilities, nor for you to deprive your children of their share of your time," said Mrs. Laurence; "but if we can relieve you of a little actual work, perhaps you can help us. We need you."

Mrs. Torrey smiled a pleasant assent. There were some kinds of work she enjoyed. The people certainly had their eyes opened at last. Some of the societies were consolidated and others expanded. All felt that an important part of their work was to relieve Mrs. Torrey of all possible care. At Christmas time, a sewing-machine was left at the parsonage with the best wishes of the Ladies' Aid Society.—*Morning Star*.

SPECIAL NOTICES.

☞ THE next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will, by special arrangement, occur on the third Sabbath in August, (Aug. 16) with the Utica Church. The following programme has been arranged:

Sixth-day evening at 7.45 o'clock, preaching by Rev. S. H. Babcock.

Sabbath morning at 10 o'clock, Sabbath-school, conducted by Rev. F. O. Burdick.

Sabbath morning at 11 o'clock, preaching by Rev. E. M. Dunn.

Sabbath afternoon at 3.30 o'clock, preaching by Rev. Geo. W. Hills.

Evening after the Sabbath, prayer and conference meeting, conducted by Rev. N. Wardner.

First-day morning at 9.30 o'clock, meeting of the Y. P. S. C. E., conducted by E. B. Saunders.

First-day at 11 o'clock, preaching by Rev. W. H. Ernst.

First-day at 3.30 o'clock, preaching by Rev. R. Trewartha.

WM. B. WEST, Church Clerk.

UTICA, Wis., July 20, 1890.

☞ THE next Ministerial Conference, composed of the churches of Southern Wisconsin, will convene with the church at Utica, on Sixth-day before the third Sabbath in August, August 15, 1890. The following programme has been arranged for this occasion:

1. Sermon, to be arranged on homiletic principles, E. M. Dunn.

2. Nature of Sanctification, J. W. Morton.

3. Are we in imminent danger on account of the power of the Catholic Church? G. W. Hills.

4. Who should be admitted to the communion service? L. C. Randolph.

5. What is the condition of the dead between death and the resurrection? N. Wardner.

6. Are there degrees in future rewards and punishment? S. H. Babcock.

7. Anti-Christ, R. Trewartha.

8. Is the habit of our sisters in being connected with the W. C. T. U. movement likely to be deleterious to our Sabbath cause? Mrs. E. B. Crandall.

9. The relation between God's sovereignty and man's free agency. W. F. Place.

10. Does the title, "Son of God," as applied to Christ, refer to his pre-incarnate state, as well as to his earthly life? F. O. Burdick.

11. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. G. Burdick.

W. H. ERNST, Sec.

☞ THE next session of the Quarterly Meeting and Society of Christian Workers of the Rhode Island and Connecticut churches, will be held with the Hopkinton City Church, Sabbath and Sunday, Aug 16th, and 17th. The following programmes have been arranged:

Sabbath morning, 10.30, sermon by O. U. Whitford. Sabbath-school immediately following the sermon, conducted by Superintendent of school.

7.45 P. M. Praise service, led by B. P. Langworthy, 2d.

8.15. Sermon by J. G. Burdick.

Sunday, 10.30 A. M. Essay on Justification, E. A. Witter.

2 P. M. Essay, (not yet assigned.)

3 P. M. Exegesis of Heb. 4 : 3, given by I. L. Cottrell.

8 P. M. Praise service, led by Ahva F. Randolph.

8.15. Essay, Aims and fruits of the Christian life, Edwin G. Carpenter.

E. A. WITTER, Secretary.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuisen the following numbers are needed: *Conference*, 1825, '45, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuisen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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CONTENTS.

Confido et Conquiesco—Poetry; Synagogues; Exegesis of Matt. 18: 15-18..... 513
 North-Western Association..... 514
 Let People Talk—Poetry; The Papal Countries of Europe..... 515
 MISSIONS:—The General Missionary Conference held at Shanghai, May, 1890..... 516
 WOMAN'S WORK:—Paragraph..... 517
 HISTORICAL AND BIOGRAPHICAL:—Old Correspondence of the Shiloh Church..... 518
 The Young Women..... 518
 SABBATH REFORM:—The Boards or the People? Something to Avoid..... 519
 EDITORIALS:—Paragraphs; What is the Lesson? Final Arrangements for Fares to Conference..... 520
 From the Mississippi to the Rockies; The Student Volunteer Movement for Foreign Missions; Good Music..... 521
 YOUNG PEOPLE'S WORK:—Paragraphs; How Best can we Reach those Outside of the Church? Twelve Links in English History..... 522
 EDUCATION..... 523
 TEMPERANCE..... 523
 POPULAR SCIENCE..... 523
 SABBATH-SCHOOL:—Lesson..... 524
 Washington Letter..... 524
 Good News from the Field..... 525
 HOME NEWS:—Chicago, Ill.; Farina, Ill.; Garwin, Iowa; Milton, Wis.; Smyth, S. Dakota..... 525
 BOOKS AND MAGAZINES..... 525
 MISCELLANY:—Mrs. Torrey's Way..... 526
 SPECIAL NOTICES..... 526
 BUSINESS DIRECTORY..... 527
 CATALOGUE OF PUBLICATIONS..... 527
 Glum Religion..... 528
 CONDENSED NEWS..... 528
 MARRIAGES AND DEATHS..... 528

GLUM RELIGION.

The religion of Jesus has in it no elements to render its possessor morose, sullen, unattractive, glum. It is essentially cheery, pleasant, joyous. It removes all that terrifies and darkens, and substitutes whatever tends to lighten, beautify, sweeten, and make the heart leap for joy. The curse of sin is removed because it has been borne by Christ, the wrath of God toward the sinner has been quenched in the blood that cleanses from all sin, the sin that separated the soul from God has been removed, the peace of God that passeth all understanding keeps the mind and heart, the spirit of love takes possession of the whole man, "the mountains and the hills break forth unto him into singing, and all the trees of the field clap their hands." "There is now no condemnation to him," "Christ dwells in his heart by faith," "it is formed in him, the hope of glory," and "all things are his because he is Christ's;" he has the promise of God for everything that he needs on earth, safe conduct through the vale of death, and an eternal home with God and blessed ones beyond. What a falsifier of the Saviour, what a caricaturist of his Master, what a stumbling-block to others in the way to heaven, and what an offense to the "little ones" in Christ's fold is the professor who has nothing to exhibit but a glum religion.—*The Treasury.*

CONDENSED NEWS.

Domestic.

Many deaths from the heat occurred in New York last week.
 The settlers on the Cherokee strip are in a destitute condition.
 The Chicago, Burlington & Quincy railway has declared one and one-fourth per cent dividend, payable Sept. 15th.
 Seneca Falls, N. Y., was nearly destroyed by fire, on Wednesday of last week. About 50 buildings were burned, and the loss is estimated at \$700,000.
 In money alone, the Johnstown relief fund amounted to \$4,166,801. This is said to be by far the largest charity fund ever raised in the world.
 About 400 women voted at the school election in Jamestown, N. Y., last week. Twelve hundred votes were cast, of which

two female candidates received a large share, but not a majority.

General F. E. Spinner, one of the noted men of this country, by reason of his distinguished public services, is rapidly sinking under the attacks of disease, and will soon pass over the border line.

During the year the railways of the country carried 477,171,343 passengers, so that the ratio of fatalities was one person to every 1,523,133, and of those injured one to every 220,024.

The recent census has revealed a colony of colored people on Kiawah Island, South Carolina, where every man, woman and child can read and write: There are 150 persons, all colored, in the colony.

All the Governors of the Southern States with the single exception of Governor Gordon, of Georgia, have spoken against the proposed boycott of Northern goods in case the Federal Election bill becomes a law.

The Constitutional Convention of Mississippi consists of 115 delegates, 113 of whom are Democrats and 2 Republicans. The Convention will consider changes in the State Constitution, looking to perpetual white supremacy.

The Directors of the Atchison, Topeka & Santa Fe Railroad, has declared two and three-fourths per cent, on the income bonds out of the earnings of the road, for the nine months ending June 30th.

The official rough count, as just announced by the census bureau, shows the population of Chicago to be 1,098,576. This is an increase during the decade of 595,391, or 118.32 per cent. This shows that Chicago has a population of about 53,682 in excess of Philadelphia, and is therefore the second city in size in the United States.

Foreign.

There is a railroad in Venezuela which cost \$900,000 a mile.

Turkey has summoned her reserves to reinforce the garrisons in Armenia.

The deaths from cholera at Mecca have been at the rate of 500 a day for several days.

By an inflow of salt water, 9,000 acres of rice and cotton have been destroyed in Egypt.

The agreement between France and England in regard to Zanzibar has been signed.

Emperor Francis Joseph has arrived at Graz, where he will open an exhibition of Styrian products.

An explosion of firedamp occurred in the Pelissier mine at St. Etienne, France, last week, and 98 miners were killed.

Col. Enan Smith, Sultan of Zanzibar, under the title of British Consul-General, has issued a decree abolishing the slave trade in Zanzibar.

The French Government has issued a decree granting partial or total amnesty to all persons convicted of offenses in connection with labor strikes.

A revolt has broken out among the Alegharhas in Candabar. Troops have been dispatched to quell the disturbance.

A decree has been promulgated at Rio de Janeiro, establishing the national mortgage bank with a capital of 100,000 contos of reis, gold.

The Egyptian government has adopted the severest measures by quarantine and surveillance to prevent Jeddah pilgrims from bringing cholera into Europe.

Colonel Morales Bermudez has been proclaimed president of the Republic of Peru vice General Caceres, whose term has expired. Colonel Bermudez took his seat August 10th.

A dispatch from Buenos Ayres says: "The election of Pellegrini to the presidency has caused popular rejoicing. The city is decorated and illuminated. A de-

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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cree just promulgated raises the state of siege and declares the liberty of the press."

The Czar in a letter to General Vannoski, the minister of war, on the occasion of the fiftieth anniversary of his entrance into the army, emphasizes the fact that Russia requires a strong military organization, not for aggressive purposes, but to maintain the honor and integrity of the empire and to protect the invaluable blessings of peace, which he hopes will be long preserved.

MARRIED.

COVEL—PARKER.—In Independence, N. Y., Aug. 6, 1890, by Eld. J. Kenyon, at his home, Fred A. Covell and Miss Lida S. Parker, all of Willing, N. Y.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

CLARKE.—At his home in Hartsville, N. Y., Aug. 1, 1890, Lewis Clarke, in the 83d year of his age.

Mr. Clarke was born in Columbus, Chenango Co., N. Y., Nov. 2, 1808. He came to this place when about thirteen years of age, with his parents, who settled on the farm where he died. In 1834, he was married to Miss Mary A. Burdick, daughter of Jeremiah and Susan Burdick. They reared a family of ten children, nine sons and one daughter, seven sons of whom are now living. He was widely known and respected. A large concourse of friends and relatives attended his funeral. B. E. F.

BEROCHIUS.—In Bolivar, N. Y., July 30, 1890, after a short illness of cholera infantum, Hazel, infant daughter of John S. and Cynthia Berochius.

Little Hazel was born Aug. 5, 1880, and lacked only a few days of being one year old. She was the youngest of three little girls and was the pet of the entire household. Funeral services were held at the home in Bolivar, Aug. 1st. J. S.

GREENE.—At Adams Centre, N. Y., July 28, 1890, Francis A. Greene, aged 40 years, 3 months and 20 days.

She was a daughter of Gideon and Celinda Greene. The father died many years ago, but her mother, a brother and two sisters survive. For several years she was an invalid, but regaining her health in good measure about three years ago, she had since been an active worker in the church and the Christian Endeavor Society. For over five months previous to her departure she was again a great sufferer, but she bore it all with Christian resignation and unflinching trust in Jesus. To her aged mother with whom she lived it is a severe providence, but to the departed it is peace. A. B. P.

WYKOFF.—In McKean Co., Pa., near Kinzua, Raymond, only child of Harry and Corabelle Wykoff, aged 1 year and 5 months.

This family was residing temporarily in Pennsylvania, when this little one suddenly sickened and died. The remains were brought to the old home in McHenry Valley, Almond, N. Y., where funeral services were held August 10, 1890. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." L. A. P.

TITSWORTH.—In New Market, N. J., Aug. 5, 1890, of heart failure, Mrs. Mary M. Titsworth, wife of Jacob R. Titsworth in the 53d year of her age.

The deceased had been married to Mr. Titsworth only one month and two days when she was so suddenly snatched away. She was a member of the M. E. Church and died in full assurance of the Christian's hope. Funeral services at their residence Aug. 7, 1890; interment at Somerville, N. J. L. E. L.

Three Harvest Excursions.

The Burlington Route, C., B. & Q. R. R., will sell, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, South-west and North-west. Limit thirty days. For circular giving details concerning tickets, rates, time of trains, etc., and for descriptive land folder, call on your ticket agent, or address P. S. Eustis, Gen'l. Pass. and Ticket Agent, Chicago, Ill.

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