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HOPING AND TRUSTING.

L. M. T. CLARKE.

I know not what's before me, a mist around me lies,
Each day new joys and blessings come, as sweet and glad
surprise,
So I rest in blissful confidence of what the future 'll
bring,
As o'er the steps of my onward path hangs my guardian
angel's wing.

I know not what's before me, it is not best I should,
I would not know the ills of life, though mingled with
the good,
When clouds athwart my pathway where joys are wont
to rise,
I wonder if they're sent to me as blessings in disguise.
He knows my heart's fond longing for a purer, better
life,
And ready is, at every step, to help me in the strife.
There may come days of darkness, but of these I will
not think,
For my Saviour stands beside me and holds the cup I
drink.

Sometimes a dreaded future comes trooping o'er my
soul,
But the shadows disappear, ere I reach the looked for
goal,
And I find the dreaded future has less bitterness in
store
As I go on trusting, hoping to find the open door.
I had rather walk in the darkness, with Jesus at my
side,
Than in the brightest ray of light without my Heavenly
Guide.
O! blessed Saviour, help me when my heart shrinks back
with fear,
Lest some trial come upon me when Thou seemest not
so near.

Teach me the joy of waiting till the angels open the
gate,
And as the shadows lengthen, leave me not alone to
wait,
But may Thy loving presence guide me all the journey
through,
Till I reach the golden city, where Thou makest all
things new.
FLORIDA, 1891.

A CATHOLIC body, meeting in Lucerne, Switzerland, has asked the Pope to appoint national bishops for his American subjects; that is, German bishops for Germans, Italian bishops for Italians, etc., under the plea that foreign members of the Catholic Church in America are neglected by the Irish priests. The Catholic press appears to be quite unanimous in resenting this movement, and their words express an American spirit and loyalty to American institutions which few people give Catholics credit for. In this connection we recall the speech of the Jewish Rabbi Hirsch, in Chicago, in which he took strong ground that only the English language should be taught in American public schools. These are signs of a healthy growth of Americanism among our citizens of foreign descent.

THE Pope's long promised encyclical reached this country June 6th. It has created quite an interest of anticipation because if its subject—Capital and Labor being the things treated by it. It is more than likely that it will command the unqualified assent of the Catholic Church, and will receive a large measure of respect from most Christians. His doctrine will now stand as the teaching of the Catholic Church in all the world. The letter shows that the Pope has a live interest in the living questions of the day, and "takes himself seriously" as the head of the church; and that he is a wise and able man.

UNTIL the Briggs trouble arose, the absorbing question among the Presbyterians was the Revision of the Westminster Creed. The report of the committee in the General Assembly just adjourned, goes again to the Presbyteries for their action. It seemed pretty certain that the anti-revisionists had the matter in their own hands in 1890, and it was expressly stipulated that no change should be made which could make the standards un-Calvinistic. The report of the committee certainly will not make these very badly un-Calvinistic. The changes are principally in the elimination of objectionable words and phrases, and the substitution of milder and softer words and phrases.

THE greatest changes are in the articles on *Infants* and the *Pope*. Instead of saying, "elect infants, dying in infancy, are regenerated and saved by Christ," etc., the revisers would have it say that "all infants dying in infancy, and all other persons who, from birth to death, are incapable of being outwardly called by the ministry of the Word, are redeemed by Christ," etc. The old declaration that the Pope "is that anti-Christ, that man of sin and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God," gives place to the following: "And the claim of the Pope of Rome to be vicar of Christ and the head of the church universal is without warrant in Scripture or in fact; and is a usurpation dishonoring to the Lord Jesus Christ." The Confession will not say that God "passed by" the rest of mankind (the non-elect) if the report is adopted, but that God was pleased "not to elect them to everlasting life;" and there is an effort to soften somewhat the statements of the arbitrariness of God's decrees by extending the influence of the negative way of stating them.

THE question now is, Will this satisfy the revisionists? Of course it will not, and it will not be surprising if revision becomes a serious matter in the Presbyterian Church, because it is very likely to be more or less mixed up with the Briggs case, the Briggs men being largely revisionists. It seems to us that the revision question can only be settled one way—by leaving the standards of the Westminster Assembly untouched as historic documents, and adopting a new Confession of Faith. Nothing would seem more certain than that the Christian consciousness is repudiating Calvinism in its main features, at least, Calvinism as it is popularly understood. And it is about as certain that the Christian consciousness is coming to care very little for dogma in any form, but is coming to care very much for the practical Christian life. Seventh-day Baptists may well congratulate themselves that they have a simple creed, expressed mostly in the words of the Bible itself.

DR. BRIGGS is now in this case: (1.) The General Assembly has refused to sanction his appointment as Professor of Biblical Theology in Union Theological Seminary by a seven to one majority, without giving any reason for it.

(2.) He is arraigned before his Presbytery (the Presbytery of New York) as a heretic. (3.) The directors of Union Seminary, by a very large majority (there being two dissenting votes), have declined to rescind their action in appointing, and show a purpose to fight the matter, so that for the coming year, at least, he will be a professor in the Seminary. The General Assembly declined to give any reason for its action on the ground that such a reason would prejudice his case before the Presbytery, but it is not easy for the ordinary mind to see why he is not as much put under suspicion for heresy by the action without the reason as he would be by the publishing of the reason. There is no use in trying to foretell the end of this unhappy affair, or its result on the Presbyterian Church and all Christendom.

THE deaconess matter goes back to the churches again. The overture of the Assembly to the Presbyteries was rejected, but it does not appear that it was from objection to the establishing of the order of deaconess, but from objection to the wording of the overture.

A MATTER of no little importance which passed the Assembly was a plan for taking charge of small churches in something like the way the Methodists assign preachers to all their churches. It is proposed to put preachers on churches which cannot, or for some reason do not, have them and see that they are supported. There is a great deal to commend this plan, and it is a question whether other denominations could not use it to advantage. Our Missionary Board stand ready to help feeble churches support pastors, but it seldom takes the responsibility of putting a man over a church without the expression of consent by that church. If the matter could be wisely managed, we believe it would be best for the Board to station preachers over many of our feeble churches.

THE PRAYER-MEETING.

How shall the prayer-meetings, most really and best, help us to be spiritual in mind, temper, and habit; or be "a means to growth in grace?" The experience of most of us furnishes an answer to the question. We all know that the most inspiring prayer-meetings of our lives, those which most promoted true fellowship with Christian disciples, religious feeling and habits, and deepest peace and comfort, were not those which set us about self-examination and introspection, self-centering thoughts and purposes, but those which were fullest of practical Christian activity and evangelistic endeavor, when the combined interest centered intensely in the welfare of others, when we were trying to bring every motive to bear upon those who were not Christians to make "the great decision," which would give up the control of their lives to Jesus, and to induce them to accept him as the master of life for them. A doctor sometimes says of a patient: That man would soon be well if he would stop feeling of his pulse, and studying his

symptoms, and looking out for all the phases of his disease. Let him habitually turn his attention away from himself, and give it to something apart from himself, and he will recover soon. It is just as true that thousands of Christian disciples would grow in the grace of Jesus Christ if their lives were lives of Christ-like activity, instead of lives of self-seeking in respect of the Christian graces. The church that has but one purpose, that of saving the lost, is likely to show the best prayer-meeting, and its members are likely to show the most likeness to Christ.

But our times are giving a very large meaning to the word *salvation*. Salvation has been thought to have reference to the future life alone; getting men to heaven was saving them. But we are more and more coming to think of salvation as having quite as much reference to this world and this life, as to the future world and life; and instead of having the whole meaning of life center in the hour of death and the life beyond the grave, we are coming to think that the present life is so very important that death and the future have their whole importance from this life. Instead of seeking future happiness it is the Christian's duty to seek to make this world a place of happiness, leaving the future to take care of itself. The great question of our times or the church is: How shall we bring men everywhere and in all relations and conditions of living to realize Jesus Christ as king and master of life? Salvation has this broad meaning. Religion is not a department of life set off by itself and connected with days and seasons and certain acts, it is the ruling principle of every day and act and relation, and to spread the knowledge of Jesus and the Christian religion means to proclaim the kingship of Jesus over every part of the whole life. There is an intense interest among all thinking people in the questions of the hour. Why should not this interest be brought into effective use for making the prayer-meetings of the church full of free converse about the relation of Jesus as King to all these matters? Religion has just as much to do with conduct as with prayer. A very wise man has said that "conduct is three-fourths of religion." The questions of the hour are not secular questions, because, as Dr. Hitchcock used to say, there are no "secular questions;" there is nothing in the teeming activity of thought and life that is not religious, that is, nothing that the religion of Jesus and the teachings of Jesus have not a direct connection with. Could the thought and activity of the church be directed toward helping the kingdom of God come in the broadest possible sense, toward the great questions of missions and the great problems that lie before the Christian discipleship in evangelizing the world and bringing it truly to obey the Law of God, and toward the kingship of Jesus in society, industry, and politics, the prayer-meeting would be, not a place of fostering a self-consciousness and to that extent, unnatural, Christian life, but a means to a real growth in Christ-like grace.

THE SYMPATHIZING CHRIST.

H. B. MAURER.

"Woman why weepst thou?"

This brief question, like the briefer statement, "Jesus wept," contains wonderful potentialities of thought. "Weeping," "woman," how much the two words have in common! Tears, sorrow in solution, the visible outflow of the soul's anguish, the outward signs telling of pain and bereavement within are largely the product of woman. Upon her the hand that smites falls

heaviest. Haunts of vice, where crimes begin, penal institutions, where crimes end, are largely filled with men, but neither in the one nor in the other do the tears flow so copiously as in the home where sin has left woman desolate. The greatest of all social fiends, intemperance, has his victims in the brothel and in the hovel, but in the latter he strikes his severest blows; there the tears of innocent suffering flow, and they are the tears of woman, tears shed because of her own heart crushed with sorrow, and vicarious tears for her children. Her tears fell on Eden's soil, as she beheld the dead at the first funeral, and as her mind followed the first vagabond, and woman will be the last in the world to weep, if it indeed be true that our Lord's description of the fall of Jerusalem be applicable to the destruction of the world, for in connection therewith he said: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." It was with Mary and Martha that "Jesus wept." It was amidst weeping women that he went to the cross, and a weeping woman was the first he met when he left the sepulchre; thus women wept with Christ to the last, and woman was the first to whom the Saviour, in resurrected glory, went to dry tears. Fitting companionships those. With what tenderness the Saviour asks: "Why weepst thou?" and what a natural question it was. The human heart, at all susceptible to the evidences of grief quickly prompts the question, "Why?" We wish to probe the wound to its depth and ascertain the cause for grief. So natural is it for us thus to query, "Why do you weep?" or "What has befallen you?" that we are as often unconscious that we are doing so as we are ignorant of the cause of our solicitude. When we know that we are asking we do not know why we are asking, and the helpfulness which we impart is, like the virtue which went from Jesus to the diseased woman, which helped her, and at the same time it is unlike that virtue in this, that we do not perceive that it goes from us. As the lower animals do much from instincts they know nothing of, so we instinctively respond to evidences of grief; and since these very instincts demonstrate that animal life is adapted to certain surroundings, since peculiar endowments and provisions determine what the habitat of an animal is, so, too, the readiness with which we so often unconsciously and instinctively endeavor to assuage grief or remove its cause, is proof that ours is a sphere of sorrow, in which it is as natural to experience trouble as it is for sparks to fly upward. The natural expression of the human countenance is that of sadness. Hence Faber's plaintive tones:

The clouds in heaven their placid motions borrow
From funeral tread of men in sorrow.
Mostly men's many featured faces wear
Looks of fixed-gloom, or else of restless care,
The very babes, that in their cradles lie,
Out of the depths of unknown troubles cry.
Labor itself is but a sorrowful song,
The protest of the weak against the strong.
O God! the fountain of perennial gladness,
Thy whole creation overflows with sadness.
Lights, sounds, are full of sorrow and alarm,
Even sweet scents have but a pensive charm.
Doth earth send nothing up to thee but moans?
Father, canst thou find melody in groans?
Ah me! that sin should have such chemic power
To turn to dross the gold of nature's dower.
Alas! of all this sorrow there is need,
For us earth weeps, for us the creature bleeds,
Thou art content, if all this woe imparts
The sense of exile to repentant hearts.
Yes! it is well for us; from these alarms
Like children scared, we fly into thine arms,
And pressing sorrows put our pride to rout
With a swift faith which has no time to doubt.

To state this same matter conversely, to bring out another phase of it, just as the presence of animal instincts, with their attendant organs and faculties, argue for the peculiarity

of certain conditions of life and liberty, so these conditions demand not only the presence of such instincts and the organs and faculties operated through them, but also the necessity for their operation, otherwise, neglect, suffering, death, and the extinction of the species would result. So, too, this vale of tears, in which all must live, demands the presence and the exercise of the instincts and faculties which respond to sorrow's cry. Creatures which live in surroundings in which they have no use for certain organs are either without such organs or they are poorly developed. Creatures which live under ground have no eyes, because in the absence of light, they have no use for organs of sight. Without the conditions requiring them, certain organs are unnecessary, without the exercise of them in conditions where they are to be found, certain faculties are poorly developed or not at all. Universal sorrow is met with a universal instinct to come to sorrow's relief, and sad indeed is that state where such instincts are suppressed. But the prevalence with which desire is everywhere apparent to know what causes the tears to flow or the heart to heave the sigh, argues that human sensibilities to sorrow are not blunted. "Woman, why weepst thou?" is the question of a sympathizing Christ, and wherever found and in whatever degree, the desire to know another's cause for grief is prompted by a Christ-like spirit.

Now this desire to know, of whose presence we are often unconscious and of the nature of the motive from which it springs we are as often ignorant, arises from what might be called the philosophy of sorrow's antidote. When grief is defined it is more easily assuaged. It is very difficult and frequently impossible to soothe one's sorrow if we do not know the nature of it. And while we do not ask the why and wherefore of another's grief with the deliberate purpose of selecting what will be a most suitable cure, yet that is the unconscious intention, and when we once have the causes intelligently defined, then the words which we speak will be like the apples of gold in pictures of silver, fitly spoken. We may learn the cause of others' grief in other ways than by a direct question. By contact and association with those who sorrow we may enter into their sorrows and understand the feelings of their hearts. Where the grief is of a protracted nature, as when one suffers some irreparable loss, a little tact and skillful management will mitigate and soothe, where it cannot cure. Sorrow is often like rust on the soul, which is removed by the application of some expedient, but where the rust has eaten its way too far below the surface, the best that can be done is to divert the mind at every apparent recollection of the cause. When we thus know the exact cause of grief, by a little skillful manœuvre, as by a question, or suggestion, or a story, the mind, for the moment and perhaps for the day, may be led to forget painful matters. A whole day of comparative sunshine will take the place of a whole day of possible gloom.

Consistently with the idea that when the occasion for sorrow is defined, then the remedy can be intelligently applied, is another consideration, namely, that from the persons who have been instrumental in bringing about the trouble which has resulted in sorrow or anxiety of mind should come the relief, since they know more accurately wherein the difficulty exists because of their knowledge of the nature of the matter. But alas, it too often happens that they, of all persons, are the most remiss in that obligation. The selfishness which resulted in conditions

that destroyed the peace of mind, prevents the performance of that which will restore quiet to the perturbed spirit, but so far are such individuals from doing what is their moral obligation, that base ingratitude, pride and an unholy resentment restrains them from even expressing a regret for the trouble into which their self-seeking has driven the innocent and the confiding. But just there is an unequal condition of affairs in this world in reference to other matters, so, through the sinfulness and selfishness of man, there is in this, that they who are best qualified to right a wrong, to bind up a wound, to set a mind at rest, even though it require more than words, are least disposed to do so; on the other hand, offers of relief and help most commonly come from those who lack the qualifications the others possess. Viewing this incident in the vicinity of our Lord's sepulchre, as we would any other incident of like nature, we have here an illustration of this point. It was from the gentle Jesus, who never caused a pain, to whom the selfishness was unknown that disturbs the rest of souls, that the question came, "Woman, why weepest thou?" In this he was a type of a class. It is the Christian gentleman and not the selfish boor who inquires to know the why and wherefore of the tears that flow.

Earthly friends may pain and grieve us,
One day soothe, the next day leave us,
But this friend will ne'er deceive us;
Oh how he loves!

The circumstance under consideration suggests the commonest source of grief. In life, in health, our faces are sometimes wreathed in smiles, but these very smiles only form the channel through which will flow the future tear, when death shall make its appearance as it does in palace or in hut.

There is no flock howsoever well defended
But one dead lamb is there.
There is no fireside well guarded and fended
But has its vacant chair.

It was in the presence of death, as two bereaved women sorrowed for their brother, that "Jesus wept."

IS THE ARK OF GOD SAFE?

REV. CHAS. A. BURDICK.

When the oxen drawing the cart that bore the ark of God stumbled Uzzah trembled. He feared that the ark would be overturned and took hold of it to steady it. Probably timid Christians, seeing in these times the bold and free handling of the books of the Bible by the apostles of the "higher criticism," feel much as Uzzah did. When the open enemies of the Christian religion, like Ingersoll and others, try to bring the Bible into contempt they may not feel greatly disturbed; but when the professed friends and teachers of the Bible, men of acknowledged scholarship and of commanding influence in theological seminaries and in pulpits, gravely contend that the five books of Moses were not written by Moses at all, but are pieces of patchwork collected by a later hand from various existing documents, and that there are errors to be found in the Bible, they may begin to feel concerned for the integrity and authority of the Scriptures.

The recent utterances of Prof. Briggs, of Union Theological Seminary, have thrown, not only the great Presbyterian body, but Christendom, into a state of ferment. The case of Dr. Briggs before the Presbytery of New York, and especially in the Presbyterian General Assembly, which has just been held in Detroit, overshadows in popular interest the great question

of the revision of the Westminster Confession of Faith which has caused such an agitation for a year or two past.

Dr. Briggs belongs to the school of "higher criticism" as it is called. These critics have employed themselves in a historical and analytical study of the books of the Bible, particularly of late the books of the Pentateuch, and claim that certain internal characteristics of style, etc., prove that they could not have been written by Moses, nor by any one author, but are compilations from various documents that had been collected at different periods. Prof. Briggs has recently, by the directors of Union Theological Seminary, been transferred from the chair of Hebrew to that of Biblical Theology in that institution. In his inaugural address he delivered some utterances which have led to the presentation of the charges of heresy in the Presbytery of New York, and to a lengthy and very warm discussion in the General Assembly at Detroit on the question of vetoing his appointment to the chair of Biblical Theology. (A resolution disapproving of the appointment was passed by a vote of 440 for, to 60 against, the veto.) Among other things he stated in that address that "the great mass of the Old Testament was written by authors whose names or connection with their writing are lost in oblivion," and that "there are errors in the scriptures which no one has been able to explain away."

The secular as well as religious newspapers have, week by week, presented the sayings and doings connected with this case to the general reading public. In this way unlearned Christians as well as scholars are coming to know some of the conclusions arrived at through the higher criticism concerning the character of some of the Old Testament scriptures, and also to know that some professors in theological seminaries, and some preachers in orthodox pulpits, accept these conclusions. How many persons of weak faith may be stumbled by such teachings, and how many who are loyal to the scriptures may begin to tremble for the ark of God it is impossible to know.

It is not my purpose, even if I were competent to the task, to discuss the questions raised by the critics. But I wish to call attention to a line of evidences showing that, even if the conclusions of the higher criticism are correct, they do not in the least disturb the foundations of the Christian faith. This line of evidence may be indicated by the following propositions: (1.) That Jesus, the reputed founder of the Christian religion, was a real person in history, and (2.) that he was sent from God out of heaven to be a teacher and Saviour of men, and spoke by God's authority. If these propositions can be proved, the divine authority of the religion which Jesus taught is thereby established beyond a doubt, even if it should be proved that there are historical mistakes, and even discrepancies in the Bible, or that some of its books were not written by the persons to whom they have been ascribed. If Jesus was sent of God, then his person and teachings are a revelation from God.

It will best suit my remaining space in this article to mention, first, some historical facts which are corroborative of the main and direct evidences that prove that the Christ of the four gospels was a real historic person, and the founder of the system of faith upon which the Christian church has been built. The direct evidence will be considered hereafter.

1. The Christian religion and the Christian church are facts to be accounted for. The Christian religion, as a system of doctrine and

practice must have had a first teacher, a founder. Who was he? Has any body been able to trace this system of doctrine to any other than the historic Christ? The Christian church with its ordinances must have had an origin in time and a basis in fact. When did it have its origin and on what fact is it based? Christendom is divided into hundreds of denominations, and yet in all this diversity there is one point of unity. They all claim as their Founder and Head the Christ of the four gospels, and so are called in the aggregate the Christian church. Who can point to any other person as its founder? The ordinances of the Lord's Supper and baptism are used to commemorate certain alleged facts in the history of the founder of the church, viz., his death, burial and resurrection. Is it possible to trace these ordinances to any other source than the facts which they claim to celebrate?

2. Nearly all the enlightened nations of the earth recognize a *Christian era*, and reckon their dates from its beginning. All eras begin in some important event. The Roman era began with the founding of the city of Rome. The Grecian era began with the year of the first Olympiad. The Mohammedan era began with the flight of Mohammed.

From what event does the Christian era count its years? From the birth of Christ, and so real and important is that event esteemed to be that the Christian era has superseded, as to the use of dates, both the Grecian and the Roman eras, in Grecian and Roman countries. Nearly throughout the civilized world, at least throughout the continents of America and Europe, and in parts of other continents, believers and unbelievers alike now date their letters and instruments of writing, "1891." What does "1891" mean? In the more formal instruments of writing, the dates run, "In the year of our Lord 1891," which means that the transaction occurs 1891 years after the birth of Christ. When the historian wishes to indicate the time of the founding of Rome and the beginning of the Roman era, he writes, "B. C. 752," which means, 752 years before the birth of Christ. How many of my readers have reflected how strong a testimony the recognized fact of a Christian era, and the constant use of dates bears to the fact that a person called Christ was born about 1891 years ago? It does not effect the strength of this testimony that there may have been an error of three or four years in the date.

THE ERA OF YOUNG MEN.

Golden Days calls attention to the fact that the proportion of very young men, among those who occupy prominent positions in the business world, is larger than it has ever been before:

This is the era of young men. Not so many years ago it was held as a maxim that gray hairs and wisdom always went together, which is true, as a rule; but people went still further, and maintained that there was no wisdom without gray hairs. These ideas began to fade away before the opening up of the Wild West and the settlement of the new Territories. Quite naturally it was the young men who became pioneers and founded new cities west of the Mississippi. They became mayors at twenty-one, went to the Legislature a few years later, and at thirty were in Congress or governors of new States. A traveler from the East through Washington and Oregon will be astounded at the youthfulness of the magnates, and perhaps equally amazed at finding public and private affairs managed as well as in the East.

MISSIONS.

OUR returned missionaries report nothing more encouraging than the prospect of native laborers coming forth from our own schools.

REQUESTS are coming in for visits from our returned missionaries; and we will say that it is intended to accomplish as much as possible in that line between now and Conference.

ONE of the most interesting and thorough discussions of systematic, proportionate, Christian giving, to which we ever listened, took place on the first day of the South-Eastern Association.

Two female members of our Shanghai Church, who are working in merchant's families, are ready to labor in connection with our medical and Bible-woman work for wages about one-third of what they are now receiving.

THE meetings of the Eastern Association were well-attended; and we believe that fresh interest was aroused in home and foreign missions, and in the work of the Tract Society. Could the multiplying opportunities for spreading Sabbath truth by means of tracts and leaflets be realized by our people, much more money would be contributed for their publication. The minds of people in city and country are deeply stirred upon this question.

WITH regard to the work of the *Outlook* and kindred efforts it is rightly said that we must go forward, trusting God for the results; but when the work discussed is preaching the gospel, circulating the Scriptures, and publishing the Sabbath truth, teaching the children and youth, and promoting bodily well-being among the waking millions of China, then some persons seem to demand to know how much it costs to save each soul.

A LETTER from brother G. H. F. Randolph, of Shanghai, says: "You will excuse my brevity as I am burdened with work, having but recently returned from a two weeks' country trip. I am now hurrying to get some printing done and other things arranged to start out again in about ten days. The people seem hungry for the gospels and tracts where we have been. I frequently sold an average of one tract per minute while absent from the boat. Some encouragements, but have no time to write now."

THE excellent opening discourse at the South-Eastern Association, by Pres. S. L. Maxson, of Salem College, presented an admirable platform for us as a people to stand upon. He answered the inquiry as to what right we have to a denominational existence, by forcibly calling attention to four great truths taught in the closing words of Matthew: (1) Our King has supreme authority; and (2) he commands us to go to all men in all nations; (3) to go in the spirit and with the work of evangelism; and (4) to teach the redeemed, for the sake of their safety and upbuilding, all things that the Lord has commanded.

FIFTEEN or twenty persons met at DeRuyter. Wednesday afternoon and evening to discuss questions relating to the work of our Missionary and Tract Societies. If the feeling manifested there with reference to the work of the Tract Society were universal in the denomination, the Tract Board would have no occasion to be otherwise than greatly encouraged; and such feeling

would be more universal were knowledge of facts more widespread. The discussions upon missionary affairs were quite satisfactory; but what a blessed thing it would be if everyone would rise out of prejudice; seek needed information concerning related facts; and fall into line with God's revealed purpose to have his ways known in all the earth.

AT the session of the South-Eastern Association the Woman's Work hour was led by Mrs. Huffman, who made an earnest appeal to the women for new consecration to the work they are called to do. She and Mrs. O. S. Mills spoke appreciatingly of the work of the Secretary of the Woman's Board of the Conference, and of the reasonableness and justice of her receiving from the women of some of our churches remuneration for the large proportion of her time devoted to the work. And Mrs. D. H. Davis read a paper of great clearness and power on work for women in China, in general, and on the school and medical work; and in an instructive manner answered several important questions. It was a more encouraging meeting and of more heart-moving influences than any we recollect to have ever attended.

THIRTEEN or fourteen ministers, and about half as many other brethren and sisters, met in the Shiloh, N. J., meeting-house on the afternoon and evening of June 3d, to discuss questions relating to the work of the Missionary and Tract Boards. The following are some of the points brought out: Seventh-day Baptists stand closely related to the present discussions of biblical criticism and interpretation, the result of which will be to exalt or to lower the scriptures, and therefore to strengthen or weaken our position in the religious world. One Baptist after another admits that Baptists must become Seventh-day Baptists or cease to be Baptists at all. One person says that the China Mission ought not to be enlarged unless it be in sending out a medical helper; another, that there ought to be, and might be, advancement all along the lines, at home and abroad. Life and growth require that there be enlargement. Our churches ought more and more to reach out after adjacent neighborhoods. The Missionary Board ought to exercise more oversight in the way of helping to secure local leadership in the smaller and pastorless churches. The "things that remain" must be strengthened. Some, without reason, suppose that the Missionary Board makes a "hobby" of foreign missions. One of our best ministers came to the Sabbath truth by means of a *tract* handed to him by a *missionary*. Some favored and others opposed the plan of having the mission and tract work managed by one Board. Many think that the *Outlook* has so far done its special work as to justify its discontinuance in its present form, at least; without, however, any retrenchment either in our publishing or Sabbath reform work. Circulate printed Sabbath truth by the hands of living messengers and preachers. Important and interesting questions were answered that must have shed light on the work of both Boards.

THE opening discourse at the Eastern Association, by Bro. Geo. J. Crandall, from Matt. 11: 6, was an answer to the inquiry, "Is there a remedy?" At one time John had had clear evidence that Jesus was the Messiah and had believed it; but the preaching of Jesus, the following of the people, and other facts of Jesus' life, did not fulfill his expectation. John was in prison, suffering; hence he became confused

and began to doubt his former experiences. As a denomination we are perplexed. Questions are pressing upon us for answer. Our opportunities to do work are many and great. As means to do this work we have, 1st. Young people in training in the Christian Endeavor movement. 2d. Quite a large number of our people have accumulated property rapidly. As a people God has given us much. One thing is doing us great harm, *viz.*, we are rapidly increasing our expenditures as our financial ability increases. We are doing with our money as worldly men do. I believe God has given us this means so that we might now enter these opening fields. If men who have wealth would say to our young people, as soon as you can get ready the money is ready to put you into these opening fields, God would give us such power and success as we have no idea of to-day. Why should we spend more upon ourselves than is necessary to live comfortably, simply because we have the money that we may spend? With the calls of Christ's cause upon us, are we not choosing between him and ourselves? Christians must answer all questions of duty by reference to the teachings of Christ. It was Christ's will that his people should agree. John 17: 11. This agreement can only be found in the truth. John 17: 17. This agreement can only be made a reality as all come to have the spirit of Christ. The times demand of us a full, rounded, complete Christianity. Other denominations have only a partial one. We cannot drop our work as evangelizers or as Sabbath reformers without becoming representatives of a partial Christianity like the others. A person is a Christian only so far as he conforms to the spirit and will of Christ. *The field is the world.* Any circumscribing of this field is not Christian, for it is contrary to the spirit and will of Christ. This is proven by what Christ said and by the history in the Acts of the Apostle. Christ, the equal with God, made himself of no reputation for our sakes; although rich he became poor. Our duty is to give freely as we have freely received; and if we give it shall be given to us in good measure, running over. The remedy sought, then, is to be found in securing the spirit and becoming obedient to the will of Christ.

FROM S. R. WHEELER.

I spent the second Sabbath in May at Alden. That little church maintains regular Sabbath services. Bro. W. H. Ernst is there now and preaches for the church on Sabbath. I occupied the pulpit the day I was there. The Trenton Church was visited during the week, and on Sabbath, May 16th, I preached twice, and on First-day once. Services had not been maintained for some months. The people were glad to have me visit them and voted that I should do so whenever I could. I shall probably not visit Alden again unless for some special reason. Bro. Ernst is there and they do not need the work as other places do. Can we have a visit from our returned missionary, Bro. D. H. Davis? We are looking forward with hope to the Semi-annual Meeting with the visiting brethren Whitford and Socwell.

NOTHING so adds to the treasures of the mind and increases its power as its own thinking. Learn to think for yourself. It is all very well to hear and to read the wisdom of others; but one should not let this take the place of one's own thought. Many persons are like cisterns; they are good to hold the thoughts of others; but, when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off, and the cistern runs dry. But if one, like a river, is constantly fed by one's own springs, then as the learning of others comes to him, it unites with his own waters and the stream widens and deepens.

WOMAN'S WORK.

WHAT asks our Father of His children, save
Justice, and mercy, and humility;
A reasonable service of good deeds,
Pure living, tenderness to human needs,
Reverence, and trust, and prayer for light to see
The Master's footprints in our daily ways.
No knotted scourge, nor sacrificial knife,
But the calm beauty of an ordered life,
Whose every breathing is unwarded praise.
—J. G. Whittier.

The Woman's Hour of the South-Eastern Association was occupied by Mrs. D. H. Davis, by request of your Associational Secretary. The earnestness with which Sister Davis spoke of the needs of our sisters across the waters, and their willingness, after conversion, to make sacrifices for the sake of carrying the blessed gospel of salvation through Christ to their sisters yet in heathen darkness, must, we think, stir the hearts of our women to do more and greater things than have yet been done to send the gospel to those who have it not.

MRS. J. L. HUFFMAN.

THE Ladies' Benevolent Society of Milton, recently held its semi-annual box-opening service—a short report of which is here given. During the opening devotional exercises the President led in a Bible-reading—its subject being, "God's gifts to us and our gifts to God." One lady read a paper giving condensed items concerning home missions, another gave items from foreign field work. One member read a paper upon the significance of the thank-offering.

The Ladies' Societies of our churches in Southern Wisconsin had been invited, and a few were present, and some sent written messages of sisterly greeting, not being able to come in person. Probably the most impressive feature of a box-opening service is the array of the little silent testifiers of good-will and gratitude, the row of boxes upon a table in the presence of the whole congregation, each containing within itself the history of many an uplifting of heart to God for his goodness, manifested in various ways according to his knowledge of the individual need.

These boxes are destined to speak with increasing force and effectiveness throughout all of our borders, because of the soul wrapped up within the significance of the gifts enclosed.

LOCAL SECRETARY.

THE THANK-OFFERING.

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord." This is the Law of the Lord concerning the thank-offering. The New Testament record, as given by Paul, reads, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The burnt-offering had regard to God as in himself the best of beings; the peace-offering finds in him the benefactor. By way of thanksgiving for some particular mercy or blessing it is called a peace-offering of thanksgiving, and in this sense we use the term thank-offering. I do not find any law requiring this offering, as in the case of the sin and trespass offering. They were to be free-will, or voluntary offerings (Lev. 22: 29,) "And when ye will offer a sacrifice of thanksgiving unto the Lord, offer it at your own will." The Psalmist says, "The sorrows of death compassed me; and the pains of hell got hold upon me; I found trouble and sorrow. Then called I upon the name of the

Lord. O, Lord I beseech thee, deliver my soul, and he helped me. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows; I will offer to thee the sacrifice of thanksgiving." With the Psalmist reverence and gratitude of soul was not a sufficient return for such help; he must make an offering that would cost him something—the sacrifice of thanksgiving.

The question may arise, should none but those delivered out of great trouble offer the sacrifice of thanksgiving? Most assuredly. To some great misfortunes seldom come. Yet these should be even the more grateful that they are spared the trials and sorrows which attend others.

That God directs the ways of his children, none can doubt. He gives to each soul that discipline which will best develop a Christ-like character. Nature requires not only sunshine but storms and wintry blasts to develop and toughen the oak, while a large portion of vegetation would die if so much exposed. Some characters develop more beautifully in the sunshine of prosperity, surrounded by an atmosphere of love. Others need adversity, suffering, affliction to develop their best. In either of these extreme cases, or in a mean between the two, if we would be loyal and loving to God we cannot be excused from the heart-offerings, which in essence are equivalent to the Jewish burnt-offering, sin-offering and thank-offering; the first, or burnt-offering, signifying consecration to God, and devout adoration to him as a divine being; the second, or sin-offering, the confessing and forsaking of our sins; the third, or thank-offering, gratefulness of soul for his beneficence. This spirit of gratitude when present with one, will be manifested in good will and good works.

While the use of the thank-offering box is not literally enjoined in Scripture, the spirit which prompts its use is enjoined. The box affords a convenient and ready-at-hand place of deposit for our offerings to the Lord. We drop into it the coin. It is sacredly dedicated to his use. To remove it for personal use, even in pressing want, would be sacrilege.

What should the thank-offering signify to us? That by reflection upon God's providence not only in general, but in particular cases, as applied to us individually, we are under some obligation to God for his preserving care, for his great love for us, and tender patience with us. One of the ways of manifesting our thankfulness, and quite an important one, should be in gifts to God for the extension of his work.

MRS. E. B. CRANDALL.

A RED LETTER DAY FOR ASIA'S MILLIONS.

APRIL 10TH, 1891.

"Blessed be the Lord God, . . . who only doeth wondrous things. And blessed be his glorious name forever." "O Lord God of hosts, who is a strong Lord like unto thee? . . . Thou hast scattered thine enemies with thy strong arm. . . . Justice and judgment are the habitation of thy throne." "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Those who have eyes to see the importance of contemporary events, will recognize that one of the greatest epochs in history has occurred between March 9 and April 10, 1891. At half-past ten o'clock on the morning of the first named day, a three days' Convention for Prayer and Consultation began in London concerning a movement affecting seven hundred millions of souls, or half the population of the globe. At

that hour it seems to many that the anti-opium cause was "a forlorn hope." Three days of prayer dispelled that feeling, and the delegates separated with the assurance of speedy victory. They, and the churches which they represented, manifested their faith by their works. Hundreds of petitions against the opium traffic were immediately poured into the House of Commons. Members of Parliament were obliged to resort to giving notice in newspapers that it was impossible even to acknowledge by letter the quantities of petitions thus received. Then came the Parliamentary opportunity, on April 10th, which God had specially intervened to provide, in answer to the prayers offered at the Convention. The House of Commons was unusually full for the occasion of a motion by a private member. Sir Joseph Pease brought forward his Anti-Opium resolution; and it was carried by 160 votes against 130. Members of the House who usually support the government were found voting with the majority. It was no "catch vote," no victory by a ruse, as the Indian Government newspaper organs have been falsely representing. God, through his people, has begun to scatter his enemies; and the triumph thus gained is the harbinger of the complete overthrow of the infamous traffic by which, under British auspices and power, millions in India, Burmah, Malaysia, and China, are being hurried to incalculable misery, and to the grave. We are at the beginning of the end of one of the greatest, if not the greatest, of movements for the welfare of humanity that history has recorded or the world has known.

LIFE has its desert shadow,
Its interspace of tears;
And yet a sunburst often breaks
And scatters swift our fears.
For as a father pitieth
The children of his love,
So God, our Father, watcheth us
With pity from above.

Our feeble frame He knoweth,
Remembereth we are dust,
And evermore His face is kind,
His ways are ever just.
In evil and in blindness
Through darkened maze we rove,
But still our Father leads us home,
By strength of mighty love.
—Margaret E. Sangster.

A LITTLE GIRL'S TALK.

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have three silver ten-cent pieces."

Her brother said, "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten cents. You see I would have had more here, only I spent some for myself last week. It would not be fair to take a tenth of what is left after I have used all I wanted."

So she had put a dime in her pocket when someone said:

"I hope we can raise that \$300 for Home Missions to-day."

"Oh, this is Home Mission Day. Then that other dime has to go too." And she went to get her brightest dime with a doleful groan.

I said, "If you feel so distressed about it, why do you give it?"

"Oh, because I made up my mind to always give twice as much to Home Missions as anything else, and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after your have used all that you want."

2. We should deal liberally in giving. If the fair tenth is the petty sum, let us go beyond and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.

—The Home Missionary.

HISTORICAL & BIOGRAPHICAL.

AN INTERESTING LETTER.

The following letter and poem, written 53 years ago, have recently been placed in our hands. The writer, it will be remembered, "trod the untried and silent path" some 38 years after writing these words of Christian sympathy and consolation to one in deep bereavement. The letter and poem speak for themselves.

L. A. P.

HOPKINTON, May 4th, 1838.

Respected Lady:—I remember that I told you I had written a few lines on the death of your lamented husband, and that I promised to let you have them if they were not published so that you could get them in that way. And as they have not been, and perhaps may not be, I think I ought to fulfill my promise. And though it is a very humble tribute that I am able to bestow, I trust the motive that prompted it will not be mistaken. For notwithstanding your husband and myself may have had somewhat different views on one or two subjects, yet perhaps we were more agreed in matters of opinion than the most of men, and I always thought him a man of uncommon integrity, and, in my judgment, he ranked among the best of men. And when such men die we may, with propriety, mourn, even while we encourage our hearts with the hopes and promises of future felicity. And while I live and there remains such cause of human sorrow, I hope I shall always have a heart disposed to suffer too. For I am aware that I may soon want the sympathies of my fellows, and I often think if I should live to feel the infirmities of age, how I shall be contented to part with the pleasures of society, how I may entertain myself or others, and how I may be prepared to tread that untried and silent path that leads to the other world. And then I cheer myself with the idea of immortality, and resume my wonted train of thought. And I do think we ought to do so, for as the apostle says, "If in this life only we have hope we are of all men most miserable," and may I not add that with this hope none are so truly blest. And it is my heart's desire that you may be indulged with a large share of that imperishable and unfading treasure through life and in death.

Respectfully your friend,

LUCIUS CRANDALL.

To Mrs. Elizabeth Stillman, widow of the Eld. Matthew Stillman:

WRITTEN ON THE DEATH OF ELDER MATTHEW STILLMAN.

We mourn our loss while we revere the dead,

We breathe our sighs and wipe our flowing tears,

We grieve to think life is forever fled,

We listen for his accents on our ears.

But all serene he lies in death's cold sleep,

Nor heeds our sighs and moans and many tears,

But in the grave, so silent, dark, and deep,

Lies the blessed man we loved so many years.

In youth's glad morn, when life itself was new,

Won by the love of Christ, he owned his name,

And from that time the gospel trumpet blew

Till his great Master bid him to refrain.

And as a son, who labors in the field

Till twilight mingles with the shadows there,

And, faithful still, refuses still to yield

Until his father says, "to rest repair."

So did our brother till the moment came,

The moment when he heard his Father's voice

Speaking in love's sweet accents, "Come, my son,

Come home, and ever in my smiles rejoice."

He heard, and instantly, without delay,

He bowed submissive to his sovereign Lord,

Gave up the ghost, and silent past away,

Past to the skies to find his blest reward.

MAY 23rd, 1838.

HISTORIC FIRES.

Among the great fires of history, undoubtedly the burning of the Serapæum library at Alexandria, in the year 640, by the Caliph Omar I., is most widely mourned, as the destruction of 500,000 volumes cut off much of the record of human knowledge at that time. The general impression of the importance and significance of this fire is, no doubt, augmented in great measure by the alleged answer of this Saracen conqueror, who replied to the protest against the burning with: "If these books are against the Koran, they are pernicious and must be destroyed. If they agree with the Koran, they are redundant and need not be preserved;" and it is not generally remembered that Julius Cæsar burned a larger library of 700,000 volumes at Alexandria, known as the Brucian library, B. C. 48, nearly 700 years before the burning of the Serapæum library by Omar I. At times of sack and pillage Jerusalem has been burned time and again; the most noted instance being at the siege by the Romans under Titus, during the year 70, when a faction called the Sicarii set the city on fire in many places, and eventually 1,100,000 of the inhabitants perished by fire and the sword. Constantinople has, like all Oriental cities, suffered severely from fires, a large part of such losses being undoubtedly due to the fatalism of the Mohammedans, who bow to their kismet. Said a Sultan: "If it be the will of Allah that my favorite city burn, it is the will of Allah." In Dillaway's quaint account of travels in the Levant in 1797, it is stated that the Sultan is summoned three times to a fire in Constantinople, and if the fire lasts an hour he is obliged to attend in person and bring mules laden with piasters for the firemen. A great fire at Rome, 12 B. C., caused the Emperor Augustus to take measures for increasing the defence against fire, which had been hitherto in the hands of bodies of police, numbering twenty or thirty, stationed in various portions of the city, and re-inforced at times of fire by companies of volunteers. He appointed new officers with the rank of magistrates, who were entitled to wear magisterial robes. Each was attended by two lictors, and provided with a fire organization of 600 slaves. It is probable that this was not entirely satisfactory in its operation, because six years later another fire caused him to undertake further reforms on a scale characteristic of him who "found the city built of brick and left it with palaces of marble." He increased the fire department to a scale commensurate with the needs of the city. Seven thousand freemen were organized into seven battalions, and one battalion was quartered in every alternate ward of the city. These men made careful inspections of the kitchens, of the heating apparatus, and of the water supply in the houses, and every fire was the subject of judicial examination. The cost of the organization was maintained by a tax of 25 per cent on the sale of slaves.

Two notable examples of conflagrations stopped by conflagrations are the burning of Moscow by the besieging Tartars, in July, 1570, when the plague was stopped, and secondly, the fire in London, September 2, 1666, which also stopped the plague, and it has been unknown there since. This London fire is properly called the great fire of modern history, because the reforms which were started in consequence of it are living issues in the municipal affairs to-day. The fire was caused by an overheated baker's oven; and in the course of four days it swept over 436 acres, burning 13,200 houses, 89 churches, and St. Paul's Cathedral, causing a damage estimated to be £10,716,000, say \$53,500,000. Under the direction of Pepys, the fire was stopped by blowing up buildings, which was, at the time, the only method of reducing a fire that had grown beyond the capacity of the small fire engines. These were on large tubs, and threw a stream of water directly on the fire, as hose was not invented until ten years later (1672) by Van der Heide.

The cities of America, on account of the larger amount of wood in their construction and the prevalence of irresponsible methods of building,

have suffered severely from fires. The first devastating fire in America was probably the one occurring at Boston, March 20, 1760, when 400 dwellings and stores were burned, causing a loss of £100,000. In the colony of Massachusetts Bay, regulations in regard to construction of chimneys and thatched roofs were made as early as March 16, 1630, and various enactments were made at later dates. The ordinance of the town meeting at Boston, March 14, 1645, made provision that each householder should have ladders long enough to reach to the ridge of his house, and a pole "about 12 feet long, with a good large swob at the end of it;" and various graded penalties were provided for those not conforming to the law. Philadelphia has been remarkably free from conflagrations in comparison with other large cities. It does not appear to have been visited by a great fire until July 9, 1850, when a fire along the Delaware River front, at Vine Street, extended over 18 acres, caused a loss of life estimated as high as 33, in addition to 120 wounded, and a pecuniary loss of \$1,500,000. New York was visited by a severe conflagration in the southern part of the city on December 16, 1835, which extended over an area of 40 acres, destroying 674 houses, and causing a loss which has been estimated as high as \$30,000,000, on which there was only \$8,000,000 insurance—an amount which ruined several insurance companies. One of the first of the more recent conflagrations was the burning of Portland, Me., July 4, 1866. The fire was caused by a boy throwing a fire-cracker into a cooper's shop, for the avowed purpose of scaring the workmen. In this respect the act was an unparalleled success, the damage being about \$10,000,000. The Chicago fire, October 9, 1871, was one of the largest in all history, devastating an area of 3½ square miles, and causing a loss of about \$190,000,000, on which insurance was paid to the amount of about \$100,000,000. Two hundred and fifty lives were reported lost in this fire. Thirteen months later, to a day, Boston was visited by a fire which extended over an area of 65 acres, burning the best mercantile buildings in the city, and causing a damage of \$75,000,000, on which there was an insurance of over \$65,000,000.—*Scientific American*.

How a man can be his own grandfather is illustrated by the following: I married a widow who had a daughter. My father visited our house frequently, fell in love and married my step-daughter. Thus my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. My step-daughter had also a son; he was, of course, my brother, and at the same time my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time, and as the husband of a person's grandmother is his grandfather, I was my own grandfather.

When a man does a bit of service, he can never trace its consequences. That which, in some better moment, some nobler inspiration, you did ten years ago to make a brother's faith a little more strong, to make your shop boy not doubt the conscience of a man, to establish purity of soul instead of staining and shocking it—good acts like these in this quick electric atmosphere in which we live run forth in effects that we cannot touch or trace. Do not say, "I cannot do anything!" You must do something. Only let Christ tell you. For there is nothing a man rests on, nothing that a man looks back upon with any satisfaction, save some service done by him to fellow-man, some help given to a human soul.—*Phillips Brooks*.

Let each Christian sit down during some quiet moments and ask himself how he can increase his efficiency as a member of the church. He will have no trouble in thinking of ways in which he is not doing his duty, and he will be almost sure to conclude upon others that will help him do better; or, if he cannot think of aught to do, let him ask some one else. His inquiry will lead him out to an open field—some places where he will find use for all his faculties.—*United Presbyterian*.

SABBATH REFORM.

THE tyranny of Russia just now is finding vent against the Hebrews. Not content with the expulsion of large numbers from her territory, and the restriction of the rights of others to hold property or to live in any except certain prescribed places, the government is taking measures to control the religious life and practices of the people. Thus it is said that a measure has been introduced into the Council of the Empire forbidding Hebrews to observe the Hebrew Sabbath by closing their stores or business places, or by refraining from work; and compelling them instead, to close their stores or other places of business on Sundays and upon other days which are observed by the orthodox Greek Church. Such, certainly, seems a very direct, and if the measure can be enforced, a very effective way of getting along with a difficult problem. Perhaps, when the "American Sabbath Union" and its allies get the kind of Sunday laws which they are all working for, it may be thought a convenient and proper way to deal with the Sabbath-keepers in this country. Who can say they will not do it when the power to do it is put into their hands?

ONE of our religious exchanges has the following paragraph:

John D. Rockefeller has sent word to the Ohio oil fields that hereafter the Standard pumps must remain idle during the Sabbath. It is one of his theories that men can compass a better total of results in six days' labor than in seven. To "keep holy" the Sabbath day is good and wise policy.

According to this the motive to Mr. Rockefeller's regard for the Sabbath is a better grip on the remaining six days for labor. Because "men can compass a better total of results in six days' labor than in seven," Mr. Rockefeller piously and generously decides to give one day of the seven to the Lord! Since the question is one of proportion,—six parts of labor and one of rest,—it can make no possible difference what day is taken for rest, and Monday or Wednesday would do as well as Sunday. This is the logic of the position. The paragrapher says truly, "To 'keep holy' the Sabbath day is good and wise policy." But, according to the above reasoning, it would be difficult to find when the Sabbath day is; and it would certainly require some stretch of the imagination to call resting one day in seven because a man could thereby get more work out of the six days than he could out of seven, keeping the Sabbath day holy. We are inclined to think that the writer did not quite understand Mr. Rockefeller. At least we have not so learned the commandments of God. Sabbath-keeping is purely and simply a matter of love and loyalty to God. Whether we gain or lose by it in the matter of a week's work has nothing whatever to do with it. If God pleases to give better results to such a course of life we may indeed thank him for it; but the motives to true Sabbath-keeping are wholly above all such considerations, otherwise Sabbath-keeping were a matter for selfish ends, an expedient for self-aggrandizement. This could hardly be called *keeping it holy*. Yet does not all the talk we hear about "civil Sabbaths," "day of rest for working men," etc., bring the whole subject down to this low level?

DOING is the great thing; for if, resolutely, people do what is right, in time they come to like doing it.

THE PASTORS' MEETING AT THE CENTRAL ASSOCIATION.

A few pastors and others gathered at the church in DeRuyter, Wednesday afternoon, June 10th, for their informal conference. It was decided to spend the afternoon, or part of it, in considering Sabbath Reform, and then meet again in the evening to talk about Missions. Bro. Daland took charge in the afternoon. After an opening prayer by Bro. Prentice, the meeting was opened for free conference, and thus, in a quiet, pleasant way, the work of the *Outlook* was discussed,—for no other question came up. First its continuance was considered. Almost all were of the opinion that it should be continued, not, perhaps, in exactly the same form, however. All were sure that the work attempted by the *Outlook* must be carried on by some agency, and what so available as the one already on the field? Second, as to its form. Many were decided in the opinion that it should be more spicy, varied and interesting, fitted to awaken the attention of all laymen as well as scholarly clergymen. Some thought that the same material might be put into the *RECORDER* instead of having a separate publication. Third, how get our publications among the people? Uniform was the answer: By missionaries, pastors, and faithful work of our own church members. Fourth, Shall our efforts be directed mainly to clergymen or laymen? Quite general was the view that the reform work we prosecute must be among the ordinary rank and file of the people, rather than among ministers, though several thought it important that the work so well begun should be continued so as to reach all ministers in the future as well as now. All thought if items of information concerning the work of the *Outlook* appeared more frequently in the Sabbath Reform page of the *RECORDER* our people would feel a deeper interest in the periodical.

W. C. D.

NEEDS NO STATE AID.

Christianity will prosper and do her work for good morals and virtue without the aid of the State. She will find her way into families, schools, counties, and scatter her blessings through her agencies, and all the better for being left to herself. When she leans on the sword her side is in danger of being pierced; when she rests her royal head in the lap of a worldly State she is plundered of the golden locks of her strength. Christianity is of God, and she lives by laying hold of him; and grows by self-denial and self-sacrifice. The State need not distrust her, nor provide for her, for Christianity gains most when she gives most, and she gives most when she feels most the need of giving. Jesus said, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight. . . . I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Pilate was convinced by the divine bearing and candor of the Son of man, that whatever might be his authority, whether real or imaginary, it had reference to religion and not to the State; it rested in no degree upon the secular arm, and contemplated in no case an appeal to the secular power. And this testimony of Jesus was in perfect harmony with the whole tenor of his life and teaching. He took no step to connect his cause with the State as such. He threw out no hint that it needed the support of the civil power. He provided for no statesmen or soldiers, or supreme judges to carry on his work as such, but only provided for preachers and teachers.

The kingdom of Christ is independent of the

State, ruling in a higher sphere and with a view to higher interests, having laws and forces of its own that agree in character and work in harmony to the same great end, and that any attempt to unite the two will be attended with danger to the higher, if not to the lower.—*Rev. T. D. Peake.*

WHICH DAY WILL YOU CHOOSE?

The Rev. Wilbur F. Crafts, in the *Christian Statesman* of April 30th, in telling people what to do with Seventh-day Adventist arguments, says:

Show that the fourth commandment, the only Sabbath law of world-wide application, has in it no *seventh day of the week*, but only a *seventh day after six of work*, and is kept, not 'in the spirit,' but 'in the letter,' by those who observe the Lord's-day, as surely as by those who keep Saturday, the change of day involving no change in the Decalogue.

This is a marvelous statement of inconsistencies and errors. Let the reader judge.

1. If the change of day involves no change of the law, why is Mr. Crafts so anxious that Sunday, and Sunday only, shall be observed and enforced by law? Are not those who keep the seventh day, at least, equally right with himself according to his own statement?

2. While the fourth commandment does not say "the seventh day of the week," it does not say "a seventh day after six of work." The seventh day of the law is a definite one, made so forever by the Creator's rest, blessing, and setting apart. Furthermore, according to the word of inspiration, the Sabbath of the fourth commandment is that day which comes just before the "first day of the week" (Mark 16:1, 2, Luke 23:56; 24:1), and the day before the first day of the week is the seventh day of the week.

3. True it is that those who do not keep the seventh day do not keep the commandment in the "spirit" of it, and what "letter" they do have is that of tradition solely.

4. Seventh-day Adventists do not keep Saturday, nor do they profess so to do. They keep the seventh day from sundown Friday night to sundown Saturday night, while Saturday begins at 12 o'clock Friday night, ending at a corresponding hour Saturday night. Hence they keep only three-fourths of Saturday at the best, while they keep the whole of the seventh day. On the other hand, Sunday-keepers do not keep the first, or resurrection day, as they profess, but only about the last three-fourths of it, but they do keep the pagan Sunday from 12 to 12.

5. By the Lord's-day Mr. Crafts means Sunday, but the only Lord's day known to the Bible is the seventh-day Sabbath. God calls that his day. Rev. 1:10, Mark 2:27, 28, Ex. 20:10, Isa. 58:13.

6. The only statement unequivocally true made by Mr. Crafts is that the fourth commandment is "the only Sabbath law of world-wide application," though Mr. Crafts and his confederates would be only too glad to make a rival one, backed by the civil powers of earth.

Reader, which will you choose to honor, an institution supported by such reasoning as is presented for Sunday, or one which is supported by the entire word of God? The decision must rest with you. The eternal judgment rests with God. The standard by which he will judge he has declared to be his holy word and law.—*Signs of the Times.*

THE chief director of the chemical laboratory in Bagdad, Asia, sent to the office of the journal, *La Nature*, an eatable substance which came down with a heavy rain on the land for several miles around Diabekir and Merdin in August, 1890. The inhabitants collected the substance and made of it bread which was of excellent taste and easily digested. The substance, as *La Nature* of January 15th reports, is yellow without and white within, and consists of small round grains. Scientists who examined it call it *Lecanora esculanta*. It is the veritable manna as described in Exodus. Abraham Ibn Ezra (12th Century) speaks of the same phenomenon in the same land in his lifetime.

THE SABBATH RECORDER.

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"Oh, strengthen me, that, while I stand
 Firm on the Rock, and strong in Thee,
 I may stretch out a loving hand
 To wrestlers with the troubled sea."

FOUR railroads are projected, or in process of construction, from the east coast of Africa toward the interior.

REPORTS from the Associations this week have crowded out some matter intended for this issue. It will appear in due time, none the worse for having waited.

TO DO well to-day the duty that comes to one's hand, is the best possible preparation for the larger duties which may be coming soon. The small duties unperformed, or ill-performed, while waiting for the great opportunity, are the drift-wood which choke up the stream and prevent the coming of that for which we idly wait.

IN our issue of last week we mentioned a reported fire in the printing office of the Seventh-day Adventists in Battle Creek, Mich. We have since been informed that it was not the general printing office that was burned, but that of *Good Health*, and other publications connected with the Sanitarium. The loss, though great, was not as heavy as was at first reported.

THE great Roman Catholic cathedral in the city of Mexico was ninety-four years in building, and cost \$2,000,000. It has several candlesticks of gold, one of which is heavier than a man can lift. A statue of gold cost over \$1,000,000. A single lamp costs \$1,000 to clean it. So says an exchange. One cannot help wondering how much this display of wealth will do toward the conversion of a lost world to the meek and lowly Jesus.

THE University of the State of New York is not one institution, as might be supposed, but is composed of 410 colleges and academies, scattered throughout the State, each of which must, of course, comply with certain requirements as to courses of study, examinations, etc., under the direction and supervision of a Board of Regents created by the State to exercise such direction and supervision. A charter for the University was taken out in 1874. The present Secretary of the Regents is Melville Dewey, an alumnus of Alfred University. Speaking of the recent measure, approved by the Governor of the State, for extending the privileges of the University to all within the State, Secretary Dewey says: "The educators of the State believe that the systematic movement for popularizing education among adults is one of the most important in the history of education. While all the world is recognizing this fact, New York is the first government to give this movement official sanction and support."

LONG OR SHORT.

A good brother, himself a preacher, offers, through us, the following concerning the length of sermons:

Dear brethren in the ministry, do not feel offended at this item; but is it not true of us that it takes much longer to preach when we have no message to give? The Emperor William has, I think, made quite an important innovation, recommending that ministers cut their sermons down to fifteen minutes. He has the impression that what can't be said in that time isn't worth saying. He would clip the exordium and banish the peroration, give the preacher no chance to get at his subject gradually or to leave it with "a few closing remarks," but suggests that he should follow the example of the bather on a cold day—take one dive and then get ashore as soon as possible. Old Dr. Lowell, of Boston, used to preach only ten minutes, and he always had a church full. There wasn't any opportunity to go to sleep in the pews, for long before you could get your forty winks he cried "Amen." His friends used to say that he drove only one nail home every Sunday—didn't tap at it with a tack hammer, but lifted his sledge, let it come down with a thud, and that was all there was to it. If a sermon is good it can afford to be short; if it is not good it ought not to be preached at all. We rather think the Emperor William is right.

Certainly, no one should take any offense at so kindly a suggestion from one of their own number. How else shall we be helpers together in our common work except as we exchange thoughts and expressions now and then? So we will beg no one's pardon for saying we think that Emperor William is altogether more wrong than right, in the above suggestion. We have, no excuse to make for stupidly long sermons; but we do protest against the tendency to cry out against the length of sermons. If a country lawyer have a case to plead, involving the right to the possession of a certain spotted pig, and he choose to make out his case by a plea of two or three hours, do men cry out against the effort? No, they give him praise for his masterly pleading. Or if a politician desires to move a community in favor of a given measure, or line of political action, he will gather the crowds and harrangue them for an hour and a half, and then, perhaps, introduce, in succession two or three others who will emulate their leader in the amount of time which they consume in talk; and yet no one seems to think it necessary to write articles, recommending that these men "clip off the exordium, banish the peroration," and leave out the greater part of the body of their addresses. No, the great importance of the subjects, and vast array of facts connected with their proper unfolding, seem to make these long speeches necessary. But when a man comes to speak upon the most momentous theme which can engage the attention of men, compassed about with vast arrays of history and truth and fraught with eternal interests, suddenly it is found out that men must be brief; all the great themes of Bible truth, with their wealth of doctrine, practical instruction, encouragement, inspiration, and comfort, must be unfolded, illustrated, emphasized and applied, in discourses without introduction, or peroration, of ten or fifteen minutes in length. We agree that there should be no tack hammer work in the preaching of the gospel; for that reason we object to the ten minute sermon, as the standard. Dr. Thomas H. Skinner and Dr. Albert Barnes, of a past generation, preached two and often three sermons on a Sunday, and they often preached an hour and not infrequently an hour and a half at a time, to crowded houses of anxious, earnest, men and women. Their churches were in an almost continuous state of revival. These men had something to say, and took time to say it.

This is written, not so much as a plea for the long sermon, as it is a protest against the per-

emptory demand for the short sermon. What people want is a full sermon, this may possibly be had, under certain peculiar conditions, in ten or fifteen minutes, but not generally. Thirty or forty minutes is not a long sermon; and in these days of opportunity for preparation, even the average minister ought not to find it difficult to pack a sermon of that length full of solid, wholesome food. Making allowances for the exceptional cases and conditions, there is no excuse for the stupid sermon, long or short. In other words, the question of the length of a sermon is of the very least importance. Our petition to those who preach for us is, "Give us something worth listening to, and give us plenty of it."

THE ASSEMBLY AND THE SEMINARY.

The most absorbing topic which came before the late Presbyterian General Assembly, at Detroit, Mich., was, without doubt, the "Briggs question." Simply told it was this: Union Theological Seminary, a Presbyterian Institution, had transferred Dr. Briggs to the professorship of Biblical Theology in the seminary. In January last he gave his inaugural address, in which he made some statements concerning the Bible and some points of Bible teaching, which have been widely criticized as being at variance with the accepted standards of the church on those points. The relations of the Seminary to the General Assembly make it the duty of that body to take action at its first session after an appointment has been made, on the question of the approval of such appointment. In this case, therefore, the question was on the approval of the appointment of Dr. Briggs. The *New York Independent* sums up the Assembly's action on this question in an able and judicial manner, which we quote for the benefit of such of our readers as may not have seen it elsewhere. We may add that since the *Independent's* editorial was written, the trustees of the seminary have voted by a large majority to retain Dr. Briggs, which is equivalent to a declaration of their purpose to place the Seminary in a position independent of the Assembly's control. Evidently the end is not yet. The *Independent* of two weeks ago said:

The Presbyterian Assembly has gone overwhelmingly against Professor Briggs. In a total vote of 500 only 60 ranged themselves on his side, while 440 were constrained to express their disapproval of his appointment as Professor of Biblical Theology in Union Theological Seminary. Under the circumstances it must be regarded as a very decisive vote. All that his friends could say for him was said by Drs. Dickey, Logan, Parkhurst, and Worcester, and it was said ably and eloquently. Compromises in his interests were proposed with the design of avoiding, in part, at least, the painful results of disapproval of his appointment; but with the utmost calmness and deliberation the Assembly, when the time for voting came, rejected all amendments and adopted the resolutions recommended by the committee without a word of modification.

The action of the Assembly is not only an emphatic one, as indicated by the size of the majority, but it is unequivocal. It cannot be misunderstood or misinterpreted. It means that the Supreme Court of the Presbyterian Church does not regard it as safe or proper for Dr. Briggs to become Professor of Biblical Theology in Union Theological Seminary. Under a sense of duty to the young men who are being trained for the ministry in that institution, and to the great interests of the church itself, the Assembly says in effect to the directors: "We refuse to confirm your appointment. We dare not do otherwise. This refusal, under the terms of the agreement between the Assembly and the Seminary, renders the appointment incomplete. You cannot, therefore, retain Professor Briggs. We have vetoed his appointment, and thereby declared our will to be that he should not be a teacher in Union Seminary."

What response the directors will make to this action we do not know. The point that it was a case of transfer and not of appointment within the meaning of the

agreement the Assembly has not regarded as well taken. Indeed, it was not strongly urged by any of those who spoke for Dr. Briggs. It was only presented as a possible construction of the compact, and not really as an argument for non-action by the Assembly. The great majority were satisfied that the jurisdiction of the Assembly was complete, and the resolutions adopted leave no alternative for the directors but to acquiesce in the Assembly's judgment that Dr. Briggs should not be retained, or break the compact and make the Seminary independent of the Presbyterian Church. We are inclined to believe that the decision of the directors will be loyal acquiescence. If they are concerned to keep the Seminary in harmony with the views of the church they cannot reasonably do otherwise. As our correspondent, Dr. Hays, points out, the Assembly has not had the remotest thought of approving the appointment. None of the amendments offered to the resolutions reported to Dr. Patton's committee proposed approval in any form. They simply sought to modify and limit and soften the disapproval which the Assembly had decided to make. It was at no time a question as to whether the expression should be one of approval or disapproval, but as to what should be the terms of disapproval. If the directors want to know the mind of the church, therefore, the resolutions adopted by a vote of 440 to 60 express it clearly, unmistakably, and emphatically.

Some of the secular papers express surprise at the size of the majority against Dr. Briggs. It is because they have not understood the mind of the church. While there have been some eminent and influential defenders of the unfortunate professor, the tone of the Presbyterian press, and particularly the spontaneous action of the presbyteries, has been significant of the result which has been reached at Detroit. The secular press has persisted in the idea that Dr. Briggs is being pursued by persecutors, only less bloodthirsty than the inquisitors of Spain; but it must now confess that it is the Presbyterian Church, and not individuals, which disapproves of the Inaugural Address of January last. The action of the Assembly clearly indicates that fact. The unmistakable voice of the church is that such careless, irrelevant and unwise handling of the Word of God, as the Inaugural Address illustrates, is dangerous and cannot be tolerated in a theological professor, for whose appointment the approval of the Assembly is asked.

The question will be asked, For what specific reasons did the Assembly express its disapproval? The answer is, No specific reasons have been alleged. Dr. Patton, in his speech in support of the resolutions recommended by his committee, gave good grounds for declining to name them. It would have involved, for one thing, the formulation of charges of heresy, and the Assembly is not a court of trial; the Presbytery of New York alone has jurisdiction in that matter. The Inaugural Address has roused the suspicion of the Assembly that though, as Dr. Patton says, Professor Briggs may be sound himself, he is not a safe man to be a teacher of theological students. The spirit running through the Address, and its attacks on the friends of the Scriptures and the Scriptures themselves, constrain the Assembly to express its disapproval, which is all it has the right to do. The bringing of charges of heresy and the trial thereof devolves on Dr. Briggs' presbytery. The Assembly expresses no opinion on that point; it refrains from prejudging that issue. Acting on the impression made upon it by the Address, it exercises the duty devolving upon it, and says that with the light it has it must disapprove of the appointment; but at the same time it appoints a Committee of Conference with the directors of the Seminary, and thus gives Dr. Briggs the opportunity, if he desires it, to appear before the committee and satisfy them of his soundness. If this is done, the directors, it is suggested, could re-elect Dr. Briggs, and the next Assembly could approve him. At least, this is Dr. Patton's view of the matter.

THE BIBLE.

Amid all the attacks which are made, or which are thought to be made, upon the Bible, it is worth while to assure ourselves that the real student of this Book of books has no fears that it can be destroyed so easily. The criticisms of scholars have been brought to bear upon it for two thousand years, still the Bible remains. There have been changes, omissions, corrections. The external condition, the mere wording, may change, but there remains back of text or chapter a fundamental, foundation element which leavens even the parts which ought still to be omitted. Christ unfolding the ideal manhood in righteousness is a golden

thread of light traversing the book from the Alpha to the Omega.

This spiritual kingdom has here on this sure rock a perpetual foundation. By careful study we may know more; investigation may change many of the external structures, but the central truth remains. It is by the power of this inner principle, shedding its steady luster of truth, that the human reason is compelled to admit the validity of its sub-structure. Criticism cannot destroy this underlying principle. Analysis will do the Bible no harm. Errors in dates, unworthy historical elements, incorrect renderings, are only outer instruments, subject indeed to literary liabilities.

"But these have nothing to do with the validity of the real thing itself." When we touch the question affecting the highest and best good of humanity we find it clear and positive. It is the best book ever written upon the topic of pure holiness and Christ-likeness. It is unique among all books and must forever be the Book of books.

But we must admit that there is a vast difference as to its matter and form, character and practical value. The Songs of Solomon are not equal with the Sermon on the Mount. To assert that they were would be an extravagant assumption. Then again, we claim inspiration for certain authors, who themselves make no such claim unless we assume, like Wordsworth, "that all writers are so inspired." There is a unity of tone between the Old and New Testaments. The Old has transmitted not only the same unison to us but has endowed it with all the rich growth of the old.

Let us study this sub-structure principle more and trust that faith will render us wise unto salvation. "It is the letter which killeth, but the spirit maketh alive."

Too many seek the shadow, use the aids to spiritual culture as spirit culture itself. The church must not be used as a museum "of fossilized creeds." It should be the garden of fruits and flowers, a nursery of living ideas, "the residence of all graces." The light of Bible righteousness shall never be extinguished. Here the hungry are to be fed, and the thirsty soul refreshed. The Bible is the exponent of everything which tends to promote the highest interests of humanity. It inspires charity, kindness, brotherly love. It describes a moral atmosphere above the sensuality, the malice and hatred of this world. The application of these lessons to the practical duties and obligations of the present hour is a most urgent necessity.

J. G. BURDICK.

MINISTERIAL CONFERENCE.

The Ministerial Conference of May 29th, at Rock River, was somewhat light in attendance because of memorial services at Milton and Albion. The programme was mostly carried out as before published, and was heard with a good degree of interest. Since it would necessitate an article of considerable length to give a synopsis of the papers and sermons presented during the Conference and Quarterly Meeting, we offer this time simply the programme for the Ministerial Conference to be held on Sixth-day before the first Sabbath in September with the Walworth Church.

1. Are our churches organized and officered on the apostolic plan? E. M. Dunn.
2. Is it right for our ministers to solemnize marriages on the Sabbath? Wm. B. West.
3. Anti-Christ. R. Trewartha.
4. Have we, as a denomination, a mission to the colored people of the South? If so, what? S. H. Babcock.
5. What is the true relation between our people and our denominational boards? W. W. Ames.

6. What is the relation between the Passover Feast of the Jews and the Lord's Supper of the Christian Church? N. Wardner.

7. How harmonize the words of Christ in Matt. 22: 37, 40, with the teachings of the Decalogue? A. C. Burdick.

8. What is the true relation between Church and State? F. O. Burdick.

9. How can we best draw out and utilize the Christian ability of business men in church work. E. B. Saunders.

Let us add one word in reference to the programme. It is offered for publication thus early in the quarter that those appointed may be fully reminded of the parts assigned them, with the hope that they may choose their time during the quarter for preparation, and that having prepared, they can, if necessary, send to some one to read, and thus clear the way for a new programme. The privilege of a place upon our programme is of so much value that it would seem that none should be unmindful of it.

M. G. STILLMAN.

HOME NEWS.

West Virginia.

SALEM.—Eld. D. H. Davis and wife, on their return to Salem from the Association, at the request of the pastor, exhibited mementoes of their China work to an overflowing house. The excessive crowd prevented the presentation and hand-shaking intended, and consequently the collection for missions not being taken in our West Virginia style was less than it would otherwise have been. Commencement week brings busy scenes in our streets and homes. The Baccalaureate sermon was delivered by President Maxson to a good audience in the Baptist church. Dr. White, the first General Superintendent of Schools in West Virginia, delivered the annual lecture before the lyceum in the Chapel Hall, on Monday evening, upon "The Black Sheep, illustrated by Aaron Burr."—The Salem pastor, after preaching to two congregations, some miles distant from each other in his own parish, went, on the evening of last Sabbath, to Clarksburg, our county town, to supply the pulpit of the Baptist church there on Sunday.—Work on the parsonage has begun in earnest, superintended by Elder Gardiner, amidst his many other labors with all the whole-souled energy characteristic of the man. The burdens come heavily upon those willing to bear.

JUNE 9th.

Nebraska.

HUMBOLDT.—We are having much wet weather at present; farmers cannot cultivate their corn on account of the rain. Otherwise, everything seems to be quite prosperous.—The state of religion is much the same as formerly, though two have been lately added to the church by baptism, one of whom is a convert to the Sabbath. We greatly desire a revival of religion, and we feel the need of the prayers of all God's people that this may be the all-important thing for which we strive and pray.

U. M. B.

AND once more, and more important than all, bed-rock lies in a recognition of the personality, the presence, and the mighty power of the Holy Spirit; in earnest and continuous prayer for the demonstration of that power; in every step that we take and every movement that we make by boards, and committees, and secretaries, and pastors, and people, and missionaries abroad, the glory of God the supreme end, the salvation of men the secondary end, the love of Christ the supreme constraint, and the Spirit's energy the supreme power,—all these enter into the everlasting bed-rock of missions.—Dr. Ashmore.

YOUNG PEOPLE'S WORK.

THE SUM OF IT ALL.

The boy that by addition grows,
And suffers no subtraction,
Who multiplies the things he knows
And carries every fraction,
Who well divides his precious time,
The due proportion giving,
To sure success aloft will climb,
Interest compound receiving.

—Dr. Ray Palmer.

THE laws of spiritual life, and of the realm of ethics and religion, are as sure as those in the natural world, and as inflexible as the principles of mathematics.

ONE evil thought after another, one temptation after another unresisted, one thoughtless and unkind word after another spoken, and a character is formed which by-and-by reveals its own hatefulness in an enormous totality. As a burdensome debt is formed from little amounts incurred without thought, day after day, so the result of continued evil is greater than the sinner imagines. And the same is true of pure and noble thoughts, of kind and gentle words, of loving and Christ-like deeds. Let us add with diligence. 2 Peter 1:5-7.

LOSSES are often incurred in business and in social life. How they are lamented and bemoaned! But they are nothing to the loss sustained by the soul. Did you ever observe how easy it is to lose the power to think purely, to regard others generously, or to preserve faith in God and men unsullied? One evil suggestion harbored and followed out means more than that thought or deed of sin. It means a piece out of the perfect soul; it means loss of life, of spiritual life. The being is less as to its inherent holiness. How many fancied gains are really losses! How many indulgences, which give pleasure for a time, but no lasting good, really detract from the sum total of our holy manhood and womanhood! Let us guard against loss of soul more than against any other. Mark 8:36.

GEOMETRICAL ratios form the law of living things. Each of us has two parents, four grandparents, eight great-grandparents, and so on. Noah had three sons, but the list of the descendants of these is most wonderful in that enlightening chapter. Gen. 10. So a sin takes root and multiplies. Each gives birth to another, and ere long the sinner finds that his load is more than he can bear. How careful ought we be to guard against the first sin. One dandelion plant in a green lawn this year means a thousand next year somewhere. So our evil words and acts, and—blessed be God!—our good ones, too, multiply and spread in our own lives and the lives and characters of others. Let us be wise, and multiply our good works and the fruits thereof. Dan. 12:3.

PRAYER.

A well-known German writer relates that when he was very young he remembers often, upon arising in the morning, to have heard his mother praying aloud for each of her children. And especially he noted that when she came to his name she wrestled long and earnestly in prayer, that he might be given wisdom and knowledge, and the fear of the Lord, and that God would bless his studies and deliver him out of every temptation, and prepare him to be an instrument of divine grace for the winning

of souls, and finally to grant him an entrance into the kingdom above. This oft-repeated earnest prayer became a beacon and a guiding star to his life, so that he became not only a famous writer in his own land, but one whose influence was always felt for Christ upon those who associated with him. How much of the good of his life is to be attributed to this prayer no one can tell.

Whether our friends believe in prayer or not they cannot fail to be influenced by the fact that we pray for them. Let us not become discouraged, but let us believe in God and pray for what we desire of spiritual gifts for others, especially those dear to us. God will hear and answer in his own way. Not every one is permitted like the good Christian Scriver to hear, all unknown to the petitioner, the words of a praying mother. But God is not limited to these ways and means. He can and will answer our prayers if they are in accord with his blessed will. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

OUR FORUM.

My dear young Brothers and Sisters;—What I say to you I say to all, and I include myself in your number. I do not wish to find fault or censure any one, and if what I say appears that way to any of you, please remember that I include myself among the recreants.

I have had occasion now and then to prepare a programme in connection with the Y. P. S. C. E. work, and I have often found it quite annoying because the young people are so backward about helping. Again, I know that our worthy Editor is obliged often to persuade and even beg the young people to write articles for the RECORDER. It seems as though they were conferring a favor upon him when they do write, rather than being honored by the privilege. Now I may classify the various excuses under three heads: 1. I can't do it. 2. I can't do it as well as some one else can. 3. I have not the time.

1. I can't do it. Well, my friend, perhaps that is so. But you would almost be angry if some one else should make such a statement. Evidently the person who asked you to write was either making fun of you, or else was laboring under the impression that you possessed the ability to perform the requested task. Perhaps you mean that you can't do it as well as you would like to do, and would be ashamed to have your effort made public. That is a different story. Your *best* is all that was asked.

2. I can't do it as well as some one else can. Well, quite likely that is a fact. But is it a fair excuse? The person who asked you to write knew that; but nevertheless, we take it for granted that he was sincere in his invitation and will be satisfied with your effort. The turtle does not pause in his journey because he is passed by the fleet hare; the busy squirrel does not despair when carrying away his winter store, nut by nut, kernel by kernel, because he sees some boy with a bag full of nice fruit of the hickory; the tiny rill does not stop in its course because it cannot turn the massive wheels of the saw-mill. You are not expected to write like our Editor or some of our Corresponding Secretaries. If you should, people would think you were filching. Do your best, and if the Editor is not satisfied he will not ask you again very soon. But don't be angry if he should not.

3. I have no time. My friend, you have twen-

ty-four hours each day, all that any one has. Oh, you don't mean that; you have no time for this particular work. Of course you don't, unless you *take* it. You have no time to sleep, unless you take it; you have no time to eat unless you take it; you have no time to go to that party unless you take it; you have no time to read this story or that paper, to make a visit or go for a ride, unless you *take* it. That's the trouble. The question then is, Do you have any duty in regard to the matter, or is it a sort of compliment offered to you, one which you may accept or reject at your own pleasure, and feel that you have conferred a favor if you do accept? I have seen both sides of this question and have been on both sides; I have pleaded each and all three of these excuses, and I have listened to them coming from others to us. To be sure there are exceptions, but my friend, as a rule are we not wrong in pleading such excuses? If the work is the Lord's, and we believe it is, we have some duty in the matter, and we should *take* the time. "What, stop my work in the shop, in the field, in the kitchen; stop my music lessons, my painting, my lawn-tennis; stop my reading, my letter-writing, stop earning money, stop having a good time?" Yes, certainly; divide your time, give a few minutes to this work, and equalize your efforts.

Now I do not mean this to apply simply to writing articles for the RECORDER, or papers for the Young People's hour at our Quarterly Meetings and Associations, but to any good work in which you may be invited to assist with your talent. Yours truly,

EDWIN SHAW.

A TEST OF CHARACTER.

The use which one makes of money is a touchstone of character. On this point Dr. J. H. Worcester remarks in his book on "The Power and Weaknesses of Money":

"Tell how a man spends his money, and I will tell you what the man is. Is he a miser, is he a sensualist, is he controlled by domestic affection, is the love of display his ruling passion, is he a worshiper of art, is he a philanthropist, a reformer, is his soul on fire with the love of Christ? His cash book, if only it be truthful and minute enough, will tell the story. Money is simply opportunity, and character is always shown by the use of opportunity. Money is raw material for any fabric at the pleasure of the owner. In the things to which he converts it he reveals himself as the sculptor reveals himself in the shape he impresses upon the plastic clay.

"We sometimes test our children at Christmas time by a present of money in lieu of other gifts, watching to see what they will do with it, and, according as it goes for candy or for books, or for tools, or to the savings bank, or to the mission box, we not only forecast their future, but regulate our own subsequent liberality to them, trusting them with more or less as they reveal their fitness or unfitness to be trusted. And do we never reflect that that is precisely what our heavenly Father is doing with us—trying us with a little of the unrighteous mammon that we may show whether we are fit to receive the true riches?"—*The Lutheran Standard*.

WHERE SHE SAVED.

"Emma, I must really say that your monthly household expenses are altogether too large."

"But I economize wherever I can, dear Paul. You must consider how the price of everything has gone up."

"And yet a few days ago you bought your third new hat for the winter."

"O, that doesn't concern you; I saved that out of my house allowance."—*Fliegende Blätter*.

THE EASTERN ASSOCIATION.

(Continued from last week.)

On account of the very heavy shower of rain just at meeting time, the evening service was lightly attended. The praise service was omitted, and Rev. O. S. Mills, of the South-Eastern Association, preached from 2 Cor. 4: 17-18. Theme,—"Relative importance of the Seen and the Unseen."

The Missionary hour, at 10.30 o'clock, Sixth-day morning, was conducted by Rev. A. E. Main. In his opening remarks he emphasized the importance of the demand for missionary work upon us as Seventh-day Baptists. We who profess to obey the commands and teachings of the Bible, must take heed to the command: "Go ye into all the world and preach the gospel to every creature." It was not given to great and prosperous denominations only, but to every baptized disciple. And it becomes us, who are baptized, Sabbath-keeping Christians, more than any other people, to carry the light of God's truth to all the world. To obedience to this principle of the world wide spread of the gospel, we ourselves owe our own knowledge of the gospel. Every thing opposed to this principle is destructive in its effects, because disobedience is at the root of this opposition. Unless we want to die we must be interested in this world-wide evangelization. Opposition to this principle shuts us up within our own little sphere and makes us narrow in life and thought. He who is zealous for the spread of truth and the evangelization of the world is lifted out of this narrowness and placed on a high plain of living. What we need to-day is downright loyalty to this work of spreading the truth. The spreading of Sabbath truth is just as imperative as the preaching of the gospel to the heathen, and if we are thoroughly alive in all these lines of work, we will have no time to think of death and decay as churches, but the activity of work will give us growth and strength and power for good.

The Rev. D. H. Davis, our returned missionary from China, was then introduced. He spoke of his great pleasure in again being at Shiloh after an absence of eleven years. Said he had often been with the people here in spirit during these years. To-day he rejoiced to be with us in person. He spoke of the fulfillment of God's promises in the work of all earnest missionaries, and especially those of our own people, who were early to begin the missionary movement. China is now assuming a more hopeful condition than most people suppose. It has only been opened to missionary enterprise a half century, and yet statistics show a marvelous work. The work of our own people in China was then briefly reviewed in its history and workings, and an earnest plea was made that the field should never be again left without a representative there to keep a supervision of the work. We should not be discouraged, the work is hopeful, but we must be content to wait God's time for the abundant harvest, but it will come if we continue in the spirit and zeal of the work. The most successful preaching to the Chinese is that which takes two or three alone and by tact in conversation interests them until they ask questions about the "Jesus doctrine," and want to find out more about it. Preaching to the large audiences cannot reach the people in this way. Rev. J. G. Burdick and others asked questions of the missionary concerning the condition of the Shanghai Church, its membership, etc.

The first half hour of the afternoon session was devoted to the reports of committees.

At 2.30 P. M. the exercise of the Tract Society's hour began, conducted by Rev. L. E. Livermore. In his opening remarks he advocated loyalty to every department of our denominational work, but particularly that of our special work in the spread of Sabbath truth.

Rev. A. H. Lewis then spoke in the interest of the Tract Society. He said: "All that was said by Mr. Davis this morning in reference to patience and perseverance in missionary work must be said of the Tract Society's work of Sabbath reform. As it takes time to carve from the block of granite the perfect statue, so it requires time to cut the granite of prejudice that has been hardening through the centuries against the Sabbath truth. We are not peculiar in having a special mission. All denominations have their special missions. But ours is practical, while all others are more or less speculative. Our environment compels us to make a special effort in Sabbath reform work, not, however, to the exclusion of other elements. Experience has taught us that we must work through the more intelligent classes. In a substantial manner we have met this need through the *Outlook*. But the work must move slowly; one will come here and another there, but by faithful, persistent work, the tide will eventually turn and the rewards of our labor will be more apparent."

Rev. J. G. Burdick then spoke. He said spiritual results have a cause just as truly as physical results have

a cause. If we are to see spiritual prosperity we must see spiritual work. Many of our large churches show that their extremities are dying. The families upon the outskirts are becoming fewer, and the territory of many of our churches is being gradually narrowed down to smaller centers. It is because our work is confined to the centers and the limbs are left to die. Our large cities have great opportunities for preaching Christ and his Sabbath. "Go ye into all the world," means go to work right about our homes just as much as it means go to China or to any other foreign field. He spoke of various missions in New York City in which he had been laboring and of the great opportunities, not only for evangelical work, but for Sabbath reform work in these missions.

Rev. L. E. Livermore thought we ought to have prominent places in New York City and in Chicago where Sabbath literature may be deposited—where it shall be known that our literature may be found,—tracts for free distribution and books for sale. People live in these cities for years and do not know that there are Seventh-day Baptists, and we must give them the information through the means of the Tract Society.

Rev. Joshua Clarke spoke of a sister in his church whom he had supplied with tracts for distribution. Two years after their distribution a lady came, through their influence, to the observance of the Sabbath, united with the church, and is a strong and helpful member. It is his testimony that it does pay to scatter tracts.

Rev. A. McLearn spoke of his custom of scattering tracts wherever it may be possible, to put them in men's carriages, on their seats in the cars, on their door-steps, or wherever he can get them under their notice. Give them something plain and simple. God's Word is the strongest argument that you can produce to men on that subject.

Rev. O. D. Sherman emphasized the importance of always being prepared with Sabbath literature, for opportunities come oftener than we would think for using them to advantage.

Mr. D. E. Titworth spoke of the necessity of being full rounded Christians. We want to be conspicuous for our completeness, not for any one, over-emphasized doctrine that we promulgate, but for a whole and perfect Christianity.

Mr. A. B. Burdick emphasized the importance of letting our principles be known to our business associates. As a general thing they will respect us for it. In this way we can each of us be truth bearers.

Rev. D. H. Davis, remarked that one of the best fields for the dissemination of Sabbath truth, is Shanghai. It needs a tract repository just as much as New York or Chicago. The missionaries from America and many other countries must go into China through Shanghai, and here is one of our very best places to spread the truth of the Sabbath. We have gained in influence among the missionaries of China because of our evangelistic spirit. We can not distinguish between home and foreign missions, they are all one, and must go hand in hand, without jarring or discord, if we would prosper in our work.

Rev. I. L. Cottrell spoke of the steady growth in the history of our people, though this growth has been very much slower than it ought to have been.

Sixth-day evening at 7.45, a praise service was conducted by Rev. J. G. Burdick. At 8 o'clock a prayer and conference meeting was conducted by Rev. E. A. Witter. These meetings were well attended, and were of deep interest and great spiritual profit.

On Sabbath morning, Rev. Joshua Clarke, delegate from the Western Association, preached to a large audience, from Acts 4: 12 and Rom. 10: 14. Theme—"The Doctrine of Christian Responsibility."

1. The human race is, morally, in a perishing condition.

2. The rescue. This is Jesus Christ who, standing in our stead, received the penalty which justly should have fallen upon us. The offer of salvation is to all men. "He tasted death for every man."

3. The plan of the rescue. This is *faith* in Christ. But before men can exercise this faith, the knowledge of the rescue must be carried to them by human agency. This brings upon us personal responsibility.

The Sabbath-school, at 3 o'clock, was conducted by the Superintendent of the Shiloh school, Miss Maggie D. Ayres. The lesson was divided into five topics and discussed by Mr. B. C. Davis, Rev. C. A. Burdick, Rev. O. S. Mills, Rev. O. D. Sherman, Rev. A. H. Lewis, with an application by Mr. D. E. Titworth.

Sabbath evening, at 7.45, a praise service was conducted by Mr. D. E. Titworth. At 8 o'clock Rev. A. G. Crofoot, delegate from the North-Western Association, preached from Acts 10: 38. Theme—"Going about and doing good." Christ's life upon earth was a life of service, wherever he went and whatever he did, it was all to do good. He is our pattern and we are taught to follow his example.

B. C. D.

SPECIAL NOTICES.

☞ DR. E. S. BAILEY's address, until further notice, is Berlin, Germany.

☞ THE address of President W. C. Whitford, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

☞ MRS. L. A. HULL, late of Alfred Centre, N. Y., requests her correspondents to address her at Kirkwood, DeKalb Co., Ga.

☞ REV. O. U. WHITFORD desires his correspondents to address him at Milton, Wis. He also solicits correspondence from all points of his field concerning matters of interest in Missionary work.

☞ MRS. W. C. TITSWORTH, of Dunellen, N. J., would be glad to receive the subscription of any lady for the *Ladies' Home Journal* for 50 cents for the balance of 1891. Subscriptions must be in her hands by June 20, 1891.

☞ THE South-Western Association will be held this year with the Delaware Church, near Billings, Christian county, Mo., commencing July 2d.

Billings is 257 miles west of St. Louis, on the St. Louis and San Francisco railroad. Delegates will please notify Rev. R. S. Holderby, of Billings, of their intention to be present, and he will provide conveyance from Billings to the church.

L. F. SKAGGS.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.20 P. M. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

☞ For the information of those who intend coming to the North-Western Association, I wish to say:

1. Ministers who hold half-fare orders on the Chicago & North western Road will find their orders good on all lines of the Union Pacific; consequently can buy their tickets through from any station on the North-western to North Loup.

2. Those who take the train that leaves Chicago at 6 P. M. and Council Bluffs at 10 next morning, will arrive at Grand Island at 4.45 the same afternoon, where they will have to wait till 7 next morning, for the train to North Loup. We have but one train per day from Grand Island to North Loup.

3. Those who take the 10.30 P. M. train from Chicago and the 7 P. M. from Council Bluffs, will arrive at Grand Island at 1.55, the second morning from Chicago. They, of course, will have to wait seven hours for the train to this place.

4. Those coming from Kansas and the South-east by the B. & M. route, if they take the train that leaves Atchison at 11.45 A. M. by way of Aurora and Central City, will arrive at Horace, the station nearest to North Loup, at 6.30 P. M. Our brethren will meet them at Horace, with teams, on Tuesday, Wednesday, and Thursday afternoons, and convey them to this place. The distance is about eight miles. Those who prefer it can come on to Grand Island instead of changing at Aurora, and wait there till the next morning, and come up on the U. P.

The train from Grand Island arrives at North Loup every day at 10.15, and will be in time on Wednesday for the "conference" in the afternoon.

We should be very glad if those who intend coming would notify Bro. E. C. Hibbard, chairman of the committee on entertainment, especially those who come by the B. & M. route, that we may know how many teams to send to Horace.

J. W. MORTON.

WANTED.

A SABBATH-KEEPING young man who understands plumbing, or steam-fitting, or hot-water heating.

Address ORDWAY & Co., 205 West Madison St., Chicago.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.

- April 4. Saved from Famine.....2 Kings 7: 1-16
- April 11. The Good and Evil in Jehu.....2 Kings 10: 18-31
- April 18. Jonah Sent to Nineveh.....Jonah 1: 1-17
- April 25. Nineveh Brought to Repentance.....Jonah 3: 1-10
- May 2. Israel Often Reproved.....Amos 4: 4-13
- May 9. Israel's Overthrow Foretold.....Amos 8: 1-14
- May 16. Sin the Cause of Sorrow.....Hos. 10: 1-15
- May 23. Captivity of Israel.....2 Kings 17: 8-18
- May 30. The Temple Repaired.....2 Chron. 24: 4-14
- June 6. Hezekiah the Good King.....2 Chron. 29: 1-11
- June 13. The Book of the Law Found.....2 Chron. 34: 14-28
- June 20. Captivity of Judah.....2 Kings 25: 1-12
- June 27. Review.

LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, June 27, 1891.

TOPIC.—The End of Transgressors.

GOLDEN TEXT.—The perverseness of transgressors shall destroy them. Prov. 11: 3.

The Superintendent may arrange for classes or individuals to dwell briefly on the different divisions of this review, after the opening exercises by the school. Let the Secretary read Isaiah 5: 1-7. Let the school recite the Topic and Golden Text. The chorister will arrange for appropriate singing at intervals.

TIME.—The history of the divided kingdom to the captivity, 390 years for Judah, B. C. 975-586; 250 years for Israel, B. C. 975-722.

PLACES.—Samaria, Jezreel, Nineveh, Tarshish, Joppa, the Mediterranean Sea, Bethel, Tekoa, Gilgal, Egypt, Sodom, Gomorrah, Dan, Beer-sheba, Bethaven, Assyria, Gibeah, Ephraim, Beth-arbel, Halah, Gozan, Habor, cities of the Medes, Judah, Jerusalem, the temple, Babylon, Jericho, Riblah. The Superintendent will ask where these places are mentioned in the quarter's lessons, and ask for very brief location and history of each.

PROPHETS.—Elisha, Jonah, Amos, Hosea, Isaiah, Micah, Nahum, Jeremiah, Zephaniah, Habakkuk, Huldah, Ezekiel, Daniel, Obadiah. Let peculiarities of each be mentioned, scope of prophecy, and especially dwell upon those directly connected with the lessons.

KINGS.—Nineteen kings of Judah and one queen-regent, Athaliah. Seven of these were good kings. Eighteen kings of Israel, all of whom did evil. Nine different dynasties. Let the school name these and tell what good things were done by the good kings of Judah. Especially give brief account of kings in the lessons of the quarter.

SINS NOTICED.—Dwell briefly upon the notable sins of the rulers, and the tribes of Israel, and heathen nations about them.

MAP EXERCISE.—Let one previously appointed give a map exercise pointing out places and kingdoms, and asking a few questions upon each.

BLACKBOARD EXERCISE.—If the school has an artist, give some picture illustration with brief remarks, otherwise the following acrostic, with talks on the same:

<p>IDOLATRY, NFIDELITY.</p> <p>SUN, OR BAAL WORSHIP. HEDDING INNOCENT BLOOD.</p> <p>RESTRAINTS REMOVED.</p> <p>ASTARTE WORSHIP. VARICE, ANARCHY.</p> <p>EXCESS AND LUXURY.</p> <p>LICENTIOUSNESS.</p> <p>SWEARING FALSELY. SLAVERY RE-ESTABLISHED.</p>	<p>CALF WORSHIP. OVETOUSNESS.</p> <p>ROBBERY.</p> <p>INJUSTICE AND VIO- LENCE.</p> <p>INCENSE IN HIGH PLACES. MORAL CORRUPTION.</p> <p>MULTIPLYING TRANS- GRESSION.</p> <p>ENMITY TO GOD.</p> <p>SELF-WILL. SLANDER AND DECEIT.</p>
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GOLDEN TEXTS.—Review these texts, naming their authors.

PRACTICAL LESSONS.—Let some one read a paper or talk on the lessons, which may be helpful to us. Give warnings and encouragements.

Let the school repeat in concert the 1st Psalm.

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Tourist tickets are now on sale, and can be had of ticket agents of all roads, and at Burlington Route depots in Chicago, Peoria, and St. Louis.

There is no better place than Colorado for those seeking rest and pleasure.

SOUTH-EASTERN ASSOCIATION.

TWENTIETH ANNUAL SESSION.

The South-Eastern Seventh-day Baptist Association convened for its Twentieth Annual Session, with the Middle Island Church, at New Milton, W. Va., on Fifth-day, May 28, 1891, at 10 o'clock A. M.

In the absence of the Moderator, S. L. Maxson conducted the opening services, with reading of the Scriptures by D. H. Davis, and prayer by S. D. Davis. The Annual Sermon was preached by Prof. S. L. Maxson, from Matt. 28: 19, 20.

T. L. Gardiner was elected Moderator, *pro tem*; the Assistant Secretary, F. P. Ford, was made Secretary, and P. F. Randolph, Assistant Secretary.

The report of the Executive Committee was read and adopted as follows, with the programme to be modified as circumstances may require:

FIFTH-DAY.

10 A. M. Call to order by the Moderator; Introductory Sermon by S. L. Maxson; Report of Executive Committee; communications from the churches; communications from Sister Associations; appointment of standing committees.

- 2 P. M. Annual Reports.
- 2.30 P. M. Report of Committee on Resolutions.
- 3 P. M. Essays, M. J. Haven, Elsie Bond.
- 3.30 P. M. Woman's Work, Mrs. J. L. Huffman.

SIXTH-DAY.

9 A. M. Praise Service, conducted by E. J. Davis.
9.30 A. M. Roll call of delegates. Report of standing committees.

10.30 A. M. Tract Society's hour,—joint collection. Miscellaneous business.

- 2 P. M. Unfinished business.
- 2.30 P. M. Devotional Exercises, M. E. Martin.
- 2.45 P. M. Woman's hour.
- 3.45 P. M. Miscellaneous business.

SABBATH-DAY.

10 A. M. Bible-school, conducted by the Superintendent of the Middle Island Sabbath-school.

11 A. M. Sermon by A. McLearn, delegate from the Eastern Association.

2 P. M. Sermon by C. A. Burdick, delegate from the Central Association.

2.45 P. M. Young People's hour, Esle F. Randolph.

FIRST-DAY.

9 A. M. Miscellaneous business.
10 A. M. Our Schools, J. L. Huffman.

11 A. M. Sermon by J. Clarke, delegate from the Western Association; joint collection.

2 P. M. Sermon by A. G. Crofoot, delegate from the North-Western Association; unfinished business.

T. L. Gardiner, with the delegates from Sister Associations and the representatives of all denominational bodies present, has been made Committee on Resolutions. C. N. MAXSON, Moderator.

F. F. RANDOLPH, Sec. of Com.

Communications from the churches were called for and read from Middle Island, West Union, and Salem.

Communications from corresponding bodies being called for, A. McLearn responded from the Eastern Association, rehearsing the condition of the churches, the needs of our cause there and the zeal of the devoted.

At twelve o'clock the Association took a recess until two o'clock.

AFTERNOON SESSION.

A. McLearn led in prayer, and the congregation sang, "Glory to his Name." Resuming the communications from Sister Associations, Clayton A. Burdick read the circular letter from the Central Association, and spoke of their spiritual growth resulting from revivals there.

Joshua Clarke appeared from the Western Association and spoke of the harmony of the churches and of the brotherhood, and the need of greater spiritual life.

A. G. Crofoot, delegate from the North-Western Association, read the letter from that body

and alluded to their full sympathy with all the work of the denomination.

It was voted that we receive with gratitude the favor bestowed upon us by our Sister Associations in sending delegates to this Association, and that we welcome their representatives to a part in our deliberations.

The report of J. L. Huffman, delegate to Sister Associations, was read and adopted as follows:

Your delegate to Sister Associations would respectfully report that he attended the sessions of four of the Associations as follows: The Eastern convened at Rockville, R. I., June 5, 1890; the Central at Brookfield, N. Y., June 12th; the Western at Independence, N. Y., June 9th; the North-Western at Welton, Iowa, June 26th; and that he was cordially welcomed to participate in their deliberations and to share in the privileges of their devotional services. The sessions were all fairly well attended, and indicated a good religious condition of the churches of which the Associations are composed. All the different departments of our denominational work, as represented by the various Boards and committees of Conference, were interestingly and profitably discussed. In all these Associations, either in the reports of committees or by resolutions, sympathy and encouragement were expressed for our school at Salem. In the Western Association the delegate from the North-west proposed that they raise one hundred dollars for the school, which was done in a few minutes. The sessions were all harmonious and of an excellent religious spirit. Your delegate enjoyed this trip very much and was enabled to return to his field of labor greatly benefited. The expenses of your delegate were \$68 which he received of the Treasurer.

J. L. HUFFMAN, Delegate.

By instruction the Moderator appointed standing committees as follows, viz:

On Nominations—J. L. Huffman, Jas. B. Davis and Judson F. Randolph.

On Petitions—P. F. Randolph, John A. Polan, J. J. Lowther.

On Education—S. L. Maxson, L. A. Bond, L. D. Seager.

On Sabbath-schools—O. S. Mills, F. P. Ford, Lenville Davis.

On Finance—Wm. Jeffrey, A. S. Childers, Franklin F. Randolph.

On State of Religion—S. D. Davis, J. L. Huffman, Elisha Maxson.

A report received from W. C. Daland, who represented us in the South-Western Association, was read and adopted as follows, viz:

LEONARDSVILLE, N. Y., Aug. 6, 1890.

L. A. BOND, Cor. Sec., Lost Creek, W. Va.

Dear Brother:—Having been requested by your Association to represent that body as delegate to the South-Western Association for this year, I would, as your delegate, respectfully report:

I attended the session of the South-Western Association held with the church at Hewitt's Springs, Miss., July 3-6, 1890, and was invited to participate in the deliberations of the Association, and appointed to preach three times on their programme.

The whole session was one of great interest. Many encouraging features of the work in the South-west appeared in the progress of the meetings. Nearly all churches were represented, except a few of the smallest ones in Texas. The reports showed that despite some defections and other losses, there was an increase of three in the membership of the Association. Besides this increase two new churches were admitted to membership in the Association, the church at Hammond, La., and the Delaware Church, near Billings, Mo. There was much preaching during the Association, almost every morning, afternoon, and evening during the session.

The Tract and Missionary Societies were each given an hour, and the addresses made by the brethren of the Association were marked by earnestness and loyalty to our Societies.

The local publishing interests were also considered. The work done by the *Sabbath Outpost* being an important element on the field of this Association, they should have the support and sympathy of the rest of the denomination so far as practicable.

I may be permitted a word as to the South-western field as represented at Hewitt's Springs; for of the other centers of interest I can only judge by hearsay. It is a field worth cultivating. It will pay. There are, to be sure, certain disadvantages on this field, but there are

many compensating advantages. If the country and some of the people are somewhat primitive, there are advantages in the climate and crops which ought to yield a great return to the thrifty and prudent farmer. If education and culture are somewhat lacking, native intelligence and mental power mark, to a great degree, the warm-hearted people of the South. What this intelligence and power might accomplish when developed by education and culture time alone will tell. If somewhat low ethical ideas abound, with rather too much tobacco, whiskey, and other evils, there is yet a fervent religious sense in almost every nature there. They believe the Bible down there. They take it literally from the Genesis to the Revelation. They are not much troubled by rationalism or skepticism. A revival is a much easier matter there than in the cold North. I believe that field is ripe for the harvest. They are eager to hear the gospel. They are willing to consider the claims of the Sabbath. When convinced they do not hesitate or evade. If they have their faults, so do the rest of mankind. And their excellencies are just those which naturally make the work of an evangelist among them an easy and grateful task.

Very respectfully,

WILLIAM C. DALAND, Delegate.

It was resolved that we are thankful to have among as representatives of the Missionary Society, A. E. Main, and D. H. Davis and wife, and we cordially invite them to participate in our deliberations.

The Corresponding Secretary, L. A. Bond, reported that he had no correspondence during the year except the report of W. C. Daland, who represented us in the South-Western Association. The report was adopted.

The Treasurer's report was adopted:

J. F. RANDOLPH, Treasurer,	
In account with the SOUTH-EASTERN ASSOCIATION:	
Dr.	
Rec'd of former treasurer.....	\$39 61
Of the above amount, \$6 82 belonged to the Missionary Society, and \$4 61 to the Tract Society. Also received from joint collection for Tract and Missionary Societies...	4 78
Rec'd from Lost Creek Church.....	14 12
“ “ Middle Island “.....	3 04
“ “ Ritchie “.....	6 44
“ “ Greenbrier “.....	9 00
“ “ Salem “.....	12 43
“ “ Salemville “.....	9 40
“ “ J. L. Huffman, delegate to Sister Associations, amount left after paying his expenses.....	7 00—\$105 82
Cr.	
Paid O. U. Whitford for the Missionary Society.....	9 21
Paid S. D. Davis for the Tract Society.....	7 00
Paid J. L. Huffman, delegate (order)...	75 00
Paid H. B. Lewis (order).....	5 00— 96 21
Balance in treasury.....	\$ 9 61
All of which is respectfully submitted.	
J. F. RANDOLPH, Treasurer.	

MAY 28, 1891.

The Committee on Resolutions made a partial report, which was taken up by items to consider for adoption.

1. Resolved, That we indorse both our home and foreign missions, and fully sympathize with our Board, who speak to us of the growing work and demand for workers and means, and cannot, therefore, say *retrmch*, and that we will, by God's help, give them our sympathy, prayers, and so far as we are able, increasing financial support in the performance of the growing work.

2. Resolved, That an imperative demand of our foreign mission is the reinforcement of the Medical Department with a competent assistant for Dr. Swinney. And that we will encourage and support the Board, so far as able, in supplying this need at the earliest practicable moment. And that we hail with joy the tidings from Dr. Swinney regarding the prospect of reinforcement by native helpers.

3. Resolved, That one of the greatest needs of our denomination to-day is a thorough enlightenment and awakening of heart and conscience to the claims of God upon our means, and to the New Testament idea of proportionate giving.

4. We believe that the marvellous preservation of the Seventh-day Baptist denomination for more than two centuries, against such fearful odds, is evidence that God has a special work for this people in the exaltation of his down-trodden Sabbath; and that it is not only our duty to keep it as individuals, but also to keep it

before the people, and to keep it from the assaults of its enemies; therefore,

Resolved, That while we recognize our duty to engage in every good and reformatory work, and to maintain home and foreign missions in common with other Christians, still we should recognize more fully this distinctive and special work, and largely increase our efforts to convince the Christian world of its error in endeavoring to transfer the authority of God from his own holy Sabbath to the human appointment of Sunday.

5. Resolved, That the excellent opportunity now offered by Salem College for our young people to obtain a liberal education, and the necessary culture to make them proficient in life's work, calls upon us to patronize the school; and believing that its prosperity is essential to our success as a denomination in West Virginia, we hereby urge all of our families to do what they can to make it succeed.

6. Resolved, 1st, That our public schools, next to the church of the living God, are the bulwark of our Christian civilization and advancement, and that we enter our emphatic and united protest against the organized and determined opposition on the part of those whose purpose it is to destroy so beneficent an institution as our public school system, and establish inferior and sectarian schools in its place.

Resolved, 2d, That it is in the sense of this Association that the half million dollars of the public money appropriated by our government to sectarian schools is unconstitutional and an outrage of the rights of the American people.

7. Resolved, That we are greatly encouraged by the growing activity among our young people in church and denominational work, especially by the good work of the Christian Endeavor Society; and we would recommend that in each of our churches, so far as practicable, a Y. P. S. C. E. be sustained.

8. WHEREAS, The vile curse of intemperance has no parallel as an enemy of the government and destroyer of men, multiplying widows and orphans, filling jails and penitentiaries, and imposing upon tax payers unjust and heavy burdens; therefore,

Resolved, That it is the duty of the citizenship of this commonwealth to unite in the use of all lawful measures to save the country from this great evil, and that we will *preach, pray, and vote* for its removal; and that no Christian man or woman can be innocent in the sight of God who is indifferent or half-hearted in respect to this great evil.

9. Resolved, That we are pleased with the interest and earnestness exhibited by our sisters in the work of the denomination, and while they continue their work through the organized Woman's Board, we pledge to them our hearty sympathy and support.

The first resolution was adopted after remarks by D. H. Davis, missionary from China, and J. Clarke.

The hour for Woman's Work having arrived, it was voted to change the programme by placing the hour for Woman's Work at 2.45 P. M., Sixth-day, and the Missionary Society's hour at 11.30 A. M.

The second item of the report of the Committee on Resolutions was adopted after remarks by D. H. Davis, Mrs. D. H. Davis and A. McLearn.

Third item of the resolutions was taken up and discussed by A. E. Main, A. G. Crofoot, O. S. Mills, P. F. Randolph, J. L. Huffman, F. P. Ford, M. E. Martin and J. Clarke, and adopted.

Adjourned with prayer by J. Clarke.

SIXTH-DAY—MORNING SESSION.

After a season of devotional services, the roll-call was waived; the minutes of the first day's session were corrected and approved. The Committee on Nominations made the following report, which was adopted, viz.:

- Moderator—S. L. Maxson.
- Recording Secretary—F. P. Ford.
- Assistant Recording Secretary—F. F. Randolph.
- Corresponding Secretary—M. Wardner Davis.
- Treasurer—Jesse F. Randolph.
- Preacher of Introductory Sermon—L. D. Seager.
- Alternate—S. D. Davis.
- Delegate to Sister Associations—T. L. Gardiner.
- Alternate—S. D. Seager.
- Essayists—Ora J. Davis, Ivie VanHorn.

J. L. HUFFMAN
J. B. DAVIS,
J. F. RANDOLPH, } Com.

The following was adopted after remarks by J. L. Huffman and A. McLearn, viz.:

Your Committee on the State of Religion would respectfully report that we have the subject under consideration as indicated in the letters from the churches and otherwise, and do deeply regret that, notwithstanding the Lord, in his mercy, has granted us some revivals of religion in the past year, the state of religion is not what it ought to be.

Respectfully submitted,

S. D. DAVIS,
J. L. HUFFMAN,
E. J. MAXSON, } Com.

The following was adopted, viz.:

Your Committee on Obituaries would respectfully report that while it has pleased God to permit death to remove some of our number, we have reason to rejoice that none of our official members have been called away.

S. D. DAVIS, Com.

A resolution of apology was referred to the Committee on Resolutions.

The consideration of the report on resolutions was resumed, and the fourth resolution being in the line of the work of the Tract Society hour, its consideration was continued into that hour, and the resolution was adopted after discussion by J. L. Huffman, A. McLearn, F. P. Ford, T. L. Gardiner, O. S. Mills, S. L. Maxson, J. Clarke, F. F. Randolph, A. E. Main and Geo. Ford.

The work of the Tract hour, in charge of T. L. Gardiner, was farther continued by J. L. Huffman and others, speaking upon loyalty to our publications.

The special order for Missionary Society's hour having come, A. E. Main, the Missionary Secretary, conducted its services. D. H. Davis, from the China mission field, cordially indorsed the different lines of our work in America, but he spoke particularly of the nature and claims of foreign missions and their vital relations to our work and growth in the home land.

A collection for the Missionary and Tract Societies, jointly, was taken, amounting to \$20 24.

Adjourned with prayer by S. D. Davis.

AFTERNOON SESSION.

The meeting was opened with song, and with prayer by M. E. Martin.

The following was presented, and after most earnest discussion by J. L. Huffman, A. McLearn, S. D. Davis and S. L. Maxson, adopted:

The Committee on Education respectfully reports as follows:

1. We recommend that this Association should hereby express its hearty sympathy with all the educational movements of the denomination.

2. The Associational school at Salem has legally changed its name from Salem Academy to Salem College during the year to make the name correspond to its courses of study.

3. The urgent demands of the work in Salem College have made necessary the full service of the president of the faculty, which was secured by his resignation of the pastoral care of Salem Church; also other additions were made to the faculty.

4. At the late General Conference, held at Salem, and at the National Council in Chicago, the brethren and sisters of the denomination pledged liberally of their money for the payment of running expenses, amounting to about \$700 for this year, and from \$500 to \$600 per annum for the next succeeding four years, which amounts to a practical endowment.

5. The work done during the past year has been the most successful in the life of the college. The attendance has been larger than heretofore. About one hundred earnest students are enrolled in the various departments of the institution. In this number there are several who have already begun to plan for a life work in the gospel ministry.

6. Carefully arranged ancient and modern Classical, Normal, and Commercial courses of study, together with Music and Art, are being taught.

7. In view of the vital importance of the work of education in this Association, we earnestly appeal to the people to assist us in the endeavor to increase our attendance and strengthen our good work financially.

S. L. MAXSON,
L. A. BOND,
L. D. SEAGER, } Com.

Fifteen minutes were spent in devotional services, conducted by M. E. Martin.

The hour for Woman's Work was led by Mrs. J. L. Huffman, who spoke concerning the work of our women and the propriety of paying the secretary of the Woman's Board. Mrs. D. H. Davis, of the China Mission, gave a description of the sad condition of our China sisters, and of the good work our laborers there are doing.

"Jesus loves me" was sung in the Chinese language by D. H. Davis and wife, and prayer was offered by J. Clarke.

Communications from Berea, Lost Creek, Connings, Greenbrier and Roanoke churches were read.

The following report was adopted after remarks by S. D. Davis:

The Committee on Resolutions have carefully considered the special resolution referred to them by this body, and would respectfully recommend the following: Inasmuch as our Association, five or six years ago, neglected to grant an order on the Treasurer for the expenses of Dea. Asa F. Randolph, as alternate delegate to Sister Associations, which resulted in his non-attendance; therefore,

Resolved, That we regret our oversight in this matter.

The following report was adopted:

Your Committee on Finance beg leave to submit the following report:

Table with financial data: It finds in the treasury as per report... \$ 9 61. Also finds churches in arrears as follows: Middle Island, 1890... 5 66. Bear Fork, 1888... 63. Copen, 1888... 79. Greenbrier, 1890... 1 17.

It also recommends the following apportionment for this year:

Table with apportionment data: Salem... 13 43. Lost Creek... 15 12. Greenbrier... 10 92. Middle Island... 9 20. Ritchie... 6 94. West Union... 3 65. Salemville... 3 95. Roanoke... 3 50. Copen... 1 59. Bear Fork... 1 70.

Probable expenses of delegate to Sister Associations... 70 00. F. F. RANDOLPH, of the Com.

The following report was adopted:

Your Committee on Sabbath-schools would respectfully report, That the statistics and facts concerning our schools are quite largely omitted in the communications from our churches, and yet we believe that good work is being done in all our schools.

O. S. MILLS, } Com. F. P. FORD, } L. B. DAVIS, }

Committee on Petitions made the following report, which was adopted:

No petition has come to the knowledge of this Committee except that of the Ritchie Church, asking that the next session of the Association be held with it. It is recommended that the petition be granted.

P. F. RANDOLPH, } Com. J. J. LOWTHER, } J. A. POLAN. }

It is voted that O. S. Mills, our exchange delegate to Sister Associations, have an order on the Treasurer for seventy dollars, to pay his expenses.

Fifth item of the resolution was taken up and earnestly discussed by J. L. Huffman, J. Clarke, S. L. Maxson, F. J. Ehret, F. P. Ford, P. F. Randolph, and Jas. B. Davis, and adopted, after eighty dollars in cash and pledges were given to aid in paying the running expenses of the Salem College.

Adjourned after prayer by S. D. Davis.

SABBATH-MORNING.

10 A. M. Bible-school conducted by J. J. Lowther, Superintendent of Middle Island Sabbath-school. School opened by singing, reading the lesson, and prayer by T. L. Gardiner. Instructions were given as follows:

- Introduction, by P. F. Randolph. Repairs Begun, by A. G. Crofoot. Repairs Delayed, by Clayton A. Burdick. Collections Taken, by J. Clarke. Repairs Accomplished, by A. McLearn. Application, by A. E. Main.

Sabbath-school closed with D. H. Davis and wife singing, "Praise God from whom all blessings flow," in the Chinese language.

11 A. M. Sermon by A. McLearn, delegate from the Eastern Association. Scripture lesson, — John 6: 27-65; Text, John 6: 57. Closed by singing, "Is my name written there," and prayer by S. D. Davis.

AFTERNOON SESSION.

2 P. M. Song service. Scripture lesson, Psalms 46. Prayer by M. E. Martin. Sermon by Clayton A. Burdick, delegate from the Central Association. Text, Isaiah 26: 1.

2.45 P. M. Young People's hour, conducted by Esle F. Randolph, as follows:

Song, "Shelter in the Rock." Prayers, by Ora Davis, Wardner Davis, and Elsie Bond.

- Song, "Calvary." Report of Ritchie Society, by O. S. Mills. Report of the Salem Society, by Esle F. Randolph. Report of the Lost Creek Society, by Allie Davis. Essay, "Organization in Denominational Work," by Elsie Bond.

Young People in China, by D. H. Davis and Mrs. D. H. Davis.

Song, "Praise God." Benediction, by A. McLearn.

FIRST-DAY—MORNING.

At the call of the Moderator, the session was opened at 9 o'clock A. M., with prayer by L. D. Seagar. The roll was called and the list of delegates in attendance corrected. The minutes of the previous two days were amended and approved.

The Moderator-elect nominated the Executive Committee, which was confirmed as follows, viz.:

- S. L. Maxson, ex officio; T. L. Gardiner, Salem; L. D. Seagar, Lost Creek; M. E. Martin, Greenbrier; F. P. Ford, West Union; O. S. Mills, Berea; Esle F. Randolph, New Milton; J. H. Wolfe, Salemville; H. H. Hevener, Roanoke; Wm. Flesher, Conings; S. D. Davis, Copen.

The Clerk was instructed to engross a complete copy of the minutes of all the sessions of the Association not now recorded, and present his bill at the next session.

At ten o'clock the hour in charge of J. L. Huffman on Our Schools, was occupied, first, by Pres. S. L. Maxson, upon the needs of Salem College. 1. It needs to be better understood. 2. It needs money. 3. It needs more goodwill. Second, by A. E. Main, upon the elevating influences of education, as represented by our school.

At eleven o'clock Joshua Clarke preached from Mark 16: 15, 16. Song, by D. H. Davis and wife, sung in the Chinese language.

A collection of \$28 16, jointly for the Tract and Missionary Societies, was presented in hand-shaking with the China missionaries, D. H. Davis and wife.

During the noon recess the missionaries exhibited and explained the Chinese costumes and many other articles from their field of labor.

AFTERNOON SESSION,

2 P. M. Opened with song, reading the 1st Psalm and the first chapter of 1st John, and prayer by S. D. Davis. Sermon by A. G. Crofoot; text, Numbers 32: 23.

After prayer by A. G. Crofoot the sixth resolution was taken up and adopted, after remarks by A. McLearn.

The seventh resolution was spoken to by J. L. Huffman and adopted.

The eighth resolution was adopted after re-

marks by J. Clarke and O. S. Mills, by standing vote.

The ninth resolution was adopted.

The Corresponding Secretary read the following letter, which was adopted:

The South-Eastern Seventh-day Baptist Association to Sister Associations, greeting:

We are now nearing the close of the Twentieth Annual Session of our Association. The attendance on the first day was very small on account of the rain storms, but during the remainder of the session the attendance was larger than usual. A deep spirit of earnestness and power has characterized all the sessions, and an unusual interest has been manifested in all our denominational enterprises, and especially in the educational work of our Association. Nearly all the churches were represented by delegate and letter.

We extend our heartfelt thanks to the Sister Associations for the presence and valuable assistance of their delegates, A. McLearn, of the Eastern; J. Clarke, of the Western; A. G. Crofoot, of the North-Western, and C. A. Burdick, of the Central, and trust that this valuable means of intercourse may be continued. The interests of the Missionary Society were represented by A. E. Main, and the Tract Society by T. L. Gardiner. An hour was given to the work of the Woman's Board, which was conducted by Mrs. J. L. Huffman. An hour was also devoted to the work of our Young People, led by Esle F. Randolph.

Our hearts have been cheered and encouraged by the presence of our returned missionaries from China, Brother and Sister Davis, who have rendered us valuable assistance and instruction in our deliberations, especially in their talk about the work in China, their description of the manners and customs of the people, the workings of the mission and day school, the character of the converts and the exhibition of the Chinese relics.

We send as our delegate to represent us, Brother O. S. Mills, to whom we refer you for further details.

We pray that the blessing of God and the presence of his spirit may attend all your sessions.

L. A. BOND, Cor. Sec.

NEW MILTON, W. Va., May 31, 1891.

The Executive Committee were instructed to inquire into the practicability of securing a more full, constant, and uninterrupted attendance at all the business sessions of all the delegates from the churches, and of lessening the burden of entertainment. The inquiry shall include the time in the week for holding the Association, the issuing and acceptance of certificates of appointment, and other points. They may act upon such as they deem advisable, and shall report with recommendations. Churches desiring Bible-school Institutes were requested to apply to the Executive Committee, who shall arrange for two or more instructors to hold such Institutes, if practicable.

Heartfelt thanks were expressed to those who have so nobly entertained the Association.

The time of holding next Association was left with Executive Committee.

The Secretary was instructed to forward a copy of these Minutes to the RECORDER and request their publication.

On motion the Association adjourned to meet with Ritchie Church at the call of the Executive Committee, by singing "God be with you till we meet again," shaking hands, and prayer by A. E. Main.

T. L. GARDINER, Moderator.

P. F. RANDOLPH, } Secretaries. F. P. FORD, }

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CONDENSED NEWS.

An inch of rain means the fall of 100 tons of water upon every acre of ground.

A monument in memory of the Confederate dead of Mississippi has been unveiled at Jackson.

After making and losing several fortunes the estate of the late Mr. Barnum figures up \$4,279,532.

Last week 17,166 persons were landed at the Barge Office in New York, the largest number ever landed in one week.

The recent census of Ireland shows a population of 4,706,162 males and 2,317,076 females, being a decrease of 468,674 in the total since the last census.

Reciprocity negotiations with Spain are nearly finished. A document containing the results of the negotiations will be issued soon by the State Department.

It is stated that the largest ocean steamers may ascend the Amazon for as great a distance as the total length of the Mississippi.

A new oil trust under the name of the Producers' Protective Association has been organized at Bradford, Pa. The capital stock will be \$600,000. Application for a charter will be made at once.

All the forests along the line of the Lake St. John Railroad appear to be doomed to almost total destruction by fire unless rain falls very soon. One connected belt of fire seems to be sweeping through the whole region.

Reports give heart-rending accounts of fearful havoc to life and property in the overflowed valleys of the Red River in Texas and the Indian Territory. The river has been higher than known for years.

The first passenger train was run up the Manitou and Pike's Peak Railroad in Colorado May 30th. It goes over some of the greatest grades and reaches the highest elevation of any road in the world.

Ex-Queen Natalie, of Servia, has been forcibly expelled from that country. She has gone to Bucharest, the capital of Roumania. The sympathy of the people is very strong in her favor.

The International Peace Congress at Milan has approved a motion that the difficulty arising from the New Orleans lynching ought to be referred to the international institute at Ghent for arbitration.

Senator McInnes of British Columbia has given notice of a motion for the appointment of a committee to report on the advisability of establishing a mint in the

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

Royal Baking Powder

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The Russian police have seized the books of a number of synagogues containing the Jewish records of marriages, and it is hoped to secure evidence that bigamous marriages have been common, and that Hebrews, after obtaining worthless divorces from the rabbis, have married again, in violation of law. This is done to find reason for further persecution.

A lengthy circular note addressed to the European powers by the Chilean provisional junta or government representing the insurgent party of Chili, was published in England and on the continent June 11th, appealing to the powers to recognize the insurgents as belligerents.

The fifty-two ton new steel breech-loading gun, the largest ever made in this country, was landed at Sandy Hook June 10th. It was cast at the Watervliet Arsenal, West Troy, is thirty-six and one-half feet long, bore thirty-four feet, and will stand a charge of 440 pounds of powder. It is calculated to give a muzzle penetration in wrought iron of thirty-two inches. It will be removed to the testing grounds on a special rail laid for that purpose and drawn to its position by a locomotive. It is said the gun will throw fifteen miles and when tested will give all the buildings on the pennant of the Hook a lively shaking up.

MARRIED.

COLGROVE—MARVIN.—In Elmira, N. Y., June 2, 1891, by Rev. T. R. Williams, D. D., of Alfred Centre, William N. Colgrove and Lillie Marvin, both of Elmira.

PLATTS—MAXSON.—At the home of the bride's uncle, William J. Dounce, in Elmira, N. Y., June 9, 1891, by Rev. L. A. Platts, Rev. J. Allison Platts, of Scott, N. Y., and Miss E. Ophelia Maxson, of Santa Ana, California.

PALMER—DAVIS.—In Hope Valley, R. I., June 10, 1891, by Rev. A. McLearn, Mr. George L. Palmer and Katie A. Davis, both of Rockville.

SAUNDERS—SHAW.—At Fouke, Ark., Sunday, May 31, 1891, J. Y. Saunders, of Franklin, La., and Miss Ada V. Shaw, of Fouke.

DIED.

SUORT 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.

CRANDALL.—In Alfred Centre, N. Y., May 21, 1891, Harriet L. Nye, wife of Ira B. Crandall, in the 69th year of her age.

She was the fourth in a family of five children, born to Benjamin B. and Betsy Maxson Nye, in Brookfield, N. Y. Early in the history of this county the family moved to Genesee, where the subject of this sketch gave her heart to Christ and became a member of the Seventh-day Baptist Church of that place. Later she moved her membership to the First Alfred Church. She was married to Bro. Crandall in 1846, whom, with two daughters, she leaves to mourn her departure. In the home, in the church, in the society for benevolent work, and in almost numberless private relations, her sincere Christian character was manifest, and her hands found employment in the name of the Divine Master.

BURDICK.—In Farina, Ill., June 3, 1891, of consumption, Russell W. Burdick, aged 70 years lacking 16 days.

He was born in Preston, N. Y., and moved to Alfred when he was 17 years old. He was baptized by Eld. N. V. Hull and united with the First Alfred Church at the age of 23. In 1848 he was married to Amelia Vincent, of Almond. Moving to Farina in 1865, he became a constituent member of the Farina Church, at its organization the following spring. He was a faithful member till his death. He expressed repeatedly a complete trust in the Lord Jesus, and said he had no doubts of his acceptance with him. He leaves a widow, four sons and two daughters. He was a brother of Eld

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Stephen Burdick. His first vote, cast in Alfred about 46 years ago, and what he was conscious was his last vote, a few weeks before his death, were cast against the license of the liquor traffic. He mentioned this coincidence with evident satisfaction while being carried home from the polls. His vote made one majority against license. C. A. B.

STILLMAN.—At Lima Centre, Wis., May 29, 1891, of pneumonia, Mrs. Mary Ann, relict of Dea. Wm. P. Stillman.

She was born Nov. 15, 1806, in Montville, New London Co., Conn., professed faith in Christ in early life, was married May 26, 1825, and in 1840 moved with her husband to Wisconsin and united with the Milton Seventh-day Baptist Church, which her husband served as deacon till his decease, and of which she continued a faithful member till called to the spirit world. She was the mother of ten children,—five sons and five daughters,—five of whom survive her. She was the sister of Dea. Amos Crandall, late of the First Alfred, and of Henry Crandall, of the Milton Junction Churches, the latter being over 94 years old. She was a quiet, faithful mother in Israel, whose life was an ornament to the church of Christ. Her funeral was held at her residence, and largely attended. Sermon by the writer. N. W.

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THE Treasurer of the General Conference has not yet received enough money to pay the expenses for last year. He has the hope that the churches that have not already paid their portion will do so soon. Please address, WILLIAM C. WHITFORD, Brookfield, N. Y.

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MRS. CHAS. H. SUYDAM, Franklin Park, N. J.

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