## OUR BIRTH.

"Our birth is but a sleep and a forgetting;"
The soul that rises with us, our life's star, Hath had elsewhere its setting,
And cometh from-ufar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come From God, who is our home."
-Extract from Wordsworth's Intimations of Immortulity.

Ayrek an exceedingly exciting session the Pittsburgh Synod of the Reformed Presbyteriau Church, by a vote of 95 to 37 , has expelled the five ministers who were presented to it by the Pittsburgh Presbytery for heresy, because they insisted upon the right to vote. It will he remembered that this church refuses to permit the right of franchise to its members because there is no recognition of God and Jesus in the Constitution. Quite a number of the ministers annonnced their withdrawal from the Reformed Presbyterian Church. Most of the expelled ministers, and those who withdraw, will probably join the United Presbyterians, though there are signs that the congregations of some of them are largely in sympathy with their pastors.

Tife Reformed Church (Dutch) in America had the Eighty-fifth Annual Meeting of its General Synod recently at Asbury Park, New Jersey. The principal question before the Synod was that of a Federal Union with the Reformed Church (German) in the United States. A joint commission of the two churches had prepared a plan of union, and it was adopted by the Dutch Church at this meeting, and also by the Synod of the German Church in special session at Philadelphia. The denominations retain their identity and discipline, but unite in mission work, new educational enterprises, Sunday-school interests (including libraries and lesson helps), and such matters as shall be determined from time to time. It is to be hoped that this federal union will be followed by the organic union of two denominations which are practically one, except for the fact that one writes Dutch in parenthesis after Reformed and the other writes German.

The Southern Presbyterian General Assembly met recently at Birmingham, Alabama. The usual routine business was done, but there was especial interest in the questions of missions and the evangelization of the colored people of the South. The policy of isolation and exclusion has been strong in this denomination, and it is a fact to be noted that a motion to withdraw from all connection with other Presbyterian churches was voted down, and an overwhelming majority of the Assembly voted to continue connection with sister Presbyterian churches. The Assembly declared the standing position to be the proper position for prayer in places of public worship, and the attitude "sanctioned by Scripture," "dictated by reason," "rec-
ommended by practice of the primitive church, and by immemorial usage of Presbyterians."

In the annual sermon before the late meeting of the American Home Missionary Society, Dr. Wolcott Calkins, of Newton, Mass., showed that three-quarters of the moneyed men of our country are members of Protestant churches, and that fourteen hundred millions of dollars are annually added to the wealth of Christian business men. From these facts he made a strong plea for increased contributions to the work of the particular society before which he was preaching and for the work of the church in the direction of all its benevolent operations. Undoubtedly there is a steady improvement in the matter of giving by Christian disciples, but is there any such proportion of improvement as we have a right to expect from the well-known fact that most Christian churches are growing richer yearly? It has many times been pointed out that there is a great change going on in modes of living on the part of Christian people, and this change means a growing use and enjoyment of the luxuries of life. People who have twice as much money as they once had give but little more for the use of the church, and they truly say it is because they do not have it to give. But why do they not have it to give? It is not because the necessities of life cost more, for there has not been any time within the memory of the oldest people when the strict necessities of life,- the things our forefathers found necessary, let us say-cost so little as they do now, but it is simply because the necessities of our present modes of living are greatly increased. These modes of living are right and proper, but is it right and proper that they should absorb so much that our personal enjoyments are out of all proportion to our benevolences? Is it right for these modes of living to be first provided for and the remainder, if there be any, be used for the doing of good? In nothing is the selfishness of the Christian discipleship so much shown as in the proportion existing between the money used for the enjoyments and amusements of life and that used for doing good in our Master's name. The simple fact is that too much of our giving is left to be governed by feelings, just as our pleasures are governed, and as we have the most leaning to self-gratification, of course the most of our surplus goes that way.

## THE PRAYER-MEETING.

The most of the fault-finding about the prayer-meeting is done by the people who neglect it and do not do their duty by it, and the faults they speak of are largely due to the lack of loyal and faithful co-operation on the part of the Christian disciples, who, like themselves, are intelligent enough and have feelings enough to make it a means of spiritual elevation and improvement, and Christian activity, but who stay away for most unworthy reasons. If the people who can talk fast enough when they
wish to "growl," but say they cannot talk in meeting, would devote the same time to thinking about the truths their Master taught and lived that they devote to thinking of the mistakes other people make and the things the prayer-meeting lacks, they would have enough to say in meeting. The people who so readily decry and proclaim what is lacking and who scarcely sympathize with pastors in their difficulties, could, with another spirit in them, become the very ones to help him if they would and only knew it.
But let us go to the root of the matter and see what is a germinal difficulty, and, in many cases, the real cause of the failure of disciples of Jesus to be active in church endeavors and the Christian life. We believe it is the habit so many people have of living on the side of their negative convictions instead of living on the side of their positive convictions; of living what they do not believe instead of living what they do. And the natural consequence is their lives count for nothing as positive forces in the church life. The Christians who find fault with the prayer-meeting and do notattend it, and prepare themselves to make it what they complain it is not, will not say they do not believe in the prayer-meeting or in speaking and praying in meeting. They are very free to say they do believe in these things; but because there are some things they do not believe in they persuade themselves they are acting in the interests of honesty when they stay away, forgetting it is just as dishonest to say they believe in the meeting and then not go, as it is to say there are some things about it they do not like and so stay sway. The things they deny they live, and the things they positively believe and say they believe, they refuse to live. The things they do not believe control their conduct, and the things they believe are left to be bed-ridden in the soul, and their whole weight is added to that of the people who do not believe in the church for the church to oppose. If a man is satisfied about the great question of the Christian life can he be excused from coming to the decision to live it because there are some things he might largely correct if he would, that do not suit him? And is a Christian disciple who believes that the church of Jesus Christ should be active in his name, and who believes it is for the best interest of his cause to have a meeting in which Christian believers speak and sing and pray in his name to be justified, or to justify himself because, as conducted, this meeting does not just suit him, but would be more to his notion were he in sympathy with it and doing his best to make it what it should be in the way of activity for Jesus' sake? Such a way of life in business or any secular matter no man of real purpose would consent to for a moment. Dr. John Brown, author of Brown's Concordance, used to say of the brilliant Edward Irving that "he tore his faith to tatters." His creed was only a miserable, ragged garment of "don'tbelieves." And it is just so with many Chrisians, their rule of life, so far as church endeavor
is concerned, is a miserable set of "don't-be-
lieves." People who have begun to think for themselves and question some things they once took for granted, are apt to forget that the foundations of their faith are just as stabel as they ever were and that they are no less certain about God and Jesus and the inspiration of the Word than they ever were, and it is the greatest. pity when they are governed by their doubts and not by their positive and surely-grounded convictions. And so it is a sad thing when Christian disciples, members of the church, who believe in the church and its activities, and who have no doubt about the usefulness of the prayer-meeting, leave it to decline, and their pastor to despair, because things are not up to their ideals. If only some one else will make things perfect they will then fall into line. It is not a good thing to put your dwelling on the ground when you have good bed-rock for a foundation; it is no more a good thing to build up your conduct on your don't-believe this or don't-believe that. And it is no less ruinous to the work of the church in the world than to personal character. If the men and women who believe in Jesus with all their hearts, and believe that, all men should choose him as Master of life for themselves, and that the church should use its utmost endeavor to have all men make him their king, would ouly move out on their positive faith the army of the faithful. would make great conquests in the name of Jesus; but so long as the rule of life is "don't-believe," this army will be mostly an army in winter quarters.

## OTHER ILLUSTRATIONS

In the Recondmo of January 15 and 22, 1891, reference was made to the stone books of the East, and of their confirmation of biblical records. The Sabbath-school lessons for the first Lalf of this year have frequently been euriched by the commentator, in illustrations of this sort.

Some of these Oriental books are in what is called the prism, or cylinder shape. Many of them are made of baked clay. These are generally used for historical records. The clay books are generally six-sided, ranging from two to six inches in height. They are covered with a compact and minute writing, which, owing to the great care taken in the placing of them in the foundation walls of temples and palaces, are well preserved; and, while the inscriptions are frequently so fine as to require the aid of a magnifying glass, the characters are clear, and the pages, or sides, when not broken by the hand of the excavator, are easily read.

Preferring, after having given two illustrations, namely, the Moabite stone, and the Black Obelisk, to wait until the June lessons would be fresh in mind, it is again a desire of the writer to make slight reference to some of these old records. There is great pleasure in obtaining for the Bible the heathen world's confirmations of its recorded histories. This little review is not made with anything of the assertiveness which might legitimately belong to a professional Assyriologist, or to an Oriental linguist. The writer accepts the Old Testament scriptures as being a portion of God's inspired word to man. She carries in a grateful memory the sight of some of these stone, and clay tablets and books, and simply feels like sharing with the reader a little pleasure such as comes in the giving to some one, even of a pleasant memory, as opposed to the practice of hoarding to one's self.
Prominent amongst the cylinder books, are five called Sennacherib's cylinders, four of
which refer to his expedition against Hezekiah. The lesson for June 6 th, recording the early part of Hezekiah's reign brought one into close proximity with Assyrian confirmations of Bible records. Sennacherib's cylinder gives a detailed account of his invasion of the fenced cities of Judah. The story is in singular agreement, so say the translators, with the statements of the Bible; though, naturally enough, Sennacherib fails to tell of his own defeat. This break is the only one between the two narratives.
Another fine specimen of cuneiform inscriptions cönfirmatory of Bible history, is a basrelief which represents Sennacherib" seated on his throne in front of Lachish and receiving the spoil of the city as it passed before him. This specimen is said to be one of the finest wall sculptures ever discovered. Certainly it is an exceedingly beautiful piece of pictured and cuneiform history. It occupied several slabs in the hall of Sennacherib's palace, and was excavated by Layard at Kouyunjik. It is now in what is known as the Kouyunjik gallery, which is a portion of the Assyrian department in the British Museum. The pictured history closes with the following scene: The king sits upon a highly ornamented throne. Some costly drapery hangs over it, attendants follow close behind with huge fly-flappers. Senuacherib upon the throne, is seated before his tent, on a knoll a mong grape-ladeu vines and fruit trees, while at the foot of the kuoll his chariot stands, and its driver. Two grooms hold the heads of the horses, the royal parasol-bearer is at the wheel, and the royal steed is held by a soldier behind. The slaughter has not yet ceased, but a high officer, followed by soldiers, stands at the king's foot-stool reporting, probably introducing the file of captives, who wait at a little distance, under escort, some prostrated, others standing, all with hands extended in supplication. An inscription overhead interprets the scene in these expressive words: "Sennacherib, king of nations, kin! of Assyria, seated on an exalled throne, receives the spoils of the city of Latkhish."
There are fine Assyrian sculptures representing the method of warfare used in besieging walled cities, also showing the way in which prisoners were carried into captivity, and some showing the manner of putting out the eyes of prisoners,-all these corresponding with the Bible description of the captivity of Judah. (See lesson for June 20th.)
Thousands of stone and clay books have been brought to light by the indefatigable efforts of a few Assyrian scholars. Many of them are exceedingly valuable in their likeness to Bible history-not to speak of their own historical value. Could there be several lessons provided for each Sabbath, the interest developed by the more frequent comparisons would simply increase. There is ample chance for such Bible confirmations outside of the lessons which have been provided for the present six months', work.
The value of these ancient records increases
as Oriental scholars decipher more and more of the specimens discovered. But to an outsider even, one who makes slight exhumings from this mine of historical wealth, it is a source of great comfort, and of pleasure. It is, withal, a line of study which would in the long run be to many a one more satisfactory, not to say beneficial, than a surfeiture of light fiction. Besides, there is the fact that one connot engage in this line of study without being very naturally driven to the Bible for collateral history, and consequent enforced research.

## PHILLIP OF BETHSAIDA.

> 1. B. MAURER.
"The day following Sesus would go forth into Gali. lee, and findeth Philip, and saith unto him, Follow me," At first sight it would seem that Philip wee hasty in his decisions, and unlike those kings our Saviour referred to who wisely plan and calculate before engaging in warfare witi an enemy, or those who undertake to put up structure and first estimate before beginuing the work. Hasty decisions are often likely to be unwise decisions, that such were made and could be wrong in so unmistakable a mat ter as accepting Christ, appears from the fact that there were those who left Christ after they had followed him, and also from our Saviour's remark, " No man, having put his hand to the plough, and looking back, is fit for the king. dom of God."
What often seems to be a hasty and umintel. ligent decision is really not such. Some men, by a course of training, qualify themselves to act wisely on impulse, who would not so act without such training; others again act with seeming haste, but whose almost unerring judgment and intuition prevent them from making mistakes. Gen. Garfield acted and advised from intuition, and some results gained in battle were possible because of his advice. Grant, on the other hand, would push and strike, acting on impulse, which resulted successfully from previous training, study, and some degree of intuition. Caution is grood, provided it does not unduly lelelay action, as was the case with Gen. McClellau, whose caution worried President Lincolu. These references to generals of our late war offer illustrations of traits possessed by Philip. He combined cantion with action. I am inclined to think that he distrusted himself aud his judgment, and when he made a decision, however hasty and undeliberate it may have seemed, it in reality was not so. When he decided to follow Jesus he adhered to his choice, and from the day when he immediately responded to the "Follow me" of Jesus until he ended his toils in Phrygia, as tradition has it, he never wavered nor regretted his choice. That he was extremely cantious we learn from the fact that when Jesns was about to feed the five thousand he askel Philip where the bread was to come from, to prove him, for he himself knew what he would do. Philip's calculation and cautious disposition are seen in the answer that two hundred pennyworth of bread was not sufficient. He had already estimated the size of the crowd aul of their supply on hand.
This cautious trait again is manifested when the Greeks applied to him to see Jesus. Whether this desire was prompted by curiosity or by better and higher motives, seems to have beena question of doubt in Philip's mind. Had the application been made of Peter, he might have either sent them off, or said, "Oh yes, come right along," and he would have rushed the whole crowd of them right into the Master's presence. But not so with Philip. Although they seemed to have some claim upon Philip's attention, either on the ground of acquaintanceship or on national grounds, yet when they asked him, "We would see Jesus?" Philip's conduct seems to say, "Well, I don't know about this," I will not be too hasty, nor will I act upon my own inclination or judgment; and before giving them any encouragement, or before leading them into Christ's presence, or before even making known to Christ that there were those who desired to see him, he goes of and consults Andrew, they talk it over, and then together they tell Jesus.

But the most remarkable exhibition of Phil-
ip's caution is recorded in John 14:8: "Philip saith unto him, Lord, shew us the Father, and it sufficeth us." Here he carried his caution to the extreme of demanding proof for assertions made by his Master, and Christ, unlike the treatment Peter received, honored the demand by reasoning with him in tenderness and love: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself, but the Father that dwelleth in me he doeth the works." Did this cantion enter as an element into that choice and apparently hasty decision to follow Christ? "His remarks made to Nathanael the next day, "We have found him," etc., show that by forethought, knowledge and training in the Scriptures, he was qualified to make so important and decisive a choice on the spur of the moment and make no mistake. There is therefore the strictest harmony between his caution shown on all the occasions we have recorded in Scripture, in which his word appears, and that apparent hasty choice made in the beginning. He, like most others in his day, were looking for the Messiah. He, unlike others, had undoubtedly not been carried away by the claims of pretenders, such as those mentioned by Gamaliel: "For before these days rose up Theudas, bonsting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed.'
In reference to the Messiah he acted on the wisdom afterward inculcated by Jesus in his disciples concerning his second coming, when he said: "Take heed that no man deceive you; for many shall come in my name, saying, I am Christ; aud shall deceive many. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the 'Son of man be." The caution taught here is the same as that Paul sought to inculcate. "Prove all things, hold fast to that which is good;" and that by John, "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world." And Phillip, too, did apply these tests. He knew what to look for in the Messiah, and so when one claiming to be the promised one came, Philip, well trained in what "Moses in the law and the prophets did write," recognized that Jesus of Nazarethr, the son of Joseph, met the conditions as the key fits its lock.
Many are they; in our day as in his, who know what Moses in the law and the prophets did write, but few can apply this knowledge. It is one thing to know the Bible and another to apply it. When matters confront us requiring decision, the Scriptures in which we have been taught should enable us to make the right decision. After all, what does all Bible learning
amount to in regard to what-we should do, whom we should follow, and what we should believe, if it does not enable us to decide, and to decide rightly. The demand of decision and choice enter into life more than any other consideration. Happy the man who uniformly makes decisions and choices that are wise. The "Choose, ye this day whom ye will serve," of Joshua, is an appeal found from one lid of the Bible to the other. Martha was cumbered with care, but Mary made a wise choice. Having accepted Christ it then devolves upon us to make further choices and decisions, and hence Bible knowledge and principles should be the determining factor. What says the Bible, should be the question, then when that upon which we are called to decide meets its requirements, the Wollow me, "should be headed with Philip's promptitude. But let no one believe that when decisions are thus made there will be no oppo sition.

## re there no foes for me to face

in a greater or lesser degree will be sentiment based upon the experience of every soul in proportion as that soul in its belief and conduct approximates to Bible truth and principles, and not infrequently will opposition come from persons least expected to show it. Philip's declaration to Nathanael," "We have found," etc., was immediately met with the opposing cuestion "Can any good thing come out of Nazareth?" But he who has Philip's ground of security can triumphantly use Philip's challenge, "Come and see." Truth courts investigation and woos the minds of candid men. To shum investigation is a confession of weakness, to suppress it is worse still. If in regard to what we liave to present to men for their acceptance, as Philip presented Jesus of Nazareth, we canot with him say, "Come and see," then we have a feeble cause to maintain. But when we have truth and right on our side, to which we may apply the most crucial teists and the fiercest light of scrutiny, then success achieved will be well worth having like that of Nathanael, from whom came the word of opposition when he responded to the invitation, "Come and see," but who cleclared afterward, "Rabbi, thou art the Son of God, thou art the King of Israel.'

## IMMORALITIES AND HERESIES.

We have not a word of criticism to offer against the arraigument and trial and exclusion of church-members for heresy. Two or three denominations are just now engaged in that sort of business on a somewhat extensive scale. Whatever be their recognized standards of belief, they owe it to themselves and their cause to sge that the men who change their belief shall change also their relation to the denomination so far as the present relation depended on an acceptance of the denominational belief. No organization can maintain its. standing unless it has control of its own membership.

But it occurs to us that it would be quite as honorable and as helpful to religion if a little more attention were given to discipline for bad conduct. The Bible lays down a standard for living as well as for believing, and heresy hunting becomes very odious to the world and to God when it happens that the heresy hunters pass by church members who violate the plainest law of morals. It is bad enough to deny the doctrines of revelation, but it is almost as great a sin for an impure and corrupt church to arraign the heretics while it winks at the gross immoralities which disfigure the body of Christ in so many places. Baptists must bear their share of this reproach along with others, but they are not sinners above all men.

State churches are notorious for their low standard of morals. This is not saying that
there are not some pure and pious people among them. Many of them have clean hands and hearts. What we mean to say is that the denominations which have been or are now allied to the State, either in this country or abroad, demand less of their members in the way of holy living as a condition of membership than the denominations which have not had such alliance and which do not believe in such a wiion. The Greek, the Romish, the Lutheran, and the Episcopal churches, are illustrious examples of what we mean. Most, or all of these bodies, do not consider that a man who keeps a saloon, or who drinks, or gambles, or takes the name of God in vain, has laid himself liable to discipline or exclusion. Possibly the Episcopalians, as we know them in this country, are to be excepted in part from this list. We would be only too glad if we could make an emphatic exception of them.
A State ehurch, one in which the civil and the ecclesiastical are closely weddel, has surrendered the power, if it retains the desire, to keep itself a spiritual and pious body. The divine order is reversed, and the kingrdom of our Lord has become the kinglom of this world. Church membership is nothing more than citizenship, and the difficulty of preserving the body spiritual is just as great as that of legislating men into righteousness. Never yet has there been this muequal yoking together of the things of God and the things of Casar, but that there has been a letting down of the standard that a redeemed soul is expected to reach in the way of morals. We do these denominatons no unkindness in pointing out this peculuarity, for they cousider it one of their virtues. Holding as they do that memhership in the church is meritorious and necessary to salvation, they wonld count it cruel to cast one outside the kingdom of Gol by discipline, and thus send him to perdition.
We have not given up the idea that the kingdom of God ought to be as clearly defined by its morals as ly its creed. There are command ments to right doing and anathemas against open sinuing, which are as plain and important as the doctrines we are taught to believe; and some of these are set down as marking the limits of the church. There is a Scripture which evidently teaches that it is better for the sinning man to be excluded than to be retained. The intended charity of keeping him in the charch on the plea of uursing him to a better way is a cruelty to him. As long as he is taught to think that his sins are of small importance, he is not going to turn away from them. He is encouraged in a false and fatal security which cloes him great wrong.

The burning reproach of the churches is not so much the heresy they harbor as the immoralities they allow. The world cannot be cheated by a mere show of godliness. Unless men put off the corruptions they used to wear, and then put on the dress of pure life, the world will smile at their professions of godliness. A holy life has more power with men than all the formulated and faultless creeds of Christendom.

The promise of divine power is for the soul that loves purity and that in this purity is able to see God. A political church has political power; a social church has social power; an intellectual church has intellectual power; a spiritual church alone has spiritual power. God has always honored purity of living. His face and his providence are against them that do evil. The efficiency of a church or of an indiyidual to save men is fixed by the standard of piety. By every argument the churches are taught to keep from their fellowship those who do not prove, by a godly walk and conversation, their love for the Master.

We have suffered in this country from the floods of foreign influence which is so largely against Christian piety. The Puritan lines, which were not confined to New England, have gone down before the flood. We have lost a good many things besides our Sabbath. We have forgotten or have been unable to build up against this tide, and we have compromised with the evil. If we were purer in life we would not have much trouble with these troublesome heresies. The low state of our life makes us an easy prey to every contagion of false doctrine that floats in the air.

## gMissions.

We were forcibly impressed by the remark of Pastor Cottrell, of Shiloh, at the Eastern Association, that while the General Conference comes to many churches only once in twenty years, the Associations come much oftener, and therefore ought to bring great blessings to many that are seldom or never reached by the influences of the Conferences.

The recent annual meeting of the Central Association abounded in interest and in helpful iufluences; and the work of the Missionary and Tract Societies was discussed in an unusually thorough, satisfactory, and profitable manner. If great good does not come to the churches of that Association and to our common cause, what is the use in holding meetings of such inspiring power?
The constraining love of Christ,--his love for us and his love in us,-was the timely subject of the opening discourse at the Central Association, by Brother A. B. Prentice. This is the power to move siuners to repentance and reformation; to impel believers to more obedient lives; and to lead us all to more self-sacrificing devotion to our Master's cause. How we need to have this divine power abound in us and work through us, unto the directing and sanctifying of our individual, church, and denominational life and labors.

As at the other Associations, so at the Western, Mr. and Mrs. Davis and the Missionary Secretary were cordially received as representatives of our missionary interests; and subjects and resolutions relating thereto were discussed with great earnestness and an encouraging unanimity of spirit and purpose. In his opening discourse Dr. Platts made most earnest and forcible appeals for forward movements; and this sentiment received cordial endorsement by many speakers all through the meetings.

The four Associations, thus far held this year, have certainly been meetings of great power and helpfulness with reference to the missionary cause, as well as to other kinds of denominational work. But what shall be the fruit of these manifest influences? Were these meetings attended by all of our people there would soon be, we fully believe, a good supply of laborers and means for carrying forward our work both at home and abroad. Butouly a small part of our people were there. We cannot therefore expect the best results unless (1) the warmth of feeling, the earnest words, and the good resolutions, be changed into the substantial forms of consecrated workers and money; and unless (2) those present carry to them that remained at home something of the fire of new devotion enkindled at these holy convocations.

It has been supposed by some that Protestant translations of the Scriptures in use in China so mistranslate the fourth commandment as to give the impression that Sunday is the Sabbath therein mentioned. On general principles we could not believe the translators guilty of such sacrilege; and now we have the testimony of Brother D. H. Davis that the translation of the commandment is honest and correct, and therefore as we would have it. Of course the missionaries of other denominations teach, in their calendars, catechisms and books, and in their oral instruction, that Sunday is the day now to
be observed; but while we believe this to be a grave error, it is quite a different thing from a deliberately false translation of the fourth commandment from Hebrew into Chinese, for the purpose of leading the people of China to sup-pose-that that commandment requires the keeping of the first rather than the seventh day of the week.

At the Central Association the Missionary Secretary and Brother D. H. Davis and wife were formally recognized and fraterually received as representatives of our missionary interests. On 1 Fifth-day afternoon Elder Davis led in a short service of prayer, in the course of which he said that their hearts could not but go out, on such occasions, to the Christians in China for whom they had - so long labored and prayed. In a resolution endorsed by a rising vote, the Association approved the sentiment of the Missionary Board when it calls attention to the growing work at home and abroad, and the demand for workers and means; and declared that it could not say retrench. Another resolution set forth the needs and opportunities on the home field. On the evening after Sabbath Mr. and Mrs. Davis exhibited to a large congregation many articles brought from China, and Mr. Davis described in detail our mission premises and property. In the Missionary hour J. G. Burdick spoke upon the China Mission as related to the spread of Seventh-day Baptist principles, and W. C. Daland upon the growth, claims and prospects of that mission. Mr. Davis answered questions relating to the amount of salary needed by missionaries in Shanghai. O. S. Mills, of Berea, W. Va., and A. G. Crofoot, of New Auburn, Minn., spoke of the struggles made on their fields to maintain the cause. The Missionary Secretary read letters concerning our work in North Carolina and Kentucky, and spoke of the growing fields and of the practical question of necessary funds. In the Woman's hour Mrs. Daland made a tolling appeal for the organized work of our women; Mrs. I. A. Crandall read a report of the excellent work of distributing money and boxes of goods to home missionaries; and Mrs. Davis again addressed the people in her effective mamner.

## CORRESPONDENCE.

DeLuef, Ark., May 16, 1891.
Sabbath, April 18th, I read to our little church your article in the Reconder and the Appeal, and we had a general talk about giving. Bro. Davis said that he had heard one say that there was good reason to believe that if we give of our substance for the advancement of the cause of God he will give more abundantly. And we have the promise of God that he will do so. All of our little band that was present (six members) expressed interest in the cause and a desire to help what they could. I was accordingly instructed to say to you that the DeWitt Church will try to raise the ten dollars asked for, and more if we can. I muist also say that we cannot make our contributions quarterly, as is desired; as we have no income before fall. And under the mortgage system of this country we often fail in our obligations as those who hold the lean on our crops must first be paid before we can claim a dollar for other purposes. As to our prospect as a church, the outlook is not as favorable as we could wish; for while there is a good number who say we have the truth there is a great deal of prejudice agsinst us. The Baptists arequite bitter against us, and the Methodist presiding elder last sum-
mer advised the people on Little Prairienot to listen to our doctrine and to keep away from us. I am also informed that there is an agreement among a good number not to go to hear me preach. I have had but one appointment on Little Prairie this season, then I found a locked door and I was the whole audience; so I re. turned home, fifteen miles. Many have expressed the desire to hear Bro. Shaw, and I think he will have a good hearing if it be our privilege to have a visit from him, which I hope we shall have soon.
I was at Bro. Booty's some three weeks ago; did some visiting in the neighborhood, and had a very pleasant conversation with a member of the Friend's Society on the truth of Christ's words, especially his prophecy of "Three days and three nights." The month of February was spent by me in the Mississippi overtlow, cutting timber for rafting; two weeks of the time I did not see land; several evenings were spent in talk with the men there on the truth of the Bible inspiration, heaven, hell, reward and punishment, what sin is, and some other points, all taking part in general conversation, asking questions and giving views on the subjects. I did not find a man of the twelve with whom I was working who did not believe in God, and Christ, and salvation through Christ. Two sail they believed we kept the right Sabbath.
I hope that when I write again I miny say something more encouragiug and tell you of work done for the Master. We have received kind and encouraging words from many friends of Alfred, also a barrel of clothing and reading metter. Some beautiful Christmas gifts were received for each of my family from Mrs. H. D. Babcock, of Leonardsville, and a good quantity of reading matter from Miss Agnes Babcock of the same place. The Leonardsville friends also send us the ever welcome Visitor, for all of which we feel thankful to them and to him who giveth all good.

As ever your brother in Christ,
J. L. Huli.

## Faybttuilde, n. C.

Dear Brother: In behalf of the church, and for myself especially, I desire to thank all who have in any way assisted in sending Elder Huffman to labor in this field. His labors here have not as yet resulted in any additions to the church. A colored man and his wife began yesterday to keep the Sabbath. The man was present at our meeting, and I asked him to come again. To-day he said he was thinking of going to his own church (Methodist) to try to persuade others to keep the Sabbath. I was pleased with the idea and encouraged his doing so. Interest in the Sabbath question has so. spreal and increased that it is now no longer possible for the leaders of the people to ignore the subject, for the time has come when silence on the part of the preachers in respect to the day of the Sabbath, will be regarded by many as an evidence that they feel themselves unable to justify Sunday observance from the Bible.
Our wish is that Elder Huffman will come again and stay as long as the Board may feel justified in keeping him on this field.
Yours truly,
D. N. Newton.

## THE MISSIONARY QUESTION.

The Rev. D. N. Beach furnishes an eletric article to the May issue of the Andover Revier on the "The Missionary Question," in which, refusing to enter upon the theological discussions which have nearly rent the American Board in twain, he presents with the eloquence of a soul on fire what he calls the "missionary crisis at home." He declares that "there never
was a momentaince the ascension when the in terest in them [missions] was so great, intelliterest, and widespread," and he summons the witgent, and wich seem to us to abundantly confirm this statement. He declares that the denominational misunderstanding in the Board is no longer justifiable, if it ever were so. He emphasizes with pathetic power the appalling fact that will be produced in our churches at home, if all the enkindled aggressive Christian activities in the Societies of Christian Endeavor, the Young Men's Christian Associations, and the kindred organizations, are allowed to become mere emotionalism, for the lack of adequate outlet in practical missionary activities. And he draws an admirable illustration from the Civil War to enforce the central point of his article, that the whole heart of the church in its missionary organizations should be concentrated on evangelization. As our cause nearly failed because the generals in the battlefield allowed theimselves to be hampered by political considerations, and finally succeeded because Grant erations, Sherman and Sheridan had only one end in view - to put down the rebellion in the quickest possible way-so our missionary organizations are in danger of failing in their work because entangled with ecclesiastical politics at home, aud will succeed only when, leaving all questions of ecclesiastics and theology to be settled elsewhere, they give their whole heart and thought to the practical problem of the world's evangelization.
We are rather sorry this article appears in the Andoeer Review. We wish it might have appeared in some magazine not identified with any theological interest. Mr. Beach could do the cause of missions no better service than by tahing the opportunity, if one is afforded him, for an address at Pittsfield along the line and in the spirit of this article.-Christicm Union.

## Woman's Work.

## WESTERN ASSOCIATION.

'The Woman's hour of the Western Association was conducted by the Associational Secretary, at 10 o'clock, Sunday morning.
The programme consisted of music, devotional exercises conducted by Mre.Dr. Williams, a paper on "Woman's Responsibility to Woman"' by Mrs. S. E. Brinkerhoff, and an address by Mrs. D. H. Davis, our returned Missionary from Shanghai. All were characterized by deep Christian earnestness and were well calculated to bestir within the hearts of the people a new love and greater zeal in helping forward the cause of our blessed Redeemer, both in home and foreign fields.
By request, the paper by Mrs. Brinkerhoff will appear in the columns of "Woman's Work," as we hope will also the carefully prepared address of Mrs. Davis.
Never before, we think, have our women been brought so much to realize the need of our sistors in China, and the grand work our missionaries are accomplishing there. We think many there who have formerly been indifferent have come to feel the blessedness there is in giving to send the light to those dark, benighted souls.
A very interesting feature of the occasion was the appearance of three in native costumes representing a lady, a school girl and a boy in school dress.
A special meeting of our women was called at 1 P. M., to consider the following questions: As women of the denomination shall we raise a salary for our Board Secretary? If so, how much?
After a free and rather informal discussion of the question, in which much sympathy was expressed for Miss Bailey, it was voted that we recommend a salary of $\$ 300$, and that the matter bo left with our Associational Secretary to arrange with the Secretaries of the other Associ-

ORGANIZATION IN DENOMINATIONAL WORK.*
In the physical world, organization is essential to life and growth. Inorganic substance is but dead matter. It has no capacizy for life, contains no life germ, consequently can never be developed. But organic matter consists of various parts of which the function of each is essential to the existence of the whole and of each of the parts. This has the capacity for life, to this the life germ is applied, and so as the vital organs perform their functions, and the environment supplies the proper condition of life, it lives, grows, and develops. But when the vital organs fail or the environment changes, it dies.

This figure, carried into spiritual-life, may be applied in at least a small degree to church work and church organization. It may be applied in a general way to the various societies organized for denominational work and working together as one body; or it may be applied more definitely to the individual members of the different churches.

The denomination has its societies, as Missionary and Tract Boards, Educational Society, and so on down the long list,-each the outgrowth of some particular need, each using its efforts in some particular direction, yet all necessary to the advancement of denominational work. For, in the language of Paul, "Even those members of the body which seem to be more feeble are necessary." In this day of Christian activity, when the " Macedonian cry" is heard from far and near, when Christian work is constantly presenting new fields of labor, and personal responsibility is daily increasing, there is certainly a demand for active earnest effort in every department in denominational work. The needs in the home land alone make the task seem, to human eyes, almost a hopeless one. The demands are so great and constantly increasing, and our denomination is so small, comparatively, and seems able to accomplish so little. The workers must be sustained in the field, the printed page must be sent forth, for both tract and living teacher are necessary to the work of evangelization, and neither is complete without the other. Nor can the educational interests be neglected, for in the proper training of the young people of to-day lies, in no small degree, the hope of the denomination in future years.
But the home land is only a very small part of the vineyard assigned us. If the denomination under pressure of home demands should determine to withold effort from foreign fields, if we should become so earnest in "beginning at Jerusalem " that we forget that equally important command, "Go ye into all the world," the result must be denominational suicide. For when a vital organ ceases to perform its function the body dies. This is true not simply in theory but in practice, for history shows that denominational interests have prospered very largely in proportion to their effort in foreign missionary work. Thus the various departments of work are so related and inter-dependent that the failure of one hinders the progress of the others, and the death of one endangers the life of the whole body. The term organization as applied to the church, pre-supposes a definite work for each member composing the church. The work is so vast and so varied that all can have some part, and upon each one rests the solemn obligation either to spread the gospel truth or help others to do it, either to labor in the vineyard himself or furnish means to
*Read before the South-Eastern Seventh-day Baptist
Association, by Elsie Bond.
sustain others in the work. Into the hands of those who think they can do nothing else will come the privilege of giving to the Lord for his work. They may have with others the joy of liberal and cheerful giving. And right here the thought might be added that every church ought to encourage some systematic method of giving.
Our ministers are doing a great service for the church, God blesses their efforts in the accomplishment of great good; they are indeed the vital organs. But they, however earnest and consecrated, can no more do the work God has assigned to the layman, than the heart, the vital organ of the body, can perform the work of the eye or hand. The layman has no small part in the minute process of character building which alone creates new principles, and lifts an ideal here and there above the level of ordinary human thought and action. If we have but one talent, it is just as necessary that it be improved. The mission of the one talent is one of great importance, however small it seems to the possessor. Dr. Brooks says, "It seems very certain that the world is to grow better and richer in the future, however it has been in the past, not by the magnificent achievements of the highly gifted few, but by the patient faithfulness of the one-talented many." It is so easy and natural to wait for some great experience, some large opportunity, some extraordinary demand upon time and strength, when it is not some great thing the Master bids his humble followers do, but some little duty, and that little duty faithfully performed by his blessing may become great. And so each one from the ablest minister to the humblest child has his own special duty, the neglect of which may hinder the progress, and the performance of which may advance the whole work. Truly, "God has placed the members in the body every one as it hath pleased him." And we, thus organized, having the capacity for spiritual life, having received the life germ, keeping up communication through prayer with the Giver of Life, may each act in his own particular sphere, as God has appointed, and yet all work together harmoniously, and when we can thus labor, God will surely bless our efforts.

## EARNESTNESS FOR SOULS.

This is the great need of all the members of our churches. If this consuming desire were in the hearts of pastor and people there would be less time and thought for the profitless discussion of technicalities in faith and practice. Dr. Mason said that the secret of Dr.; Chalmer's power was his "blood earnestness." The seraphic Summerfield, just before his death, speaking of his recovery, said: "Oh, if I might be raised again, how I would preach! I have taken a look into eternity." Think of Allein, of whom it is said, that " he was insatiably greedy for the conversion of souls;" of Matthew Henry, who said: "I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself;" of Doddridge, who said: "I long for the conversion of souls more than anything besides. I could not only labor for it, but die for it with pleasure;" of John Knox, who broke the stillness of the night with his thrice-repeated cry: "O Lord, give me Scotland, or I die." God gave him Scotland. No wonder Queen Mary "feared the prayers of John Knox more than an army of ten thousand men." A passion for souls gives a man irresistible power. The Chinese convert was right when he said: "We want men with hot hearts to tell us of the love of Christ." All about us are souls in sin and death; we may hear their death-knell sounding. Men and women there are without God and without hope-men and women soon to stand at the judgment-seat of Christ. May God help us to cry unto him day and night for their rescue!-Robert S. MacArthur, in Christian Inquirer.

## Historicale Biographical

## ORDER IN PUBLIC WORSHIP.

The position of preaching in the public sor vice of the sanctuary can not be over-estimated. The great work of the church is the proclamation of the gospel. The one supreme obligation of the church is to provide for the ministration of the pare gospel of Christ to all the world. The character of preaching, as it deals with the most important and majestic of all themes that concern men for time and eternity, is necessarily suited to the most solemn services of religion. Says Eadie: "Preaching far excels philosophy and oratory, and yet is genuine philosophy and living oratory. No romance equals in wonder the story of the cross, no shapes of wonder have the divine style of Christianity, and no mode of speakiug can surpass in pathòs and penetration that of a man to his sinful fellows on the themes of God and eternity, Christ and heaven." How can men enter upon a service which deals with such vast interests in a thoughtless spirit? How can men stand before their fellows in an office filled by Noah, Eara and Isaiah, by John the Baptist, Peter, zud Paul, by him who "spake as never man spake," without a profound sense of responsibility? How cau men preach themselves, "court a grin when they should woo a soul," degrade the pulpit to the level of the play-house when thousands about them are perishing for the Word they are commanded to proclaim?
(Ipon the preacling depends largely the character of the whole service. Prayer, praise, the ordinances, the spirit and demeanor of the whole congregation are determined in great measure by the manner of the man who leads the worship. The gravity of the surgeon as lie uses the knife where an error of a hair's breadth may be fatal impresses all about him. The gravity of the judge as he weighs carefully the evidence in a case where the life of a fellow being is in the balauce is feltby all present in the court room. The gravity of the pilot as he steers the vessel through the perilous passarg makes its impression upou every observer. The serious and devout behavior of him who feels the burden of sonls upon him and speaks of the great matters of life and death and immortality to meu cannot fail to have its influence upou those who listen; while levity and irreverence, coarseness and vulgarity in the pulpit will beget the same things in the pew.
Improvement in the public worship in respect
Improvement in the public worship in respect
o preaching could be effected by laying to preaching could be effected by laying
less stress upon the sermon aud mo re upon the less stress upon the sermon and ming upon the service. hours of preaching, and announce that "Rev. Dr. Blauk will preach," as if that might be the great matter, and the people come to feel that the sermon is everything, and cultivate more a sentiment of worship, for the "Rev.
Doctor" than for God. The delisht of worDoctor" than for God. The delight of wor-
shiping with Dr. Blank or at "Dr. Blank's shiping, with Dr. Blank or at "Dr. Blank's
church," as the honor of worshiping with the Queen or with the President, or in the "Court Church," or under the "Court Preacher," becomes a far greater consideration than the adoration of the Most High. There cau be no rational objection to the announcement of church services, and it may be true, as Dr. Mc.Glymn says, that if Jesus were now upon earth, he would say, "Advertise the gospel"; but the Luglish custom of making known that " divine services will be held here," seems better than this everlasting emphasis upon the "preaching" of Rev. Mr. Wordywind or Dr. Sesquipedalia Verba.

Then the preacher himself cultivates this evil by his indifferent disposal of "the preliminaries." He is too often content if the congregation is present by sermon time, and is neglectful to teach them better church manners. He goes through with the opening devotions as if of small moment, to be gotten rid of as soon as possible, and as if he said: "This is mere form Look out for the real thing. What God has to say is sec-
ondary. Wait until you hear me." And so the people tarry and come in when the great man opens his, mouth, and leave the moment it closes, and exclaim, not "How blessed the worship!" "How glorious thegospel!" "How precious the Cross !" but "What a speech !" "What a talker!" God forgive us !

Improvement in the public services could be reached also by a different choice in the materials for preaching. Herald the Word, was Paul's charge to Timothy. Christ and him crucified, was the burden of apostolic preaching. How grand the theme! How exalted the height of the great argument! There are no preachers on trind in these-preacher-trying times for preaching the Word. The men that are so busy attending to the true purposes of the Christian ministry that their hands and hearts are full are not being reined up for heresy. Nothing promotes the spirituality and impressiveness of church worship like the simple proclamstion of the gospel. There is an order of preaching and prayiug in our time, however, that shakes hands and says, "Hail fellow, well met," with blasphemy. We have monkeys and parrots in the building of our temple. A leading preacher of New York prays," Duty is difficult, sin is easy. O Lord, don't be hard on us!". An evangelist who draws more than any man in the nation today is often shocking and repulsive in the pulpit, and plays as much the part of a clown as of the serious man of Gocl. The ass determines, as in the old fable, that the nightingale sings pretty well, but for a good, sweet, taking song, and a fine, clear note, the cuckoo is better; hundreds take up the cuckoo song with au imitation more berbarous than the original, and cuckooism becomes the fad of the forest. Now it can not be expected that the beauty and solemnity and order of public worship will be heightened by the selection of foolish themes for the pulpit and the use of the buskins of the fool in presenting them. Clerical zanies are simply intolerable. There is a difference as broad as the sky between playing Punch in the pulpit and preaching the Word of God.

Finally, improvement in pulpit manners would help to make more orderly the public worship of the people. It does not add to the solemuity of the services for the preacher to come in with a careless air and sit down and carry ou an animated conversation with members of the congregation; to say "Sing, brethren," and then go on more auimated in his talk than before; to euter the pulpit with frowsy head and boots innocent of polish, like him who fills them; to complete his toilet in the sacred desk; to take a cuuid of tobacco or hunt for hymns while the deacons offer prayer; to chat pleasantly with his fellow minister while the people are praising God; to become amoyed at some misbehavior in the andience, lose his temper, and sharply rebuke somebody; to saw the air, and stamp the feet,and run the haudkerchief through the hands, and baug the Bible, and toss the coat-tails, and call constant attention to the watch chain by fingering it; to introduce stage tricks and afterdinner oratory and self-glorification into a service which calls up the most solemn and sanguinary scene in the world's history. Think of Paul! Think of Christ! Cowper's preacher may afford a pattern for every age:

## Simple, grave, sincere,

In doctrine uncorrupt, in langsuage plain,
And plain in manner; decent, solemn, chaste
Animself, is conscious of hiis auwful charre,
And anxious mainly that the tlock he feeds
May feel it too; affectionate in look
Any teender in ind adreest, as well becomes
Chris/ian Standard.

## IS IT WRONG 10 BE RICH?

It is not wrong to be rich, if-and if-if a man is built that way. Money-making is by instinct, just as oratory; the arts, etc. Most men will never be rich; never could be, never ought to be, as most men will never excel in the arts. All the Georges and Powderlys in creation will never make wealthy men, nor "easy livers" even, of the masses whom they lead: Many a man, without very great effort, puts this and that to-
gether, and produces wealth. He could hardly do otherwise with the head he carries. The larger number put this and that together and produce explosion and "scateration." They could hardly do otherwise. By care, thought, observation, and experience, exceptions to this rule may be found,-moderate exceptions. The extremes come of born genius.
The man having genius for an art has a natural right to pursue it has a natural obligation to do this. So the man having business tact suited to wealth-making has the right-more, is under obligation, as a rule-to so use his genius. He can do it naturally, without strain and exhaustion, and can succeed without being wholly absorbed by it. He can find time for recreation, for social and domestic duties, and religious as well. Making wealth easily, without disturbing the balance of the faculties, or the proportion of interests, cannot be, of necessity, wrong.
The world must have wealth and wealth-
aking men. The church, also; she must have making men. The church, also; she must have
both. The popular craze against capital and capitalists comes of indolence, ignorance, envy, is from the same hot-bed as the other Old Country corruptions, taking root everywhere. You say, possibly, "Yes, it is right to be wealthy if you use wealth well." True, but you must put in the same provision for everything else. No one disputes the right of the artist, the inventor, etc.; he has the genius and may exercise it; but no less the genius for wealth-making.
'The right to wealth-making remains when cousidered from the higher plane. The natural right has been considered, but there is a religious right. Money is a power second only to the power from above. I repeat, the world must have it, and the church, and it must come chiefly of men having the peculiar genius. The duty is clear. Men who can have the right ought to accumulate this power,--ought to do it from holy motives and for holy ends, looking to the highest interests of all concerned and the glory of God. Doubtless many a Christian man, anxious to do the utmost good, is giving himself to the ministry, or kindred methods of work, who could do vastly more in the business sphere. A brilliant young man, well advanced in his college course, and contemplating the ministry, said recently: "I am in doubt of duty. I have been encouraged to preach; I have some inclination in that direction; but, from a boy, everything I put my hand to brings money. I am sure $I$ could excel in business and money-making and do it honorably. I am in doubt as to whether 1 shall preach or go into business and devote my business talent and its fruits to the service of God and of humanity." It is a
tion which young men may well consider.
Wealth-making for selfish ends, especially for the indulgence of pride, ambition, and seusual ity, is a fearful perversion of a noble faculty and a wouderful power. Making wealth by unjust gain, and by griuding the face of the poor, is a monopoly deserving all the anathemas pronounced against it; but wealth-making for good ends is not sufficiently estimated.
Giving, to the bottom dollar, all the time, is not consistent. Many a man can keep his capital and use it to larger results than any of the charitable and benevolent organizations could do. He should keep and give in such proportion as in the end to procure and give the most to the one end,--the highest good of all concerned.

By that admirable self-command which scarcely allows any unfavorable opinion to pass the lips, the fruit of which is, that by concealing even from himself, as it were, every unkindly emotion, he ceases to feel it:-Sclid of Sir Walter Scolt.

Thuth lies in character. Christ did not simply speak the truth; He was truth; truth through and through; for truth is a thing not of words, but of life and being.

Gód takes men's hearty desires and will instead of the deed, where they have not the power to fulfill it; but he never took the bare deed instead of the will.

## Sabbath Reform.

## SUNDAY LAW DISCUSSION.

A mass meeting was held in Bradford, Pa., June 4 th, for the discussion of a proposition looking to the enforcement of the Sunday laws of the State, in that city. The Rev. Mr. Eekels, the first speaker to defend the proposition, said that the civil law ordains the first day of the week shall be free from labor; men shall rest, and the Supreme Court has held that this shall be observed by a cessation from labor, but does not apply to any religious observance. The City Council is not an ecclesiastical court, and only the civil view of this question is to be brought before it.
That this view of the subject did not cover the whole ground, in fact, did not go to the bottom of the movement, was shown by Eld. D . I. Jones, of the Seventh-day Adventists, who read the proposed ordinance commenting upon it, as he read. In the first place, its object is to prohibit the desecration of the Sabbath-day. This of itself pricks the bubble of a civil Sabbath. A civil day cannot be desecrated by the trausaction of any legitimate business. The day must be consecrated before it can be desecrated. In the second place, the question of what is the Sabbath and what constitutes its proper observance, is a purely religious question, and $a$ question upon which individuals differ; any attempt, therefore, to enforce this ordinance would necessarily devolve upon the Council the necessity of cleciding this question.
These brief points, as indicated in the newspaper reports the next day, show the drift of the discussion. What the result will be, it is, of course, impossible to tell, except that all agitation of the subject must eventually work good to the cause of truth.
In this connection we cannot forbear quoting an editorial of the Bradford Era of the morniug preceding the discussion in the evening
A Sunday of constraint and restriction by law savors too much of the old Puritan days to ever become a fixity in a free and enlightened country. So-called morality, that is enforced by act of Legislature, will make us a nation of hypocrites rather than a race of honest and Codiferring people. The very idea of compulsion in the observance of the Sabbath, is contrary to the fundamental principles of this government. We are composed of all nations, and all religions are represented among us. One of the principal things that have been fought and struggled for, in the past, is freedom of religious worship. .No matter how mistaken we may think a man is in his observance of his religious duties, and how heretical may be deemed his belief, this government guarantees him absolute freedom of worship. With the freedom to worship and observe the Sabbath, must necessarily be involved freedom not to worship and observe. Apart from this, there is a wide diversity of opinion in regard to which day of the week, even Christians should worship their God. Many conscientious, God fearing people insist that Saturday is the proper day. But the great majority of the Christian church olsserve the first day of the week. Is it the right thing for this majority to say to this minority of its own faith: "On the lirst day of the week you must abstain from all Morldly employment; no matter if you have fulfilled your duty in regard to the seventh day, the first day is our day of rest and worship and you must rest and worship with us." • The question is one of those with which majorities have nothing to do. It is a question of freedom and right which every man must solve according to the faith that is in him.
An orderly, woll regulated Sunday with the hum of industry quelled, the business places closed, the steam Whistles hushed, and every man, woman and child seek${ }^{\operatorname{lng}}$ rest and recreation as a God-fearing and God-loving reature, would no doubt be a cheerful and encouraging bight, but it had better never be must it be secured by the watchful effects of a cordon of police, rather than by the consent and from the concerted action of the entire country:

## THE TRUTH IN ITALY.

"Have any of the rulers believed on him?" was a question asked by the people in Christ's time, when some unexpected movement in his favor was observed. The question implied that, in the minds of the people, it might be expected that he would find followers among the poor and unknown, but not among the powerful and influential classes. To a certain extent Jesus himself taught that this should be the case. That is, the truths he taught were for the poor, and ignorant, and despised, as well as for the leafned, and great. So, whether the rulers did, or did not believe in him, the truth was truth and would not fall. We have long felt and teught that the Sabbath truth is truth notwithstanding the fact that it is ignored and often despised by the wise and great, both in Church and State. The old question, "Have any of the rulers believed on him?" with modifications to suit the time and circumstances, has often been asked concerning the Sabbath. While we have rejoiced to know that it was a truth for the common people, it has also been a pleasure to know there have always been those in high places who did not despise it. The following extract from a private letter of Bro. H. C. Rolfe shows how this truth finds lodgment, now and then, in the hearts of men of rank, who are not ashamed to proclaim it. The letter is written from Naples, in southern Italy, whither he had gone to put up some boilers for the Babcock Company, of Glasgow. Bro. Rolfe says:
Since my stay here I have visited several of the Christian missions, laboring for the spread of the grospel of our Lord and Saviour Jesus Christ, and have found to my joy two Sabbath-keepers of which Counte Oswald C. Papengouth is one. He has a place of worship kept by himself, in which he preaches occasionally. In his place are held two services every day, one for prayer at midday, and one for preaching in the evening, in the Italian language. You will in time, no doubt, hear more from Napoli and the friends here.

## LET THERE BE LIGHT.

The Rev. Dr. Talmage, of Brooklyn, has recently preached a sermon on "One Week's Work," in which he pictures, in his characteristic way, the work of the creation week. The object of the preacher, as indicated in the concluding paragraphs of the seimon, is to call attention to the marvelous work of the creation; and it must be said that in this he has succeeded admirably. Few men can make a more striking pen picture than Dr. Talmage.

But the thing which surprised us in reading the sermon is the apparent design of the preacher to mislead and confuse the mind of his hearers and readers on the order of the days of the week, and consequently on the day of the Sabbath. For example, his text was (Gen. 1: 31 ), "And the evening and the morning were the sixth day," and his first sentence, "From Monday morning to Saturday night gives us a week's work." Following this introductory sentence, the preacher waived aside all consideration of the questions raised by science as to the character of the days, etc., as not coming into the scope or purpose of the discourse. Then, picturing the chaos of matter that was found swinging in space on that "first Monday morning," and out of which God had set himself the task of making a habitable globe and peopling it with living things, the doctor says:
But Monday morning came., I think it was a spring morning and about half-past four o'clock. The first thing needed was light. The record makes me think that, standing over this earth that spring morning, God looked upon the darkness that palled the
heights of this world, and the chasms of it, and the awful reaches of it, and uttered, whether in the Hebrew of
earth or some language celestial I know not, that word which stands for the sultle, bright, glowing and all pervading fluid, that word which thrills and garlands and lifte everything it touches, that word the full meaning of which all the chemists of the ages have busied themselves in exploring, that word which suggests a force that flies one hundred and ninety thousand miles in a second, and by undulations seven hundred and twenty seven trillions in a second, that one word that God utters-Light!
And instantly the darkness began to shimmer, and the thick folds of blackness to lift, and there were scintillations and coruscations and flashes and a billowing up of resplendence, and in great sheets it spread out northward, southward, eastward, westward, and a ra diance filled the atmosphere until it could hold no more of the brilliance. Light now to work by while supernatural intelligences look on. Light, the first chapter of the tirst day of the week. Light, the joy of all the centuries. Light, the greatest blessing that ever touched the human eye. The robe of the Almighty is woven out of it, for he covers himself with light as with a garment. Oh, blessed light! I am so glad this was the first thing created that week. Good thing to start every week with is light. 'That will make our work easier That will keep our disposition more radiani. That will hinder even our losses from becoming too somber. Give us more light- -natural light, intellectual light, spiritual light, everlasting light. For lack of it the body stumbles, and the soul stumbles. O thou l'ather of Lights, give us light!
The great Cerman philosopher in his last moment said, "I want more light." A minister of Christ recently dying cried uat in exultation, " 1 move into the light!" Mr. Toplady, the immortal hymnologist, in his expiring moments exclaimed, "Light! Light!" Heaven itself is only more light. Upon all superstition, upon all ignorance, upon all sorrow let in the light. But now the light of the tirst Monday is receding. The blaze is going out. The colors are dimming. Only part of the earth's surface is visible. It is 6 o'clock, 7 o'clock, 8 o'clock; obscuration and darkness. It is Monday night. "And the evening and the morning were the first day."

Dr. Talmage must know, as every man who has given any thought to the subject knows, that when the present names of the days of the week began to be used, the name Monday was given to the second, and not to the first day of the week, and so on through the succeeding days of the week. Thus, if he must use these modern names of the days in this picture of the primitive week's work, he was in honor bound to say Sunday instead of Monday in the above description of the work of the first day. But to have done so would have represented God as beginning a big week's work on Sunday. This would have set the five or six thousand people who formed the audience at the Tabernacle in Brooklyn, Sunday morning, May 24, 1891, and the large company of readers to whom the sermon was to be given through the types on the following Monday morning, to asking some difficult questions about the reasons for keeping Sunday as a sacred day. Did Dr. Talmage think that it would be better to envelop this subject with the mists of ecclesiastical tradition by calling the days of the week by wrong names, than to let the clear light of God's truth fall upon it by the right use of terms? It looks so. Or did he mix the terms thus thoughtlessly? Such thoughtlessness could hardly be excusable, under the circumstances. In either case, his own words, "For lack of it (light) the body stumbles, and the soul stumbles," find ample illustration; and his prayer, "O thou Father of Lights, give us light!" is most appropriate. "Let there be light."

The tree that bears the choicest fruit stands continually in the sunshine, without which the fruit can never evenly ripen and mature. So he who bears heavenly fruit must continually live in the light of the "Sun of Righteousness,", without which he can never accomplish anything, but is as the severed branch withering away.

# The Sabbath Recorder. 

L. A PLATTS, D. D..

Ebiros.

- Rev W.C. TITSWORTH, Sisco, Fla. Assoorath Ention.

Cobresponding Editobs.
Mev. A. E. Main, Ashaway, R. I., Missions.
Maby F. Baycey, Milton, Wib., Woman's Work.
T. R. Williams, D. D., Alfred Centre, N. Y., Sabbath School. W. C. Whitford, D. D., Milton, Wis., History and Biography. Rev. W. O. Daland, Leonardsville, N. Y., Young People's Work.

## J No. P. Mosher, Basiness Manager, Alfred Centre, N. Y.

## THE BIBLE.

Within this ample volume lies The mystery of mysteries. Happiest they of human race To whom God has given grace To read, to fear, to hope, to pray, To lift the latch, to force the way; And better had they ne'er been born Who read to doubt, or read to scorn.

Throgin an oversight of the proof-readers the excellent article in our issue of June 11th, on "The Education of Our Girls," was permitted to appear anonymonsly. It was from the pen of Dr. Phoebe J. B. Wait, of New York.

Oun Washington correspondent says that it is expected that city will seud at least 200 delegates to the Y. P. S. C. E. Convention at Minneapolis, July 9th to 12th. From indications all along the lines there is every prospect that this will be the largest convention of the kind ever held.

Some time ago, some one offered a prize for a name for the Baptist Young People's Society to be organized at a convention called for that purpose, to meet in Chicago, July 7th. The proposed names were to be sent to judges who were to rencrt to this Convention. These judges report that the name proposed by the greatest number of persons, and cousequently the one to be reported by them to the Convention, is Baptist Young People's Union, B. Y. P. U., for short.

We find the following in the Christicun Inquirer, of recent date. We heartily agree with the conclusion of our contemporary:

That strange character, Hugh O. Pentecost, on a late Sunday indulged in the following remarks:

Dr. Briggs says that nothing in the Bible is inspired but the concept. This is simply juggling with words. It is a direct attack at the theory of inspiration. When it is said that Dr. Briggs is starting a movement hikely to burn the life out of the church, it is the truth. That is just what he is doing. Let the grod work go on. One by one the clergymen are dropping out or being put out of the church, which will just slowly crumble away. It - is now held together mpre by social ties than religious doctrines, and soon the Sunday newspaper will take the the prayer-meeting.

We do not believe that Mr. Pentecost fairly represents Dr. Brigge in this statement, but when Dr. Briggs expresses himself so anbiguously that he finds he is giving profound satisfaction to every free thinker and infidel in the land, we should suppose he would have reason to stop and ask himeelf what he is doing. When a man can be applauded by Pentecost and Ingersoll he has reason to question the soundness of his own course.

The death, not long since, of Count Von Moltke, of the German army, recalls the wonderful promptness with which he met the demands of a sudden and great emergency. It is stated that when the message came to him that war had been declared between Prussia and France, he turned to his secretary and ordered him to forward at once certain packages of instructions, which were in his library, to the officers to whom they were respectively addreweed. Those
papers contained minute directions for the special work of each commander and general - one for transportation facilities, one for commissary stores, etc. It was found that every.thing was in readiness down to the smallest detail. The number of cars to be at a given point, the connections to be made, the horses, the medical stores, everything was in shape to be instantly moved, and the men, the machinery, etc., were waiting to move it. Before daylight the enormous German army, fully equipped and in fighting order, was moving toward the frontier from every quarter of the country. This achievement was the admiration of the world, and is said to be without a parallel. If it be asked, "To what is it due?" the answer would probably be, "To his great genius for war." This, in a sense, is true, but some one has said that genius is a capacity for hard, pains-taking work. This Vou Moltke had. He had been long anticipating such a crisis as this, and when it came it found him ready for it, even down to the most minute detail. But even this was possible only through the discipline of long and weary years of faithfulness in things of less importance. So it is in every walk in life. Great successes are, as a rule, the fruit of hard; painstaking work in matters that, at the time, may have seemed trivial, and about which the world has never heard. The demand of our times is not so much for geniuses as for faithful, consciëntious, persistent workers. "He that. is faithful in that which is least, is faithful also in much."

## OUR WORK.

A conference composed of fifteen or twenty brethren was held ou Wednesday afternoon in the parlor of the Second Alfred church to consider the interests of the Missionary and Tract Societies. A funeral in progress at the time, in the main part of the church, prevented some from attending who would otherwise have done so. Bro. Main, of the Missionary Society, introduced the conversation by calling attention to the fact that to-day, as at no former time in our history, the fields of missionary opportunity are open before us, not opening, but are open. On the home fields, one man should be placed permanently in North Carolina, another in Iowa, and others upon other fields as general missionaries, or as missiouary pastors; almost without limit, the fields are open for such occupancy. As to the foreign fields, Bro. Davis and wife should be returned as soon as they are sufficiently rested to go back, and opportunites for enlarging the work with encouraging prospects are abundantly offered. The Board is now carrying a debt approaching $\$ 5,000$, and contributions, instead of reducing the debt, are scarcely sufficient to meet current expenses. Now the question is, Do the people want this work to go forward, or must there be retrenchments in order that the debt may be paid? Somehow the burdeu must be lifted.
L. A. Platts, representing the Tract Society, said that, especially in the home field, the fields open to missionary operations are also open to Sabbath Reform work. They have either been opened by the work of the Tract Society, or are opened to us because we are Sabbath-keepers and people wish to know of Sabbath truth as a part of the gospel message: In this respect our work is one. The Tract Society puts forth its publications, both periodical and leaflet, to meet the general demand for light on the Sabbath question. And it is a gratifying indication of the progress of this work that the demand for tracts on the subject has been largely on the in-

Dr. Lewis, Editor of the Outlook, said of that publication, that from the beginning the idea had been to treat the subject in a thorough and comprehensive way for the men who are leaders of religious thought, the ministers and teachers of the country. Also that in the progress of the work it had been found necessary to trace carefully the corruptions which had come into the church in the middle and later centuries through paganism, in order to account for the acceptance of Sunday in the churches in the place of the Sabbath. In this way it is plain that the (hutlook could not be a popular presentation of the truth. The wants of the people the Board has sought to meet in the Lighl of Home and tracts. The periodical for this object has, as is well known, been given up for want of funds to carry it on, since which time tracts have been largely used.
Following these introductions a general discussion of the subject was participated in by all present. These discussions showed a large appreciation, on the part of those present, of the importance of our work. It was believed that criticism of measures adopted by either Board grew out of a want of a full understanding of plans and measures. It was therefore urged that great pains be taken to inform the people fully and constantly of the details of the work of the Boards. Our denominational paper should abound in such information, and the people should be trained to take and read that paper. Pastors can do much in the way of keeping these matters before the people. We all need larger faith in our work, and more courage and zeal in its prosecution; we need larger sympathy with each other as workers in a common cause; we need to recognize those whom we have chosen to lead us in the work of the Boards as our leaders and directors, aud loyally and faithfully support them. We need not think of retrenching our work at this important crisis. We must pay off our indebtedness, and, at least keep our work up to its present standard.
Though the meeting was small and quite informal in the manner of its conduct, we think the representatives of both Boards must feel that the spirit of the Western Association is that of loyalty to our work. If some criticise or find fault it is through misunderstanding of plans and methods; if some are indifferent it is through want of knowledge of our grand opportunites and of the heroic efforts our servants are making to improve them; still it is true that the majority are loyal and true and earnest. A deeper consecration to God and his service is the imperative need of the hour, and for this it was evidently the purpose of those present to labor aud pray.

## WESTERN ASSOCIATION.

The moderator of this Association, Heury L. Joues; the secretary, J. A. Platts; and the preacher of the introductory sermon, H.B. Lewis, having all moved into the Central Association during the year, were not present. The meeting was organized by calling David $R$. Stillman to the chair; W. L. Burdick served as secretary, with H. D. Clarke assistant, and L. A. Platts preached the introductory sermon.

The following brief outline indicates the thought of the sermon:
Theme.-Present attainments in grace a preparation for better service. Text.-Matt. $17: 6$, , "Lord, it is good for us to be here." It was Peter who made this exclamation in the presence of the transfiguration', glories. It is
prompted by the joy of the divine fellowship. Aud the impulse of the speaker was to provide for a perpetual enjoyment of the scene. But the divine purpose was not so. In a few moments from that scene of glory, Jesus and the disciples were brought face to face with sin and -guffering. So in all Christian experience. It is grood to enjoy the sweet communion of fellowship with Jesus, and we fain would fill our time in its glad exercise; but it is better to leave the mount of transfiguration and go with Jesus to the place of sin and suffering, and help men out of their low estate. We, as a people, have come to heights we have never before reached. Walls which a few years since stood between us and opportunities, have, in these last years, been broken down, and we may go, without hindrance, wheresoever we will with the gospel and the Sabbath truth. If we have come to any degree of fullness in the love of God, it is that we may go with the divine Master to those whom we may help and save. Indeed, the only true way to enjoy the glory of the Shekina is to move on and out and up to the glorious victories of the cross. Christ's life was given to save men from sin and sorrow; if, therefore, we would dwell with Christ and enjoy his presence, we must go where he goes, sacrifice as he sacrificed, toil as he toiled, and win as he wins. In the light of this truth let not the word retrench be so much as named among us.

After this opening of the session, the usual order of such meetings was followed with reports from churches, corresponding bodies, and delegrates to other Associations. Besides the delegates from the Associations usually represented in these gatherings, we were glad to welcome Bro. D. S. Allen as a representative of the South-Western Association, Brother and Sister Davis, of Shanghai, China, and representatives of the Missionary and Tract Societies. All gave encouraging reports of the work on their respective fields, and earnest and wise counsels for the future.

Each of our denominational societies, together with the Woman's Board, and the Young People's work, had its special hour for the presentation of its peculiar needs and plans, under the leadership of representatives previously appointed for that purpose. These exercises, as well as the general discussions of the Association, clearly showed that the purpose of all is to go forward and not backward.
The report of the Committee on Obituaries showed that; so far as letters from the churches indicated, there had been no deaths during the year among the official membership of the Association. The Committee on the State of Religion noted the fact that in all the churches, save one, there had been a slight decrease in meimbership. As this was the result, in some cases at least, of a revival of wholesome discipline by which many names which have long been as dead weights upon the books of the churches were dropped from the lists, this decrease may be a gain rather than a loss to the Association.

The preaching, mostly by the foreign delegates, was earnest, able, and thoroughly evangelical in spirit and matter; and the devotional services were spiritual and fervent. Much interest was added to all the services by the presence and earnest words of Brother and Sister Davis, of China. On the whole, it is thought that this was one of the best sessions of the Western Associations held for many years.

The following reports were discussed, among others, and most heartily approved. They indicate the spirit of the Association on the subjects therein contained:

## report of commitile on resolutions.

1. Resolved, That we acknowledge with devout thanksgiving the long forbearance, tender mercies, and unnumbered blessings of our heavenly Father during the past year, and in humble penitence for our many shortcominge, $\overline{\mathrm{w} e}$ will endeavor in the year to come to be true and faithfur in his service.
2. Resolved, That we endorse the sentiment of the Missionary Board when they speak of the growing work at home and abroad, demands for workers and means, and cannot, therefore, say retrench; and that we will aid them by our sympathies, prayers, and means; so far as we are able, in the performance of the work.
3. Resolved, That it is becoming more and more apparent that the divine Povidence is appointing unto us, as Seventh-day Baptists, the special work of saving for the ehurch and the world the Sabbath idea and practice; and that we ought to improve with increasing faithfulness every means for promoting our titness and our elliciency in this work of the Lord.
4. Resolved, That we deem our schools for higher education an important means to our success as a people; and that we pledge them our hearty sympathy and liberal support.
5. Resolved, That we view with continued interest the activity of our Christian women through the Woman's Board, and commend to all our sisters in the churches, and to non-residents, this, as a good channel through which this activity can work.
6. Resolved, That the unprecedented religious activity of our young people, especially the members of our Christian Endeavor Societies, afford us great encouragement; and we recommend that all our pastors and Christian leaders encourage and aid their young people in organized efforts for Christ and the Church.

Resolved, That the traffic in alcoholic stimulants is a great enormity, and that its support by license, high, low, or otherwise, is a crime against humanity and God; and that it is the emphatic duty of every lover of mankind, especially every Christian, to do his utmost to remove this greatest evil from the land.
8. Whrreas, The demands upon us as a people were never greater than at the present time; therefore,
Resolved, That we urge all our people to give systematically and proportionately, according as (iod has prospered them.
report of commitien on bouration.
Your Committee on Education would most respectfully report that though there is no new or special interest in our churches on the subject of education, yet the same abiding regard for the best intellectual and moral culture of our young people prevails that has always characterized them. Under the rich providence of our heavenly Father we have enjoyed the advantages of a thorough school of higher learning, until almost every home is adorned with art, cheered with music, and inspired with the spirit of culture and refinement.
As churches and as families we are under ceaseless obligation to be grateful to God for these advantages in our midst. The University has brought into our social and religious acquaintance very many noble young people from distant parts of our denomination, and thus indirectly has cherished a wide and strong sympathy for all the various interests of our denomination. We probably do not fully realize how much we owe to our schools for their conserving and loyalizing influence upon our young men and women. Suppose that during
the last fifty years no DeRuyter Institute, Alfred Acadthe last fifty years no DeRuyter Institute, Alfred Acad-
emy and University, Milton Academy and College, Albion Academy; Shiloh Academy, and Salem College had been built up for our young people, but that all our earnest sons and daughters had, for all these years, been compelled to seek all their higher culture among other peoples and institutions, where there was little or no regard for small denominations. Doubtless many hundreds of the young men and women from our leading Seventh-day Baptist families would have turned their backs upon our cause where now only scores have gone to the popular world under the influence of the schools of other denominations. God has blessed us through and in our schools in a wonderful measure. He has given to us men and women willing to devote their lives and talents to the cause of education for and with our own people when the means of financial support was very meager. He has moved a great many parental hearts to divide their small incomes for the purpose of building up our schools and providing facilities for the higher education of their children. Fifty-five years have brought to our schools tens of thousands of young people seeking discipline and learning preparatory to the responsibilities of useful lives. Many of these students have already distinguished themselves in the
civil government and reformatory movements of our country.
Alfred University has had a large share in training teachers for all our other schools, and in educating pastors for many of our churches and workers in our China Mission. While we disdain boasting, we would commend to all the membership of this Association the interests of Alfred University as worthy of your most profoundrespect and constant support., When you can no longer give personal support, let your generous bequests help to "perpetuate the good work in all coming time.

Any report of this meeting would be incomplete which did not recognize the cordial welcome given by the people of the Second Alfred Church to the delegrates, and the ample provision which was made for the entertainment of all who came. The occasion will long be remembered as a bright spot in the history of the Western Association.

For the sabbath hevorden
BE MY GUIDE:

Jesus, let me walk with Thee, By Thy side;
I'hrough this dartsand evil world Be my guide.
Keep me ever true in Thëe,
Let me lose 'Thee never,
Till in Thee my ransomed soul,
Finds its rest forever.
Sinful, unclean as I am, Lord, I come;
Oh! receive me, wash me pure, Lead me home.
Let me in Thy precious bloud Have my cleansing, fountain,
Till my longing soul shall lly Home, v'er vale and mountain.

## And when death has come at length,

 Dark and dim,Oh! then let my weary soul Fear not him;
Let me only look to Thee,
linding rest forever
In that fair, eternal land
Just beyond the river.
Ehe, Pa., March $90,1891$.

## CONCERNING TANEY, IDAHO.

I believe I have not written since some time before our brethren left us last fall. I spoke then of the intended removal of the strength of our church to Fouke, Ark. About the 20th of October four familes removed to that place, and two months later two more went south, leaving four or five parts of families, somewhat widely scattered, to represent the cause here. Most of these are planning to go this fall. We have not formally disbanded as a church; but before the brethren left us last fall the meeting-house was sold. Those of us remaining had the privilege of meeting in the house for our Sabbath services; but there were so few of us that we have preferred to meet at our own houses. The prospect now is that soon there will be no one to represent the Sabbath truth in this neighborhood. Ten or twelve miles west of here there are three families who keep the Sabbath, more or less faithfully.
Our church voted that the proceeds from the sale of the house be placed in the hands of the Missionary treasurer for the church building fund. It was sold for seventy-five dollars, on note payable in May, 1891. The maker of the note not being able to pay but forty dollars when it was due, promises to pay ten per cent interest on the balance until it is paid.

I have forwarded the forty dollars to $\mathbf{A}$. $\mathbf{L}$. Chester, Westerly, R. I., and requested that it be placed in the building fund as our church voted.
o. D. W.

## Young People's 'York.

## THE MASTER'S QUESTION

Have ye looked for sheep in the desert
For those who have lost their way?
Have ye been in the wild, waste places
Where the lost and wandering stray?
Have ye trodden the lonely high way,
The dark and foulsome street?
It may be ye d see in the gloaming
The prints of wondrous feet....
Lave ye folded home to your bosom The trembling, neglected lamb 'The sound of the Shepherd's name? The sound of the Shepherd's name? Wave ye searched for the poor and needy With no clothing, no home, no br He had nowhere to lay his heid.

Have ye carried the living waters To the parched and thirsty soul? Lave ye said to the sick and woundecl, "Christ Jesus makes thee whole"? Have ye told my fainting children Of the strength of the Father's hand? Have ye guided their tottering footsteps To the shore of the "golden land"
Have ye stood by the sad and weary, To smooth the pillow of death, Lo comfort the sorrow-stricken, And strengthen the feeble faith And have ye felt when the glory Has streamed through the open door And hited across the shadows,
That I have been there before

The summer is the time of growth and development.

Theles is in our lives a time of special growth. Then it must be that we take special pains that the harvest we reap in after years shall be one we shall rejoice to gather.

In spiritual things this is especially true. After we are born into the life eternal, there comes the summer time of our Christian lives. Are we as careful of the summer toil in the growing fields of our religious lives as we ought to be, or are wa cuntent to grow without care as mere church members to a harvest of weels and tares?

## HINTS FOR A VACATION.

Vacations are much like other phases of American life. Only a few years ago anyone could get along very comfortably without any, because most of his neighbors did. Now that the custom of "taking a vacation" is well nigh universal, the

- few who are deprived of this seeming necessity are apt to consider themselves as particularly discriminated against by fortume. We Americans act the same in regard to all luxuries. In a village where all the houses alike are unsupplied with "the modern conveniences," people contrive to live in perfect comfort and contentment. But let half the families bestow furnaces aud hot and cold water upon themselves and the other half will immediately feel that their homes are almost without the barest comforts. What appear as far-away luxuries when unattainable by any become necessities when many possess them.
Just so with vacations. Hifty years ago only the wealthy could travel much, and when people of moderate means began to go into the country for a while in the summer it was because the cities had grown so large and crowded that a residence in them all the year around, and especially during the heated term, was almost insupportable to those whose frames were not the most robust. People who lived "in the country" never thought of taking a summer vacation, because the country was the only place to go to, and they were there already.

All this is changed now. Every village shows its summer exodus as greatin proportion as that to be seen in the city. As far as this is an evidence of the principle that every human being, sometime in his life, needs a change, it is perfectly rational. Certainly one dwelling in the country may grow as tired as one who lives in a city, and may need some different environment to bring the body and mind back to its normal tone. But in as far as it indicates no more than an unintelligent following of what has grown to be merely a fashion, it seems foolish at least, aud may often become wrong. These words are written with a view to cheering up those young people who live in the country, as most of the readers of this page do, and who cousider themselves unfortuate because they cannot take a vacation.

Now, in the first place, before you bemoan this fact too much just ask yourself what you want a vacation for. If all you want is what New York and Philadelphia get when they empty themselves into Newport and Ruchfield Springs, that is, "a good time," consisting of a repetition in a summer hotel of the gayeties they partake of in private homes during the winter, then you will indeed have to long in vain. These are the luxuries which only the few can have, and no words of mine will help you to obtain them.
But if you really want what inost people claim that they want when they go off on a vacation, a rest, let me ask you whether this desired good is so far beyond your reach after all. Rest is a good thing. We all need it. Very few of us take enough of it. Sometimes I thirik that young people nowadays, with the drain upon them of their tiring amusements and late hours, need it more than older people who spend more of their time in healthful work and not so much in that arduous style of recreation which American young people so ardently pursue to the astonishment of every other nation on the globe.
Yes, rest is a good thing. But rest is not lawn parties, nor ice-cream festivals, nor even Sabbathschool picnics. Did you ever try how short a walk would take you into an entirely different atmosphere from that in which you are living? Try it. Go out into the woods. It is not necessary to walk a mile to get into the heart of them. Go just a little way beyond where the thickly set young trees and underbrush close behind you, and you are in a solitude as profound as you could attain by traveling a hundred miles from home. To one who has been brought up in the city and to whom a cointry residence in summer is a never ending source of pleasure, it is really astonishing to see how little people in the country appreciate their great privileges. Here, within oúly a short walk from their own homes, are such spots as city people pay heavily to see, and yet young people can find the country dull in summer! Perhaps there is nothing very striking about the scenery around your home. What of that? Is a water-fall of thirty feet any less beautiful than one of three hundred? Granted that the latter is more of an object of curiosity, you do not desire a vacation that you may see something astonishing, you know; you want something that will fill your whole soul with peace and rest. That can be done just as well by the lesser beauty as by the greater one.
Supposing that you can climb a hill near your home and look over a country which contains nothing remarkable indeed, but only a succession of fertile valleys, rounding hills, and gently flowing streams, cau you not take as much pleasure from it as if it bore the name of some noted "sight"? Can you not appreciate your great privilege in being able always to live right
among this glory with which Nature has en dowed almost every little village of our land, instead of having to see it only for a few days oach year?
It is true that some villages are singularly devoid of beaty and that life in them is far from attractive. But the beauty in the country around is not far to seek, and, to come to something, why can you not through the whole summer take one afternoon in the week which you will call your vacation? Go off into the woods and really rest there; just be idle and get yourself saturated with those sweet sounds and scents which there abound. It will rest you more than summer traveling would, far, far more than a "summer resort" would with all its teeming life and gayety.
But one word of caution for the maiden who may take this advice. Don't think you need rest so badly that you must take it even if your mother must spend the same time in hard work on account of your absence. If she knows what you want, she will arrange it so that you can take the time with a clear conscience. And don't disregard the pleading of a little brother or sister who may want to "go, too." You can rest just as well amid the prattle of little children, who are never so little trouble as when in such a place as this. And don't spend your time in castle building or in cherishing sentimental fancies. That is not resting, and is besides a very unhealthful amusement for any time. And, last of all, don't complain that you can "never get away from home," and "never have a change" as long as there are scenes of beauty within a few miles of your own door where your feet have never trod.

## OUR MIRROR.

During the absence of the pastor while in attendance on the Associational meeting at Shiloh, N. J., the gospel meeting which is held in the evening after the Sabbath, was left in charge of the Y. P. S. C. E. of the First Hopkinton Church.
The meeting was ably conducted by the young President, Mr. Will Bellamy, the music committee, as usual, furnishing an organist, and leading the praise service.
This committee also has charge of the music at the regular Sabbath evening prayer-meeting.

Cor. Ste.

## MAXIMS ON TALLEYRAND.

Prudence in a woman should be an instinct, not a virtue.
What I have been taught I have forgotten, what I know I have guessed.
The love of glory can only create a hero; the contempt of it creates a great man.
A rich man despises those who flatter him too much, and hates those who do not flatter him at all.
Life, to a young man, is like a new acquaintauce, of whom he grows disgusted as he advances in years.
If you wish to appear agreeable in society you must consent to be taught many things which you know already.
Both erudition and agriculture ought to be encouraged by government; wit and manufactures will come of themselves.
The reputation of a man is like his shadow gigantic when it precedes him, and pigmy in its proportions when it follows.
There are two things to which we never grow accustomed-the ravages of time and the injustice of our fellowmen.

There are many vices which do not deprive us of friends; there are many virtues which prcvent our having any.
The errors of great men and the good deeds of
reprobates should not be reckoned in our estimates of their respective characters.
He who cannot feel friendship is alike incapable of love. Let a woman beware of the man pable ofns that he loves no one but himself.
To succeed in the world it is much more necessary to possess the penetration to discover who is a fool than to discover who is a clever whon.
The-bold defiance of a woman is the certain sign of her shame. When she has once ceased to blush, it is because she has too much to blush for.
It is sometimes quite enough for a man to feign ignorance of that which he knows, to gain the reputation of knowing that of which he is ignorant.
A great capitalist is like a vast lake upon whose bosom ships can navigate, but which is useless to the country, because no stream issues thence to fertilize the land.
That sovereign has a little mind who seeks to go down to posterity by means of great public buildings. It is to confide to masons and bricklayers the task of writing history.
Human life is like a yame of chess-oach piece holds its place upon the chessboard-king, queen, bishop, and pawn. Death comes, the game is up, and all are thrown, without distinction, pell-mell into the same bag.

## THE EASTERN ASSOCIATION.

 (Concluded.)At the First-day morning session, after a short business meeting, the exercises of the Young People's hour were conducted by Mr. B. C. Davis. The programme was as follows:

1. Scripture reading, by the leader.
2. Prayer, by Mr. Frank Bonham.
3. Scripture by Mr. Frank Bonham.
4. Pusic, quartet, "God is a Spirit."
5. Music, quartet, "God is a Spirit."
6. Paper, "The Special Training of our Young People
(ention Church work," prepared by Miss Grace for Elligient Church work," prepared by
Lэwis, read by Mrs. David E. Titsworth. 5. Paper, "The Pledge of the Y. P. S. C. E.," by Miss Anna Davis.
(i. Music; solo, "Eternal Rest."
7. Paper, "The Relation of the Y. P. S. C. E. to the Church and Sabbath-school," by Miss Alice Maxson. S. Paper, "Systematic Giving," by Miss Cora Schaible.
8. 9. Music, quartet, "O that I had wings."

The entire session was good, being composed of excellent papers and beautiful music.
At 11.15, Rew. Clayton A. Burdick, delegate from the Central Association, preached from Neh. 6:16. From the story of the rebuilding of the walls of Jerusalem we may draw valuable lessons for our instruction and encouragement. Its leadership was brave and heroic, its activities were the 'most energetic. When their enemies saw completion of the work, they were cast down in their own eyes.

1. It is our. desire to rebuild the walls of Zion. 1st. We must have a good leader. The church that does not have such a leader cannot do the strongest work. 2 d .
But the people must work if the cause prospers. The But the people must work if the cause prospers. The
leader cannot do the work without a hearty co-operation of his people.

Four necessary chȧracteristics for success. 1st, readiness to work; 2d, persistency; 3d, faithfulness, and tth, unity in work.
With these characteristics we cannot fail to accomplish the work God has given us to do.
At 2.15 o'clock the conference hour of the Woman's Executive Board was conducted by Mrs. I. L. Cottrell. After reading of the Scriptures by the leader and prayer by Miss AnnaS. Davis, a solo, "Only a cup of water," was sung. A letter from Miss Mary Bailey to the ladies of the Association was then read by Miss Jessie Briggs. After a solo, "The Gate of Heaven," Mrs. D.
H. Davis, our returned missionary, gave an address on "The Condition of Heathen Women in China, and some of the methods used for their evangelization." Mrs. Divis described the condition of bondage under which these women are held, and showed the causes that produce this condition of misery. She said that the surest way of bringing China into line with England and Aruerica is by the elevation of her women from their present condition of ignorance and oppression. She ex-hibited-specimens of Chinese embroidery and costumes of the different classes of Chinese women and children. The song entitled "The Jesus Religion," written by Ida Fairfield, was most effectually rendered by the choir. This programme being completed the unfinished business of the Association was again resumed.
First-day evening at 7.45 , a praise service was con-

At 8 o'olock, Rev. A. McLearn preached from hom. $8: 28$.

1. God's providence is universal.
2. God's providence is active.
3. God's providence is special, yet it is according to law, and if we do not come into harmony with God, everything will come into contlict with us. God's unchangeable law predestines those who disubey, it to suffer its penalties. Christ is the elect of God, and all men may receive forgiveness and salvation through faith in him.
The music of the Association was under the direction of the Shiloh Church chorister, Mr. Theodore $H^{\prime}$. Davis, and was inost excellent throughout. Among the soloists were Misses Julia Randolph, Bessie Fogg, and Liatie Paulin.
The Association closed with the universal feeling of a pleasant and profitable gathering.
B. C. D.

## Éducation.

-.Charles Prairy's will was filed for probate in Brook lyn. His total gifts to Pratt Institute were $\$ 2,500,000$.
--Theme to one of Harvard's graduating class are opposed to the plan of a three years' college course. 'This is significant.
--The oldest college in North America was founded in 1531--the College of St. Ildefonso, in the city of Mexico. The next oldest is Laval College, Quebec.
-G. E. Olmstead, a Pennsylvania boy just out of knee breeches, has been offered $\$ 40,000$ for a fire escape he has patented. He will accept the money and treat himself to a good education.
-Mrs. Sarah B. Cooprr, of California, has under supervision, it is said, twenty-five kindergartens, containing altogether over two thousand pupils. Mrs. Le-
land Stanford contributes about $\$ 30,000$ yearly to the land Stanford contributes about $\$ 30,000$ yearly to the support of these schools.
-The trustees of Amherst College have voted to spend at once $\$ 100,000$ for a new physical and chemical laboratory, to enlarge the biological laboratory and add to the apparatus, and to choose two new professors for the physics and mathematics department.
-Willian M. Rice, of New Yorks, formerly of Houston, Texas, has just given $\$ 200,000$ to that city to establish an institute for the advancement of literature, science, and art. It is to be planned after the Cooper Union of New York, and will be known as W. M. Rice Institute.
-The Congregationalist says that ex-President Robinson, of Brown University, once asked the late Charles Pratt, of Brooklyn, the millionaire and philanthropist,
for his estimate of the value of a liberal education to a business man of to-day. Mr. Pratt replied: "For mere book-keeping, apart from familiarity with technical details, a very slender education suflices, but for all the rest of my business the better educated my men are the better they suit me. In fact, there is no kind of business in which an educated man has not an advantage over the uneducated. The demand for liberally educated men in all the great business enterprises of this age is every day becoming more and more apparent"
-The agricultural department of Cornell University,
t Ithaca, N. Y., held a unique celebration, June 11th, at Ithaca, N. Y., held a unique celebration, June 11th,
graced by the presence of men prominent in the agrigraced by the presence ork. The celebration was in cultural educational work. The celebration was in great impulse to scientific agriculture given by recent legislation of Congress." Speeches on agriculture were made by President Potter, of the New York State Agricultural Society, Hon. Andrewsor I. P. Roberts and L. H. Bailey, and others from university circles. A letter from Secretary Rush was read. It referred to the cape for congratulation in the process of agricultural instruction. The whole affair was thoroughly agricultural. An elaborate banquet was spread, the menu of fifty-four articles being entirely produced on the University farm, except spices, salt and the farm, bound with wool and
from wood grown on the horsehair, and decorated with original wood cuts. Even the songs and music were agricultural in character. The tables were in horseshoe form. The decorations sects of importance encountered in agriculture, vegetables, chemical instruments for soils and fats, geological specimens and farm implements were displayed, and plants and cut flowers were shown in vases made of squash shells with the emblem "'91" fashioned from ears of corn.

## Temperance.

-"Me and drink has fell out;" that is the picturesquely eloquent way in which a man put it, at a recent meeting down at the mission.

No woman who marries a moderate drinker need build her hopes on a happy life. If her lover will not give up drink for her sake the husband is not likely ${ }^{2}$ do so.

Wrip five hundred physicians, total abstainers, who are menbers of the British Medical Temperance Association, it is claimed that Great Britain now leads the world in organi\%ed elfort to effect medical temperance reform.
-.-"So, Patergr,ye have taken the teetotal pledge, have ye?" said one Trishman" to another. "Indade and I have," replided P'atrick, "and glad indade am I that I've taken it." "But," said the other, "didn't laul tell Timothy to take a little wine for his stumach's sake, and his often intirmities?" "asked the dram drinker. "Faith, and if he did, what's that to do with me? My name isn't THmothy; and I haven't got any stomach ache and since I left off whisky I haven't got any intirmities; what do I want wive for?"
-Never laugh at a drunkard. Remember that the habit of laughing at the words and actions of a drunkard is bad. When we consider his immortal nature, and the doom the Word of God pronounces upon him, instead of laughing at him, we should try to lead him to a different life. There is nothing liughable in the condition of a sot, and when we remember his relatives, his wife and children, or parents, his condition is a subject for tears rather than laughter. Never laugh at the drunkard.
-Twies lately, says the Congregationalist, we have known of boys who failed to secure good positions because they smoked. And it is reported of a prominent merchant in Georgia that he promptly rejected an applicant who appeared with a cigarette in his mouth, saying to him : "The next time you want a place do not go into a house smoking one of those things." If all employers should take a similar stand it would have more influence upon boys than any amount of legislative action, or of appeal from parents and pulpit. In another instance we heard of a young girl who applied for, and secured, a situation as book-keeper, which had been denied her brother because he was addicted to the use of cigarettes. The cases furnish a practical argument against smoking, which, if more general, would rouse boys to see what they are in danger of losing if they persist in the harmful and expensive habit.
-a Call for Tears.-The following little incident furnishes an eloquent comment on the vile trade that lives by putting temptation in weak men's way: Dr. John Hall, the eminent New York minister, stood recently on a boat in New York harbor. Beside him stood a plainly-dressed man. Not far away was a well-dressed young man who was tipsy. The people were making sport and laughing at the drunken man. Mr. Hall remarked to the stander-by: "They should hardly laugh at him." The plainly-dressed man replied: " It is a thing to cry over." The man then told Dr. Hall of his own troubles - how he fled from Scotland to get his wife away from drink; of her death from the effects of strong drink; of two of his children who inherited the love of liquor; and how he was then fleeing with them to a town in Ohio, where he was told liquor was not to be had. To him, truly, it was "a thing to cry over."
--Dr. Crosby's Layest Verdict.--The recent death of Dr. Crosby lends interest to what was, perhaps, his latest utterance on the liquor question. Its signiticance is increased by the well-known fact that he did not accept the testimony of science that alcohol is a poison, injurious in any amount, to the huinan system. Consequently he did not believe, theorstically, in total abstinence or prohibition. Yet here is his judgment, expressed in a recent article in the Forum: "This is the most important question now before the American public. Tariff, railroad, the negro, the fisheries, Canadian reciprocity, Pan-American alliance, and the silver question, are all of secondary consequence when compared with this matter of the fundamental morals of legislation and society. It would be well if the attention of our citizens could be diverted from all other questions and concentrated on this, until it should be settled that rum is not to rule our land and spread its filth and corruption over the glorious potentialities of the heritage with which a generous Providence has en. dowed us."

## Sabbath School.

INTERNATIONAL LESSONS, 1891.
thibd oucrter.
July 4. The Word Made Flesh..:
July 4. The Word Made Flesh...
July 11. Christ's First Disciples.
July 18. Christ's Virst Miracle...
July 25 Christ and Nicodemus.
Aug. 1. Christ at Jacob's Well
Aug. 1. Christ at Jacob's W

| Aug. 8. Christ's Authority... |
| :--- |
| Aug. 15. |

Aug. 15. The Five Thousand led.
Ang. 22. Christ the Bread of Li
Aug. 24. (Christ at the Feast:.
Aug. 29. Christ at the Feast:.
Dept. 5. The True Children of (iod
Sent. 12. Christ and the Blind Man
Sept. 12. Christ and the Blind Man.
Sopt. 2ti. Review.

## LESSON I. - THE WORD MADE FLAESI.

For Subbath-day, July f, 1891.
somiptume hesson.--John 1: 1-1s.

Intronuetion.-. Preparatory to six months of study in this most wonderful book, it is to be confessed that the riches yet lying deep down are so great that the most devout scholars of every age since it was written, though bringing forth much ore, have failed to exhaust the mine, or to see their way clear to reach the bottom. Says Jerome, "John excels in the depth of divine mysteries." Let us study carefully, prayerfully, reverently. First, brielly notice the inspired Author of this fourth gospel,
John the Apostles. He was a native of Bethsaida, residing on the shore of the Sea of Galilee, and was a tisherman by occupation, owning boats and employing men. His parents were Yebedee and Salome. His mother played a very prominent part in the history of Jesus. He had an older brother named James. John was one of the earliest disciples of Christ, and greatly beloved. He wrote not only this gospel, but three epistles and the book of Revelation. 1He became very gentle and loving, notwithstanding he was ardent and bold. He died at the age of about 9 , more or less, and early writers say he was buried at Ephesus. In regard

The Gospel or John - It was written in Mellenistic Greek, then widely known, while the thought is Hebraistic. The earliest writers inform us that it was the last written of the four, and the best biblical scholars agree that it was full as late as A. D. 85, if not 90 . Though not detinitely stated, the evidence from all sources indicate Ephesus as the place of writing. Carefulstudy and comparison with the preceding gospels show John's to be supplementary and a presentation of such aspects of Christ's person, life, and teaching as the other writers failed to present. He presents Christ to us as the Son of God, and as a part of the (iod-head, divine, equal with the Father. As the Word, the Life, the Truth. Our lesson to-day is the most profound, mysterious, and yet convincing argument concerning Christ's divinity.
Explanatory Notrs.-v. 1. "In the beginning." Before the creation, before time began; in the eternity when God only was. Psal. 90:9. "The Word," i.e., it existed. Christ was uncreated. The Word is "the Revealer of God." While the 14 th verse assures us that Jesus Christ was the Word of God, yet there is something in the term that no Latin or English word can fully express. It is the "spoken word" and "the thought" expressed by it. Christ reveals to us the thoughts, so to speak, and feelings of God, and is therefore (iod's Word. So, in many other respects, Christ is God veiled in the flesh. "The Word was with God." Being essentially of the God-head, while possessing, perhaps, some distinction from the Father. "Word was God." This overthrows all the labored argument to deny the divinity of Christ. He is God, not making two Gods, but being a manifestation of the One Eternal God. None the less true because so mysterious. See Rev. $19: 13$, Eph. 2:6, 1 John 5:7. v. 9. A foundation truth preparatory to what follows. "There never was a time when the Word was not with God."-Jacobus. This distinction of personality in God's nature always existed. v. 3. "All things made by him." The Creator of the universe, angels, and men. "By him," or through him; he is the agency of the one complete God. Beng the Creator of all material things, the eternity of matter is a fallacy. No text here for "materialists." 4. "In him was life:" Bringing beings out of nothingness into existence, he is the source of life, physical, intellectual, moral and spiritual. Col. 1: 16, 17. $\square$ From
life comes life. "The light of men." The workings of Christ and his presence is the source from which all men, everywhere, derive spiritual light: All light of prophecy and instruction came through the Word. He communed with Adam and the patriarchs. He was the "Angel of Jehovah." He gave the law from Sinai; the beatitudes, the book of Revelation, every ray of gospel light came from him. v. 5. "Light shineth in darkness." The light of truth which reveals God, shows the way, has been and is shining in a world where sin darkens the heart. "Comprehended it not." Men are wilfully blind, and thus are prevented from seeing the heavenly light that shines about them. Much of the world yet remains ignorant and degraded. And even in Christian communities many fail to comprehend the spirit of true religion, and the nature of the kingdom of Christ. v. (i. "A man sent." Commissioned. "John." The Baptist, Son of Zacharias, the priest, and Elizabeth. He lived a Nazarite (Luke 1: 15), and began his ministry during the reign of Tiberius Caesar, about A. D. 25 and 779th year of Rome. v. 7. "Came fur a witness." He is called a "burning and shining light." A reflector and witness of Jesus, the true light. A forerunner, pointing men to the coming Messiah. "All through him might believe,". i. e., tMrough this prophet believe in the Light. Not Jews alone. His testimony still points even Gentiles to the Lamb of Goil. v. 8. "He was not that Light." "(eiss, or original light. He was only dexpos, a lamp. As then, so now, too many look no farther than the preacher, instead of through hini and to his testimony. v. 9. "That cometh into the world." No person is wholly destitute of gospel light. In some form it has penetrated into heathendom, handed down by tradition or otherwise. v. 10. "He." Christ, the Light. "Was in the world." In all ages in some manifestation. Dan. 3: 55, (ien. 18:1. "World was made by him." And ought, therefore, to receive him, but "the world knew him not." Did not take notice of him in his true nature. Was not recognized as the "mighty (iod" veiled in flesh, their Saviour and King. v. 11. "Unto his own." 'Lo his own possession, having made it; to his own peculiar people. "Received him not." 'The Christ of the Scriptures was rejected by the nation. v. 1.2. "As many as received him." The Jews as a nation, the world as a whole, received him not, but many as individuals did. "Gave he power." Conferred the right "to become the sons of (rod." God's children by aloption. Children are born into the nature and character of him who gives spiritual life. "Believe on his name." Salvation through faitb. v. 13. "Not of blood." Not by natural generation, or because descended from prophets or men of faith. "Will. of Hesh." One's own exertions do not make him a son of God. "Will of man." Not by any human power however great. "But of God." The Author of the "new birth." See James 1:18. v. 14. "Word was made fesh." Became llesh, human. A union of two natures, but being one person. Though united to humanity, he ceased not to be (fod. "We beheld his glory." In his earthly life we saw his glory as manifested in his teachings, miracles, transtiguration, and holy life." "Only begotten of the F'ather." As worthy of such relationship between Christ and the Father. "Grace and truth." Full of tender mercy and "adopting love." Of the truth which Jewish ceremonies foreshadowed. v. 15. "He of whom I spake." In Luke 3: 15, also, John 1:19, etc. "Cometh after me." Soon to follow with a more glorious minis try. "Preferred before me." Is superior to me, having always been in existence. John $8: 58$. v. 16. "Of his fulness." Of the riches of grace. "All we received." Especially the Old Testament saints, and now those who should believe. "Grace for grace." Constant accessions of grace, one following another, renewed. v. 17. "Law." Moral and ceremonial. "By Moses." Not his to give, but through him, he receiving it direct from God. "Came by Jesus Christ." Grace and truth were in Christ. He is the Author of them. v. 18. "No man hath seen God." Invisible to human sight. Man can see only partial manifestations. "Bosom of the Father." Sustaining the most intimate relation to the Father. "Hath declared him." Revealed him through the divine manifestations of love, by his example, the atonement, resurrection, etc.

## THE MISSION BAND.

The readers of the Reconder will remember an article that appeared about a year ago under the heading, "The Consecrated Nine." This article gave an account of the organization of of a Volunteer Mission Band at Alfred Centre, composed of nine young ladies and gentlemen. On account of reports that have reached us pur-
porting to be ideas that some of our people have formed in regard to us, and in hope that we may give a definite idea of our purpose and work as a Band, we venture a few lines in the columns of the Reconder.
All are doubtless familiar with the Student's Missionary Uprising, therefore a bistory of it is unnecessary at this time. But what is the significance of this unprecedented movement? I think all Christians will agree that it signifies a mighty influence of the Holy Spirit, working in the hearts of the young people of our land, preparing them to go as heralds of the kingdom of Christ among the heathen. And if he is thus working, is there any reason to believe that he would move all other denominations so manifestly, and pass ours by? Let us suppose for a moment, that during this great uprising among the young people of our country, and their determination to carry the gospel message to all the world, there should be no interest manifested in it by our own young people, what would be the natural inference? We should be compelled to infer that we as a denomination were not worthy in the sight of God to be his messengers. But, thank God, we have the assurance that he has a work for $u s$ to do as well as other denominations. The success of those who are now on the foreign field, and the longing desire on the part of others to go, is abunclant proof of this.
It seems that a grood many have the idea that we signed The Volunteer Pledge hastily, under the influence of excitement; and they have predicted that the interest would soon die out. I think, as a member of the Band, I would be safe in saying that not one member signed this pledge until he, or she, had made it a matter of careful thought and earnest prayer; and most, if not all, had been earnestly considering the idea of consecrating their lives to the mission work, months previous to their knowledge of the existence of The Student's Uprising.

As to interest in our work, after the lapse of one year we find our number increased from nine to thirteen; and our prayer-meetings which we hold once in two weeks-are very. precions seasons, and are conducive of much strength and encouragement to us.
Some seem to have gotten the idea--by what means we cannot tell-that we have entered into a solemn agrèment to go as foreign missionaries under the auspices of the first denomination that will pick us up and give us a passage. In order to allay all apprehension on this line, we will say that we are quite well grounded on the Sabbath doctrine, and when we go to foreign lands it will be to carry God's whole truth as revealed to us. Our pledge is not a positive stipulation that we will be foreign missionaries or not be anything, as some seem to suppose, but it reads simply, "We are willing, and desirous, God permitting, to become foreign missionaries.'

Now we hardly expect that we shall all go to foreign fields of labor, but we do expect that some will, go for we believe that God is calling us to this work; the Saviour has commanded us to go, has promised to be with us, and we have faith to believe there will be a way provided to send some of us. We are preparing ourselves as fast and as thoroughly as possible, hoping to be ready when the proper time comes to take up the work that God would have us do, wherever, and whatever it may be

We close by pleading with all who have tasted of the sweets of salvation, to give of their time, their means, and their prayers, "as God has prospered them." - Let us all think less about
self, and dress and personal pleasures, and more about the millions who are perishing without a knowledge of the blessed gospel, that has done so much for us.

A Member of the Band.

## SALEM COLLEGE COMMENCEMENT.

Commencement week at Salem was indeed a feast of good things. During the four days beginning with First-day, June 7th, our quiet village became quite a bustling town, and the number of visitors present showed the interest that people in surrounding communities are taking in the school and its good work.

The exercises were of a high character all through, and it must be that the crowds of young people in attendance received inspiration that will bear rich fruitage in the days to come. The Baccalaureate Sermon was preached by Prof. S. L. Maxson, on First-day afternoon, in the Baptist Church, and was very highly commended by those who were so fortunate as to hear it. A heavy rain storm hinclered many from going, yet the attendance was quite large.

On the evening of Second-day Prof. W. R. White, of Fairmont, delivered the Annual Lecture upon the subject, "A black sheep." His word pictures of leading men a hundred years ago were quite vivid, and his subject was illustrated by the life of Aaron Burr. It was a literary treat in itself, but defects in delivery detracted somewhat from its worth to the listeners. It was rich also in historical lore.

Third-day, at 10.30, the audience was treated to an "Oratorical Contest," with the following programme of speakers, in five orations:
"Demand of the Times." Isanc (4. Maxson.
"Julius Caesar." E. F. Garret.
"Juluus Caesar." E. F. Garrel. Ernest Randolph.
"Is Life Worth Living?" B. Lillie Davis.
"The Pessimist." Esle F. Randolph.
Fine music by the college choir was interspersed throughout the programme, and the speaking was so nearly equal in perfection that the judges had no easy task to determine where to bestow the prizes. Three of these were offered from the admission fees, to be divided in the proportion of $\$ 10$, $\$ 6$, and $\$ 4$, if they amounted to $\$ 20$ or less, and all surplus over $\$ 20$ was to be expended in books for the college library.

The stimulus to strive after true culture, that comes out of such a contest, is of untold value. In this respect each speaker secured more of genuine worth than could be received in material prizes.

The evening of Third-day was devoted to a drama entitled "Ruined by Drink," by the college students, the proceeds of which was to pay for apparatus for the use of the college. The large chapel was packed, and the telling lessons of this temperance drama, so vividly set forth by the excellent acting of the entire company, can never be forgotten by the hearers. After the play, the pastor of the Seventh-day Baptist Church made "a personal application" of the lessons. The proceeds amounted to something over $\$ 46$.

The Third Annual Commencement Exercises occured on the 10th of June. This, of course, was the "great day of the feast." There were seven speakers upon the programme, as follows: Mr. M. H. VanHorn, Miss Lida Hanes, Mr. G. O. Doak, Miss Iva VanHorn, Mr. S. B. Bond, Miss Ida Smith, and Mr. Ora J. Davis. Solos were sung by Miss Edna Louchery and Miss M. J. Haven, beside the excellent chorus music. It was an excellent programme, and spoke well of the good work Prof. Maxson and his able
corps of teachers are doing for the young people of West Virginia.
, At the close of the programme the President awarded diplomas to three persons as follows : the degree of Doctor of Pedagogy, upon Ora J. Davis and Prof. Wm. M. Blair, and the degree of Master of Arts upon Miss Elsie Bond.
The Commencement Exercises closed in the evening with the Musical Concert, conducted by Miss M. J. Haven, who for nearly two years has been teacher in music here. She has done a good work, as the culture displayed in this concert clearly indicates.

Thus ended one of the most enjoyable weeks that Salem has ever known.

May Salem College live to give them many another " commencement week."

Theo. Ll. Gabinner.
Salem, W. Vit. June 17, 1891.

## TRACT SOCIETY- BOARD MEETING.

Hhe Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 14, 1891, at 2 P. M. Second Vice President, I. D. Titsworth, in the chair. Prayer was offered by Rev. L. E. Livermore. There were present eleven members and one visitor.
In the absence of the Recording Secretary, A bel S. Titsworth was appointed pro tem.
Minutes of last meeting were read. A letter was received from J. P. Mosher, Publishing Agent, in which he referred to the satisfactory collections on old subscriptions to the Reconder, and desired to know whether the Board thought it necessary to keep plates of the earlier numbers of Peculiar People. On motion, the Corresponding Secretary was instructed to write W. C. Daland in reference to the same.
W. C. Daland, appointed to represent the Board at the Central Association, wrote, asking for information as to what he was expected to do there. A letter was also received giving an interesting account of the meeting of pastors before the meeting of the Association. The Corresponding Secretary presented a letter from $\mathbf{E}$. H. Socwell, Garwin, Iowa, referring to his tract ordered published by the Board; also one from F. F. Bakker, of Holland, giving an interesting account of his work in promulgating Sabbath truth. He stated his supply of tracts was about exhausted, and requested a further supply. On motion the Corresponding Secretary was instructed to supply tracts asked for. A notice was read from the Probate Court of Stonington, Conn., informing the Board that by will of Bro. George Greenman, just admitted to probate, a bequest of $\$ 3,000$ had been left in trust to the Society.

The report of A. H. Lewis, appointed to represent the society at Bradford, Pa., was received, to the effect that on account of illness he was unable to attend.

Voted that J. G. Burdick represent the Board at both the North-Western and South-Western Associations, if he shall attend the same.
A. H. Lewis, appointed to represent the Board at the Eastern Association, gave report of the meeting of said Association, and relation of the work of the Board to same, giving particular attention to the Outlook, its future prospects, and the advisability of changing the manner of work of same.

The Treasurer reported cash on hand $\$ 60689$, and bills due $\$ 78478$. Bills were ordered paid. Minutes were read and approved, and Board adjourned.

Abel S. Titsworth, Rec. Sec., pro tem.

## AN EXPLLANATION.

Hewitt Springs, Mise, June 12, 1891.
At the time of the Association our Sabbathschool numbered forty, with seven officers and five teachers.
Soon after the Association Eld. Hewitt offered his resignation as pastor of our church, which was accepted. Whereupon he formed a new church and denomination, calling the church The First Seventh-day Baptist Church South. This took ten members from our church, the Sabbath-school remaining the same with the exception of one teacher and most of her class. Since that time we have maintained a regular and full attendance with good interest. Our ranks are being filled up by new comers, three families having moved into the colony, which gave an addition of nine to our Sabbath-school. During the year three of our Sabbath-school have been baptized and become members of the church, for which we feel very thankful. About two years ago the place of meeting and name of church and Sabbath-school was changed from Beauregard to Hewitt Springs. As we have no post office in our colony the address remains Beauregard, Miss. Soon after this school was organized the Sabbuth lisitor was very kindly furnished us by the Sabbath-school of the First Hopkinton Church, of Ashaway, R. I., being addressed to Eld. Hewitt. After the division, for some time we received the papers as usual. Then they failed to appear, and some time elapsed in which the school did not receive them, therefore the Secretary was instructed to write to the Ashaway Sabbath-school to ascertain whether they were still being sent. We received no answer, neither were the papers received, and we supposed that they were discontinued. But a few weeks ago the back numbers from January flrst were sent to the school by Eld. Hewitt.

We write this as an explanation why we wish all commuuications, helps and papers, for the Hewitt Springs Sabbath-school addressed to the Secretary.

We hope those who may be interested in our little church and Sabbath-school here will continue so, remembering in your prayers the cause of Christ in this place.

Lottie D. Clarke, Supt.
Elona Davis, Sec.

## MILTON COLLEGE.

The exercises of Commencement week at Milton College, will be indicated by the following programme:
Thursday, June 25th.-9.00 P. M. Field Day Exercises.
Friday, June 20th.-8.00 P. M. Sermon before the Christian Association. The Rev. E. C. Barnard, Whitewater.

- Saturday, June 27th.-8.00 P. M. First Joint Session of the Literary Societies.
Sunday, June 28th.-8.00 P. M. Baccalaureate Sermon. The Rev. F. M. Dunn, D. D.
Monday, June 29th.-8.00 P. M. Second Joint Session of the Literary Societies.
Wednesday, July 1st.-10.30 A. M. Alumni Exercises. Speakers-Hon. J. C. Bartholf, '81, Milwaukee; Howard L. Emerson, '84, New York; Lester C. Randolph, '88, Morgan Park. 1.00 P. M. Alumni Banquet. 8.00 P. M. Annual Lecture-"The Model Husband." Ex-Gov. Will Cumback.

Thursday, July $2 \mathrm{~d} .-10.00$ A. M. Commencement Exercises. 3.00 P. M. Class Exercises. 8.00 P. M. Senior Concert. By the Chicago Imperial Quartet.

With men it is a good rule to try first and then to trust; with God it is contrary. I will trust him as most wise, omnipotent, merciful, and try him afterwards. I know it is as impossible for him to deceive me as not to be.

## WASHINGTON LETTER．

（Hrom onr Regolar Correspondent．）
Washington，D．C．，June 17， 1891.
The first anuual assembly of the National Chautauqua，at Glen Echo，is now in full swing， havingbeen formally opened yesterday afternoon． All of the contemplated permanent buildings are not completed，but the mammoth stone amphitheatre，with a seating capacity of $(6,000$ ， was，by hard and constant work，finished in time for the dedicatory ceremonies，and last night for the first time it was completely illuminated by electricity．One of the largest pipe organs in the country，thirty feet wide，and twenty－ seven feet long，graces the interior of the amphi－ theatre，just back of the speakerg＇platform，and in the hands of Prot．Harry E．Brown，organist of the Brooklyn Trabernacle，its grand tones in the opening hymn，＂From all that Dwell Below the Skies，＂filled every portion of the great building and delighted the assembled hundreds．
Rev．Dr．Talmage，who delivered the dedica－ tion address，spoke in his happiest vein，and seemed thoroughly imbued with the spirit of the occasion，and he had spoken but a fow min－ utes before his hearers all shared his senti－ ments．He was followed by Rev．Doctors T． S．Hamlin，Elliott，and S．H．Green．Those who heard the long meter doxology with which the dedicatory services were closed，sung by the entire audience and accompanied by the grand organ，will remember it for many a long day to come．It was a most fitting and impressive ending to the very interesting ceremonies．At four o＇clock in the afteruoon there was a grand concert consisting of selections of appropriate musie by the United States Marine Band， cornet solo by Miss Alice Raymond，and selec－ tions on the graud organ by Prof．Brown．In the evening at seven，services were held，and at 9.30 o＇clock，P．M．，the day was closed with an eventide concert by the Rogers Band，which is regularly stentioned on the grounds．Everyone who attended votes the opening day a great success notwithstanding the unusually warm weather．The managers are complimented ou all sides for the wouders they have accomplished in such a short time．
Many Washington people are living in tents upon the grounds，where all the conveniences of the city may be had，including meals ready cooked．Last night the entire grounds were illuminated by electricity，and they pre－ sented a very brilliant and beautiful appearance． The facilities for reaching the grounds，which are about six miles from Washington，iuclude about every known vehicle，and a newly com－ pleted electric railway．which，owing to an ac－ cident the day before，could not be tested as to its capacity to accommodate the crowds that wished to attend the opening．Strangers are loud in their praise of the beauties of the grounds and surroundings aud predict a success－ ful future for the new Chautauqua，and all speak of the three weeks＇programme as being exceptionally good．
Children＇s Day was celebrated in quite a number of our churches of various denomina－ tions last Sunday，and the attendance was gen－ erally reported as exceptionally large．
Rev．F．D．Power delivered a powerful and impressive sermon upon the sin of gambling， last Sunday night，taking the English Royal scandal which the American newspapers have， unfortunately，devoted so much space to giving all the details of，as a text．＂＂What an awful mess，＂said Mr．Power，＂for the vision of a civ－ ilized world．What a fearful example this
hereditary sovereign of a great people，this future of a great established charch－a companion head of blacklegs，destroyer of youth，and traveling Monte Carlo．An earnest prayer should go up from the hearts of all Christian people that such a man may never come to the English throne． It is plain that the world has no conception of the extent and demoralizing influence of this vice．Through all grades of society and among all classes of the community，the horribly fas－ cinating evil has spread until it is almost im－ possible to compass its dimensions．At one time the gambler was a mere blackleg，a creature unknown to virtue and to shame，sunk so low in the social scale that conscience was dead，and intelligence become mere cunning，a man wholly given over to dishonesty，trickery and falsehood

To－day princes indulge in this sin in the full view of nations．Merchants with earnest faces and courtly manners and pews in leading churches who would resent with scorn any im－ plication of wrong doing，will take a hand in this－business．．．．The axe should be laid at the root of the tree．This infernity should be condemmed by law．

## A NEW CHURCH．

Ton the Eiditor of tho Sabвлти Reconver：
The writer，accompanied by Eld．W．K． Johnson，has lately visited Swindle College， Barry Co．，Mo．The writer preached once and Bro．Johnson preached three times，－－once upon the perpetuity of the moral law，once upon the Sabbath，and once upon organization，to small but very attentive congregrations．Almost contin－ ual rains prevented larger gatherings．We organ－ ized a church here the sixth of June，with five constituent members，three brethren and two sisters，$\cdots$ which will be known loy the name of the Seventh－rlay Baptist Church of Corinth．Eld． J．B．Redwine was received as an ordained minister，Bro．Johnson was called to be the pastor，and Bro．Frank Wells was ordained deacon，with Bro．Wm．Redwine as the church clerk．His post－office is Corsicaua，Barry Co．， Mo．Thus another little church raises the ban－ ner in the name of Him who said，＂Fear not， litt．le flock，for it is your Father＇s good pleas－ ure to give you the kingdom．＂
The interest at this place is good．I see no reason why a strong church should not be built up；the people are a kind，God－fearing people； they are mostly from Virginia．When the writer first visited this field，Bro．J．B．Red－ wine was the only Sabbath－keeper，now there are eight．Pray for this little church．

L．F．Skagg．
Chitsit sheweth to his disciples，after his resurrection，his wounds，to heal the wounds of their unbelief．As though he would say，look upon me，and fight manfully；without a battle shall no man be crowned．

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

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## SPECIAL NOTICES．

0． convene for their Yearly Meeting at Big Spring，South Dakota，commencing Friday，July 3，1891，at 10 o＇clock A．M．，and continue three days．There will be teams in Howarden and Alcester，Thursday，July 2d，to meet persons coming on train．Persons coming at any other time must notify Peter Ring，Big Spring，Union Co．， South Dakota．Everybody is invited to attend．

C．Shenisoon．
对＂Dr．E．S．Bafley＇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．

Q烮 Mrs．L．A．HulL，late of Alfred Centre，N．Y．，re quests her correspondents to address her at Kirkwood， DeKalb Co．，Ga．

Rev．O．U．Whitronn desires his correspondents to address him at Milton，Wis．He also solicits corre－ spondence from all points of his field concerning mat－ ters of interest in Missionary work．
－Tine South－Western Association will be held this year with the Delaware Church，near Bullinge，Christian county，Mo．，commencing July 2 d ．
Billings is 257 miles west of St．Louis，on the St． Louis and San Franeisco railroad．Delegates will please notify Lev．R．S．Holderby，of Billinge，of their intention to be present，and he will provide conveyance from Bil－ lings to the church．

L．F．Skagis．s．
 ports of the Seventh－day Baptist，Council，held in Chi－ cago，Oct．22－29，1890，bound in fine cloth，can be had， postage free，by sending 75 cts ．to this oflice．They are on aale no where else．No Seventh－day Baptist minis－ ter＇s library is complete without it．A copy should be in every home．Address John P．Mosher，Ag＇t，Alfred Centre，N．Y．

UTHF Chicago Seventh－day Baptiat Church holds regular Sabbath services in the lecture room of the Methodist Church Block，corner of Clark and Washing ton 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．
－Jonfs＇Chart of the Whek can be ordered from this office．Fine cloth mounted on rollers，price $\$ 125$ Every student of the Sabbath question－and all of our people should be that－ought to have one of these charts within reach．It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath，provided people are agreed in doing ao，and all that class of theories yet made．The uniform testimony of the languages is that one particular day，and that the seventh－the last day of the week－is the Sabbath．Send or the chart．

实 The New York Seventh－dny Baptist Church holds regular Sabbath services in the Boys＇Prayer－meeting Room，on the 4th Hoor，near the elevator，Y．M．C．A． Building，corner 4th Avenue and 23d St．；entrance on 23 d St．Meeting for Bible study at 10.30 A．M．，followed by the regular preaching services．Strangers are cordially welcomed，and any friends in the city over the Sabbath are especially invited to attend the service．Pastor＇s addresse，Rev．J．G．Burdick， 245 West 4th street；be－ tween Charles and West 10 th streets，New York．

## WANTED．

A．Sabbath－keeping young man who understands plumbing，or steam fitting，or hot－water heating． Address Ordway \＆Co．， 205 West Madison St．，Chi－ cago．

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## Condensed News.

Many cases of yellow fever have broken out in Vera Cruz.
The one hundred and ten street railways in this State carried $686,000,060$ passengers last year.
Sixty earthquake shocks were felt throughout the province of Bengai, June 19th, and many buildinge were destroyed.

Lubinstein says that fifty per cent of the Germans understand music, sixteen per cent of the French, and two per cent of the English.

The reveuue cutter Corwin sailed from San Francisco for Pribyloff Islands June ©0th, with copies of the President's proclamation ordering a closed season.
'The Brazillian Government issued a decree, June 18th, directing that for the collection of custom duties the rate of exchange be fixed at twenty pence on the dollar.

Among some music lately published is a Spanish dance by an Italian composer, with a French title page, engraved and printed in Germany and published in London, with a Boston imprint added.
The Italian châmber of commerce of New York has elected Louis Hontincia, president. Congressman R. P. Flower, Senator Hiscock and Senator Evarts were elected honorary vice-presidents.

A nugget of gold weighing thirty-five pounds has been found in the gold district recently discovered in British Guiana and has been sent to England as a specimen of the auriferous deposits of that colony.
The lateH.B. Dodsworth, the well-known New York bandmaster, has furnished the music at presidential inaugurations for the last thirty years. During the war, free of charge for his own services, he furnished the armies of the North no less than fifty bandmasters and five hundred musicians.
An exchange notes the fact and calls it curious that there is not now a single living descendent in the male line of Chaucer Shakespeare, Spencer, Milton, Cowley, Butler, Dryden, Pope, Cowper, Byron or Moore; not one of Sir Philip Sidney, nor one of Sir Walter Raleigh; not one of Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough or Nelson; not one of Bolingbroke, Walpole, Chatham, Pitt, Fux, Burke, Grattan or Canning; not one of Bacon, Locke, Newton or Davey; not one of Hume, Gibbon, or Macaulay; not one of Hogarth, Sir Joshua Reynolds or Sir Thomas Lawrance; not one of David Garrick, John Kemble or Edward Keane.

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

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## MARRIED.

 Rov, I. E. Livermore, Jesse (i. Burdiek and Mrs.
Alice A yars Kenyon, all of Dunellen,

## DIED.

Suon' 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.
Bamber - In Alfred, N. Y. Jine 116,1891, Frances
F. Cartwright, wife of John W. Barber, in the
She was the oldest of eirht childro boun to She was the oldest of eight childron, born to
Layfaette and Susan ('artwright. She was married hayfaote and susan Cartwright. She was married
to Mr. Barber four yoars ngo, whom, with an infant chili, she leaves to monrn her departure. She expressed to her friends about her dying bed her roadiness for the change which was rapidly ap proaching, and so bade them all good bye.
Stelle.--At Wellsville, N. Y. Y., Vriday, Jane 12, 1891,
Edgar H. Stelle, aged 73 years, 5 inonth days. The funeral occurred Monday, June 115th.
Interment at Hillside Cemetery, Plainfield N. J.
babcosk.-In 1 lrook field, N. Y. May 24, 1891, Mre Caroline L. Babcock, in the guth year of her age. She had been failing in health for a few weekg, On the day of her deate suddenly and unexpectedly. hongh not faeling as well as asual, and in the afternoon she lay down on the conch, when the lamp of life suddenly went out. The deceased was born in Stonington, Conn., and came to Brookfield nearly sixty years ago. She was the wife of the late Jonathan labeock. She was very amiable and cheerful in her life, a noble Christian woman, ived in peace with both her Maker and her neighbors, was a good and worthy member of the Sev-enth-day Baptist Church. and we believe has heard the Master's approving welcome up to the higher joys above. The writer being in Brooktield, at the time of her death, condacted the funeral nervices.

## THE GREAT CONVENTION.

As the North-Western Line (C. \& N. W. L'y, is known as one of the very best routes between Chicago and Minneapolis, the selection of it as one of the lines that can be used by persons attending the Annual Convention of the Young People's Society of Christian Endeavor will prove satisfactory to those desirous of traveling by a line that enjoys a national reputation for furnishing its patrons with every facility for safety, comfort and pleasure en route. The North-Western runs the tinest Vestibuled trains through from Chicago to Minneapolis in 14 hours, furnishing the traveler with every luxury which an equipment of magniticent now sleeping cars and unexcelled dining cars, together with an unrivaled track and motive power, can provide. It is, upon the occasion above named, the only line that can give its patrons the choice of routes via Milwaukee Waukesha and Madison, or via Harvard, Janesville, Madison, Devil's Lake and the beautiful lake country of Wisconsin and Minnesota. Passengers going by either of the lines above named, can, if they desire, return by the other, thus varying the monotony of the journey in both directions over the same route. Ample accommodations will be provided, and the extremely low rate of one fare for the round trip from Chicago affords an unusually favorable opportunity for a visit to the twin cities, St. Paul and Minneapolis, and the adjacent well-known resorts.
Special attention will be given to organized bodies traveling in special trains and such traing will be scheduled between Chicago and Minnea polis, in both directions, to meet the wishes of parties using

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them. Parties traveling in special char tered cars will also receive the most care ful and prompt service.
The Convention of 1891 promises to be more important and enjoyable than those that have preceded it, and, in view of the fact that the tide of travel to Minnerpolis at that time will be very heavy, the advis ability of early reservation of sleeping car space is recommended. Accommodations in sleeping cars leaving Chicago on any desired date, can be secured upon application by letter or wire, to W. A. Thrall General Passenger and Ticket Agent, Chicago, who will cheerfully furnish all d esired information regarding routes, time of trains, etc. All ticket agents sell tickets via the Chicago \& North-Western Railway.

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(1)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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Geo. H. Babcock.
Plainfimid, N. J., June 10, 1890.

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all came out whole, learing a large cavity which that your eary and anfe way of removing cancer
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