

# The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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Whole Number 2469 }

FIFTH-DAY, JUNE 16, 1892

Terms: }  
\$2 00 in Advance.

## SOUTH-EASTERN ASSOCIATION.

The South-Eastern Seventh-day Baptist Association convened for its Twenty-first Annual session with the Ritchie Church, on Fifth-day, May 26, 1892, at 10 o'clock A. M.

Eld. S. D. Davis preached the Introductory Sermon, Eld. Seager being absent, from John 17: 20, 21. The general thought of the sermon was "that they all may be one" Eld. Davis was aided in introductory services by Eld. S. R. Wheeler, of the North-Western Association.

A letter was read from S. L. Maxson, the President of the Association, expressing regrets that his college duties, just at commencement time, prevented his attendance at this session. Whereupon Eld. S. D. Davis was elected moderator *pro tem*.

Neither of the clerks were present, and Elsworth Randolph and Ray Randolph were chosen to that office.

The Executive Committee presented the following programme, which was adopted subject to such modification as might become necessary during the progress of the meetings:

### FIFTH-DAY MORNING.

- 10.00 1. Introductory sermon, L. D. Seager.
2. Report of Executive Committee.
3. Communications, { from churches.  
                          } from Associations.
4. Appointment of standing committees.

### AFTERNOON.

- 2.00 1. Annual reports.
2. Report of committee on resolutions, T. L. Gardiner chairman.
3. Essays, { Ora J. Davis,  
                  } Iva Vanhorn Davis.
4. Woman's hour, conducted by Elsie Bond.

### SIXTH-DAY MORNING.

- 9.00 Devotional services, led by Eld. S. D. Davis.
- 9.30 Roll call of delegates, and reports of standing committees.
- 10.30 Missionary Society's hour, joint collection for Missionary and Tract Societies.
- 11.00 Miscellaneous business.

### AFTERNOON.

- 2.00 Unfinished business.
- 2.30 Devotional exercises led by M. E. Martin.
- 2.50 Tract Societies hour.
- 3.50 Miscellaneous business.

### SABBATH MORNING.

- 10.00 Sabbath-school, conducted by superintendent of the Ritchie Sabbath-school, Luther Brissy.
- 11.00 Sermon, O. D. Sherman, delegate from Eastern Association.

### AFTERNOON.

- 2.00 Sermon, A. Lawrence, delegate from Central Association.
- 2.45 Young People's hour. Reports from Y. P. S. C. E. Societies, conducted by Elsie F. Randolph.

### FIRST-DAY MORNING.

- 9.00 Devotional services, L. D. Seager.
- 9.30 Miscellaneous business.
- 10.00 Educational interests of the South-Eastern Association, led by T. L. Gardiner.
- 11.00 Sermon, Thos. R. Williams, delegate from the Western Association.

### AFTERNOON.

- 2.00 Sermon, S. R. Wheeler, delegate from the North-Western Association.

Unfinished and miscellaneous business.

The committee on resolutions consists of all of the delegates from Sister Associations, and representatives of all denominational bodies present, with T. L. Gardiner for chairman.

S. L. MAXSON, Moderator.

T. L. GARDINER, Sec. *pro tem*.

Letters were then read from the following churches: Middle Island, Greenbrier, Roanoke, Salem, Ritchie.

The following brethren presented their credentials and spoke cheering words as delegates from Sister Associations: O. D. Sherman from the Eastern, A. Lawrence from the Central, and S. R. Wheeler from the North-Western Associations.

On motion these brethren were all heartily welcomed, and cordially invited to participate in all of our deliberations.

A letter was read from Thos. R. Williams, stating that the death of the wife of Eld. Joshua Clarke prevented his attendance at this Association; whereupon Eld. Wheeler was asked to lead the Association in prayer, that God's sustaining grace may be granted to our dear Brother Clarke in his deep affliction.

Association adjourned until two o'clock.

### AFTERNOON SESSION.

Meeting called to order by Moderator, and prayer was offered by O. D. Sherman.

At this point the Secretary *pro tem* asked to be relieved, and Theo. L. Gardiner was elected to that office.

On motion the Moderator presented the following nominations for Standing Committees, which were ratified by the Association:

*On Nominations*—Dea. J. J. Lowther, Geo. W. Brissey, B. W. Bee.

*On Petitions*—Elsworth Randolph, Riley G. Davis, F. M. Kildow.

*On Education*—T. L. Gardiner, Elisha Maxson, Dea. J. J. Lowther.

*On Sabbath-schools*—Luther Brissey, Ray Randolph, Elsworth Randolph.

*On Finance*—F. M. Kildow, Evander Randolph, R. G. Davis.

*On State of Religion*—M. E. Martin, T. L. Gardiner, S. D. Davis.

The Treasurer's report was presented as follows, and on motion was accepted and referred to the Committee on Finance:

J. F. RANDOLPH, Treasurer,  
In account with  
THE SOUTH-EASTERN ASSOCIATION.  
DR.

Amount in the treasury at last report May, 28, 1891	\$ 9 61
Received of Lost Creek Church	15 12
"    "    Salem    "	13 43
"    "    Middle Island    "	9 20
"    "    Ritchie    "	6 94
"    "    Greenbrier    "	8 77
"    "    West Union    "	3 65
"    "    Roanoke    "	3 50
"    "    Bear Fork    "	2 50
"    at joint collection for Tract and Missionary Societies	48 40
	\$ 121 12

### CR.

Paid O. S. Mills, delegate (order)	\$70 00
"    A. E. Main for Miss. Soc'y	24 20
"    "    "    Tract    "	24 20
	118 40

Amount in treasury \$ 2 72  
All of which is respectfully submitted.  
J. F. RANDOLPH, Treasurer.

MAY 26, 1892.

O. S. Mills, delegate to Sister Associations, sent the following report which was adopted:

To the Seventh-day Baptist South-Eastern Association:

Your delegate to Sister Associations for the year 1891 would respectfully report that he attended the sessions

of each of these Associations, (except the South-Western), and at each was cordially welcomed to participate in their deliberations and given a place on their programmes.

The Eastern Association was held with the church at Shiloh, N. J., June 4-7; the Central, with the church at DeRuyter, N. Y., June 11-14; the Western, with the church at Alfred, N. Y., June 18-21; and the North-Western, with the church at North Loup, Neb., June 25-28.

The attendance at the sessions was considered smaller than usual, but a deep interest was manifested on the part of those present, and the letters from the churches showed a healthy, growing condition in nearly all of the churches of which these Associations are composed.

The marked tendency to make the sessions more a service of devotion is commendable.

At North Loup this spirit developed into a grand revival which continued through the following week and resulted in the addition to the church of about thirty-five noble young people and children.

At each Association the different lines of our denominational work were profitably discussed, and hearty words of encouragement were expressed for Salem College.

Your delegate greatly enjoyed the trip and was much benefited; and, for the privilege of serving you, is truly grateful.

The expenses chargeable to your Association are \$70 73. He received from your treasurer \$70 00, and donated the balance.

Respectfully submitted,

O. S. MILLS, Delegate.

T. L. Gardiner, chairman of the Committee on Resolutions, presented the following report which was accepted, and on motion was taken up for consideration item by item:

1. *Resolved*, That we have great reason to thank our heavenly Father for his protecting care over our good cause in West Virginia for more than one hundred years, and that we will endeavor to uphold more faithfully than ever the truths our fathers planted when they set up the banner of the cross in Salem, in 1792, and thus planted the vine whence came all these churches.

2. *Resolved*, That if "filled with the Spirit" according to New Testament instruction (Eph. 5: 18) the following very desirable results would be attained: (1) Constant personal advancement in a religious life. (2) Constant and increasing prosperity in every individual church. (3) Constant advancement of the Gospel of Christ and the Sabbath of Jehovah both at home and in foreign lands.

3. *Resolved*, That we hail with joy every indication of good results coming from the faithful work of the American Sabbath Tract Society, and do urge all of our people to remember its work in their prayers, and to furnish the means to enlighten and convince the world of the requirements of God regarding his holy day.

4. *Resolved*, That we endorse the sentiment of the Missionary Board when they speak to us of the growing work at home and abroad, and the demand for workers and means; therefore we cannot say retrench, but will aid them by our sympathies, prayers and means as far as able.

5. *Resolved*, That we commend the plan of contributing at least five cents a week, to be divided equally between the Missionary and Tract Societies; and we recommend the prayerful consideration of the New Testament requirement to give according to our prosperity and with regularity.

6. *Resolved*, That we heartily endorse the efforts of the Missionary Board, to obtain a thank-offering of \$5,000 before July 15, 1892, in view of the fiftieth anniversary of our Missionary Society, and urge all our churches to do what they are able toward so desirable an end.

7. *Resolved*, That we commend to the sympathy and support of our churches, the plan of sending out the

Seventh-day Baptist Theological Students of Morgan Park, Ill., for missionary, evangelistic, and Sabbath-reform work during the summer vacation.

8. Resolved, That we recommend to the several churches of this Association to procure as many subscribers for the proposed new book, "Jubilee Papers," as they can, at the earliest possible date.

9. Resolved, That we commend to all of our people the interests of our College at Salem, and urge the necessity of such a patronage and such aid in financial support as to insure its usefulness and prosperity.

The first resolution was spoken to by T. L. Gardiner, S. R. Wheeler, S. D. Davis, and adopted.

The second resolution was adopted after remarks by S. R. Wheeler, O. D. Sherman, and M. E. Martin.

The third resolution was remarked upon by A. Lawrence, O. D. Sherman, S. R. Wheeler, and adopted.

The Woman's hour having arrived, upon suggestion of the leader, the order was waved and the time for that hour was fixed at the close of the Tract Society's hour, 3.50, on Sixth-day afternoon.

The fourth resolution was discussed by O. D. Sherman and A. Lawrence and adopted.

The fifth resolution was adopted after remarks by brethren Lawrence, Sherman, Martin, Kildow and Brissey.

The sixth resolution was spoken upon by Theo. L. Gardiner, Johnson Lowther, O. D. Sherman, and F. M. Kildow, and adopted.

The seventh resolution was remarked upon by O. D. Sherman, and adopted.

The eighth resolution, after remarks by O. D. Sherman, T. L. Gardiner, and S. R. Wheeler, was adopted.

On motion, the ninth resolution was referred to the Educational hour on First-day, to be considered at that time.

SIXTH-DAY—MORNING.

The Association convened according to adjournment, and the first twenty minutes were spent in a praise and conference meeting led by Eld. S. D. Davis.

The letter from the Lost Creek Church having come to hand, was read at this point.

On motion W. B. VanHorn and Franklin F. Randolph, were made a Committee on Obituaries to report at some future session of this body.

The time for the Missionary Society's hour having come, O. D. Sherman took the chair as conductor of the meeting.

The mission interests were presented by different brethren as follows: O. D. Sherman spoke of the Foreign missions, and the work in the Eastern Association; S. R. Wheeler represented the North-Western Association, and gave reminiscences of mission work in that field. A. Lawrence, of the Central Association, gave a considerable account of the work in that field. T. L. Gardiner spoke for some time giving a history of the work in the South-Eastern Association, after which a collection was taken for the Missionary and Tract Societies, jointly, amounting to \$7 54.

The Finance Committee made the following report which was adopted:

We your Committee on Finance would respectfully report that after paying all expenses chargeable to this Association up to May 26, 1892, there is in the hands of your treasurer \$2 72, and that the amount necessary to pay expenses of delegate to Sister Associations will be \$60. We recommend that the amount be apportioned among the various churches of this Association as follows:

Lost Creek.....	\$15 12
Salem.....	14 00
Middle Island.....	9 20
Ritchie.....	4 94
Greenbrier.....	6 94
West Union.....	2 65
Roanoke.....	2 50
Beat Fork.....	1 97

F. M. KILDOW,  
EVANDER RANDOLPH, } Com.  
R. G. DAVIS,

The Committee on Nominations made the following report which was adopted.

Your Committee on Nominations would respectfully report as follows:

- Moderator—L. D. Seager.
- Recording Secretary—F. P. Ford.
- Assistant Secretary—Eslie F. Randolph.
- Corresponding Secretary—Moses VanHorn.
- Treasurer—Charley Randolph.
- Preacher of Introductory Sermon—T. L. Gardiner.
- Alternate—W. H. Brown.
- Delegate to Sister Associations—L. D. Seager.
- Alternate—S. D. Davis.
- Essayists—Luther Brissey, Ivie Vanhorn Davis.

J. J. LOWTHER,  
G. W. BRISSEY, } Com.  
B. W. BEE,

F. F. Randolph was appointed Corresponding Secretary *pro tem*, to write the circular letter to the Sister Associations.

The work of the Missionary hour was continued by Bro. I. Ch. Reines and others, who gave an interesting account of the Jewish mission.

The Association adjourned after prayer by Bro. Reines.

SIXTH-DAY—AFTERNOON.

Association opened with prayer by Eld. Gardiner.

The letter from the Conings Church was read.

F. F. Randolph was appointed Treasurer *pro tem*.

The Committee on the State of Religion made the following report, which was adopted after remarks by O. D. Sherman, M. E. Martin, and prayer by S. R. Wheeler:

To the Seventh-day Baptist South-Eastern Association:

Your Committee on the State of Religion would respectfully report that the letters from the churches show a good degree of interest in the work of the Master in some sections, while in others the cause seems to languish.

The Lost Creek and Salem churches have enjoyed seasons of refreshing during the year. There have been added to the Salem Church, eight by baptism and thirteen by letter and testimony, making twenty-one in all. The Greenbrier Church has received two into membership. The Lost Creek Church reported four additions by baptism. These two churches have pastors giving their entire time to the work of building them up. There are two other pastors in the Association who have charge of more than one church apiece, making four pastors in all.

There are four churches without pastors, all of whom are striving to strengthen the things that remain.

Most of the churches enjoy a good degree of harmony, while in some, we regret to say, this blessed boon is lacking and spiritual life is at a low ebb. We pray that God in his mercy may visit all our churches and grant them such a blessing, that they may speedily arise and shine.

M. E. MARTIN,  
T. L. GARDINER, } Com.

The Sabbath-school Committee made the following report which was adopted:

Your Sabbath-school Committee would respectfully report that statistics have come in from seven Sabbath-schools and they seem to be in a very good condition. They report a total membership of 560, with an average attendance of 206. Most of them are in session all the year. Nineteen members of Sabbath-schools have been baptized in the last year.

The Teacher's meetings do not seem very popular, nor have any of the schools availed themselves of the opportunity to have Bible-school Institutes which was offered at your last session. All but one of the Sabbath-schools take the *Helping Hand*.

LUTHER BRISSEY,  
RAY RANDOLPH, } Com.  
E. F. RANDOLPH,

The hour for the Tract Society having arrived, A. Lawrence and T. L. Gardiner spoke in favor of our publishing interests. O. D. Sherman put in the plea that the parents should furnish good reading matter for the children.

Mrs. Hattie Randolph had charge of the Woman's hour. Miss Lillie Merideth read an essay written by Elsie Bond; Mrs. California

Metherel read an essay written by Perie R. Burdick on Woman's Work; The brethren Sherman, Lawrence, Wheeler, and Gardiner gave reports of woman's work in different Associations. The exercises were interspersed with music by the choir.

The Committee on Petitions presented the following report which was adopted:

Your Committee on Petitions would respectfully report that we have received but one petition, which was from the Lost Creek Church, asking that the Association hold its next session with them.

We recommend that their petition be granted.

R. G. DAVIS,  
F. M. KILDOW, } Com.

The roll of delegates was read and corrected.

The Committee on Obituaries presented the following report which was adopted:

Your Committee present the following report: While death has visited a number of our members, the decease of only one official member is reported, Dea. Moses H. Davis, of the Lost Creek Church. The committee takes the liberty to copy from the letter of that church as follows:

Dea. Moses H. Davis was called home to rest from his labors on July 16, 1891, aged 57 years, 4 months, and 19 days. Truly a mighty man in Israel has fallen. He was in all his public and private life an exemplary, honest, upright Christian man, for many years our clerk and deacon, active in all the duties falling to his lot and earnest for Christ and the truth. Loyal to all God's claims and unswerving in his devotion, his personal bearing was such that his presence commanded respect and admiration, while the most intimate acquaintance only deepened and confirmed the first impressions.

During the eleven years that he was an invalid he was resigned and submissive. His example is an inspiration to all who knew him and "though dead he yet speaketh."

Respectfully submitted,

W. B. VANHORN, } Com.  
F. F. RANDOLPH,

F. F. Randolph, and J. J. Lowther were appointed a special committee to nominate the Executive Committee for the coming year.

Association adjourned after prayer by J. J. Lowther.

SABBATH DAY.

The Sabbath-school convened at 10 o'clock, and had an interesting session conducted by Luther Brissey, the superintendent of Ritchie Sabbath-school.

The lesson and context was divided into topics, and several speakers joined in teaching the lesson, Daniel 2: 36-45, as follows, after prayer by S. R. Wheeler.

- Introduction, Mrs. A. L. Martin.
- The test, M. E. Martin.
- The Chaldeans fall, O. D. Sherman.
- Help promised, S. R. Wheeler.
- The dream interpreted, S. D. Davis.
- The results of the revelation, A. Lawrence.
- Application, T. L. Gardiner.

The Sabbath-school was followed by a sermon, by O. D. Sherman, delegate from the Eastern Association, from 2 Peter 1: 4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers in the divine nature."

AFTERNOON.

After a sumptuous repast of good things upon the church grounds, the congregation assembled at 1.30 o'clock, when A. Lawrence, delegate from the Central Association, preached from 2 Pet. 3: 18; "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

After the sermon, an interesting meeting was held as the Young People's hour. The leader, and some members on the programme were absent, but the meeting was full of interest.

Reports were given from Lost Creek, Ritchie and Salem societies.

S. R. Wheeler spoke of the Christian Endeavor Society as an efficient agent in church work.

The meeting closed by a general talk upon "What results may we expect in the year to come."

## FIRST-DAY—MORNING.

The Association convened at 9 o'clock, and one half hour was spent in a most cheering conference and praise meeting, conducted by S. D. Davis.

The special committee to nominate an executive committee, reported the following:

Your committee to nominate executive committee for the next year would suggest the following names:

Lost Creek, L. D. Seager, *ex-officio*; Salem, T. L. Gardiner; Greenbrier, M. E. Martin; West Union, F. P. Ford; Ritchie, Ellsworth Randolph; Middle Island, J. J. Lowther; Salemville, J. H. Wolf; Bearfork, Wm. Fleisher; Roanoke, M. W. Heavener; Copen, Wm. T. Wildman.

F. F. RANDOLPH, }  
W. B. VANHORN. } *Com.*

F. P. Ford, the secretary appointed last year to engross minutes, reported that he had not been able to find the minutes, and therefore was unable to have them all engrossed as per your order last year.

The statement was accepted, and Bro. Ford continued as a committee to do the work, authorized to search out the records at RECORDER files or elsewhere and have them engrossed.

The letter from the West Union Church, appearing, was read.

The Corresponding Secretary presented the following circular letter which was adopted:

The South-Eastern Seventh-day Baptist Association to Sister Associations, with Christian greetings:

The twenty-first Annual Session of our Association closing to-day has not been as largely attended by delegates from the churches as usual, partly on account of rains and dreary weather. But a spirit of devotion, harmony and earnestness has characterized all the sessions of this meeting. The churches are mostly represented by delegates and letter. The Missionary and Tract Societies, and Woman's and Young People's hours were interesting sessions, for an account of which you are respectfully referred to our delegate.

The Bible-school work is kept up with a good degree of interest in most of our churches.

Our thanks are herewith tendered to each of you who sent delegates to meet with us, for their cheerful presence and valuable assistance; O. D. Sherman, of the Eastern; A. Lawrence, of the Central; and S. R. Wheeler, of the North-Western, were present. A continuance of interchange of delegates is requested.

The religious interest in some of the churches is encouraging, while in others, we are sorry to say, it is at a low stage; which may be, partly at least, attributed to their pastorless condition. Twenty-five were added to two of the churches during the year, and several to some of the other churches. We send Bro. T. L. Gardiner as our delegate, to represent our body in your sessions to whom you are referred for further details.

That the blessings and Spirit of our heavenly Father may attend all your meetings is the prayer of your unworthy sister.

F. F. RANDOLPH, *Cor. Sec. pro tem.*

BERRA, W. Va., May 29, 1892.

Moved that the next session be held on the last week in September instead of in May as at present. Whereupon the motion was waived until our next year's session.

The hour for the Educational interests of West Virginia, having arrived, the ninth resolution was moved and adopted after remarks by O. D. Sherman, A. Lawrence, S. R. Wheeler.

At this point the committee on education presented the following report which was adopted after remarks by T. L. Gardiner, S. R. Wheeler and A. Lawrence:

The Committee on Education would respectfully report the following:

1. We recommend to all of our people a warm and cordial interest in all of the denominational schools, and such co-operation as may be theirs to give, in all educational movements of our people.

2. Believing that our own college at Salem has such vital connection with our life and welfare as a people in West Virginia as to make its prosperity almost imperative we do hereby urge upon all such a rallying

around it in sympathy, and patronage, as to make its growth and prosperity beyond all question.

This college is doing a great work for this entire country. The able corps of teachers engaged in the work there are making their power felt upon the young life of West Virginia. Seventy-five as bright young men and women as you ever saw together are now in attendance, and no one can measure the influence for good upon the future life of the country that will result from the culture and scholarship these young people are now obtaining.

All of the classical, normal, and business departments are doing thorough work. Their doors stand open, inviting the young people to avail themselves of their advantages, and become thoroughly equipped for life's great work.

We regret that there is no greater hunger for knowledge among our young people; and we long to see a greater desire on the part of parents, for their children to have greater advantages, and broader culture than it was ever theirs to enjoy. Times are changed since the fathers were young, and the young man who is now entering upon life's work cannot be a success in the world with the same education that the father had.

Let the people of this country, both young and old, become enthused with a spirit of loyalty to Salem College, fill its halls with students, and give it financial support, and a long step will have been taken toward placing the future life and prosperity of our good cause beyond a question or doubt.

T. L. GARDINER, }  
J. J. LOWTHER, } *Com.*  
ELISHA MAXSON, }

MAY 29, 1892.

The hour for preaching having arrived, Eld. S. R. Wheeler preached from Isa. 42: 4. "He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."

The following resolution was adopted:

*Resolved*, That we do hereby extend to the good people of Ritchie Church and vicinity our heartfelt thanks for the royal hospitality extended to the delegates, and their painstaking care to make our stay with them pleasant.

It was voted that when we adjourn we adjourn to meet on Fifth-day before the last Sabbath in May, 1893, with the Lost Creek Church.

After pleasant words spoken by Eld. S. D. Davis, the chairman, and prayer by A. Lawrence, the Association adjourned.

S. D. DAVIS, *Moderator.*

THEO. L. GARDINER, }  
RAY RANDOLPH, } *Secretaries.*

## DELEGATES.

*Ritchie Church*—E. F. Randolph, Mrs. E. F. Randolph, Lizzie Ehret, Luther Brissy, E. J. Bee, Mrs. E. J. Bee, G. W. Brissy.

*Greenbrier*—Eld. M. E. Martin, Mrs. M. E. Martin, R. G. Davis, Mrs. R. G. Davis, Marcellus Clark.

*Roanoke*—S. D. Davis, B. W. Bee.

*Middle Island*—Dea. J. J. Lowther, Nathan Kelley, J. E. Willis, F. F. Randolph, Ingaba Bee, Lizzie Cart Davis.

*Salem*—Eld. T. L. Gardiner, Eld. S. Davis, Hattie M. Randolph, Evander Randolph, Ray Randolph, I. Ch. Reines, L. H. Bond.

*Lost Creek*—W. B. VanHorn, W. O. Kennedy, F. M. Kildow, Minerva Kildow, Phineas Davis.

*West Union*—Eld. M. E. Martin.

*Conings*—Henry Spurgeon, Levi Spurgeon, Wm. Fleisher, Jerry Fleisher.

## MAKING SACRIFICES IN ORDER TO GIVE TO THE CAUSE OF CHRIST.

If our Christian people could only realize their obligation to deny themselves in order to give to the cause of the Master—if the poor would give of their poverty, and the rich of their abundance, "every man according to his several ability," how easy it would be to raise all of the money necessary to carry on our great benevolent enterprises.

When we first knew that dear old man of God, Rev. Elias Dodson, we thought that he ought to wear better clothes, and that, if necessary, we ought to raise the money and buy him a new suit. But when we found out that he wore the old suit in order to give the price of a new one to the cause of missions, his old

clothes shone in our estimation, as the garments he now wears, shine with the luster of glory.

We remember, that in June, 1865, we preached a sermon at a country church, in Virginia, in which we urged this duty of making sacrifices in order to give, and its especial applicability to the times upon which we had then fallen, when all of our people were poor, and no one could give to the cause of Christ without feeling it. At the close of this service, a bright young woman came up to the preacher, and handing him three dollars and forty cents, said: "This is every cent I have had since General Lee's surrender. It is all I expect to have for some time to come, and I had intended going to the store to-morrow to buy me a new dress, which I very much need. But I believe in the doctrine you have preached to-day, and I want you to carry this money to Brother James B. Taylor, for Foreign Missions. I will darn and fix up the old dress, and make that do." We wonder how many young women in our churches this spring will deny themselves a new dress, or a new bonnet, in order to give that much to missions?

And we wonder how many of the brethren will deny themselves new clothes, or even a few cigars, in order to give the cost to the cause of the Master?

In "Christ in the Camp," the author gives the following incident, which so well illustrates the point we are making, that we quote it in full:

"I believe that a willingness to give of one's substance for the good of others, is a test of genuine conversion, and that we should doubt the reality of that man's religion, who (if properly instructed in his duty) always has money to squander on himself, and never a dime for the cause of benevolence or God's suffering poor. I have never seen more princely liberality than among these Christian soldiers. I have some old subscription papers—for regimental library, for tracts, Bibles and religious newspapers, for the Fredericksburg sufferers, and other benevolent objects—which show on the part of these then, a self-sacrificing liberality which would put to shame any church in the land to-day."

"In the winter of 1863-64, the Young Men's Christian Association of Posey's (afterwards Harris') Mississippi Brigade, led off in a movement which was followed by a number of other brigades, and deserves to be written in letters of gold on one of the brightest pages of our country's history. They solemnly resolved to fast one day in every week, in order that they might send that day's rations to the suffering poor of the city of Richmond. Think of it church-members, who in these days of plenty, plead poverty as an excuse for giving nothing to the cause of Christ; here were these poor soldiers, (away from home, and many of them cut off from all communication with home), receiving only eleven dollars per month in Confederate currency, never getting more than half rations, and very frequently not that, voluntarily fasting one day in the week (poor fellows, they were often compelled to fast) in order to send that day's rations to God's poor in the city, for whose defence they were so freely and so heroically offering and sacrificing their lives.

"How easily church edifices could be built, pastors supported, missionaries sustained, colleges endowed, and every good cause pushed forward, if we had in our churches to-day, anything like the spirit of these Christian soldiers."

We will only add, that our pastors should urge, and our church-members should seek to learn, personally, that test of discipleship given by the Master himself: "If any man will come after me, let him deny himself, and take up his cross and follow me."—*Our Home Field.*

THE income of the Free Church of Scotland last year, for foreign missions, was £97,229, the largest sum ever realized by the church for that purpose. There are in the missions 27 principal and 150 branch stations; 40 ordained, 4 medical, 22 teaching, and 23 female missionaries (besides 31 missionaries' wives); 24 native preachers, 310 native teachers, 11 European evangelists and artisans, 154 native helpers, 5,206 communicants, and 16,614 pupils in schools.

## HISTORICAL & BIOGRAPHICAL.

### HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 2.

BY THE REV. THEODORE L. GARDNER.

Immediately after the installation of this good man, we find evidences of a renewed life in the church. Now for the first time in the history of the body, twenty-nine years after its organization, we find clearly defined articles of faith and a church covenant.

It does not follow that hitherto they had overlooked so important a feature of organization, but that out of their experiences in discipline the necessity of formulating and restating their creed had become manifest. The following is their church covenant; and so far as the records show, is the faith and covenant of the church to-day. After a short preamble, in which they "give themselves to the Lord," the articles read:

"1st. We believe that unto us there is but one God, the Father, and one Lord, Jesus Christ, who is the mediator between God and man. We believe that the Holy Ghost is the spirit of God.

"2d. We believe all Scripture of the Old and New Testaments, if given by the inspiration of the Spirit of God, is the Word of God.

"3d. We believe that the ten commandments that were written on two tables of stone by the finger of God, continueth to be rules of righteousness, both to Jews and Gentiles.

"4th. We believe that mankind in Adam fell from the estate of perfection in which God made man; and by that fall Adam brought himself and his posterity into a state of condemnation.

"5th. We believe that God did appoint his Son before time, and revealed him in time, for the salvation of his people.

"6th. We believe that Jesus Christ took human nature, and was made under the law, and answered the demands of the law by his holy life and painful death; by which every believer is justified in the sight of God, through sanctification of the spirit and receiving of the Holy Ghost.

"7th. We believe that the church triumphant, militant, and invisible, are, in regard to their head, but one; but different in regard to their situation at present.

"8th. We believe that the church universal was purchased by the precious blood of Christ, and supported by his grace, and defended by his power.

"9th. We believe the six principles recorded in Hebrews 1st and 2d chapters, to be the rule of faith and practice.

"10th. We believe that the Lord's Supper ought to be administered and received in all Christian churches.

"11th. We believe that all persons thus believing, ought to be baptized in water by dipping or plunging, after confession is made by them of their faith in the above said things.

"12th. We believe that all Christian churches ought to have officers in them, such as elders and deacons.

"13th. We believe a company of sincere persons being found in the faith and practice of the above said things, may truly be said to be the church of God.

"14th. We give up ourselves unto the Lord, and to one another, to be guided and governed by one another according to the Word of God.

"15th. We do promise and engage to walk

in all holiness and godliness, humility and brotherly love as much as in us lies, to render our communion delightful to God, comfortable to ourselves, and lovely to the rest of the Lord's people.

"16th. We do promise to watch over each other's conversation, and not suffer sin upon our brother, as God shall discover it to us, or any of us; and to stir up one another to love and good works; to warn, rebuke, and admonish one another with meekness, according to the rules left to us by Christ in that behalf.

"17th. We do promise, in an especial manner, to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of his spirit on it, and protection over it for his glory.

"18th. We do promise to bear one another's burdens, to cleave to one another, and to have fellowship with one another in all conditions, both outward and inward, that God in his providence shall cast any of us into.

"19th. We do promise to bear with one another's weaknesses, failings, and infirmities, with tenderness; not discovering them to any without the church, nor to any within, unless according to Christ's rule and the order of the gospel provided in that case.

"20th. We do promise to strive together for the truth of the gospel and purity of God's word and ordinances. To avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

"21st. We promise to meet together on the Sabbath-day and other times as the Lord shall give us opportunity, to serve and glorify God in the way of his worship; to edify one another, and to contrive the good of the church.

"22d. We do promise, according to our ability, or as God shall bless us with the good things of this world, to communicate to our pastor or minister; God having ordained that they that preach the gospel shall live of the gospel.

"These, and all other rules and duties, we humbly submit unto; promising and professing to perform, not in our own strength, being conscious of our own weakness, but in the blessed strength of God whose we are, and whom we desire to serve; to whom be glory now and forever. Amen.

"This is the covenant we now solemnly enter into in the love and fear of God, in the testimony and ratification where of we sign our names."

Here follow forty-three signatures of the membership of the church.

Immediately following the adoption of these comprehensive articles and covenant, quite a revival was enjoyed, and several were added. Baptisms occurred by both Elders Gorman and Henry Dawson in the months preceding the ordination of Jacob Davis.

Ruling elders were also appointed and ordained, whose business was to look after the members who might stray, admonish to duty, and to assist in the pastoral duties. The ruling elders were also to act as arbitrators to settle and adjust all difficulties usually settled by law. The members were not to sue each other at law, but resort to the elders with their cases.

The church adhered to this plan long after they came to Virginia, and many cases are on record where it appears that the church was regarded as the final court of decision between all members having business misunderstandings. Often do we meet in the record with this expression: "All accounts between"—certain named parties—"from the beginning of the

world until this day were settled." And the terms and conditions of settlement as fixed by the church were usually complied with. The church exercised more authority over its members in those days, and there seemed to be no appeal from its decisions. Oftentimes were committees appointed to cite straying members to appear before the body to answer for their deeds.

Some of the questions thus settled, would seem strange enough in our day, and yet it might be better for us oftentimes if we could follow more closely in their footsteps. An example or two chosen from the record of these cases, by way of illustration, might not be amiss here:

In 1775, a difference between Nathan Davis and one John Parker over his "freedom suit," was adjusted by the church in the following thorough and minute manner:

After a careful investigation, the church "voted that John Parker had not clothes sufficient, but should have a shirt and pair of trousers for everyday clothes." It was also "voted that he should have for his freedom suit, a shirt, a coat, a jacket, a pair of breeches, a pair of stockings, a pair of shoes, and the lining of the coat shall be entirely new." Evidently the command of the church was obeyed, and John got his clothes.

Again we choose from cases settled after the church came to Salem.

The meeting was evidently called for the express purpose of settling a dispute between five brethren; and after a careful hearing, the church by vote ordered four of them to pay each to the fifth, three bushels and ten quarts of corn. Another adjustment at the same meeting made a brother pay his plaintiff, two bushels and ten quarts of corn; and still another was ordered to pay his brother twenty shillings for an ax and beetle rings. The office of ruling elders, however, became a bone of contention after a few years; some being opposed to them, but the question prevailed in their favor, and one was appointed for each neighborhood, who held office until 1822, when the church finally decided to do away with them entirely.

But let us return to Shrewsbury, now having finished the ruling elders question.

In May, 1775, Eld. Jacob Davis baptized his first candidates in the persons of John and Marvel Maxson. The church seemed to prosper under his care. Monthly business meetings were held, and the quarterly communions came in February, May, and November, as at this day. Steps were taken and money secured to build a meeting-house upon the land of Zebulon Maxson. There is no record of the building thereof, but just previous to their departure from Jersey the church ordered the meeting-house sold, and the money put into the treasury for use of the church.

A ripple of doctrinal trouble passed over the church about this time, which the church soon put to rest. It seems that the Universalist doctrine which so distracted the Cohansey Church, was introduced, but the orthodoxy of Shrewsbury was too clear-headed and strong to allow the doctrine to obtain any headway.

The stormy times of the Revolution were now upon our little flock, and, no doubt, they suffered much, for they were at the seat of war. The records are comparatively silent upon the matter. But some of the church lost loved ones upon the field of battle. The pastor's father fell at Brandywine, and the service of chaplain must have brought our leader and his band of brethren very near to the fearful strife.

The only reference to the war occurs in a case of discipline, wherein Simeon Maxson, among other things charges them with "joining in carnal war," and he complained that Eld. Davis preached the doctrine of "carnal warfare."

From this we judge that the attitude of the church and the pastor was for the prosecution of the war, much to the grief of the Quaker principles of non-resistance entertained by the brother under deal.

Some of those fathers had once belonged to the Society of Friends, so it would not be at all strange to find those who were opposed to fighting.

The church seemed to do little or no business during these years, but in 1778 they again began pushing the meeting-house work. But for some reason—perhaps on account of the destruction caused by the war—there is a break of three years in the records.

A long and somewhat remarkable "letter of excommunication" is recorded here, showing how our father's delivered several persons over to Satan, according to the Apostle's doctrine. In the eyes of the church and individuals alike, it was no trifling thing to be read out of the church. What they called the "awful sentence of excommunication" was a long letter, sometimes covering nearly two pages of the record book, closely written; and was solemnly pronounced in the presence of the Sabbath morning congregation, and recorded also in the book. After the gospel steps had failed to save, and he still remained incorrigible, the letter was prepared, and "excommunication," was publicly announced to take place at the next meeting, when it was read to the offending member. The letter rehearsed in strong terms the offense, and the efforts made to save. Then quoted the Scripture about "rejecting a heritive," and "delivering over to Satan," and letting him "be as a heathen," and closed in the following language, which is quoted from one used after the church came here, and was probably read upon a spot within the sound of my voice today. "I do, therefore, in behalf of this church, and before this congregation, in the name of the Lord Jesus Christ, deliver this person mentioned before by name, to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, which is according to the apostle's doctrine; and so depriving him of all the privileges of the church as a church member, till God of his infinite mercy brings him to the light of his blessed truths, and in compliance with them. Amen. Which may God grant, through Jesus Christ, our Lord."

In 1782, there seems to have been a sort of revision and self-examination on the part of the church, that resulted in great good. The articles of faith and covenant were carefully read and thoroughly explained. Each and every member was examined regarding his advance in practical holiness, and regarding the exercise of prayer both in secret and in the family, which the records say: "caused great conviction in the minds of some, and great joy and gladness in others, in which we had much of the presence of God." During the winter of 1786-1787, there was quite an extensive revival of religion, and upwards of forty were baptized and added to the church. The records do not state whether any minister from abroad assisted in the work, but mention is made of Eld. William Bliss, of Rhode Island, being with them in the ordination of deacons and ruling elders, and it is probable that his help was blessed of God to the conversion of souls. Eld. Henry Lafferty, who afterwards became pastor at Piscataway, and a minister in Cohansey, was licensed to preach about this time. He was also made a ruling elder. When the church left Shrewsbury, he remained there with the remnant left behind, and soon afterwards moved to Piscataway.

(To be continued.)

## SABBATH REFORM.

### THE SABBATH.\*

Christians rightly place a high estimate upon the Sabbath, and its proper observance, for regular public worship requires a stated day of rest, a day devoted to religious thoughts and godly deeds.

God, in his infinite wisdom, saw how necessary the Sabbath was for the good of man, even in his unfallen state, and so he blessed and sanctified the seventh day—the day succeeding the day of man's creation. The Christian world, understanding to a degree that the Sabbath is a divine institution, and needful to spiritual growth, is concerned at the increasing desecration of Sunday upon the continent, and it ought to be concerned as it sees the millions of people given up to Sunday sports, picnics, gambling, drinking, traveling and trading,—thus making the day the opposite of what God intended the Sabbath to be. The anxiety is deepened when it is seen that the Continental Sunday is gradually and persistently pushing its way into our own fair States. Doubtless all believers in the Sunday Sabbath will agree with the report of the Sabbath Committee of the General Conference of the M. E. Church of the North, in 1884:

Your committee beg leave to report that we view with grave apprehension the growing disregard, throughout the land, for the Christian Sabbath, and the evidently increasing laxity of conscience among our people respecting the sacredness of the day. "If the foundations be destroyed, what can the righteous do?" A proper recognition of the sanctity of the holy Sabbath is one of the chief corner-stones in the foundation of the church, and of our Christian civilization.

Why this "growing disregard through the land" and "increasing laxity of conscience" among Christians for the Sunday Sabbath? Evidently the worldly minded regard Sunday as a holiday instead of the divinely appointed day of rest, while many Christians are suffering from "laxity of conscience" because they believe that it makes no difference what day they keep or how they keep it.

I believe that the great question before the religious world now, is this: "Is the church to have a Sabbath, and if so how is its observance to be brought about? Can the desired results be reached by legislative enactment?" I agree with Mr. Crafts, when he says: "European history shows that the Sabbath cannot hold its own against greed and appetite, even with the help of civil laws, unless the divine 'Thou shalt' of Sinai is so proclaimed as to awake the divine 'I ought' of conscience in men." That is true. Now if we are under obligation to keep a Sabbath, the Bible, our rule of faith and practice, will surely make it known unto us, and so it is eminently proper for us to consider Bible passages bearing upon the Sabbath question.

In Gen. 2: 2, 3, we read that "On the seventh day God finished his work which he had made: and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and hallowed it; because that in it he rested from all his works which God created and made." Notice that this was not ceremonial, for God blessed and hallowed the seventh day before man's apostasy. In the sixteenth chapter of Exodus, we learn that the particular day of the week which God set apart for rest and worship was miraculously brought to the attention of Israel during the forty years of their wandering, previous to their entrance into Canaan. And in another way God made known

A paper read by W. D. Burdick before the Ethics class (senior and middle classes) of the Baptist Union Theological Seminary, Morgan Park, Ill., Jan. 29, 1892.

to Israel that he had a Sabbath and that they must remember to keep it holy. On Mount Sinai, God, with his own finger, wrote out his "ten words," among which was the command to keep God's rest day holy.

To sustain my opinion that the fourth commandment of this Decalogue was for all men and not for the Jews alone, I quote the seven points brought forward by Mr. Crafts in proof of the same view:

1. Because it is a law of nature.
2. Because it is in the Decalogue.
3. Because it was given in Eden.
4. Because binding on foreigners in Palestine.
5. Because ancient nations had weeks, etc.
6. Because prophets declared it was to be universal.
7. Because Christ taught it was "for man."

That man needs one day in seven for rest of body and mind is universally assented to. Hopkins states that the fourth commandment is both positive and negative, and that God urged three cogent reasons for the observance of the Sabbath. (a) "Taken from his own example." (b) "Taken from that bountiful and liberal portion of time that he hath allowed us for the affairs and business of this life." (c) "From the dedication of this to his own immediate worship and service." Also, "This declaration of the will of God concerning the sanctification of the Sabbath is attended with a moral reason; and therefore is not merely and barely positive, as ceremonial laws are." It is well to notice that it was not the *institution*, which God sanctified and upon which he rested, but the *seventh day of the week*; and that because he rested on and sanctified the day the people are to "remember to keep it holy."

Thus, in brief, we have the Old Testament Sabbath, and now, passing to the New Testament, let us consider Christ's attitude to the Sabbath.

At the beginning of his ministry he customarily taught in the synagogues on the Sabbath-day. See Mark 1: 21, Luke 4: 16, etc. Not only did he observe the Sabbath, but he taught the perpetuity of the moral law, thus teaching the perpetuity of the Sabbath. In Matt. 5: 17-19, he says, "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away one jot or one tittle shall in no wise pass from the law, till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." In Luke 16: 17, his words are, "But it is easier for heaven and earth to pass away than for one tittle of the law to fall." Again, in Matt. 24: 35, "Heaven and earth shall pass away, but my words shall not pass away." In the nineteenth chapter of Matthew we are told that one came to Christ, inquiring, "What good thing shall I do, that I may have eternal life?" and the answer was, "If thou wouldest enter into life, keep the commandments," and then Christ explains what he means by enumerating certain of the ten commandments.

Not only did Christ observe the Sabbath, and teach the perpetuity of the law, but he prophesied that his disciples would be observing the Sabbath forty years after the rending of the Temple veil and the ceremonial ritual, for, in speaking of the destruction of Jerusalem, he says, in Matt. 24: 20, "And pray ye that your flight be not in the winter, neither on a Sabbath." Christ spoke to those who were observing the seventh day Sabbath, and he asked them to pray that their flight be not on the Sabbath, which must have referred to the same day of the week that they were then observing as the Sabbath, else Christ would have explained his meaning. This shows to me that Christ regarded the Sabbath of the centuries following his resurrection to be the same as that of prior times; and that it would be so observed by the people forty years after his resurrection.

(To be concluded.)

## MISSIONS.

FIVE young people were recently baptized at Hammond, La., by missionary pastor Geo. W. Lewis.

### THE MIDNIGHT MISSION IN HOLLAND.

(Concluded.)

From Arnheim we were called to Harderwyk the depot of our colonial troops. Though under commandment of Dutch officers the army in the Indies consists of soldiers out of all Teutonic nationalities. It numbers 12,000 Europeans and about twice as much native troops. The character of the troops as they are recruited, and enrolled at Harderwyk is better than it formerly was. Still these men are outcasts for most people. Their earnest money as a rule is spent in drunkenness and dissoluteness. If ever, here we were surprised at the rich blessings we had among these lost and miserable men. Our work might lead to the conversion of some, and as we have much hope to believe many were kept from temptation. They felt easier in our presence at the Christian's Home than with their comrades. Some girls, too, were rescued. And the ministers and Christians of the small city felt they had neglected their duty towards these men. A request was delivered by the midnight mission to the municipal council to abolish the regulation system and prohibit the bad houses. The burgomaster violently opposed. Nevertheless by the strong aid of one of the ministers our request was accepted not only, but it is exercised well now. Our hearts were moved by the terrible records of India's military life as told us by the returned soldiers at the Home. So our Bro. Van der Steur felt mightily convinced and was strengthened in his convictions in many ways that his future calling was among those poor men, missing all spiritual care, surrounded by the most horrible temptations and despised by all. He went to many places and occupied every occasion to have Christians and all well meaning people to take to heart the interest of our Indian military. Many applauded his intention to be the first of missionaries among the colonials, and the number of his friends increased daily. There were many families that had a poor prodigal son far away. And from our friends over the Indian Ocean we heard such moving callings to come over. So Bro. Van der Steur intended to depart in the beginning of this year. However, at yearly open air mission meeting, where some thousands were together, and people crowded to hear him, and everybody helped him in distributing his leaflet on this new mission, he saw our brother Seventh-day Baptists with their Sabbath tracts driven from the grounds and treated with disdain. This experience induced him to write an "Open Letter" to all his friends over the whole country; printed in *Boodschapper* on the Sabbath truth as dear to him, and touching the honor of our Lord and Saviour as well as any other truth and command. After such had happened the committee for promoting the evangelizing among our Indian army who had collected the contributions for his labor and were all persons invited for this purpose by himself, forsook him, as he was by no means inclined to be silent on the Sabbath and baptism in India, which was their desire. Of course his intention was mainly to make friends among the soldiers, to lead them from temptation to the feet of Christ, but he could not promise to never account for his principles concerning the church of Christ

and the keeping of God's commandment. So they rejected him, and sent out for the funds partly collected for his journey, and almost wholly by the interest raised by his testimony, an other young man, who is of course inclined to all that is agreeable to their lordships.

Still, our Bro. Van der Steur got new friends, and some of them of high standing; and yesterday the old committee gathered with some of his new friends and their practice was brought to light out of many letters. They have now acknowledged that they repented their faults and left each other as friends. Bro. Van der Steur hopes to go wholly by himself, without the aid of a committee, as soon as the funds are sufficient to pay his passage (more than \$200) and to establish a home there. Livelihood is much dearer there than anywhere else. Still I trust his vocation is so obvious that, from where I know not, yet, his support shall come. By all these troubles the truth of the Sabbath has come more than ever to the front. I doubt whether Satan will have any better consequence of his opposition against his departure in behalf of the outcasts to bring them the gospel in word and practice.

These last weeks the midnight mission has been on every tongue, and all papers have written even leading articles on the mission of Captain Roelants, the officer I mentioned. Many disapproved of his behaviour as an officer to warn at the ill-famed houses. Such mission work was not according to the position of an officer, it might induce insubordination, etc. In our Parliament the matter is discussed. The minister of war was very indifferent. Many Christians show their indignation in different ways. Officers and inferiors visit the same houses of lewdness, even in regimentals, unpunished. But many Christians are too lax to testify against the irresponsible action of government. Mr. Pierson is now-a-days forsaken by many of his friends only for protesting against the ignoble attitude of the Burgomaster of Amsterdam toward the midnight mission. In these days of Socialism and Anarchism one should not blame the action of the authorities, so it is said. But all such lack of moral principles, according to our convictions, are more noxious to any government than the tribulations of some rascals. So we intend to organize a general petitioning over the whole country. We have a great support from our friends in the midnight mission who in fifteen places already observe the evil situation.

I understand that I should ask too much of your attention if I should continue. I hope my short history will interest you and the brethren there. I will close, recommending our persons and labor in your prayers as we, too, never hope to forget our brothers beyond the Atlantic, of whom we have of late, by my father, again heard such good tidings. I remain, dear brother, with brotherly salutation, your companion in the combat for divine truth and righteousness,

G. VELTHUYSEN, Jr.

AMSTERDAM, May 16, 1892.

### THE INFLUENCE OF THE BIBLE ON THE SECULAR PRESS OF INDIA.

Rev. Dr. Jenkins, in an address at the recent anniversary of the English Wesleyan Foreign Mission Society, said:

But not to dwell just now on the unspeakable results of Bible knowledge in the teaching of the school, in the perusal of the family, in the private examination of the student, there is this to be considered: the influence of the Bible upon the secular press of India. In her current literature you will find sentiments and images copied from the Christian Scriptures. The fact

is that the new ideas and inspirations begotten of Western thought—and Western thought is the child of Christian truth—cannot be so well expressed through the contracted idioms of an ancient and Oriental language, and modern Hindu writers find it convenient to borrow Christian phrases. Why, the literature of the Bible takes kindly to the ambition of advancement; aye, more than that, it is the fountain of progress, whether it relate to an individual or whether it relate to a nation. When men want to express the greatest sentiments and the noblest impulses they borrow the style of the greatest Book. The atheistic muse of Shelley revealed in the diction of Isaiah and Ezekiel. Now, as a grammarian and as a critic, I might speak of Christianity enriching by its sublime thoughts and deep wisdom the literature and common speech of India, and point to it as an illustration of the highest function of language—that of bringing nations together into one current of thought and promoting their unity by making the treasures of one nation the property of all—but it is rather as a missionary, and not as a grammarian, that I refer to Christianity finding an entrance into the language of India, for on this great highway of language she is marching into the mind and heart of the country.

### THE POWER OF THE GOSPEL IN CHINA.

Hong Ciah is the name of a mountain village about three days' journey from Foochow. Village it is called, though its people are numbered by the thousand. It is the terror of the surrounding villages, because of the propensity of its inhabitants to fight. In fact, the village was proverbial for its quarrelsomeness and wickedness. The leader of the band of ruffians boasted of the number of human hearts he had eaten. Whether this be actually true I know not. I have heard of no other such instance since I have been in China, but it at least shows the extreme wickedness of the place. We had a chapel in a neighboring village, and our native preachers frequently went to Hong Ciah to tell them the good tidings of "Peace on earth, good will to men." Their reception, however, was usually a thorough beating, and the loss of most of their clothing. The village has been exceedingly hostile to Christianity. The visits of these preachers, however, together with other things, has tended to decrease this hostility, and last summer a few of them asked that a teacher might be sent them. When, therefore, one of the theological boys was sent last vacation, all seemed ready for a blessed opening up of the work. Strange as it may seem, in the village was one man noted for his goodness. Because of his filial obedience he had received an imperial tablet. Besides, he was very benevolent, generous, and kind; and, too, a sincere believer in, and worshiper of, the idols. Influential, and revered as he was by the entire village, it is not strange that his being the first to accept the new "Jesus religion" created quite a stir. "So good a man as he is, a man for whom the gods had done so much, a man whose life, so far as could be seen, was blameless,—he renounce all this, feel his need of, and accept, this other religion!" What did it all mean? Many others came to hear, and many others, too, went away believing that "the Lord, he is the God," and that "there is one God and one Mediator between God and men, the man Christ Jesus." Many believed on Christ as their personal Saviour, among whom were some of those formerly most wicked. All seem hungry to learn, and willing to be taught. Last conference, in March, a preacher was sent them. A church with quite a large membership is started, a boys' school is being taught, and in May last we also started a girls' day school. Miss Hartford, on her way to Hing Hua, stopped at Hong Ciah to plan for the girls' school. She was so pleased with the spirit of the people. Never, she says, in China has she met a people so quiet, so gentle, and kind. "What hath God wrought!" As she spoke of it the thought came, the whole is an "open secret,"—"sitting at the feet of Jesus, clothed and in their right mind." To God be all the glory! "Does it pay to send and bring the news of salvation to this people?" A thousand times "Yes!" And isn't it precious that we, individually, may have a part in this blessed work?—*Heathen Woman's Friend.*

## WOMAN'S WORK.

## AH ME!

Who caught that careless word?  
I sent it forth  
Unheedingly.  
I find its trace  
In every place,—  
In faces turned from me,  
In bitter jest,  
In satire veiled;  
Yet try my best  
I cannot call it back  
In its unwearied track,  
Nor rob it of the dart  
Which strikes the heart.

Who caught that frown  
Which from my brow  
Stole forth one day?  
Dear little eyes  
Looked grieved surprise;  
Another wrinkle's trace  
Upon a dear loved face—  
Another thread of gray  
Among brown locks to-day—  
These are the signs  
That here my frown has passed;  
Yet all the nets I cast  
Bring not this darksome shadow  
Back to me.

Who heard that laugh?  
It scarce o'er passed  
The limits of a smile;  
But like the streamlet, gaining force,  
As onward it pursues its course  
So quick, my laugh had grown a sneer,  
A mocking jibe,  
A venomed sneer;  
To sorrow's house it winged its flight,  
And plunged one soul to deeper night.  
The budding hope it quenched,  
The opening hand it clenched,  
And to the ocean of its wrath  
Unpitifully it keeps the path.

O frown! O word! O laugh!  
How easily ye slip  
From brow, from tongue, from lip!  
How vain upon your track  
I call, "Come back! Come back!"  
And as the shadowy eve draws on,  
And memory and I alone  
In sad communion sit,  
How impotent the tears I shed,  
How useless all excuses said,  
Me to acquit!  
Dear Father, thou alone couldst will  
Unto the tempest, "Peace, be still!"  
And so to-day  
Calm this, I pray,  
And help me watch  
Unceasingly.

—Lilly Clarke Case.

SECRETARY Wright, of the Bible Society, at the anniversary of the London Missionary Society, said that he felt that the tremendous wealth of influence and power in woman's work had hitherto been neglected. "In Damascus we men preach to the cheerless east wind of the Oriental Bazaars. A woman will go with her smile, and this smile will be answered by a smile. We dare not smile. She goes with this access to all these little springs of love and influence among the people, into the homes, into the seed place, where the good seed can be sown in the hearts of the women."—*Missionary Review*.

## THE WOMAN'S HOUR AT THE EASTERN ASSOCIATION.

The exercises were under the direction of Mrs. Wm. C. Daland, the Secretary of the Eastern Association. The programme was as follows:

- Hymn, "The morning light is breaking."
- Prayer, Mrs. Warren J. Moore.
- Remarks by the Secretary of the Association.
- Report of Home Mission Box Work.
- Paper, Missionary Literature, Mrs. Wm. A. Rogers (read by Mrs. I. L. Cottrell).
- Hymn, "All for Jesus."
- Paper, Our Medical Mission Work, Dr. Phoebe J. B. Wait (read by Miss Hannah Babcock).
- Hymn, "Work, for the night is coming."

If one might judge by the deep attention of the audience during the hour, this programme was certainly of great interest to all. The papers read were excellent, and at the conclusion

of the hour the Association voted that they be requested for publication in the RECORDER. The Secretary's remarks showed that the Woman's Work in the Eastern Association had progressed most favorably during the year, nearly every society in the Association having engaged in the work to some extent, some of the smaller societies doing wonderfully in proportion to their numbers.

Just before the singing of the last hymn Dr. A. H. Lewis was invited upon the platform, where he presented to Mrs. J. G. Burdick \$21 for her work among the seamen in New York City, the result of the collection taken in the Sabbath-school the day before. Dr. Lewis preceded the presentation by a most eloquent speech about the seamen, and Mrs. Burdick responded in a few well-chosen words, which probably drew the hearts of the women nearer to her in this work than they had ever been before. On the whole, the Woman's hour at the Eastern Association may be said to have been a marked success. — A. N. D.

BELOW is the report of the Home Mission Box Work, which is printed in the hope that it may prove suggestive to other societies:

## HOME MISSION BOX WORK.

The committee on Home Mission Box Work would submit the following report:

*First Hopkinton*—The Rev. Madison Harry, Marion, Kansas, barrel, value \$100.

*Shiloh*—The Rev. E. H. Socwell, Garwin, Iowa, barrel, value \$40.

*New Market*—The Rev. O. S. Mills, Berea, W. Va., barrel, value \$41.

*Rockville*—The Rev. J. L. Hull, DeLuce, Arkansas, cash \$10.

*Plainfield*—The Rev. J. F. Shaw, Fouke, Ark., barrel, value \$60.

*Pawcatuck*—The Rev. L. F. Skaggs, Billings, Mo., cash \$25.

Another cycle of time is past, and the work of the year is closed. We trust that it has been done in the name and spirit of Jesus, and that it has drawn our hearts into closer union with him and with one another. The societies have cordially entered into this work, feeling that it is a pleasant way to express their interest and sympathy for the earnest workers upon the home field. — MRS. E. R. POPE, Com.

PLAINFIELD, N. J., May 29, 1892.

## A PROPHET'S REWARD.

There is in Matthew 10:41, a remarkable word of promise. "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

An example from history may help to make this plain. While Livingstone was in Africa, a Mrs. McRobert, of Scotland, unable in person to share his toils, sought prayerfully to help his labors to greater effectiveness. She had saved twelve pounds, and gave her consecrated offering to him that he might have a native African as a body servant. This good woman received God's prophet in the name of a prophet. She sought to promote his comfort, spare him needless toil, and exhaustion and exposure that might bring a fatal strain to mind and body amid African wilds.

Livingstone used the gift to hire the faithful Mebalwe; and when at Mabotsa, a lion seized Livingstone by the shoulder, tore his flesh and crushed his bones, there seemed no hope for his life except God should work a miracle; while that beast's paw was on his head, Mebalwe, that native teacher, diverted the lion's attention from his master to himself and risked, as he nearly lost, his own life to save that of Livingstone.

How little did that humble Scotch woman foresee that her twelve pounds would indirectly be blessed to the prolonging of that priceless life for the toils and triumphs of thirty more years. And who shall dare to say that Mrs. McRobert was not in God's eyes a sharer in the

wonderful work which he was spared to do in opening Equatorial Africa! Who shall presume to say that she who received a prophet for his office sake, and after her manner and means helped him to work, after a godly sort, is not a sharer also in his reward?

That twelve pounds made Mrs. McRobert joint-owner in those thirty years, with all their glorious fruit. Through David Livingstone she lived and wrought among Africa's sable children.—*Divine Enterprise of Missions*.

ONE day an Indian asked Bishop Whipple to give him two one-dollar bills for a two-dollar note. The bishop asked: "Why?" He said: "One dollar for me to give to Jesus and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said: "Yes." The bishop was about to tell him: "It is too much," when an Indian clergyman who was standing by whispered, "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—*Sel*.

A LADY was riding in her carriage, when, spying a beautiful flower by the side of a large rock, she alighted to take it up, that she might remove it to her conservatory, but found that delicate as it appeared it resisted all her efforts, because the root ran under the rock. Ah! thought she, this is an illustration of the safety of the Christian, whose life of beauty is under the shelter of the Rock, and whose root of strength runs far beneath it.—*Sel*.

## SOUTH-WESTERN KANSAS.

As I am in receipt of many inquiries in regard to this locality, I wish to say through the columns of the SABBATH RECORDER that I know of no more interesting field on which our scattered Sabbath-keepers can secure good and permanent homes, in a healthful climate. This is a fine, slightly rolling prairie, with stretches of almost level land for miles, with good, deep soil, good water at a depth of 20 to 60 feet, while numerous springs abound. The prospects are flattering for by far the largest crop ever harvested in south-west Kansas. Small fruit, cherries and peaches usually do well, although the peaches were killed last winter. Free claims can be had by contesting at a cost of sixteen or twenty dollars, or can be bought from \$35 to \$100. Deeded land held by non-residents can be bought for \$3 to \$5 per acre. But that owned by residents or Loan Companies is held at \$1,000 \$2,500 per quarter section. I consider this a rare opportunity that will not last long, to get a valuable farm at a small cost. The people living here are mostly Americans, who are kindly disposed toward Seventh-day people, and seem willing to receive and read tracts, of which I have distributed above 2,000 pages since January. The sentiment of the people is expressed in the remark of a Dunkard minister who said: "The Lord will never condemn you for keeping the seventh-day for the Sabbath."

Will cheerfully furnish any other information. — SAMUEL DAVID.

JETMORE, Hodgeman Co., Kan., May 22, 1892.

## A QUESTION.

Editor SABBATH RECORDER:

In your issue of May 26th is an item from Bro. L. C. Randolph upon the status of the liquor problem at the Seminary, Morgan Park, Ill. He says, "there are others of us who are on the fence," and closes, "God grant that these young people may live to see the saloon and brothel, twin outlaws, skulking in the dark and hunted from covert to covert."

Does our brother expect God can, or will, use, to hunt to the death these twin outlaws, persons who persist in staying on the fence?

P. A. BURDICK.

ALFRED CENTRE, N. Y.

## THE SABBATH RECORDER.

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

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

REV. W. C. DALAND, Westerly, R. I., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

"Oh souls that bear a daily cross!  
O hearts that strive! O eyes that weep!  
The time will surely come when God  
Shall give to "his beloved sleep!"  
And every bruise shall find its balm,  
Good deeds a full and sure reward,  
Pain, toil, and grief be overpast,  
And peace shall follow—afterward!"

WE give considerable space this week to the reports from the Associations. Let them be carefully read.

COMMENCEMENT week at Alfred University begins this year on Sunday evening, June 19th, with the Baccalaureate sermon by President Allen, and closes on Thursday evening, June 23d, with the Class Day Exercises. The time between will be filled up with sessions of the Literary Societies, the Annual Concert, meetings of the Alumni Association, the graduation exercises, and Field Day Sports. The week is expected to be one of unusual interest and attractiveness. All old students, patrons and friends of the Institution who may be present at any of these exercises will find a cordial welcome.

IT is estimated that the total valuation of the Baptist Educational and Charitable Institution property of this country amounts to \$95,000,000. It is impossible to estimate the real value of such a sum of money, or the vast amount of good that may be done with it. But all great sums are made up of smaller ones, and do their work only as each lesser one does its share of the work. Behind all power of money to do good, is the spirit of consecration to the good work proposed. Thus it is possible to small peoples with small means to win the commendation of the divine Master. "He that is faithful in that which is least is faithful also in much."

THERE is an old saw that "Many a true word is spoken in jest." Varying the proverb it may be said that many a jest often expresses very forcibly men's real conceptions of things. A guest at a certain hotel, on being shown to his room, took a hasty glance at his temporary apartments, and then remarked to the bell-boy, a bright looking colored lad, "I am glad, boy, there is a rope here in case of a fire; but what's the idea of putting a Bible on the table, right here in the center of the room?" To this intended poser, the boy made quick reply, "Dat an intended foh use, sah, in case de fire am too fah advanced foh you to make yoh escape, sah." The story provokes a smile; but, alas, how many people there are in the world whose ideas of the use of religious things are expressed in the laconic reply of the bell-boy! They keep them to use when everything else fails. Our Bibles get dusty, our closet doors creak on their hinges when by chance they are opened, we neglect the house of God and her ordinances, we forget to be charitable towards the erring and helpful to the needy, and we let the cause of God go begging in the streets and the banner of the cross trail

in the dust, while we devote time, and thought, and labor, and money to the selfish acquisition of wealth, or fame, or pleasure. Where is our religion? On the center table in the midst of the room, to be sure, but to be used only in case the fire is too far advanced to make use of the ropes. But, in all human probability, when the hotel is ablaze and the fire is so far advanced as to render the fire escapes of no avail, the room will be so full of smoke and confusion that the Bible cannot be found, nor used if in hand. So, when human life has nearly run its course, with heart and mind fixed on things that perish, while the things that are eternal have been forgotten, it will be a poor time to hunt up the neglected Bible, and make amends for wasted opportunities. The best fire-escape for human souls is the Bible and the religion it teaches, but it should be used at once and constantly and not as a last resort.

WHILE the eyes of the American people are turned towards the city of Minneapolis on account of the great political convention just held there, the *Chicago Tribune* has been making an interesting comparison showing the growth of the American flour trade, on which an exchange says:

The output of the Minneapolis flouring mills for 1891 was 7,434,098 barrels, of which 2,576,545 barrels were exported to other countries. The other 4,857,553 barrels found a market in the United States, much of it in New England, much in New York and considerable in the South. The only rival that Minneapolis now has in the manufacture of flour is the city of Buda Pesh, Austria. In that city there are eleven flour-milling companies, operating fourteen mills. Most of the establishments are owned by joint stock companies, the oldest being the Pesh Roller-mill Company, founded by Count Szechenyi in 1839. How Minneapolis has gained upon, overtaken, and passed the old world city is shown by a comparative table which the *Tribune* gives. From this it appears that in 1878 Buda Pesh produced 3,502,509 barrels and Minneapolis 940,786. There has been a steady increase in the output of both cities since, but it has been much greater in the American than in the Austrian town. Minneapolis, as stated, produced 7,434,098 barrels last year, while Buda Pesh in 1889, the latest year for which the official statistics are given, produced 5,003,253 barrels. It is not probable that the increase at Buda Pesh exceeds more than 500,000 barrels per year, so it will be seen that Minneapolis greatly surpasses its Austrian competitor, which a few years ago turned out about four times as much flour as the western city.

These figures show a gratifying growth of the available resources of this great country. But do they not suggest that with this marvelous growth there must also be increasing opportunities as well as demands for Christian work to take and hold these rich prairies for Christ. While the vast productive resources of the yet new portions of our country are being developed, the habits of life, modes of thought and religious tendencies of the people are being fashioned and fixed. The next generation of Christian workers can hardly expect to find in our Western and South-Western States the impressive fields for home-mission work which open their gates to us, and invite our labor. Do we not hear in these considerations the voice of God calling us to larger liberality and more earnest work in these inviting fields?

A CORRESPONDENT, who evidently has had some experience in trying to find work among Sabbath-keepers, writes expressing the hope that something may be said about why our young men leave the Sabbath, and that something of a practical nature may be done about it. He says:

Our young men leave the Sabbath simply because they are compelled to do so. We go to a farmer and ask for work. He replies that he has all the help he

wants. Who has he got? In many cases it is some First-day man who has no regard for any Sabbath, or for religion in any way, and sometimes not even for common morality. He works cheap and so he gets and holds the job, while we are compelled to move on and out. Again, many of our young men might be saved to the Sabbath of our men of money would more generally invest in factories of some sort and furnish employment for them. There is money enough hoarded up in the town in which I live to establish and run a business that would furnish employment for one hundred and fifty young men. The investment would pay a fair dividend and many young men would be saved from ruin, for I have observed that when a young man leaves the Sabbath he usually leaves all religious principles with it. This is a vital question and ought to receive more attention than it has of late received.

We most heartily agree with our correspondent that this is a vital question and ought to receive the most careful and impartial attention of all concerned. We do not know, of course, about the special cases which he mentions, but we commend his suggestions to the attention of those who have occasion to employ help. Brethren, do you take as much pains as you might, and therefore as you ought, to seek out and employ our own young men to do your work? On the other hand, our young people who ask, or expect to ask, employment at the hands of our farmers or business men cannot be too careful about making themselves capable of doing the very best work in the lines in which they propose to labor, or in proving themselves worthy of the highest trusts whenever a chance to make such proof has been given them. As a general thing, men employ men who will do their work in a workman like manner and do it for the least money. With the sharp competitions which every business enterprise has to meet, they cannot be much blamed for this. As a rule every question of this character has two sides; we should be a good deal surprised if this were any exception to the rule. That our business men and men of means should take more pains to give employment to Sabbath-keeping young men, we have no doubt: that our young men should be more mindful of the difficulties with which our business men have to contend, and study more to make themselves and their services indispensable to their success, is to us equally plain. With a larger mutual sympathy and a more earnest spirit of mutual helpfulness between our business men and those seeking employment, we are sure that the evils, now justly complained of, would be largely abated, if not wholly overcome; and the cause of truth, which we all love, would be greatly advanced.

—OIL trust, sugar trust, coal combine, whiskey trust, cordage trust, wall-paper trust, and now a *servant girl trust!* An enterprising Chicago reporter claims to have ferreted out an attempt on the part of the Scandinavian servant girls to form "an iron sisterhood" to grind the housewives. The demand for competent domestic help is already greater than the supply. In the World's Fair year the demand will be much increased. Relying on these facts the Swedish girls have formed a union looking to a remuneration of ten dollars a week in '93. So says the newspaper man. Doubtless this story, like many another, has a warp of fact filled in with a bright colored web from the reporter's imagination. But if it is not true, it might almost as well be. One of the evening papers defines a trust as "an organization of people who already own the earth and are ambitious to put a fence around their possessions." The servant girl in America has not the fence, but she is master of the situation and she knows it. The house-keepers are pleading for



good help and when the help comes it dictates its own terms. Some wiser man than we must explain the preferences of the average American born girl. Rather than enter domestic service for four or five dollars a week and a pleasant home, she will work in a store where the trials and temptations and expenses are much greater for the same wages and board herself. We are old-fashioned enough to believe that there is no nobler art than that of home making and that no girl's education is complete until she is proficient in all its various branches.

—WHEN we are displaying the architectural glories of Chicago to our friends on their visit to the World's Fair, nothing will give us greater satisfaction as we pass down LaSalle St. than to point out the Woman's Temple and briefly tell its charming story. This is the most beautiful office building in Chicago. As we remember now, it lifts its graceful proportions twelve stories high, and upon its neatly apexed roof rises a gilded statue of a woman with her hands outstretched to heaven. The statue is a fit representation of the way in which the Temple was built. It was grounded in faith and raised in prayer. The largest part of the Temple stock not now held by the Woman's Christian Temperance Union is owned by Marshall Field, the amount being \$251,000. Mr. Field has generously entered into written agreement to sell his stock to the Union on terms convenient to the good women of that organization. The building is now finished and occupied. Besides furnishing a headquarters for the W. C. T. U., it is a money maker. The bulk of it is rented to banking and other business firms, and brings in a handsome income. As the white ribboners pass in and out of their new house, their hearts swell with grateful happiness, and they feel like singing again the song with which the Temple was dedicated, "Sound the loud timbrel, Exultingly sing, Jehovah has triumphed, Messiah is King."

—THE famous Farwell Hall is a thing of the past. It is being torn down to make way for a grand new Young Men's Christian Association building. Farwell Hall is a place dear to many of the noblest gospel workers in Christendom. In it Mr. Moody began his great work. It was the training school where his power was developed. It was here also that P. P. Bliss started a new form of Christian evangelism and began to win souls to Christ through song. Here was inaugurated the noon-day prayer-meeting and the Sabbath noon meeting for the discussion of the Sunday-school lesson by hundreds of earnest teachers. The same spirit of progress is leading the Y. M. C. A. on now. The new building which will cost somewhat over six hundred thousand dollars, will much better answer the growing needs of the organization and will probably be completed by the time the World's Fair shall open.

—SPEAKING of Methodist union, the General Conference at Omaha had considerable to say on the subject. A correspondent in the *Advance* gives a vivid and profitable description of some features of the occasion which we cannot do better than quote:

I desire to place side by side (though they were nearly a week apart) the reception of two fraternal delegates, for the sake of the contrast which they afford.

The first was the reception of Rev. A. Carmen, D. D., LL D., who represented the Methodist church of Canada. The union of the various Methodist bodies in Canada is an accomplished fact; and Dr. Carman, who was once a Bishop, is now the General Superintendent of united Methodism in Canada. His address was enjoyable in every way. In was able and witty; intellectual and spiritual; it was patriotic, towards Canada and

generous towards the United States; and it argued strongly for the union of Methodists throughout the entire world.

Speaking of possible trouble between the Dominion and our country he said: "We can fight if we must; but we prefer the appeal to the court of reason and right rather than to the strong arbitrament of war. Men may talk of a 'Mare Clausum;' politicians on both sides of the sea in view of approaching election may blow like porpoises and spout like whales, but the proper authorities will settle that question properly at the proper time. Souls are worth more than seals."

The address was a grand argument for the union of Methodism. It can be done, as the result of the movement in Canada shows. After speaking of the sad bickerings and divisions which had extended from 1812 to 1884, "covering the country three or four feet deep with Methodist preachers and societies," Dr. Carman dwelt with delight on the spirit of mutual concession and brotherly love which had attended the Canadian Methodists in its consummation and operation, and instanced this as a clear proof that the Holy Ghost had guided the movement. All who listened to the address were delighted with the man, his spirit and his argument, and went away from the hall with the feeling that Methodism not only could be united, but that the union could not long be delayed.

But this faith was rudely shaken by the address of the fraternal delegate from the Methodist Episcopal Church, South. This is the largest body with which the Methodist Episcopal Church seeks union, and as the "Irrepressible Conflict," which separated the church into North and South is now over, so far as slavery is concerned, it was hoped by many that the address of the delegate from Southern Methodism would breathe nothing save a fraternal spirit. It was delivered by Rev. John J. Tigert, D. D., of Kansas City, a comparatively young man of evident ability, who certainly could not be accused of not having the courage of his convictions. It may be presumed that his address was intended to be fraternal, and it was—in spots—but the latter part of it was more full of fight than of fraternity. He must have known that some of his utterances would be exceedingly unacceptable to his hearers, but he sent them forth with an emphasis which inclined one to pronounce his name with the omission of the final "t." After reviewing at great length the history of the Methodist Episcopal Church, South, since the time of the separation, hinting in one place that union may become possible when the battles of the Civil War shall no longer be recorded on the standards of the army and navy, he turned to consider what he acknowledged is a delicate question; "The Race Problem."

From that point onward he evidently marched directly away from the convictions and sympathies of his hearers. It was an outspoken defense of the South in her dealing with the black man since the time of his enfranchisement. A few days before the members of the Conference had listened to numerous facts setting forth the wrongs of the Negro, and the humiliation and injustice which he still has to suffer at the hands of the dominant party in the South, and their feelings had been wrought up to a white heat by the too true story of these wrongs. If that previous meeting had been held for the express purpose of painting in all shades that which Dr. Tigert left out, it could not have afforded a more striking contrast.

Baldly put, the argument was about as follows: If the meddling North will only let us alone, not seeking to force on us federal election laws which we do not want, and would not observe; and if the black man will be content to quietly accept what the white man is willing to give him whether he is in the majority or the minority, there will be no trouble in the South.

He acknowledged that in those States where the black man is in the majority, the white man is inconvenienced by votes which he cannot or will not count; but the remedy proposed was not that there should be a free vote and a fair count, but that if the surplus blacks in South Carolina and Mississippi would only considerately distribute themselves through other States in such a way that they would not trouble the white man with a majority in any State, why, the shot-gun would disappear from politics, and all would be well.

During the delivery of this part of the address the audience applauded three times in a highly significant way. The first time was over the incidental mention of John Brown's descent on Harper's Ferry. The speaker had evidently expected no applause at that point, but it came with a rush; it rose higher and higher, a spring tide of applause which did not soon ebb; and the speaker understood quite well that it was a tribute of praise to the memory of the grandly rash old man who had hurled himself almost single handed against the

South for the liberation of the slaves. He stood there with a half finished sentence on his lips, looking into the faces of men who were slyly enjoying his embarrassment.

After he had been reading for over an hour and came to realize that fraternity was growing "small by degrees, and beautifully less," he began to slip aside a number of sheets with the intention of passing over certain paragraphs without reading. The movement was applauded; the applause increasing in loudness as sheet after sheet passed from his hands to the desk; and the inference was that the members of the Congress were fixing their hands to a sort of round-robin motion to lay the rest of the address on the table unread.

This was not to be, but at the conclusion of the address, which was an hour and a half long in spite of the merciful omissions, the speaker was greeted with a third hearty round of applause, partly because he had got through, but partly because one could not help admiring the courage of this selected champion of Southern Methodism in standing before three thousand people and uttering sentiments some of which he knew would be distasteful to them.

The union of Methodism North and South is a "consummation devoutly to be wished," but the common expression of opinion after listening to the address was that, if the speaker truly represents the sentiments and feelings of the Methodist Episcopal Church, South, union is still far off.

—WE are glad to note that wiser counsels finally prevailed in the Presbyterian Assembly at Portland. Doctor McPherson urged the church to spend less time splitting hairs over doctrinal questions, more money for home missionary work and more labor on evangelization. He was warmly in favor of referring the case of Doctor Briggs back to the New York Presbytery for trial. This, which was done, was certainly far better than to force the assembly into violent and unconstitutional action and administer punishment without trial. The end of the struggle may yet be a long way off. We trust that our Presbyterian brethren will act in all their deliberations with brotherly love and wisdom. Conflict, schism and enduring bitterness do not grow out of differences of doctrine alone. Unless there is hatred in the heart and malice in the action, this unfortunate division of brethren may yet end happily.

L. C. RANDOLPH.

MORGAN PARK, Ill.

#### PLEASE TAKE NOTICE.

So many have written about Y. P. S. C. E. Convention. Please announce, If all who intend to come would send me their names and desire that I shall look after accommodations I will do so. A room for two will cost \$2 50, cheapest for one, \$1 50 to \$2 00. Restaurant board from \$2 50 up; board and room in private boarding-house, \$5 up. Let me know *immediately*.

J. G. BURDICK.

ROOM 100, BIBLE HOUSE, N. Y.

RELIGION is a personal matter, and the less time a man gives to philosophizing and generalizing, the sooner he will come to understand that he, as an individual soul, needs to have direct communication with God in order to get the most and the best out of this life, and to look forward with joyous anticipation to the life which is to come. Let men, severally, seek first the kingdom of God; personal faith secures comfort and contentment, while the fruit of philosophic speculation is unrest.

THE English Wesleyan Missionary Society reports for last year 290 central stations, 302 missionaries, 1,710 paid native assistants, 30,811 church-members, and 55,420 pupils in schools, and £133,833 15s. 8d. expenditures.

THE General Baptist Missionary Society, of England, last year received £7,628 18s. 4d., and reports 17 missionaries, 24 native ministers, 16 stations, and 9 churches with 1,286 members.

## YOUNG PEOPLE'S WORK.

### THE OLD HYMN.

To-day, with quiet heart, I heard  
The prayer, the anthem, and the psalm,  
And gently on my spirits fell  
The sweetness of the Sabbath calm,  
Till, at the reading of the hymn,  
With sudden tears my eyes were dim.

That old, old hymn! Its sacred lines  
Had fallen on my childish ears;  
My life turned back, unhindered by  
The stretch of intervening years;  
Near me my little daughter smiled,  
And yet again I was a child.

Outside the winds were fierce and rough,  
The winter's chill was in the air;  
But I could hear the bonny birds,  
And humming insects everywhere;  
And feel, in spite of frost and snow,  
A summer breeze from long ago.

To find the place I took the book,  
And held it in a woman's hand,  
While all my soul was moved with thrills  
No other soul could understand;  
And quite unseen, with love divine,  
My mother's fingers folded mine.

And not because the music rose  
Exultingly, I held my breath,  
Lest I should lose its sweet delight—  
Upon her lips the hush of death  
For years have lain!—and yet I heard  
My mother's voice in every word.

Full well I know the dead are dead,  
Yet sometimes at a look or tone,  
With short relenting, will the past  
One moment give us back our own.  
O happy pain! Too quickly done—  
As swiftly ended as begun.

—Mrs. George Archibald.

YOUTH is the time to store the mind with treasures, to fill the storehouses of the memory with the golden grain of God's Word and the ripened fruits of the inspired pens of religious poets.

THE unvarying testimony of the aged is that Holy Scriptures and gems of hymnology learned in childhood and youth are the greatest comfort in the fading twilight of life, and we desire to impress upon the young the value of learning by heart (really) portions of the Word of God and the best hymns.

THE newer methods of Sabbath-school instruction and the modern popular hymn and tune books are a decided advance upon the old ways. And yet under the old methods much Scripture was learned and well learned. The Lord's prayer, the apostle's creed, the beatitudes, the ten commandments, the whole sermon on the mount were known by children. How many can recite these nowadays? And the old hymns, albeit some by Watts are stiff and theological, are vastly superior to many of the jingling modern "Gospel Hymns," in that they are, both in sense and poetry, worth learning by heart.

NOT that all ancient hymns are good and all modern ones bad. By no means. But see the multitude of new ones! The average new church hymn book contains over a thousand hymns. The evangelistic hymn book contains two or three hundred and has got as far as "No 6," besides the many named collections. We can no more try to commit these to memory than we can commit to memory the daily newspapers as they are issued. What is the use of so many hymns? If we have two or three excellent ones expressive of a certain Christian sentiment, every poor one written for the same purpose lowers the tone of worship and crowds out of the memory the good ones. To illustrate, we have an excellent hymn on the "Name

of Jesus" by the Rev. John Newton, old, well-known and beautiful. It is as follows:

How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary, rest.

Dear Name, the Rock on which I build,  
My shield and hiding-place;  
My never-failing treasure, filled  
With boundless stores of grace.

Jesus my Shepherd, Saviour, Friend,  
My Prophet, Priest, and King,  
My Lord, my Life, my Way, my End,  
Accept the praise I bring.

I would Thy boundless love proclaim  
With every fleeting breath;  
So shall the music of Thy name  
Refresh my soul in death.

This contains many beautiful thoughts well expressed. Why therefore do we need the hymn which follows it in "Gospel Hymns," No. 72, which attempts to express the same religious sentiment, though far weaker and in an inferior form? It is as follows:

Take the name of Jesus with you,  
Child of sorrow and of woe—  
It will joy and comfort give you,  
Take it then where'er you go.

Take the name of Jesus ever,  
As a shield from every snare;  
If temptations 'round you gather,  
Breathe that holy name in pray'r.

Oh! the precious name of Jesus;  
How it thrills our soul with joy,  
When his loving arms receive us,  
And his songs our tongues employ!

At the name of Jesus bowing,  
Falling prostrate at His feet,  
King of kings in heaven we'll crown him,  
When our journey is complete.

Compare these hymns as to their meaning, the number of thoughts and the manner of expression, to say nothing of the poetic form. The first contains many appropriate thoughts beautifully expressed. See the four distinct ideas in the first stanza of Newton's hymn and compare it with the other, and so throughout. Observe the appropriate figures in the former, and contrast the "shield" and "snare" of the other. Shields ward off arrows or other missiles; they are of no service in aiding us to escape from snares or pitfalls. Look at the false rhymes, "with you" and "give you," "ever" and "gather," "bowing" and "crown him." Compare the last stanzas of Newton's hymn with the sentiment of the third stanza of the other. Which is in the better taste? Other comparisons might be made but this will suffice.

THE poorer class of new hymns depend often upon a refrain for their attractiveness. This is sometimes of use. But what was gained by a modern writer taking an old stanza:

One there is above all others,  
Well deserves the name of Friend;  
His is love beyond a brother's,  
Costly, free and knows no end.

and modifying it thus:

One there is above all others,  
Oh, how He loves!  
His is love beyond a brother's,  
Oh, how he loves!

These things are not gains. They are wastes. But many newer hymns are destined to live with the older ones. Time will decide which are worthy to live and which are not. But let us be careful which we sing and which we accustom our children to hear. Let us who are young use our brains to tell sense from nonsense, jingle from poetry, reverential religious sentiment from silly sentimentality. Let us store our memory with what we shall be glad to remember in the decline of life. What we hear

and sing forms part of our education and culture, both in an aesthetic and a spiritual sense.

### JOHN BULL AND JOHNNY CRAPAUD.

What is a foreigner?

As a rule, a foreigner is a good fellow, brought up by worthy parents, and belonging to a country quite as good as yours.

Nations may be well or badly governed. They may possess hot or cold climates, indifferent or beautiful scenery. The manners and customs of their inhabitants may be utterly different. But the most stupid statement that can possibly be made is that some nations are better or worse than others.

When people travel in foreign lands they often make two kinds of mistakes.

Firstly, they are liable to visit the wrong places. Secondly, they draw conclusions too quickly.

The foreigner ought to be able to read, as in an open book, the good, warm-hearted France, that he hardly looks at. For him France is Paris—Paris that supplies him with pleasures for a fortnight, and that he despises when satiated. The real France, peaceful and laborious, he knows nothing about beyond what he sees from the windows of a railroad car. Paris is not France. I want to emphasize this last remark. I would like to repeat it on every page.

The Frenchman is no better. He comes to London for a week on business (I say "on business," because no one would think of coming to London on pleasure), and profits by his visit to go and see Madame Tussaud's Exhibition. Then he returns home and exclaims, parodying Victor's Hugo's celebrated lines: "How proud a man is to call himself a Frenchman when he has looked at England!"

He has looked at England, it is true, but he has not seen it.

To three qualities I ascribe the success of John Bull; his tenacity, the coolness of his head, and the thickness of his skin.

He conquers the world for the good of the world. When he goes after pastures new he takes the Bible with him. It will not be long before the natives have the Bible, and he their land. . . .

In the singular, a man upon whose word you can rely as you would upon a trusty sword; in the plural, a people who have too often merited the epithet "perfidious." At home prosecuting the individual that ill-uses an animal, unless, indeed, the animal be a wife; abroad setting a price upon the head of a recalcitrant foe. . . .

Worshiping his old monarchy, devoted to his old institutions, refusing to submit to despotism in any form, he himself keeps in order and discipline all his paid guides and governors; his queen, his princes, his ministers, his judges, his priests. . . .

The Frenchman and the Englishman alike are boasters, but with a difference; the Englishman will seek, on all occasions, to appear a trifle better than he really is, but the Frenchman, on the contrary, is a braggart of vice. To hear him joke about matrimony, for instance, you would take him for a libertine, but such trivialities are indulged in by men who are the honor and joy of their homes.

When you hear a Frenchman speak ill of himself do not believe him; he is merely boasting. You may be sure that nothing is more true. We French hide our virtues, and do not like to be reproached with them.

The English hypocrite is the hypocrite of virtue and religion—the Pharisee.

The French hypocrite is the hypocrite of sentiment—the crocodile.—From Max O'Rell.

### THE RELIGIOUS APE.

BY THE REV. GEO. H. HUBBARD.

Said a poetic-looking young man, when asked why he wore long hair, "According to tradition our Saviour wore his hair long, and I wish to be like him in this if in nothing else." That young man was a religious ape. So are all those who say, "Christ did this or that, therefore we must do the same."

Darwin declared the ape to be the near ancestor of man, and it is a common notion that apes are very human in many ways. As a matter of

fact, however, the human likeness of the ape is a purely external matter. In form and structure the resemblance is exceedingly close. More than this, and perhaps because of this, apes are notable mimics of human action. But, these facts aside, many of the apes are inferior animals, by far less perfect in development, intellectual or physical, than other species that might be named. Their ready imitation of human beings does not prove them to be almost human, nor does it evince the highest degree of merely animal intelligence.

So characteristic is this trait of mimicry that the word "ape" has become synonymous with "mimic," and we speak of aping the habits, manners, and customs of others. If apes resemble human beings in some points, it is equally true that many men and women resemble apes. Society is for the most part an assemblage of mimics. The genuine, independent, original characters are always in the minority. Children ape the manners and airs and foibles of their elders. Servants ape the costumes of their mistresses. Americans ape the ways of their English cousins.

All this imitation is, however, a superficial matter. It does not signify any essential relation between the man and the ape. The youth is not a man because he wears a man's clothes, or smokes a cigar, or sports a cane. The coarse and ignorant maid does not become a refined and cultured lady by wearing a gown or a bonnet that looks like that of her mistress. The dude who affects English airs makes, not an Englishman, but a fool, of himself. Men will laugh at Aesop's fabled ass that donned the lion's skin, while themselves are clothed in the character of the ape.

There is not a little religion in the world called Christian that is a mere aping of Christ. While we revere the sainted Thomas a Kempis we are bound to confess that his phrase, "Imitation of Christ," has been sadly misapplied. Too often the thought is fixed upon the outward action alone, and we forget all about the spirit and purpose by which it was inspired. The one reason given for many an act or custom or requirement is, "Christ did so." But is that a reasonable reason? Many things that Jesus did we cannot do. Some things that he did it may be wrong for us to do, and not a few of his acts would be absurd if performed by the disciple of to-day. Jesus made wine that may have been intoxicating, but that does not justify the manufacturer of intoxicating liquor in this enlightened age. Jesus washed the disciples' feet, for the custom and circumstances of his time made such a service both necessary and significant. To do the same thing in America, amid our modern surroundings and customs, would seem to most Christians ridiculous.

When Christ is set before us as the example of life and character, and we are commanded to follow him, the command does not signify that the Christian should attempt to do just the same things that Christ did, or that he should imitate him in the externals of life and conduct. He truly follows the Master's example who tries to interpret the spirit of Christ in terms of modern life, who strives to do what Christ would do in his place,—not doing in nineteenth-century America what Christ did in the Palestine of the first century, but doing what Christ would do were he among us now.

We follow the example of Christ when we are inspired by his loving, self-sacrificing spirit, and when we seek to manifest in our conduct the great principles which he laid down, and when our words and works display the same characteristics that marked the words and works of the Master.

Imitation of Christ's outward acts may make religious apes. Following the example, in principle, of Christ, makes true Christians.—*S. S. Times.*

WELL may the Methodists rejoice. At the present General Conference it was reported that since the Conference last met in 1888 the missionary receipts of the denomination have been \$4,518,048. Last year the level reached was \$1,228,888. This sum does not include over \$400,000 raised by the women nor the many thousands of dollars expended on the freedmen and on city missions.

## SABBATH SCHOOL.

### INTERNATIONAL LESSONS, 1892.

#### SECOND QUARTER.

April 2.	The Way of the Righteous.....	Psa. 1: 1-6.
April 9.	The King of Zion.....	Psa. 2: 1-12.
April 16.	God's Works and Words.....	Psa. 19: 1-14.
April 23.	The Lord my Shepherd.....	Psa. 23: 1-6.
April 30.	The Prayer of the Penitent.....	Psa. 51: 1-13.
May 7.	Delight in God's House.....	Psa. 84: 1-12.
May 14.	A Song of Praise.....	Psa. 103: 1-22.
May 21.	Daniel and his Companions.....	Dan. 1: 8-21.
May 28.	Nebuchadnezzar's Dream.....	Dan. 2: 36-49.
June 4.	The Fiery Furnace.....	Dan. 3: 12-25.
June 11.	The Den of Lions.....	Dan. 6: 1-28.
June 18.	Review.....	
June 25.	Messiah's Reign.....	Psa. 72: 1-19.

#### LESSON XIII.—MESSIAH'S REIGN.—MISSIONARY LESSON.

For Sabbath day, June 25, 1892.

SCRIPTURE LESSON.—Psa. 72: 1-19.

INTRODUCTION.—This Psalm is ascribed to David by some, to Solomon by others. It is supposed that it is David's prayer for his son Solomon, who is about to ascend the throne, in which he also prophesies concerning the greatness and glory of Christ's kingdom, of which his own was but a type. The theory of Calvin seems very reasonable, namely: David on his death bed prays. It is an exalted prayer, worthy the dying Hebrew poet. But while David is the principal author of this inspired composition, Solomon, who is by him, throws into the style of poetry the matter to which his father gave expression, with the view of its being kept in everlasting remembrance. Its prophetic character is shown by the fact that the height of splendor, of peace, and honor, and righteousness of the kingdom spoken of, was not seen by Solomon, grand and peaceful as his reign was. The righteous government of Christ lasts forever. Here is a look ahead to the eternal reign of the Messiah. "His kingdom of righteous splendor is now in the earth, and the tributes of the nations are being brought to him, and the time is hastening when every knee shall bow before him."—*Burrell.* We have, then, the

DOCTRINE TAUGHT.—Jesus Christ shall reign in righteousness and peace over all the earth, and of his kingdom there shall be no end. Of the spiritual dominion of the Messiah, we notice, that it shall be,

1. *A reign of justice.* This principle characterizes God's government, and no government is well organized that does not embody this principle. The Talmud says, "Every judge who judgeth a judgment of truth maketh the divine glory to dwell in Israel." Thus the Psalmist says, "He shall judge thy people with righteousness, and thy poor with judgment." The rich and poor are alike dealt with rightly. The weak ones in his kingdom find all needed help. When Christ rules in the hearts of men he does for them those things that are right. God is impartial. If a rich man is misunderstood, his motives for gaining wealth maligned, the Lord understands him, and justifies him if, at heart, he is seeking God's glory in it all. If his motives be selfish and unworthy, in justice, God withholds the reward of faithfulness. Likewise he looks upon the poor. He, too, may have good or evil at heart in his living. A poor man may be extremely selfish, or he may be self-denying in his service. But the Lord has tender sympathy for the humble, the outcast and despised one, who, from circumstances beyond his control, cannot rise in the world. A rich inheritance is in store for his subjects who serve him in truth. Wherever the influence and reign of this impartial King is acknowledged, peace is brought. "The mountains shall bring peace to the people, and the little hills by righteousness." Peace is the necessary result of a just government. Were our national government to deal justly with all classes, with capital and labor, with the saloon and criminals, in high as well as low station, there would come a peace to this people not surpassed by the reign of the peaceful, wise Solomon. Peace means prosperity. Peace with God means spiritual riches. This is found only in fellowship with the truth, with Christ. But while speaking of this, forget not that God discriminates. While tender with the needy, he "breaks in pieces the oppressor." We read something about "the wrath of the Lamb." An unrepentant sinner has not the same mercy that is shown the humble, penitent soul. Again, this righteous reign leads to the fear of the Lord. "They shall fear thee as long as the sun and moon endure, throughout all generations." Fear is reverence, it is obedience. Those that fear the Lord keep all his commandments. Continuing, the Psalmist says, "He shall come down like rain upon the mown grass; as showers that water

the earth." Here are signal tokens of divine favor. Christian experience verifies the truth of this. Jesus in the heart is a well-spring of life, most refreshing. "In his days shall the righteous flourish." In serving God there is prosperity. The soul needs this, and the reign of Christ in the heart effects it. We only need to know what is true prosperity to be satisfied with our lot. When we do our part, God takes care of the rest. Again, it is

2. *A universal reign.* "From sea to sea, and from the river unto the ends of the earth." We have our ideas of the possible and impossible. But Christ has not before him our limitations. Those we deem unfit shall be made fit. There is no human heart where Christ's gospel does not belong. Of course, it is well to understand that there are obstacles to the spreading of truth. But if every effort thus far were a failure, it would still be duty to obey the divine command to "go into all the world and preach the gospel." Yes, if it seems slow and hard work, we have God's word for it. "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." The gospel shall be victorious. Though man is bent on destroying himself, God interposes. "In me is thine help."

3. *A reign of active goodness.* The world uses the sword for warfare, Christ uses benevolence. "He shall deliver the needy . . . the poor also, and him that hath no helper." It is the glory of this kingdom that the humblest and most obscure are sought out and blessed. Because the world would crush this class, it cries unto the Lord, the mighty deliverer. "He shall save the souls of the needy." Only Christianity has built asylums, hospitals, homes for the orphan and widow. Only Christianity sacrifices its wealth to send the message of peace and love to the remotest corners of the world. Christ knows the value of human souls. "He shall redeem their souls . . . and precious shall their blood be in his sight." This kingdom is just, but it is also merciful. There is a possibility of heavenliness in the most needy. Jesus is searching for this very class. Again, Christ's shall be

4. *An everlasting reign.* In him is life eternal. "He shall live." "Daily shall he be praised." The best things, purest things, adorn the kingdom. Prayer honors it. Jesus is enshrined in the hearts of the saints. This kingdom, too, reaches to the tops of the mountains where it is supposed to be barren. Everywhere there is spiritual fertility. "There shall be a handful of corn in the earth upon the top of the mountains." The fruits of the spirit constantly increase and they shall be everlasting. "His name shall endure forever." If perilous times come, yet many shall be turned to the Lord. The nations shall hear and "all shall call him blessed." Let all join in

THE DOXOLOGY. "Blessed be the Lord God." Praise him from whom all blessings flow. Christianity is "from the mind and heart of God." It meets the wants of the soul. "Blessed be his glorious name forever." Blessed, or praised for what that name implies. "Let the whole earth be filled with his glory." So be it. "Amen, and amen."

#### CHRISTIAN ENDEAVOR TOPIC.

(For week beginning June 19th.)

TRIUMPHS OF THE KINGDOM.—Psa. 72: 1-19.

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "All nations shall serve him." Here is the glory of Solomon's kingdom in type, and of Christ's in truth. A complete triumph for King Immanuel. How could it turn out otherwise and Jehovah be omnipotent? Did you ever have fears that error and wrong would finally and completely reign? Then what an idea you have had of God and his righteousness! Have you not read that the judgment of this world had come and the prince of it would be cast out? Was it not for this purpose that the Son of God was manifested, that he might destroy the works of the devil? Isaiah saw Christ as a mighty commander traveling in the greatness of his strength, with dyed garments coming from Bozrah, mighty to save. He came to emancipate as well as to ransom. Jesus, indeed, is the medium of the love of God to man, but he is also the deliverer from Satan's power. Victory shall terminate on the side of truth. Many will be deceived with the intellectual grandeur and energy Satan possesses. He comes now as an angel of light. But this discomfiture and overthrow is a certainty. It is demanded on the ground (1) of Christ's glory; (2) of God's purposes; (3) of divine truth; (4) of victories already won for Jesus. Who, then, has our hearts? our influence? Are we co-operating with Christ in his holy designs? "He that is not with me is against me." Are you on the winning side?

#### SCRIPTURE REFERENCES.

1. Daniel predicts the triumph. Daniel 2: 44.
2. Isaiah's testimony. Isaiah 60: 12.
3. Jesus affirms it. Matthew 21: 44.
4. David predicts it. Psa. 110: 1; 2: 9.
5. John's testimony. Rev. 19: 16; 1: 5, 6.
6. Jude's. Jude 25.
7. Paul's. Eph. 3: 25, 1 Tim. 6: 16.

ALL KINGS SHALL FALL DOWN BEFORE HIM  
NATIONS SHALL SERVE HIM

—CHILDREN are object lessons. "Out of the mouth of babes and sucklings hast thou ordained strength."

—A CHILD was put to sleep at home, and then the older ones crossed the street to the church. In the midst of the service the little one ap-

peared at the church door and said, "You all forgot me!" Sure enough. And how many are thus forgotten, early impressions neglected, and we wonder that so many children do not love the church.

—OUR primary teacher called to see eight year old Bertie who was sick unto death and could no more be in the class. After leaving the room she was called back, for Bertie wanted to give his five cents. It was for missions. Bertie now sleeps in Jesus. But the lesson is, who is thoughtful about such matters as was this Sabbath-school boy?

—MUCH in a motive. A little girl carried her big baby brother along the road. "Is not that child too heavy for you, little miss?" queried an observer. "Oh, no; why, he's my brother." How light is love's labor. Do you love your class, dear teacher?

—WE may smile at children's prayers, but they are honest and have no appearance of instructing the Lord as to his duties as many of ours do. And they are to the point. A little girl had not satisfied herself one day as to right doing. She put this in her prayer. "Do make me a good girl; and, O, Lord if at first you don't succeed, try, try again." The overwhelming evidence of "staying qualities" is in favor of child conversion. Spurgeon said that of the excommunications in his church not one had ever been from among those converted in childhood and attendants at Sunday-school.

—THE church of to-morrow is what we make the Sabbath-school of to-day. Teachers carefully selected, thorough grounding in the truth of the young, knowing what they believe, consecration to Christ, this secures a strong, living, active church for the next generation.

GARWIN, IOWA.

I have spent two Sabbaths at Garwin. The first Sabbath it was so stormy that we had no service. A few came together and we had a good prayer and conference meeting. The second Sabbath was pleasant and we presented "Our Missions" to a good and attentive audience, and preached in the evening. I am very much pleased with the lay of the land about Garwin. It is rolling, with gentle slopes, and the soil is very fertile. I have not seen in Iowa yet any section that will surpass Garwin. The village is beautifully situated on a slope and has a commanding view of the valley below and the surrounding country. Wood and soft coal are plenty and cheap. It is a good place here for Seventh-day Baptists to settle and stay and build up a strong church. Wish some of our scattered Sabbath-keeping families would settle down here and roam no more. Bro. Socwell is doing a good work here and in other sections in Iowa. He is greatly respected and beloved. There is a grand opening in Garwin for a Seventh-day Baptist doctor. Let some one of our young doctors look this way. I have seen no better opening for one. We have some fine young people in Garwin and a good Y. P. S. C. E. Several of the young people are seeking a good education and that is just the right thing to do. While staying at Garwin have visited several scattered Sabbath-keepers in the adjacent counties and towns. Am en route to the Minnesota Semi-annual Meeting, calling on the isolated ones on the way. A few days of pleasant weather has enabled the farmers to finish corn planting. There is but little corn up. Grass and grain are doing finely. Farmers are more cheerful and smiling.

ALDEN, Minn., June 9, 1892.

O. U. W.

HOME NEWS.

New York.

WATSON.—The Seventh-day Baptist meeting house in Watson was dedicated on Friday, May 20, 1892. Elder A. B. Prentice, of Adams Centre, was with us and preached the dedicatory sermon from 2 Tim. 3: 15. He also preached Sabbath-day, evening after the Sabbath and on Sunday. The weather was unfavorable for a large attendance until Sunday which was favorable and the congregation was good. We were encouraged and strengthened by the services which will long be remembered by us. We as a people met with a great loss in the burning of our house of worship, but as Job had more restored to him after his affliction than he had lost so have we. People have given us of their sympathy and of their means freely, for which we are grateful both to them and to the Giver of all good gifts. As it is written, that it is more blessed to give than to receive, may the givers, that have so feely given toward the rebuilding the house of prayer, be greatly blessed. Our pastor, T. R. Reed, is in very poor health, but he was able to attend nearly all of the services.— May it be our prayer continually to know what we shall render unto the Lord for all his benefits.

M. A. W.

JUNE 5, 1892.

WORK AT RICHBURG.

I have been here twenty days and have held thirty meetings. The interest is good and the membership of the church express themselves as having been greatly profited and blessed by the meetings. I found the church discouraged on account of the severe trials through which they have been passing. They seem now to be greatly encouraged, and being so filled with the spirit of the Master, and so much desire for the prosperity of the cause, that we have reason to hope that there will be such an adjustment of difficulties as will be satisfactory to all concerned. Oh, for more of the spirit of the divine Lord to possess all our dear people. I find some excellent workers everywhere and this church has one of the best choirs I have found in all my labors.

Four were baptized and joined the church last Sabbath, the 4th instant. I am to be here again the last Sabbath in this month, when it is expected others will be baptized. We have organized a Y. P. S. C. E. with fourteen active members, and others are to join at the next meeting. I have good reason to hope for better days in the near future for this dear people.

I am to be at West Genesee next Sabbath, June 11th, where we are to have baptism. We have had an interesting revival work with that little church. There were a number of conversions and there will be some additions to the church.

The Quarterly Meeting at Hebron was one of good interest. The preachers present were Elds. J. Kenyon, G. P. Kenyon, D. H. Davis, J. T. Davis, Wm. Burdick, and J. L. Huffman. The attendance was the largest they have ever had. Interest all through was excellent. Eld. J. Kenyon's sermons seemed more than ever to be filled with the unction of the Holy One. Three deacons were ordained. A collection of six dollars was taken for missions. The feeble churches of this Association are in excellent condition.

J. L. HUFFMAN.

NEW AND OLD METHODS.—"Seeing is believing." Mr. George Warner, of the new mission in Western China, writes: "I have been in the past a warm advocate of independent missions, but my observation of them here has led me to become a warm advocate of the 'old line methods.'" We believe that if all the conditions and circumstances could be fully known, the missionary methods which have been wrought out by long experience would commend themselves to every sincere and judicious believer in the extension of Christ's kingdom in all the world.—*Baptist Missionary Magazine.*

HARD words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops. He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

"JUBILEE PAPERS."

A description of this book can be found in the RECORDER for May 5th. The contents will have cost, in the aggregate, it is safe to say, two years of solid, painstaking labor by the writers. The historical information will be of real and great value and interest; and most of it will, for the first time, be published in a form accessible to the general reader. Before these lines are read, most of the manuscripts will be in the printer's hands. We wish to publish enough copies to meet all demands; but we cannot afford to publish many more, for the financial risk of the enterprise is with an individual, not with the Board, and the price, 75 cents in cloth, 50 cents in paper, is placed at the lowest point. The book would not be published did we not believe that our people and our cause will be greatly benefitted by the information it is to contain. We do not expect busy pastors to canvass for the book; but it seems to us a reasonable request to ask that they speak a good word for it from the pulpit, and try to get some one to make the canvass. Everyone obtaining a list of ten subscribers will, upon request, receive an extra copy. Only a very few churches have yet sent in lists of subscribers; and, at this writing, only 270 copies have been ordered. Whatever the friends of the undertaking purpose to do to increase the list should be done immediately, that we may decide how many copies to publish.

A. E. MAIN, *Miss'y Sec.*

ASHAWAY, R. I.

WOMAN'S BOARD.

Receipts in May, 1892.

Woman's Evangelical Society, Alfred Centre, N. Y., Missionary Society \$12 50, Tract Society \$12 50.....	\$25 00
Mrs. E. E. Browning, Westerly, R. I., Missionary Society, (North-West field).....	5 00
Miss M. M. Jones, Boscobel, Wis., Board expenses.....	50
By Mrs. Daland, Secretary Eastern Association:	
Pawcatuck Society, Miss Burdick's salary.....	40 00
Rockville " " Board expenses.....	10 00
Waterford " " Miss Burdick's salary.....	3 00
Woodville " " Missionary Society.....	7 11
Second Hopkinton " " Board expenses.....	1 00
" " " " Board expenses.....	5 00
Women of the Daytona Church, Dr. Swinney's salary.....	5 00
Mrs. D. P. Rogers, Waterford Ct., Miss Burdick's sal.....	2 00
" " " " Dr. Swinney's ".....	10 00
" " " " Missionary Society.....	2 00
Mrs. Wm. A. Rogers, Waterville, Me., " " " ".....	1 38
Ladies' Benevolent Society, Milton, Wis., Miss Burdick's sal.....	1 38
Mrs. M. A. Collins, Canochet, R. I., Tract Society \$1, Board expenses \$2, Missionary Society \$2.....	98 80
Miss Jessie F. Briggs, Ashaway, R. I., Missionary Society.....	15 00
Miss Robertson, Chicago, Miss Susie Burdick, personal.....	5 00
Ladies' Benevolent Society, Dodge Centre, Minn., Miss Burdick's salary.....	30 00
Ladies' Benevolent Society, Welton, Iowa, Miss Burdick's salary.....	5 00
Ladies' Aid Society, Independence, N. Y., Board expenses \$5, Miss Burdick's salary \$5.....	4 93
Mrs. M. E. Rich, Limona, Fla., Missionary Society \$1 11, Tract Society \$1 11, Dr. Swinney's salary 65 cents.....	10 00
Woman's Society of the S. D. B. Church, N. Y. City, Miss Burdick's salary \$20, Board expenses \$16.....	2 87
Thank-offering, Mrs. Ellen R. Darrow, Waterford, Ct., Miss Burdick's salary.....	36 00
	5 00
	\$248 16

E. & O. E. MILTON, Wis., June 1, 1892.

NELLIE G. INGHAM, *Treasurer.*

EASTERN ASSOCIATION.

(Continued.)

The chief interest in the forenoon session of Friday was the presentation of the interests of home missions in the several Associations. Brethren from the various Associations, chiefly delegates, were asked to speak briefly concerning the present condition and urgent needs on their respective fields of labor. This service was conducted by A. E. Main.

T. L. Gardiner, from Virginia, thought the large and promising interests in the South-Eastern Association were perhaps in greater need of immediate missionary labor than on any other locality. Several churches should be supplied with missionary pastors or the cause would continue to be seriously embarrassed. There had been much interest awakened and much good done in Salem, both in the church and school, but the College was in great need of still further financial encouragement.

L. E. Livermore spoke of the great need of a

more devout missionary spirit in the churches connected with the oldest churches of our faith in America. Several of the first churches had been allowed to die for want of suitable pastoral care. Newport, the old mother church, in her feebleness should have been nursed back into health and vigor, instead of being allowed to pass from our care only to be preserved by a Historical Society outside our people, as a fossil for curious eyes to look at. The East and our older churches afford as promising fields of labor as the West and the newer interests.

A. Lawrence pointed out important openings in the Central Association, and urgent demands for faithful missionary service. T. R. Williams thought the field in Western New York and Pennsylvania was very important and referred to the interest manifest and the good results following every judicious effort. He gave special emphasis to the importance of looking after scattered Sabbath-keepers.

S. R. Wheeler spoke from many years of experience in the North-west, West and South, and impressed all who heard him with a deep sense of the great need of sending out more faithful laborers into that vineyard; and A. E. Main, in the absence of a delegate from the South-Western Association, spoke of this field as in great need of faithful and wise laborers. There have been some discouragements but there is hope of growth and permanent success if the demands for missionary labor are faithfully supplied.

The people who listened to these discussions seemed deeply impressed with a sense of the importance of the work resting upon us on all these fields.

Just before adjournment for the noon recess the Moderator introduced two brethren who were present for the first time in a Seventh-day Baptist assembly, Mr. Richard Grogan, of New York City, a recent convert to the Sabbath, and Rev. A. T. deLearsy, D. D., of Ohio, a Sabbath convert from the Episcopal Church. Both of these brethren spoke briefly of their pleasure in meeting with those who observe the Bible Sabbath, and gave a condensed account of their experiences in coming to the truth. Their remarks were well received and they were invited to participate in the deliberations of the remaining sessions.

In the afternoon, aside from the ordinary routine of business, the Tract Society's hour, conducted by L. E. Livermore, was an occasion of much interest and profitable remark.

W. C. Daland presented the cause of the *Peculiar People* and explained how the Tract Society was identified with this work through the publication of the *Eduth* for a few years until it was removed to Galicia, and now the continuation of the *Peculiar People*.

The remarks of Bro. Daland elicited much interest, and a number of questions and answers followed bearing on this work.

A. E. Main was asked to speak of the discouragements encountered by the Tract Society in its work, and this he did under no less than fifteen distinct heads, showing clearly the difficulties experienced through the indifference, worldliness, and inconsistencies of Sabbath-keepers.

Among the discouragements he mentioned the lack of our own appreciation of the privilege of Sabbath-keeping; the imperfect way we observe the Sabbath; the imperfection of our Christian lives in general; evident unwillingness to make necessary sacrifices for faithful Sabbath-observance; too much ignorance respecting the teachings of the Bible; lack of

faith in God, whose commands we profess to obey; our ignorance of Sabbath Reform work and consequent lack of interest in it; lack of harmony in methods of work; lack of funds to carry the work successfully forward; want of conscience, etc.

But with all these discouraging things before us which Bro. Main had not presented from his own choice of topics, but because he was asked to, he confidently hoped to see them greatly outweighed by the more hopeful view to be presented by the one who was to follow him.

A. H. Lewis gave a brief review of Sabbath Reform as shown in history, and pictured the rapid growth of public sentiment. He said that twenty-five years ago the current literature hardly mentioned the fact of the Sabbath, now the waters are stirred, everywhere the question is before the people. The Bible and the Sabbath are going up or going down together. In God's own time the unexpected will happen and the truth of God will triumph; with all the discouraging facts, which we must encounter, the truth must and will prevail.

Several questions were handed in on slips of paper previously handed round concerning tracts and methods of work. These were answered by the conductor, who also urged in closing the hour's service that our publications should be more generously and promptly maintained.

The Sixth-day evening session was opened by a praise service led by J. G. Burdick. This was followed by a prayer and conference meeting of much interest, led by I. L. Cottrell. A deep spiritual interest prevailed and many were the prayers and testimonies offered. Several persons signified their desire to know more of the value of the Christian's faith.

Sabbath morning the weather was comfortably cool and pleasant. A large audience assembled, filling this large church to its utmost capacity, and listened to an able discourse by T. R. Williams, delegate from the Western Association, from the text, Mark 2:27, "And he said unto them, the Sabbath was made for man and not man for the Sabbath."

In the afternoon the Sabbath-school convened at 3 o'clock. The lesson was taught by L. E. Livermore and G. J. Crandall, and the application was made by A. H. Lewis. The lesson, on "The Fiery Furnace," was divided into four parts, 1, danger, 2, courage, 3, trial, 4, victory. A collection of twenty-one dollars was taken and by vote appropriated to the Seamen's Mission under the management of Mrs. J. G. Burdick, New York.

For a half hour preceding the Sabbath-school service there was a Young People's prayer-meeting, conducted by B. C. Davis.

In the evening W. C. Daland conducted a praise service, after which A. Lawrence, delegate from the Central Association, preached a good, practical sermon from James 1:12, "Blessed is the man that endureth temptation," etc.

First-day morning, after devotional service of fifteen minutes led by I. L. Cottrell, the following report of a special committee was taken from the table, read and adopted:

Your Committee appointed to consider and report upon ways and means for increasing the interest and profit of our annual meetings, and if thought wise, to recommend suggestions to the churches of the Association and to the General Conference, desire to present the following:

(1.) We believe that the time of our annual meetings should be given almost entirely to preaching, prayer, conference and song, holding in view our spiritual up-building and the conversion of men.

(2.) We recommend the omission of published statis-

tics, and the doing away with the Committee on Obituaries and Resolutions; but the churches in their annual letters should report facts of special interest, particularly such as relate to their spiritual welfare.

(3.) We recommend that the Treasurer's report, after being audited by the Committee on Finance, and the report of the Committee on Finance, be printed in full for distribution among the churches of this Association.

(4.) We recommend that Article 7 of the Constitution be omitted; that Article 8 be made Article 7, and that Article 5 be amended so as to read as follows:

ART. 5. The officers of this Association shall be a President, a Vice President, a Recording Secretary, an Assistant Recording Secretary, an Engrossing Clerk, a Treasurer, and a Corresponding Secretary, who shall be elected annually, enter upon their respective duties at the close of the meeting at which they are appointed, and continue in office until their successors are chosen. These officers shall constitute an Executive Committee, whose duties shall be (1) To make, through the Corresponding Secretary, an annual report on the State of Religion, based upon the letters from the churches, and all other sources of information within their reach; (2) To carefully arrange an order of exercises for the annual meetings, that, with the divine blessing, will be most likely to advance the cause and kingdom of God; (3) To prepare, through the Assistant Recording Secretary, for publication in connection with the Conference Minutes, a summary of the reports and proceedings of each annual meeting; and (4) To promptly send to the SABBATH RECORDER, through the same officer, a suitable account of the proceedings of each session.

5. We recommend to the General Conference and Societies that, while providing as usual for the printing of reports in full, in the published proceedings, so far as practicable, these reports be presented in a printed form in order to avoid their public reading, or in summaries or abstracts, so that there may be more time for religious exercises.

6. We urge upon the prayerful attention of our churches the duty and privilege of earnestly, unitedly and faithfully helping to accomplish the objects herein set forth.

Respectfully submitted,

ARTHUR E. MAIN,  
J. G. BURDICK,  
A. H. LEWIS,  
JONATHAN MAXSON,  
GEO. B. CARPENTER, } Com.

The sermon on First-day morning by S. R. Wheeler, delegate from the North-Western Association, was a very strong and forcible presentation of the progress of mission work in the world. Text, Isa. 42:4. It was very encouraging and instructive.

The afternoon session, aside from devotional service led by A. Lawrence, and a few items of business, was devoted to the Woman's hour, conducted by Mrs. W. C. Daland, from 2.15 to 3.15. This was an occasion of deep interest. The leader gave a general view of the work of the women during the past year, and excellent papers were presented. The paper prepared by Mrs. W. A. Rogers on "Missionary Literature" was read by Mrs. I. L. Cottrell. A paper on "Our Medical Mission Work," by Dr. P. J. B. Wait, was read by Miss Hannah A. Babcock. These papers were requested by vote of the Association for publication in the SABBATH RECORDER, and we ask all our people to give them a careful reading. The following resolutions were then presented by the Committee on Resolutions, discussed and adopted:

1. *Resolved*, That we again urge upon our people the duty and privilege of systematic and proportionate giving; and we earnestly recommend that each person try to give at least \$1 a year for missions and the same for the Tract Society, the contributions to be increased as the Lord prospers us.

2. *Resolved*, That we commend to the sympathy and support of our churches the plan of sending out our theological students to do missionary, evangelistic and Sabbath Reform work during what is known as the "long vacation."

3. *Resolved*, That we look with great satisfaction and encouragement upon the indications that the Sabbath truth is taking hold upon the hearts and consciences of thinking Christian men and women in leading them to its practical observance; and we urge upon all our

people the importance of more consistent Sabbath-keeping, and greater efforts to promulgate this Bible truth.

4. Believing that the future life and welfare of our cause in the South-Eastern Association is vitally connected with the success of Salem College, therefore

*Resolved*, That we recommend to all our people that they not only give it their sympathies and prayers, but that they also give it such financial aid as will insure its life and prosperity.

5. WHEREAS, Our distinctive understanding of the Bible Sabbath demands both the most thorough literary and biblical education, and the most complete union of our teaching forces, therefore

*Resolved*, That it is fundamentally imperative that we, as a people, should make the best provisions possible for the liberal education of our young people in collegiate and biblical learning.

6. *Resolved*, That if filled with the Spirit according to New Testament instruction in Eph. 5:18, the following very desirable results would follow:

(1.) Constant personal advancement in a religious life; (2.) Constant and increasing prosperity in every individual church; (3.) Constant advancement of the gospel of Christ and the Sabbath of Jehovah, both at home and in foreign lands.

7. *Resolved*, That this Association recommend that the General Conference, at its next session, appoint a special committee to prepare an address on the doctrine of the seventh day as of divine origin and obligatory upon every man, to be presented before the Annual and General Conventions, Conferences, etc., of all Christian bodies, in order that the keeping of the seventh day of the week (Saturday) be made the bond of union between the different Christian denominations, leading eventually to the organic union of the Church of Christ upon the earth in harmony with the prayer of our Lord, namely, that all Christians may be one as he and the Father are one.

8. *Resolved*, That in our opinion the best interests of our Sabbath-schools require the use of such lesson helps as teach the truths of the Bible as we hold them; therefore, we recommend that the Sabbath-school Board of the General Conference be requested to take measures looking to the preparation of ample lesson helps suitable for all grades of scholars in our schools.

9. *Resolved*, That the manufacture and sale of intoxicating liquors as a beverage is destructive of the home, church and society, and that it ought to be suppressed by every justifiable means.

The following officers and committees were nominated and elected:

*President*—W. C. Whitford, Berlin, N. Y.

*Vice President*—G. J. Crandall, Ashaway, R. I.

*Secretary*—W. C. Daland, Westerly, R. I.

*Assistant Secretary*—L. E. Livermore, Dunellen, N. J.

*Engrossing Clerk*—L. E. Livermore, Dunellen, N. J.

*Treasurer*—A. B. Burdick, Providence, R. I.

*Corresponding Secretary*—A. S. Babcock, Rockville, R. I.

*Committee on Ordination*—Geo. J. Crandall, W. C. Daland, L. E. Livermore.

*Committee on Missionary Work*—W. C. Whitford, A. B. Burdick, J. G. Burdick.

*Delegates, 1893*—To South-Eastern Association, L. F. Randolph; Alternate, J. C. Bowen. To Central, Western and North-Western, Geo. J. Crandall; alternate, W. C. Whitford.

The Introductory Sermon by W. C. Daland was requested for publication in the RECORDER.

First-day evening session was devoted to the Young People's hour, finishing up the remaining work of the Association, and the closing conference meeting conducted by A. H. Lewis. These services were all of high order. A deeply devotional spirit pervaded all the meetings from first to last. The Young People's meeting was presided over by Secretary E. W. Clarke, who gave a report of the work and condition of the Y. P. S. C. E. of the Eastern Association. W. C. Daland presented the subject of "The Relation of the Y. P. S. C. E. to the Missionary and Tract Societies. Emerson Ayars read a paper on "Denominationalism versus Individualism." Then followed brief remarks by all the pastors of the Association on the Christian Endeavor Societies as an aid to church work. All these testimonies were very emphatic endorsements of this valuable organization.

It seemed to be the universal opinion that this annual meeting had been unusually rich in spir-

itual blessing. The music furnished by the Ashaway choir was inspiring. The weather was cool and refreshing. Contributions for Missionary and Tract Societies amounted to \$208.

At the close of the conference meeting all united in singing "God be with you till we meet again," the benediction was pronounced by Dr. Lewis, and the Association adjourned to meet with the church in Berlin, N. Y., on the Fifth-day before the first Sabbath in June, 1893, at 10.30 A. M.

#### SPECIAL NOTICES.

☞ COMMENCEMENT WEEK.—MILTON COLLEGE.—June 26-30, inclusive.

1. Sunday evening, June 26th, Baccalaureate Sermon, by President Whitford.

2. Monday and Tuesday, June 27th and 28th, Examination of classes.

3. Monday evening, June 27th, Public Session of the Literary Societies.

4. Tuesday evening, June 28th, Concert of Chorus Classes, under direction of Dr. J. M. Stillman.

5. Wednesday forenoon, at 10.30 o'clock, June 29th, addresses before the Alumni Association by the President; Hon. J. C. Bartholf, Milwaukee; Rev. O. U. Whitford, Milton, and Fred W. Bentley, Esq., Wichita, Kansas; and a poem by Mrs. Ada Ray Cook, Whitewater. In the afternoon, at 2 o'clock, the business meeting of the Association.

6. Wednesday evening, June 29th, Annual Address before the Literary Societies, by Rev. Charles L. Caton.

7. Thursday forenoon, at 10.30 o'clock, June 30th, Commencement Exercises of the Senior Class; afternoon, at 3 o'clock, Class Exercises of the Seniors.

8. Thursday evening, June 30th, Senior Concert by the Chicago Lady Quartette.

The Field Day Exercises will be held Wednesday, June 22d. The Alumni dinner will be postponed this year on account of other exercises occurring in connection with Commencement week.

MILTON, Wis., June 7, 1892.

☞ A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

☞ PROGRAMME of the North-Western Association to be held with the church at Milton, Wisconsin, June 23-26, 1892.

#### FIFTH-DAY—MORNING.

10.30. Call to order by the Moderator; report of Executive Committee; introductory sermon, by Madison Harry, E. A. Socwell, alternate; communications from churches.

12.00. Adjournment.

#### AFTERNOON.

2.00. Devotional exercises.

2.15. Communications from churches continued; communications from corresponding bodies; miscellaneous communications; reports of delegates to Sister Associations; appointment of standing committees; miscellaneous business.

4.30. Adjournment.

#### EVENING.

7.45. Devotional exercises.

8.00. Sermon by delegate from South-Eastern Association.

#### SIXTH-DAY—MORNING.

9.30. Devotional exercises.

9.45. Report of standing committees.

10.30. Essay, "How to secure personal activity among all our membership," by L. C. Randolph; annual reports; miscellaneous business.

12.00. Adjournment.

#### AFTERNOON.

2.00. Devotional exercises.

2.15. Woman's Board hour.

3.15. Missionary Board hour.

4.15. Essay, "What is the chief weakness of our denomination as an evangelizing power?" by J. W. Morton; adjournment.

#### EVENING.

7.45. Praise service, led by the choir.

8.15. Sermon by the delegate from the Eastern Association.

#### SABBATH—MORNING.

10.00. Sabbath-school, Prof. A. Whitford, superintendent.

11.00. Sermon by the delegate from Central Association, followed by a collection for Missionary and Tract Societies.

#### AFTERNOON.

3.00. Sermon by delegate from the Western Association.

4.00. Young People's hour.

#### EVENING.

7.45. Praise, prayer and conference meeting, conducted by S. H. Babcock and E. A. Witter.

#### FIRST-DAY—MORNING.

9.30. Devotional exercises.

9.45. Reading minutes and correcting list of delegates.

10.00. Tract Society hour.

11.00. Sermon, followed by collection for Missionary and Tract Societies.

12.00. Adjournment.

#### AFTERNOON.

2.00. Devotional exercises.

2.15. Unfinished and miscellaneous business.

N. WARDNER, Moderator.

E. M. DUNN, Cor. Sec.

☞ AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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

☞ A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World." "Pax Vobiscum." "First." "Baxter's Second Innings." "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World." "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs. J. G. B.

☞ FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

☞ SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 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. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

☞ THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor.

ALFRED CENTRE, N. Y.

☞ THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d 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 address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.



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CONDENSED NEWS.

The eruption of Mount Vesuvius, which has been noticeable for some time past, is now greatly increased in violence. Large quantities of lava are issuing from the crater and flowing down through the Atrio Cavallo Ravine.

American exports of cotton goods to China were very heavy last year, the shipments of sheeting breaking the record, while the empire purchased 40,000,000 gallons of American against 10,000,000 of Russian oil. Our trade with the celestial empire is large and steadily increasing, and the loss of it would be a pretty big price to pay for the sake of gratifying a few noisy demagogues.

The special famine committee presided over by the Czarevitch has just issued a report reviewing the condition of affairs in the famine-stricken provinces. The winter, the report states, has been much more favorable to the sufferers than the reports of independent relief bodies would indicate. The report pays a high tribute to the charity of private individuals, and speaks in especial praise of the gifts from America and the work of Pastor Francis, of the American Church at St. Petersburg. The cargoes sent from the United States by the steamers Indiana and Missouri furnished the government of Tamboy with over 100 carloads of flour. The energetic measures adopted by the Zemstvos for the relief of the sufferers are also highly praised by the committee.

MARRIED.

HOWARD—PLACE.—At the residence of the bride's parents, Mr. and Mrs. William O. Place, in Alfred Centre, N. Y. by the Rev. L. C. Rogers, Mr. Fred W. Howard and Miss Ollie E. Place.

HAMILTON—POTTER.—At the residence of the bride's mother, in Alfred, N. Y. May 25, 1892, by the Rev. L. C. Rogers, Mr. Ezra P. Hamilton and Miss Ella H. Potter.

DAVIS—SMITH.—In Shiloh, N. J., June 8, 1892, by the Rev. J. C. Bowen, Abel B. Davis, Jr., of Bridgeton, and Miss Maggie M. Smith, of Rosenhayn.

STONE—DEIDRICK.—At the home of the bride's parents, near Milton Junction, Wis., June 7, 1892, by the Rev. Geo. W. Hills, Mr. Irvin W. Stone, of Fort Atkinson, and Miss Anna Deidrick.

DIED.

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

GREEN.—In Alfred Centre, N. Y., June 9, 1892, Clayton F. Green, aged 35 years.

Mr. Green was employed by the Terra Cotta Company, and during the flood which visited this place the 5th inst., was engaged in loosening some flood wood which threatened to choke up the stream and damage the works, when he was caught in the swirl of water, carried down stream and wedged into a mass of debris, from which he was extricated with great difficulty. Four days later he died of his injuries. He was a son of the late Luke and Olive Monroe Green, and was an industrious and upright man, with many friends. He had never made a public profession of religion, but in his last days he fasted himself wholly on Jesus. He leaves a devoted wife, a daughter about 8 years of age, and

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

a large circle of relatives and friends, to mourn his departure.

BAKER.—In Stannard's Corners, N. Y., June 5, 1892, suddenly, D. Maxson Baker, aged 67 years, 5 months and 14 days.

Mr. Baker was born in West Union, N. Y. He moved to McKean Co., Pa., about 22 years ago. Ten years ago he lived at Stannard's Corners, and again returned to Pennsylvania. Some five weeks ago he moved back, and though in feeble health he was able to do some work, until his sudden decease. Though not a member of the church he always regarded the seventh day as the only Sabbath of divine appointment. He leaves a wife, five sons and three daughters, three children having preceded him to the spirit world. Funeral services and burial at Stannard's Corners. Services conducted by the pastor of the Independence Seventh-day Baptist Church, assisted by the Rev. Mr. Carey, of the Stannard's Corners M. E. Church and the Rev. Mr. Patterson, of the Disciple Church, Wellsville.

HENDERSON.—In Monmouth county, N. J., May 18, 1892, of consumption, Samuel Henderson, aged 52 years.

Mr. Henderson was a member of the Seventh-day Baptist Church in New Market, where his remains were brought for burial. Services were held in the church Monday, May 20th, and interment took place in Plainfield.

WALP.—In Milford, Conn., May 30, 1892, Mrs. Helen Elizabeth Spencer, wife of Mr. Oliver J. Walp, in the 32d year of her age.

Mrs. Walp was born in Suffield, Conn., and was the daughter of the Hon. Thaddeus H. and Mrs. Lucy Elizabeth Spencer, and a granddaughter of the late William Wells, of Westerly, R. I. She was a young woman of rare grace and beauty of character, greatly beloved by all who know her. She was married in June, 1882, and leaves a devoted husband and three children, besides father and mother, three brothers, and hosts of friends to mourn that so soon she was taken from them.

CRANDALL.—Henry Clinton Crandall was born in Hopkinton, R. I., July 16, 1809, and died in Little Genesee, N. Y., June 8, 1892.

He has been a resident of Allegany county since 1826, and has held a place among its reliable, industrious, and frugal citizens. He has seen the forest, under the sturdy strokes of the pioneer, giving place to cultivated farms, and has done his full share of the labor. He has been for many years a professor of faith in Christ, and a member of the church, but because of ill health has not been able to attend church for some years. In his last sickness he expressed strong faith in the Saviour. Dec. 8, 1831, he was married to Lucinda Ennis, who, in feeble health, survives him.

HERITAGE.—In Walworth, Wis., May 28, 1892, Zachariah M. Heritage, aged 76 years and 15 days.

The deceased was born in Marlboro, N. J., May 13, 1816. In June, 1848, he came West and settled in Walworth, Wis., where, with the exception of a short time at Edgerton and at Milton, Wis., he remained until his death. On March 14, 1839, he was married to Isabel J. Ayers, who preceded him to the better land Oct. 12, 1885. Four children—three daughters and one son, was the fruit of this union; the daughters survive him, the son died at the age of three years. In early life he gave himself to his Saviour and united with the Shiloh Seventh-day Baptist Church, from which he never removed his standing. Of a cheerful temperament, kind disposition and strictly honest in business, he won the good will and confidence of all who knew him. "The end of all things is at hand; be ye therefore sober and watch unto prayer."

THE TWELFTH ANNUAL COMMENCEMENT CONCERT will occur

TUESDAY EVENING, JUNE 21, 1892, at 8 o'clock, in the UNIVERSITY CHAPEL, ALFRED CENTRE, N. Y.

ARTISTS. Miss Eleanor E. Ellsworth, Soprano. Miss Nell G. Lemon, Contralto. Mr. Mark C. Baker, Tenor. Mr. Alfred Williams, Bass. Miss Sophie Reynolds, Reader.

Admission, 50 cents. Reserved seats may be secured without extra charge at the store of Mr. J. K. Bardick.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NONE SUCH CONDENSED Mince Meat



HIGHEST AWARD received at all Pure Food Expositions for Superior Quality, Cleanliness, and convenience to housekeepers. No Alcoholic Liquors.

Each Package contains material for two large pies. If your grocer does not keep the None Such brand send 20c. for full size package by mail, prepaid. MERRELL & SOLLE, SYRACUSE, N. Y.

Are You Looking for Bargains?—Here's One.

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