And he ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32

The doctrine of forgiveness was Christ's most striking innovation upon existing moralities, and, more than any other feature of Christianity, distinguished it from the heathen religions in the midst of which it was set up. Heathen systems had found out many virtues which Christ accepted and lit up with new luster by incorporation into his system, but in the law of unlimited forgiveness of enemies a startling shock was given to existing notions, and by this law, more than by any other, an ineffaceable division line was drawn between ethical and Christian morality, so that by the possession of the spirit of forgiveness a Christian man is to be distinguished from a heathen man. In an old book, when a school-boy, I used to read, “Revenge dwells in little minds.” In a book of later date I have read this more elaborate statement, “Revenge is the monomania of the isolated and unsympathizing heart, which intensely grasps the notion of personal right but for itself alone and for which there is but one self in the universe.” In the Book of Books I read, “Dearest beloved, revenge not yourselves, but rather give place unto wrath, for it is written, Vengeance is mine, I will repay saith the Lord.” There are but two states of mind possible in an injured man towards the man injuring him. Take the case supposed by Christ, “Which soever shall slay thee shall shew no pity; he will rejoice and say, I have avenged thee.” One of two impulses will move in the mind of the injured man, 1st, He will resent the injury and at once proceed to avenge it, or 2d, He will crush back the indignation, or so temper it with pity for the offending man as to awaken the impulse of mercy, which demands remission of injury, and that he will at once remit the penalty which the other impulse would at once inflict by blow for blow, eye for eye, tooth for tooth, and he will treat the offender just as if he had not offended. This is forgiveness, a truly lofty and severe Christian virtue, but that very virtue which leads out to all perfection and beauty of the Christian character, all best order and safety of the Christian society of the kingdom of Christ.

Truce the other, the heathen method, out to its results, and you have the other kingdom in full play. Resent the injury and proceed at once by one method or another to take, as it is called, satisfaction, either by instantly returning the blow, or by challenging the injurer to deadly conflict under the Christ’s code, the code of honor they used to call it, the code that demands some equivalent injury for injury, as the only way of healing a hurt, healing one wound by inflicting another. Now watch the effect of blow for blow upon the first offender. It will either arouse the same spirit of which the first blow came and ensure its repetition with increased violence, or so quell the spirit of the offender that he only refrains from returning the blow by fear of another in turn, and so he lays away his vengeance, and nurses it till a fitting time to execute it. In either case the matter is made worse, and the spirits of both men are put in a process of culture back toward the first estate of man,—the savage state,—a state of hatred, lawlessness, and anarchy. By every blow given and returned the chances of amiable adjustment are reduced. All this holds true whether the blows be of flat, of tongue or pen. This rule of Christ, “Beloved avenge not yourselves,” you see is founded in the deepest philosophy of human nature, the law of retaliation, leads right to the dark ages, where it first took on its form and consequence. Follow it back. If one assails gains advantage it only encourages him to seek still greater advantage, till his spirit becomes destructive, so nothing but the complete crushing out of his opponent will satisfy him, and absolute despotism will become the rule of society. But all the while the crushed man is nursing his vengeance and seeking aids to execute it on his despot, and so he intends and enlists retainers to stand by and help him in the next encounter. This of course would arouse the energies of the rival to match force to force, and the next encounter would be between these hostile clans, under their respective chieftains, and these other clans would join in the fray. Thus arises the necessity of defense by fortress, embankments, motos and drawbridges, and in the next glance you see feudal castles confronting each other on every rocky eminence, and clan confronting clan, till for protection the weak must go into the defences of the strong. So long as one from his castle on the rocks controls all as not strongly castled as himself, and thus comes that bloody feudalism which has covered a thousand years of human history with that pall so perceptibly designated as “the darkness.” And I will submit whether by any process of reason trace that first blow given and returned on to legitimate results if that law of retaliation were again to become the law of society.

Two hundred years ago the helmeted barons of France, from their rock castles, rode over the pasannay, and yoked their wives and daughters to the plough with donkeys, they drove them to till the fields to support this great army, this long pent up vengeance burst forth, and every passion that can rancor in the human soul came to high carnival, and France ran red and deep with the blood of her first revolution. The aristocracy prevailed and crushed the people back to degradation, only to provoke an eruption of pent up hatred more terrible than the first. Twenty million people rose ghastly and frenzied, and the flames of feudal castles and shrieks of oppressors come to judgment, appalled the world with the horror of the second French Revolution. Such is the bitter fruit of that unforgiving spirit which takes vengeance into its own hands and hurts the firebrades of reciprocal hatred back and forth, from man to man, from clan to clan, from state to state, till the human heart, sick of its frenzy, cries out for something better, for some gentler spirit to arrest the carnival and turn back the tide of human hatred. That spirit is born of the Christian impulse, it is the offspring of that glowing charity which lit up the life and the cross of Christ with their halo of glory. A system of religion had come down from heaven whose distinctive feature was forgiveness of injuries. One had come, speaking as never man spake, one making issue with existing systems of ethics and saying, “Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father in heaven.” Never was doctrine more absolutely practical, more perfectly adjusted to the needs of the age, than was the doctrine of Christ in announcing the principles of the new morality, the laws of the new state, he says, “Be kind one to another, tender hearted, forgiving one another, even as God has forgiven you,” appealing to the tenderest, highest motive that can move a human heart to come into the terms of the new morality, the Christian law of forgiveness. With what awful sanction does Christ announce the law of forgiveness,—henceforth to be the law of society, “If ye forgive men their trespasses your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses.” Momentous question! Question of questions! Forgiven or unforgiven of God! Eternal life or eternal death, and all hanging on the possession of a forgiving or unforgiving spirit in us, and thus my theme rises to supreme importance. Let this holy Christ-charity, this forgiving spirit, go out of men’s hearts, and the sun sinks from the sky, and black midnight comes on from which there is no morning.

If we have not the spirit of Christ we are none of his, not in his kingdom, but if not in his kingdom, we are in the kingdom of darkness because the kingdom of hatred, the kingdom of horror. Love is the supreme impulse of the Christian heart, and this we all know that the ease of forgiving is proportionate to the intensity of loving. This impulse true that revenge diminishes with the diminution of selfishness. As we come up to the Christian spirit, so as to be loving our neighbor as our self and as Christians to be “in honor preferring one another,” our fancied self-consequence, and that fancied necessity of doing every little injury to a life driven, will be going out of us.
When the unsullied spirit of Christ comes into us, the spirit and exercise of forgiveness arises as a spontaneous impulse. A loving heart cannot be a revengeful nature; nothing is intrinsic to Christian life, as that spirit which cherishes bitterness, and holds at bay any one who may have offended, and there is nothing more like "the fire that is not quenched," than that spirit that continually seeks revenge. Nothing is consistent with those blessings, founded on a perfect perfections, that it will not forgive. The most unforgiving of all spirits is the one that will not forgive. God cannot forgive a man who will not forgive, any more than he can pardon a sinner in his sins. The soul of man must turn, and Christ God can come into it and dwell with it in a constant presence, "Behold I stand at the door and knock, if any man open the door I will come in and sup with him and he with me." "If ye forgive men their trespasses, ye shall be forgiven; but if ye forgive not men their trespasses neither will your Father forgive your trespasses." Fearful alternative! Supreme test!

But how often shall I forgive? if the trespasses continue? If the view of forgiveness already tender, and man, that question has been already answered, for if unforgiveness be foreign and inimical to the Christian life, then it can no more be tolerated after a dozen offenses than after one, and if a forgiving spirit be a whole-some soul activity, the more it is called into action for its growth. Just as James said of temptation, that we ought to count it joy when we fall into it, giving us opportunity for cultivating that excellent Christian virtue of patience, so it may be made a joy to ministering to each other's wants on the field of perfection here below? Many people would go on repeating the exercise of his Godward before God can come into it and dwell in it joy when we fall into it, as giving us

"The offer was received with scriptural simplicity, it been already taken. Shylock labored arduously, enthusiastically, and zealously, of the pound of flesh, had done most good to his friends and most for church formality, by spiritual lethargy. To a great extent, the doctrine of forgiveness is authoritatively announced, has justly been characterized as the most inspired and complete expression of the perfect nature of God's dispensation, fundamental in the accomplishment of ripe morality, even to the New Testament. It inaugurates a golden age of reconciliation and union. It is the earliest and sweetest note of that heavenly harmony which is to swell out into the choruses of the eternities.

PERFECTION.

BY GEO. E. NEWELL.

Perfection implies, without sin, and the whole drift of Bible teaching interprets a sinless state as divine. The question then arises, Can human beings be divine? That is, can they be perfect, or holy, as God, or better than God? The Holy Scriptures, the only guide we possess competent to direct our spiritual course, refers repeatedly to the imperfections of its most sanctified characters, and holds up the life of our Lord Jesus Christ only as inscrutable. With every page of the history of the nation the greatness of the human race, on what ground can we draw the conclusion that man can attain a religious perfection here below? Many people, with the greatest evident sincerity, and with faces aglow with rapturous emotion, declare that they are perfect, and that nothing is perfect. I have no right to question the serene faith of such sanctified ones, or asperse their pure minded zeal, but my mind reverts to the words, "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me three times. And Peter went out and wept bitterly." Luke 22: 61, 62. As Christians, can we hope to be better than Peter? Are there not many times when we go out and weep, and do we not? Not denying him, perhaps, as Peter did, but renouncing his meekness, loving kindness, and tender mercy, by indifference to human distress, by church formality, by spiritual lethargy, and by a multitude of other discrepancies, to which even a converted heart is prone. It seems to me that God did not intend that his children should be perfect, until he should welcome them to his heavenly kingdom, with its capital of twelve golden gates. A few years ago, in a Western State, the writer was present at a great revival conducted by a man who labored ardently, enthusiastically, and zealously, but the harvest lacked sheaves. Their invitation was, "Come and accept Jesus, and be perfect, even as he is perfect." I remembered another, in which the invitation was, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." The offer was repeated with scriptural simplicity, it was accompanied with fervent prayer, and as the blessed exhortations were wafted heavenward on the wings of sweet and sober melody, the audience yielded up its sinners one by one, and the brotherhood, patient for the past and hopeful for the future.

Would to God that we could live stainless lives, as the Perfectionists imagine that they are doing; but by relying faithfully on Jesus and
praying to him daily, we can be kept so near him that to give a cup of cold water to the least of his disciples is a pleasure, and to seccede the dispensation is deemed a joyful delight. When Christ sweeps away our past sins by the beneficent hand of forgiveness, the redemptive act does not make us impregnable to the machinations of Satan, or assure us of absolute immunity from his future wiles. Our children being children of God, have been rekn to his confidence, and as long as we do not stray from his presence we receive strength in time of temptation. We can be children of our heavenly Father, yet not wholly like Jesus, our Elder Brother, for he was tempted, yet without sin.

If we will study all of the blessed promises of our Lord, then we will think less of perfection in ourselves, and of the craving needs of the unsaved masses. If any Christian ever gets near perfection on earth, it is those who, indifferent to and forgetful of self, isolate their lives in holiest communities, that the precious name of Jesus may receive new advocates. While these noble souls are obeying the Lord's injunction on the other side of the globe, let each of us strive to be a missionary in our own country, and though the effort be small, if it be strengthened, our characters enlightened, our friends benefited. Every exhibition of good in us comes from God, and the more kind and generous a man is the more hope there is for his ultimate conversion. Reciprocity of good feelings and kindness should do much to keep a community steadfast to God, as any agency subordinate to the Bible. Bayard Taylor, traveling on foot through Switzerland, was so impressed with the sincere hos­ pitality of the people that he was led to exclaim, "We will do all this, we will clothe with a word of kindness ever vasted; that a simple friendly glance may cheer the spirit and warm the lonely heart, and that the slightest deed prompted by generous sympathy, becomes a living joy in the memory of the receiver, which blesses unceasingly him who bestowed it."  

SELECTION.

[From Bryant's Exposition of Psalm 193]

Verses 145, 146.—"I cried with my whole heart; hear me, O Lord; I will keep thy statutes. I cried unto thee; save me, and I shall keep thy testimonies."  

This is indeed the language of prayer, the "pouring out of the soul before the Lord," a beautiful and encouraging picture of a soul wrestling with God in a few short sentences, with as much power and success as in the most continued length of supplication. Brief as the petitions are, the whole compass of language could not have afforded more comprehensive ideas. "Save," includes everything that a sinner can need,—pardon, acceptance, holiness, strength, comfort, heaven,—all in one word—Christ. "Hear me,"—the soul is in earnest, the whole heart is engaged in the cry. It is the cry of a child with God and his privileges. The sinner is "directing his prayer and looking up," so he found himself "watching daily at the gates" of his God, "expecting to receive something of him." Again and again he comes, knowing that the most frequent comers are the largest receivers. He is always wanting, always asking; living upon what he has, but still hungering for more. With many, however, the ceremony of prayer is everything, and there is no thought, no desire, no anxiety, no waiting for an answer; and how many, too, whose experience has borne testimony to the sweetness of the privilege of prayer, yet are often content with the barren performance of it. But the great object of prayer, as Augustine excellently remarks, "is the enjoyment of God." And was there not a time with you, believer, when you were never satisfied with the act of prayer without communication with your God, and when your Saviour's presence was never lost, but you sought it carefully with tears? Now these verses may teach you how your lost blessing may be recovered, and your walk established with increased care and simplicity with your God. You lament your want of guiltless haste in temptation, your indulgence of ease, your unfaithfulness of heart. But oh! let your cry be continually ascending with your whole heart. The reason why your soul is so empty of comfort is because your mouth is so empty of prayer. The Lord is never angry with your presumption in coming so often and asking so much, but he is often ready to upbraid you with your unbelief, that you are so reluctant in your approach, and so straitened in your desires, that you are so unready to give, that your vessels are too narrow to take in his full blessing, that you are content with drops when he has promised floods, rivers of living waters, and, above all, that you are so negligent in praising him for what you have already received.

It is his spirit of heartfulness, continued instancy in prayer, that keeps the chisel of God in the hour of temptation, and is the mausoleum of his spiritual life. If, indeed, temptation is everywhere, where every moment, how can it be conceived that the customary service of morning and evening supplication (the supporting it to be sincere), can be sufficient to meet the emergency? The whole armor of God" must be "put on" continually, and buckled on by unceasing prayer in the influence of the Spirit. But often is the Christian constrained to acknowledge that his heart has had little to do with the cry of his lips. The hypocrite, indeed, would be satisfied with this, and look no farther; but the child of God is ashamed and murmurs in the dust. "Be hold, I am vile!" Yet still he cries, sometimes with a cry that probably never found connexion with his lips, that vents itself only with tears, or groanings that cannot be uttered. And shall such a cry fail to enter into the ears of the Lord? Impossible. The Lord hath heard the voice of my weeping, Lord, all my desire is before thee, and my groaning is not hid from thee.

But why is the believer so earnest for an audience? Why so restless for salvation? Is it not of his desire, of his love for the precepts of his God, and is kindred to his soul? For salvation should be measured by its effects during life.

The Supreme Court of the State of California has made a decision. In the case of the right of some deficient sections that no sort of legislation could legalize a lottery, as it was manifestly opposed to public morals. Within the limits of that commonwealth the selling of lottery tickets is therefore held to be a criminal act.

THE REV. C. H. SPURGEON'S HOME.

His residence is delightfully situated on one of the hills of Upper Norwood, in the south of London. It may be described as a spur or continuation of the hill on which the Crystal Palace stands, from which the view extends about a mile. From the house and grounds can be obtained superb and extensive views over the weals and hills of beautiful Surrey—from Windsor Castle at one season, to the distant outlines of Kent, round to the left. The strong south­ wind has free course here, and sweeps straight over the grounds, and through the wire­trellis" door" which has been carefully fastened, it is strong it brings the salt spray with it; and Mr. Spurgeon assures us that the salt is driven off the family windows, and has tasted it from himself.

It is the fresh air that Mr. Spurgeon needs, and he rejoices in it here to the highest degree. "Fresh air is more than medicine to me," said he. And he can sit in his study with the glass door open to the grounds, or make his way to a summer-house near, or, if the weather be bad, he can retire to a conservatory.

The house stands on its own grounds, which are both beautiful and extensive. It is approached from the main road leading to Streatham Common by a carriage-drive, which is so shaded, and is not a word of kindness is ever wasted; that a "The whole armor of God" must be "put on" continually, and buckled on by unceasing prayer in the influence of the Spirit. But often is the Christian constrained to acknowledge that his heart has had little to do with the cry of his lips. The hypocrite, indeed, would be satisfied with this, and look no farther; but the child of God is ashamed and murmurs in the dust. "Be hold, I am vile!" Yet still he cries, sometimes with a cry that probably never found connexion with his lips, that vents itself only with tears, or groanings that cannot be uttered. And shall such a cry fail to enter into the ears of the Lord? Impossible. The Lord hath heard the voice of my weeping, Lord, all my desire is before thee, and my groaning is not hid from thee.

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Missions.

While the influence and power of European nations is felt on the west coast of Africa, it would seem that the iniquitous African slave trade is sure to be finally overthrown. But what are these same nations and our own doing to stop the infamous liquor traffic?

FROM ELD. PRENCE.

Two more members were added to the Hammond Church last Sabbath, the 29th inst, and still another is waiting to join, having been detained by sickness in the family. Yesterday I presented our views upon baptism and the Sabbath to a large and attentive audience at Bro. Thompson's house near the Beulah church. In conversations after the service, I found no one to dissent from the position that there is no authority in the Scriptures for a Sunday Sabbath. Some, however, denied authority for any Sabbath under the Christian dispensation. Interest in the question is still very marked, among quite a number, and I have strong hopes that soon the First-day will be added to our church.

HAMMOND, Ind., March 31, 1860.

FROM O. S. MILLS.

I will briefly review our work here for the past seven months.

Our regular Sabbath services from September to January were well attended and a good degree of interest was maintained. But during February and March we had an unusual amount of rain, making the roads almost impassable, and often raising the streams too high to ford. This, with the prevailing la gripe, which has afflicted myself and nearly every member of my congregation, followed by mumps in several families, made the attendance quite small. Two Sabbaths I was unable to attend, on one of these there was no service, it being very stormy, and on the other only a session of the Sabbath-school with a small attendance.

I have, so far as practicable, visited at their homes and endeavored to speak words of encouragement to those who have been detained from our services, especially the sick.

About the middle of November our weekly prayer-meeting on Sabbath afternoon was given up. This seemed necessary, as the days were growing short and most of those who attended lived quite a distance from the church. As we believe such service to be essential to the growth and prosperity of any church, we arranged to hold a prayer and conference meeting in place of the sermon on the second Sabbath of each month. This service I follow by a sermon on First-day morning, when a collection is taken for Tract and Missionary Societies. This is our only opportunity for a public collection (a duty so distasteful to many) since several of our members are strongly opposed to collections on the Sabbath.

In November and December I preached twice at Pleasant View school-house, located about four miles from our church. These services were well attended, and I hope to speak there once each month during the summer.

In September I attended a Quarterly Meeting of the Greenbrier Church, preaching once and assisting in the ordination of two deacons. Also at the Quarterly Meeting of the Middle Island Church in December I was present, preaching and farther assisting in ordaining a deacon for that church.

Bro. Alvah F. Randolph with his family has recently moved to Alfred Centre with a view to entering some kind of business here, especially in Sabbath-school work, as he has very acceptably served us as superintendent during the past year.

We are unable to report that healthy spiritual condition of the church which we would like to see, yet with the faithful few we purpose to labor on.

This is, in several respects, a difficult field, and we ask you to pray that God may use us in the upbuilding of his church in this place.

BREEZ, Va.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the usual place of meeting, at Westerly, R. L., April 9,1890, commencing at 9.30 A. M.

W. L. Clarke in the chair. Prayer by George B. Carpenter. Present, eleven members.

Minutes of the regular meeting held January 5th, and the special meeting held February 21st, were read and approved.

The Treasurer presented his quarterly report which was accepted and ordered to be put on record.

Correspondence was read from the following:


BUSINESS TRANSACTED.

The Committee on Permanent Fund, Legacies, etc., presented a report in progress:

Voted that O. U. Whitford represent the interests of the Missionary Board at the Southern Eastern, Eastern, Central, and Western Associations, and J. W. Morton at the North-Western.

Voted that the Treasurer correspond with D. H. Davis as to whether it is the best thing to do to print and send some German tracts abroad our mission grounds in Shanghai, and if it shall be deemed best, the Board is willing to send the wire.

Voted that the matter of employing a missionary on the Danville, Ill., field by the Farma Church, be referred to the Corresponding Secretary, with a request that he ascertain the will of the Farina Church in regard to the expense, and whether the church wishes Mrs. C. M. Lewis to go to Danville.

Voted that the Treasurer be authorized to settle with Bro. A. B. Prentice, in accordance with his terms stated in his letter to the Corresponding Secretary.

Voted that the correspondence in reference to the employment of missionary pastors on the Tany, Idaho; Oregon; Boulder, Col.; and Lincoln, N. Y. fields, be referred to the Corresponding Secretary for further information.

Voted that the Corresponding Secretary be instructed to correspond with George W. Lewis with the view of his settling as a missionary on the Logan, Va., field.

Voted that we appropriate $100, for three months' missionary labor on the Southern Minnesota field, to be performed by S. R. Wheeler, his traveling expenses to be added.

Voted that the correspondence of T. R. Williams with the Rev. T. A. Bunting, on the interest in Southern California, be referred to the Corresponding Secretary for more information.

Voted that we appropriate $290 to Miss Mary F. Bailey, Corresponding Secretary of the Wittenberg, Wis., church, for the present year.

Voted that A. E. Main, W. L. Clarke and A. L. Chester be a committee to arrange the next anniversary programme.

ORDERS VOTED.

A. E. Main ........................... 158 34
J. W. Morton ............................ 211 45
C. W. Threlkeld ..................... 120 26
W. W. Ames ............................ 115 14
L. F. Slaggis .......................... 29 15
First Western Church ............ 25 00
Second Western Church .......... 18 75
Lincoln Church ....................... 17 00
O. U. Whitford ....................... 15 60
Rothke ............................... 35 00
P. W. Wittenberg (from April 1st to July 1st) .... 100 00
Order of wire, telegram, postage, etc. 2 80

Voted that the Treasurer be authorized to settle with the churches and missionaries not reporting to this meeting, when they shall have presented to him their reports.

Voted, 1. That Bro. Madison Harry receive the $60 contributed by the brethren of the Marion-county Church, Kan., toward his moving expenses, without reporting the same to the Board as received on the field.

Voted that he be allowed pay for six and one-half weeks work for this quarter with his traveling expenses.

3. That the Treasurer advance $100 to him on the next quarter's salary.

Voted that the Treasurer be authorized to procure and send the money for the salaries and incidental expenses of the China mission, for the time from July 1, 1890, to Dec. 31, 1890.

Adjourned.

W. L. CLARKE, Chairman.

O. U. WHITFORD, Sec. Sec.

CORRESPONDENCE (EXTRACTS).


Dear Brother,—I thank you that you continue to help us carry forward the good cause of our Lord. It is my prayer for you and your church that our Lord will bless you according to his never-failing promises. That's all I can do for you.

In our country the well-known "influenza." Many people are sick, however we do not hear that many die; three of our boys have been sick also, but now they are, praised be the Lord, better again. We are now all quite well. Until now we have had not the least. Very little snow and ice. For many years I cannot remember that we did have such nice weather at this time of the year.

Now I will try to give you some account of my work. I commenced to preach each First-day evening. Three or four times some people came, only young folks, but now there came none. My Sunday-school and Bible-class stands very well. I made in this quarter 90 visits and calls. Several times I could visit some sick people and talk with them about salvation in Christ Jesus. I have been, also, three times into Germany to spread and post some German tracts. Dr. Philip Bischel, editor of the paper of our Baptist brethren, in German, did make, some time ago, certain statements about the history of the Sab- 

Automatic translation provided by Google Translate.
TREASURER'S REPORT.
A. L. CHESTERTON, TRUSTEE.

In closing the account, the Seventy-Second Baptist Missionary Society, 6th Biennial Session, 1889.

Balance account last report, Jan. 8, 1889:

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<td>Hospitals from April to June</td>
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<td>Hospitals from July to December</td>
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<tr>
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<tr>
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Total Income: $4,142

Less Expenditures:

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Net Balance: $-282

R. F. BARENS, Holland.

WOMAN'S WORK.

"You too well the Saviour loves thee To allow thy life to be One low and summery summer, One unrolled, stormless sea; His love would have been pleasing Closer to his loving breast. He would have made thee brighter Where alone is perfect rest."

DOES IT PAY?

A friend, earnestly desiring the coming of God's kingdom, writes: "Such a question. 'Does Foreign Missionary work pay?' need never have been asked except for the effetish spirit, and insufficiency of the gospel plan that results in opposition to foreign missions. I feel that I need the prayers of God's people for the grace of charity toward selfish Christians. I am so full of foreign and home missionary faith that I view with amazement the narrow view of the gospel so prevalent. The world for Christ! and then the idea that it can be thus with no expenditure from the church itself. Does it pay? Obedience pay? Does it pay to have Christ fulfill his promises? Will Judson, Cary, and others find that it paid, when in eternity hundreds of thousands of redeemed souls rise up to praise the Lord for sending them the great apostle of the heathen nations?"

The work moves on, attended by fervent applications, and followed by unclosing effusions of the spirit of God. The god of heathenism is feeling the shock of the onset, and now is reportedly marching on from conquering to conquer; nor will he be from this purpose until the kingdoms are his."

A CANTONESE WOMAN'S VIEW OF GIRLS' SCHOOLS.

BY MRS. KWANG.

Dear Mrs. Warren,—The enclosed paper on "Girls' Schools," as seen from a native standpoint, was written by special request. The author, Mrs. Kwang, was educated by Mrs. Dr. Hopper, of Canton, and in the course of time became a exemplary model to her name. She now works Mrs. Kwang is nearly fifty years old, well preserved, the mother of fifteen children, and a woman of remarkable intellectual ability. She is the trusted matron of the Alice Memorial Hospital, at Hong Kong, and having a young daughter of her own, Mrs. Chin Kang, to visit her daughter, Mrs. B. C. Wan, wife of the interpreter at the United States Consulate. She attended the monthly meeting of the Chin Kang W. T. C. Union, and was greatly interested in all she saw and heard, saying she should tell her friend, Miss N,..., at Canton, all about it. At the same time she earnestly exhorted her daughter to go on serving its interest as president, to the best of her ability. I send the paper to you for publication in the Friend, if in your judgment it has sufficient merit to be of interest to its readers.

Very sincerely yours,

MARY C. ROBINSON.

Having had the privilege of a few years of schooling, I availed myself of this opportunity to take a few of the advantages to be derived from such an education.

Time out of mind, female education in China has been conducted in a private way, in the house of the rich and aristocratic. It is another advantage, I find that it paid, when in...and beyond; the god of heathenism is feeling the shock of the onset, and now is apparently marching on from conquering to conquer; nor will he be from this purpose until the kingdoms are his."

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In 1839, he released his efforts by giving him many souls in a revival in the Second Alfred Church, which work he was obliged to leave in the hands of another, Elder Stillman Coon, while he hastened on to fill other engagements. The following week found him assisting Eld. N. V. Hull in revival work in Persia and Dayton, N. Y., thence a little later, in Clarence, where Eld. Hull resided, and where the Lord gave him many precious souls. On the 20th of April he assisted in the ordination of James R. Irish, at Alfred, giving the charge to the candidate. About this time he organized the first Sabbath-school at Nile, with two classes. Three important calls came to him at about the same time, which put him under a burden until the question was settled. The Missionary Board asked him to go to West Virginia. Second District wished him to become their pastor for one-half the time, and the church at New Market, N. J., wanted him to settle with them. A visit to the Piscataway Church at the latter place in July resulted in his accepting their call at a salary of $600, the first year, a pension of fifty dollars, and his fire-wood. It was indeed a sore trial for him to sever his connections with the church at Nile, where he had experienced religion, and begin his ministry, for there were much experienced religion, and he returned to New Market, N. J., and spent several days in preaching among the churches there. In reviewing his first year's work in New Jersey, he says: "To my sorrow I do not see such fruits from my labors as I wished. The prospect for increase is poor, some are moving away, and none are coming to fill their places." He was also "obliged to labor at farming in order to make the necessary expenses." The following year he visited his old field of labor, making the journey with wife and child in a wagon, and spent several weeks preaching among the churches where he had labored so faithfully as a pastor. And after Conference he returned to New Market, where, assisted by Bro. N. V. Hull, he was blessed with an outpouring of the Spirit in the conversion of sinners. In January, 1842, he had the pleasure of aiding at Shiloh in the ordination of Elder S. S. Griswold, who was then teaching school there. And also took part in the movement for a school there. This organized movement was made between himself and Eld. Azore Estee, pastor at Shiloh, for an exchange of pulpits for one month. It seems as though this example might be followed with profit by the pastors of these latter days. Upon his return to his church he was again to reap the harvest for which he had so long prayed, in a most precious revival, resulting in many conversions. During this spring he met with quite an amusing experience. Having taken his wife with him in a sleigh, to one of his meetings over the mountains, where heavy rains had flooded all the flats, and they found it impossible to keep dry in the sleigh. Thereupon both of them mounted the horse and let the sleigh swim behind. But they soon found water too deep even for this, and were compelled to seek refuge in the house of a good old Quaker, who kindly kept them over night, and on the following day took them home in his wagon.

The routine of pastoral work was varied in that year by the meeting of the Association at New Market, at which he assisted in ordaining Bro. Geo. B. Utter to the gospel ministry; and being appointed delegate he visited the Western Association and his old home. He also had the pleasure of baptizing two candidates at New York in East River, which he thought to be the first Seventh-day Baptist administration of that ordinance in the city.

The Eastern Association appointed him in 1845 to visit all the churches within its bounds, and to "preach among them, to ascertain their true state, to give counsel where needed, and to make a full report at their next meeting." This appointment was faithfully fulfilled to the profit of the churches.

During the time in which the Missionary Society was arranging to send out foreign missionaries, he was their Secretary, and shared in the work of raising funds. He gives a full account of the farewell meeting at Plainfield, N. J., and of the departure of Brother Carpenter and Wariner and their wives for China.

Added to all his other labors was the responsibility of being one of the Secretaries of Common Schools in his county, consisting of fourteen schools. This position he held four years.

When he had been seven years in this pastorate he became greatly exercised over the question of his duty about entering a new field, because he saw so little fruit from his labors. He at last yielded. He determined to leave his old field at Nile, but finally settled upon remaining at New Market. About this time he writes in his journal: "Though the way has long been very dark and gloomy, and I have encountered many doubts and fears, yet I have never been entirely discouraged, I have always believed that there were blessings in store for us." In this faith he labored, and God "did bless them with a work of grace that greatly strengthened the church both in spiritual life and in number. This event was greatly rejoiced over." Among those baptized at that time I find the familiar names of Smalley, Titworth, Pope, Clawson, Ayars, Randolph, and Dunn. They were all young people then, but some of them have been pillars in that church for many years; and those of them who have not fallen asleep are now still among the "fathers and mothers in Israel." His joy was made doubly sweet by news from DeBruyter of the baptism of his son by Eld. Irish. He had hesitated about sending him away that winter, because he felt sure that they would have a revival there in the spring, and go for his conversion. But God found him in DeBruyter, and now the father's heart breaks forth in praise.

During that summer he spent two months traveling among the churches in the interest of our Benevolent Societies and publishing work, in which he traveled 1,600 miles in the old way by steamboat, canal and stage; visited 600 families; preached twenty sermons; and collected about $1,000 for the societies. The next two years found him much engaged in writing history and biography, as one of the editors of the Memorial of Elder Walter Gillette. This task was of great interest, as it required so much reading and searching for old records. But did his work well, as many a page in the Memorial will show. He also prepared for publication a small catechism for the young.

In December, after attending the Yearly Meeting at Shiloh, he received a call from that church to become their pastor. This was the third call he had received from them in two years, and it was accompanied by a petition asking the Piscataway Church to release him. This they refused to do, but assured him that he might leave if he felt it his duty to go, while they were not willing, yet they would not stand between him and his duty. After making Shiloh another visit, he finally decided, in view of the larger field that opened to him, that it was his duty to go. This he was offered to do, and so he went, setting his face from New York to New Jersey.
In 1875, responding to a similar request, the writer published the following in the Ecumenicon:

Ought Christians to wash each other's feet in connection with the celebration of the Lord's Supper, or at any time, as a religious rite? No.

In support of this answer are the following considerations:

(1) Modern investigators agree that the rendering in John 13:2, as it appears in King James' version, contains the reading of most of the best MSS, and the facts stated in the 12th and 20th verses of the same chapter. Such scholars as Trevelles, Thackenad, Westcott, Hort, Noyes, Conant and others, agree that the second verse should be translated, "Supper being served," or, "prepared," etc. The mistake which led to the rendering in King James' translation was one easily made. The change of a single letter in the Greek verb (παντεμονον, for παντεμονον) changes the tense, and, as Dr. Schaff remarks, makes a "momentous difference" in the rendering, and in the message. This change having crept into the later MSS, was adhered to by King James' translators, and hence the present rendering, which disagrees with the other statements in the chapter, and with the customs of the time, and the circumstances of the hour. Modern scholars who do not conclude that the act of washing the disciples' feet took place before any part of the supper had been eaten, yet agree that King James' translation is incorrect, and that the progress of the supper was interrupted at the instant. Among these Lachmann and Alford may be reckoned.

The translation which we claim, also agrees with the customs and circumstances. Christ and his disciples, as visitors in Jerusalem, had bought a room in which to eat the passover. In this they were acting as a family. Had there been a family servant in attendance upon them it would have been his duty to wash their feet before they sat down to supper. In the absence of such a servant, he who should offer to do this act for the rest of the company would, in their opinion, bespeak his inferiority, and his discourse be regarded as insubordinate. Hence Luke 22:24-27, we learn that the disciples, on the contrary, were wrangling over the question of superiority, and striving for the first place. Filled with such a spirit, they undoubtedly came to the table with indescribable astonishment. To teach them a much-needed lesson, Christ rose from his place, left the untouched food, took the basin provided for that purpose, and proceeded to do for each what each had refused to do for the others, disclosing in such words as would explain and enforce the lesson which he thought they would with propriety proceed with the passover supper. This they did. As it was about closing, the betrayer went out. Then came the Lord's Supper, accompanied by, and supplemented with, those sweet comfort-words which were recorded in the subsequent verses, commencing with the fortieth. Thus, having taught them that true greatness lay in humility and loving service, and having cheered their growing sorrow by glimpses of the better land, such as they had never seen, such as the passover was, they over usually did, and they "went out," he to the infinite sorrows of Gethsemane and the betrayal, they to the weariness which comes to despondent hearts, and to be scattered as sheep without a shepherd.

It is said that the words of Christ in the 14th verse have the form of a call to action, a not object. It was a command fitted to their need, and applicable to them, but not to others under different surroundings. The principle involved in the command is universal, and every Christian who does any humble, willing service, in any way, obeys the spirit of the commandment.

It is not strange that the imperfect translation of John 13:3, should lead to the conclusion that the act partook of the nature of a rite, associated with the Lord's Supper, and that obedience thus understood, is intended, and pleasure in perpetuating the custom. Against the course of such we have no denunciations. But we believe that added light relative to the passage, if accepted, will lead them to a broader and richer experience, as we do see that the great principle of Christ-like humility and service leads toward charity, love, and helpfulness, and away from arrogance and self-seeking, in every thing. This humiliating function the part of Christ, shows, as few other acts can, how he was willing to die to save men. It shows the wealth of that love which accepted all poverty, that his enemies might be brought within reach of eternal riches. Let us thank God for such love, and prove our faith in Christ by willing service, even to the "least" of his children.

We may add, the Revised Translation of John 13:2, says, "And during supper..." Rotherham's "Critically Emphasized Translation," says, "And supper being in progress..." The Empirical Diaglott, Wilson's translation, says, "As supper was preparing..." In view of all the facts, it seems scarcely necessary to repeat the following conclusion. The disciples, eager for preference, came to the table with unwashed feet, since in the absence of a servant any one who should offer to do such a service to the others, would proclaim himself an inferior. By rising from the untasted supper and washing the disciples feet, Christ proclaimed his superiority by thus humbly serving the washing was a necessary preparation for the Passover Supper. The reason that the larger disciples had neglected to make. The scene with Peter is at once characteristic, and instructive. Peter was impetuous, and self-willed; he was greatly attached to Christ, but his conception of Christ's Kingdom was wholly earthly; he expected some sudden event which would place Christ at the head of the Hebrew nation, and he sought a prominent place in the coming revolution. Hence he felt so keenly the sting of the rebuke which Christ quietly administered, and rushed into open opposition, disobedience, and insubordination. Therefore Christ declared that Peter could not have part of this, and he removed him, into which he never came until his impetuous self-will was curbed and sanctified. Properly understood, then, the act of washing Christ's feet was not the establishment of a new ceremony, to be continued in connection with the Lord's Supper, but rather, it was a necessary lesson, taught to the too eager disciples before they could eat the Passover Supper. In the light of this it is seen that the "feet-washing," as a Christian ordinance disappears, and we have a more important lesson of humility and service, which is one of the characteristics of the Christ-like disciple, under all circumstances, and throughout all time.

**SABBATH REFORM.**

The Catholic Mirror, of Baltimore, contains the following, with reference to Bishop Vincent of the Methodist Episcopal Church.

Bishop Vincent, the garrulous Methodist leader, who never misses an opportunity to "open his mouth against the Catholic Church," has recently at Chicago in the new and difficult role of political prophet. "The great question as to whether American or Roman Catholics can control this country has reached a point where an open fence is in order. The subject has reached such a crisis that we dare not be left in darkness as to the distinction between American and Roman Catholics, we should feel greatly obliged, and we proceed to discuss the question, if there is any. We can say this much now, however: If sincere Protestant statesmen and scholars are eager for preferment, came to the table with unwashed feet, since in the absence of a servant any one who should offer to do such a service to the others, would proclaim himself an inferior. By rising from the untasted supper and washing the disciples feet, Christ proclaimed his superiority by thus humbly serving. The washing was a necessary preparation for the Passover Supper. The reason that the larger disciples had neglected to make. The scene with Peter is at once characteristic, and instructive. Peter was impetuous, and self-willed; he was greatly attached to Christ, but his conception of Christ's Kingdom was wholly earthly; he expected some sudden event which would place Christ at the head of the Hebrew nation, and he sought a prominent place in the coming revolution. Hence he felt so keenly the sting of the rebuke which Christ quietly administered, and rushed into open opposition, disobedience, and insubordination. Therefore Christ declared that Peter could not have part of this, and he removed him, into which he never came until his impetuous self-will was curbed and sanctified. Properly understood, then, the act of washing Christ's feet was not the establishment of a new ceremony, to be continued in connection with the Lord's Supper, but rather, it was a necessary lesson, taught to the too eager disciples before they could eat the Passover Supper. In the light of this it is seen that the "feet-washing," as a Christian ordinance disappears, and we have a more important lesson of humility and service, which is one of the characteristics of the Christ-like disciple, under all circumstances, and throughout all time.

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Our venerable brother, Eld. Solomon Carpenter, with his wife, arrived in New York, by the steamer Adriatic, from London, April 7th. They went immediately to Steephaven, N. Y., Bro. Carpenter's old home. Eld. Carpenter will be remembered as the oldest member of the little band of missionaries sent out by our people nearly 50 years ago, by whom our present China mission was founded. It is understood that improvement in health is the principal object of this visit to America. It is expected that, after a few weeks, or months at farthest, they will return to their home in London. Many friends, both in this country and in England, will wish them a safe return and much improvement in health as the result of this visit.

Our subscribers are earnestly requested to remit amounts due the Publishing House as soon as they can conveniently do so. There is considerable due on Recorder and Helping Hand accounts, the payment of which would enable the office to move along much easier than it is possible to do without it. We have our bills to meet, and we must meet them, and of course we depend upon our subscribers to help us. The amount from each one is not large, but the aggregate of all these little sums would place in the hands of the Business Manager an amount sufficient to meet all obligations against the office, and leave a small balance in the treasury. Who of our subscribers would not enjoy reading the Recorder, or studying the Sabbath-school lesson from the Helping Hand, much more if they knew that the subscription for the year had been paid? There are some who have paid subscriptions in advance of the present volume, while others are from one to three years in arrears. This is not a healthy state of affairs, and we call upon each one to lend a hand in aiding us to remedy the evil. How is it, reader, in your case?

We have before spoken of the destruction of life and property by the cyclone, principally in Kentucky, the last of March. But we have not seen anything like a full statement of the calamity until the following, from the Chicago Trib- unal, respecting the subject of notice:

It is probable that some persons were killed in the thinly-settled regions of north-western Kentucky whose names will never be known. It is possible, however, to make a pretty accurate estimate of the loss of life. In the county of Louiville the number of those killed outright and receiving fatal injuries will not be far from 120. In other parts of the county were killed, the extra fatalities being as follows: Clay, fifty; Glasgow, thirty; Blackford, twenty-nine; Poolscott, seventeen; Kuttawa, twelve; Edyfield, twelve; Drox, eight; Bond, thirty, Marion, seven; and Bremen, six. In twelve other towns thirty-one persons were killed, the total from Kentucky being 227. In Illinois fifty-six persons were killed, the largest number being at the villages of Shaw, sixteen; Lit- tle Prairie, nine; Grand Tower, seven; Mount Vernon, five; Vienne, four; Poper Ridge, four; Metropolis, three; Chicago, three. In Indiana twenty-two were killed, eighteen at Green River and four at Evansville. In Tennessee nine were killed, eight at Gallatin and one at Roos- the total is $8, but it is probable that in round numbers 200 lives were lost. If least twenty were killed, the they might receive the benefit which they might derive from participate in such services, and yet who need counsel, sympathy, and help; and there are unavailing men and women, backsliders or un- penitent persons, who need the help which a personal, loving touch of the hand, or a kind word of admonition, instruction or invitation can give. To give this help is the peculiar, the divinity appointed province of the pastor. He may occasionally invite another to bring; but his is the work of prayer, and to lead in a prayer-meeting, and so harm will come to him, or to the people, or to the cause by it, but this personal contact of the pastor with individual souls cannot be omitted or delegated to another, without serious loss all around. Just here is a practical difficulty, which, no doubt, every pastor among us has forcibly felt. As our social and business life is now constituted, those whom it is often most desirable to reach are the most inaccessible. The pastor spends the early part of the day in his study, makes calls in the afternoon, and loses his even in one kind or another, and thus his time is filled up. But in his calls at the homes of his people he finds only women and children, and these, as a rule, he meets most frequently at the social meetings of the church. The men of his congregation, the men who are in the pursuit of business, are in their shops, stores, or offices, or are otherwise actively engaged in their daily round of duties, and these are they who, as a rule, the pastor most desires to reach and influence by his personal contact. How shall he get at them? He asks the question, and the pastor more than almost any other. When men are in the midst of their work, directing a set of men in some mechanical operation, or surrounded by men with whom they are doing business, or waiting upon customers in the store, or are employed in almost any of the various duties which now a business life imposes upon those who expect to make a success of business operations, there is neither time, nor opportunity, nor disposition to open the mind and heart to the pastor on that most peculiarly personal of all personal matters, the most peculiarly personal of all personal matters. From personal experience with this difficulty we have been led to reflect much upon the question; and while so doing a paragraph from an exchange has come to our notice, which may be a little help to others who are interested in the subject. A pastor recently said that it was his habit in looking after the business men, to make appointments to meet them and talk with them, and that he did this with the unconverted as well as with the church mem- bers. He says that he never met a convert from any man; indeed, in the majority of cases his proposition has been received with joy and gratitude, and some of the most delightful and fruitful interviews in his pastoral life have been with business men. The business man has his evenings to himself, and is glad to have sympathy and counsel. His heart often years for the sweet consolation of religion, but amidst the busy world of his daily life he cannot realize the comforts of his religion as he probably desires. Let the pastor suggest that such persons meet together, or to study the Bible, or to pray, in such a manner as to separate the business from the religion, and at the same time furnish the man with opportunities for getting in contact with those who are interested in the subject.
EDITORIAL NOTES.

In these notes we have tried to avoid the common method of making notes of travel, and to give the sensations growing out of topics, without much reference to localities or chronological order of events. We have already extended them far beyond our purpose when we began, and still further topics remain untouched. But we feel it best to close the year.

Our visit to Florida was made in the midst of the winter, and that an unusually fine winter, so that we may not be able to say, from our own experience, whether or not it would be a pleasant place to live all the year round. We found the mercury among the nineties at mid-day, in the shade, during the last days of February, and again in the third week of March. With cold wave coming between these two dates, and giving an un-welcome frost on the mornings of March 2d and 3d. Another cold wave swept the State the 17th of March, doing considerable damage to growing trees and early vegetables. But scores of our farmers, who were assured by old residents, are very unusual, was a continual surprise and in these instances were the tail end of those frosts of March caught them. For this reason we shall feel at perfect liberty to go again whenever it shall again seem best to do so.

THE SABBATH RECORDER.
YOUNG PEOPLE'S WORK.

THE CLERK.
A clerk there was of Cranford also, That unto logic had longe tyme i-go, And knew the most for his degree in logic, And he was not right fat, I undertake; But he was of a carde, and therfore soberly. Fat thrededly he was, and his countenance. For he had naught gret him yet a benefice, Ne oxen, nor yoke, nor other benefice. For he was lover have at his bedde bed, Twelwe shecels of corn, and a fine reed, Of Aristotle, and of his philosophie, That men in his daye firste said, or seconde. But although he were a philosophe, Yet hadd he but litle gold in coffyn. But all that he might gete, and his friends seete, On bookes and his heresey he it appeate, And had no other company therein. Of them that yaf him withernewt to seoloy. Of studie tooke he most cure and heed. Not ooo word spak he more than was neede; Al that he spak it was of hayw, sonde. And schort, and quyk, and ful of gret. Swowayye in moral maner was his appa. And gladly wole he lerne, and gladly tech. —Chaucer, Canterbury Tales, Prologue. Inex 280-300.

And gladly would he learn! Often have we thought the world would be better if the true scholar's spirit were found in it.

This spirit is the spirit of humility, which bows more low before the great unknown realm than it rises in pride because of what has been conquered.

This is the spirit which makes the true scholar humble, and which makes all the mighty difference between the sage and the pedant. Its presence opens the way to greater learning; its absence bars the door to all real progress.

THE GOOD SOLDIER.

BY CHARLES M. FOSTER.

"They therefore endure hardness as a good soldier of Jesus Christ."

It is perhaps true that the term soldier, in its original and restricted sense, signifies a person who is hired to fight; but when one at the present time speaks of a true soldier, it is usually understood to refer to a person who, from a sense of honor, justice and love to his fellowmen, is willing and even eager to endure hardships, suffer trials and even lay down his life if necessary, to overthrow the wrong and establish the right. But a soldier, to accomplish the best results, must be subjected to discipline, governed by rigid and just laws, and above all, be under an efficient, loving and wise command.

Whenever we as young people commence to think or talk about soldiers and war, our minds immediately turn to the late civil war, which is perhaps one of the best and purest examples to illustrate this thought of what a soldier is in the highest sense of the term. The application of this we can all readily make for ourselves.

We oftentimes hear the saying, "Old men for council and young men for war," and it seems as though this adage is peculiarly adapted to us as members and workers in the Christian En- eleavor organization. Hence this subject of being soldiers in the Christian warfare is one of great importance to us.

What a wonderfully blessed and precious privilege it is, to be called to the service of the Lord Jesus. It is true that the work is great, almost overwhelming in its magnitude, the enemy is well organized and under the leadership of a most wily and treacherous captain, who never hesitates to use any unfair or dishonest methods in order to win the victory. Under any other than the existing surroundings we might well quail before him and give up in despair. But what have we to fear and why should we be despondent? We have for our captain one who is much more powerful, and one who, when he came to a hand to hand conflict with Satan, completely defeated him, although he was greatly weakened with the forty days fasting.

A Christian soldier, in order to accomplish the best results, according to the work of which he is capable, must enter into the army of the Lord with a heart full of love for the cause, and with implicit faith and trust in the Captain, his greatest desire being to work for the salvation of souls. And we shall upon this work in a half-hearted manner, possibly for the praise of his fellows, possibly from a sort of general vague belief in Christianity, but having no personal knowledge of the power and goodness of God, will surely fail of attaining the best results.

We can only achieve the greatest good by being fully consecrated to the Lord Jesus, ready to go anywhere at any time to do his bidding, and that with a full belief that he will lead us all the way, and will always be present to uphold and help us in all times of need, and give us his strength and strength and all the advantages of the evil one. We have the assurance that he can help us, for "He was in all points tempted like as we are, yet without sin."

Having entered this glorious army in the right spirit and with the right motive, one must be armed in the best possible manner, and must put on the whole armor of God. "Having your loins girt about with truth, and having on the breast-plate of righteousness." This is a very important point, as unbelievers who do not read the Bible look to Christians for its teachings, and judge of its teachings by their actions. How very careful, therefore, we professing followers of Christ ought to be in all our actions and words, that we not only may give those watching us no wrong impressions of this blessed religion, but that we may show them it is in Christ alone, that perfect peace, contentment of heart, and incentives to right living can be found.

Paul tells us farther about this armor as follows: "Having your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the word of God." Since the weapon with which we are to fight is to be the "word of God," it behoves us to be very diligent in the study of our Bibles, that we may use the weapon successfully. One of the eminent evangelists of our day is a great Bible scholar has said that we can find in that blessed book an answer to any and every objection that an unbeliever can make to Christianity. If this be so what more powerful weapon could one use in refuting such arguments? And what a great responsibility rests upon us as soldiers that we may prepare ourselves to use it successfully and effectively.

Truly this is a grand and glorious calling, and we should be so filled with the spirit of God, so imbued with power from on high, that we may go forth into the world of life and work with untiring energy and loyalty. Lift up the mankind from the depths into which they have fallen and set them on the Rock of Ages.

GOD LITERATURE.

CHAUER.

(Concluded.)

Of the tales themselves there is time to mention only three at any length, those of the Knight, the Man of Law and the Squire.

The Knight's Tale is a good specimen of Chau- er's serious style, but the story was more interesting if it were not quite so prolix. Although Chau'er, in the Squire's Tale, has very clearly explained that a 'narrative is a sort of literary application, it is too long drawn out, still he generally fails to take his own advice, for most of his poems are far longer than is necessary, and of course suffer from that fact. The first thing about the Knight's Tale which must strike every one who reads it for the first time, is the queer jumble of Greek names and places and divinities, with customs and speech which are wholly medieval and English. This anachronism is the constant prac- tice of all fictional writing down to very modern times. Shakespeare's works are full of such incongruities, and even modern writers when men would have smiled at the idea of Æneas quoting Aristotle, still Garrick was acting Richard the Third in the costume of the eighteenth century.

It is only in the nineteenth century that writers have considered it necessary to study the proper historical setting for their characters. Such works as Ben Hur and the Egyptian Princess require about as much research on the part of the author as an elaborate history, and such novels could not have appeared a hundred years ago. It must be remembered that travelling into foreign countries used to be a matter of difficulty and danger, and any one who managed to live through such an experience and regain his native land was looked upon forever after as a marvel, and his countrymen were ready to swallow any story, however absurd, which the writer could tell them concerning the strange places which he had visited. A glance at Sir John Mandeville's "Voyage and Travail" is sufficient to prove the mendacity of the narrator and the credulity of the listeners. This was the case down to the time when the Crusades and the travels of the troubadours from the western nations to penetrate into the east. Travellers were now common enough, but, while the testimony concerning foreign countries was more to be relied on than before, still the observation accords to these strange lands and peoples, for they were the people of a foreign land, and so the visitors seldom lived in those places and knew the people themselves, but went in armies, carrying all their own customs with them, they learned very little of the real habits of other na- tions. Consequently they imported into France and England a great number of foreign canons and phrases which came to be used pithily enough, and many old legends, especially those of an- cient Greece and Rome. These stories became quite a mine for poets, poetry being the only me- dium for fiction then, and Chau'er has made the most of them. If we keep in mind it will be readily seen that whether Chau- er lays his scenes among the Greeks of the ninth century B. C., or among the Romans of the fifth century, or among the English of the fourteenth century, his characters are always in dress, speech, and action what they would have been if ac- tually those men and women among whom the poet lived himself, the only people, in fact, whom he knew anything about. When this is once rea- lized we can enjoy the story for itself without being disturbed by the incongruities, although we must always help him to the Greek or Arabic attended by an esquire, and afterwards coming with a hundred knights, all armed in coats of mail, to fight with Palamon's knights, a
regular and serious tone and nor can we always suppress a feeling of amusement at the mixture of pagan and Christian oaths used by people who lived centuries before Christ was born.

The character of Emilie, in the Knight's Tale, though not treated at length, is very clearly defined. The young girl, "freer than the May with flowers and walking her walk under the shade of the castle walls, and singing her glad morning song as she plucks the blossoms for her wreath, all the time unconscious of the longing eyes looking down upon her from the gloomy prison above," this is the most tender, the mostmysterious, the most appealing of all the characters in the poem. The poet has described this feeling by what comes after. A modern poet dwelling upon Emilie's maidenliness and ignorance of the dark side of the world, will catch the spirit of the lines by expressing what the poet says: "Thank God! She has lost eighteen years, And loves the daisies and the sky!"

Emilie's prayer to Diana before the tournament is a model of girlish innocence and timidity, and is one of the most natural pieces that can be found in any writer.

The Clerk's Tale is upon the well-known story of "Patient Griselda." Although the "widthly-studied" Chaucer can never have reached such a point as to be rather a subject for contempt than for praise, still we cannot feel this while reading Chaucer's version. He has shown a power over real pathos in his treatment of this legend, and our pity and respect cannot help following the poor wife through all her trials to their happy bribe. We cannot speak our delight that the spirit of Goode Women, the "Father of English Poetry," may be endured as a text.--East.}

On the Rhine: In this than in most of Chaucer's poems, the spirit is one of the most profound of all; the company is given an equivalent. It was all a part of the enormous profits of a system of swindling the public, to which it was a party. The lottery is the most bare-faced kind of gambling. Think of the thousands of poor men and women who should have given their wives and children for bread, and given it to these Louisianians who, and received nothing in return! Who ever saw a woman receive a prize? Think of the poverty, the misery, the starvation, and suffering, which this lottery company has brought in numbers of homes of de
dulled gamblers. Think of the comfort and competence of the many poor, gathered into the coffers of a few greedy rich men. Think of the gambling habit fixed in innumerable foolish young men and women, which shall never follow them to their graves. Think of the hardened and hungry children, weeping and hungry because these grasping, heartless controllers of a State lottery have begun to rob others of their hard-earings. There is the curse of God on such a temptation thrown broadcast all over the land. We rejoice that the new State lottery allowed to pollute the land. We rejoice that the governor of Louisiana spurned the bribe, that he asked no man who is to be persuaded by the outrageous moral sense of the community. But, Nonna matata, de la fabula narratur, changing the order of things, we may say, "Young folks, don't steal your houses nor your homes. The saloon is worse than the lottery. You cannot say for the saloon that it gives nothing in return for your money. It gives you ablebodied men and women, and weak hands; it gives blasted cheeks and tottering steeple; it gives a crazed brain, decayed muscles, and death. The lottery does not touch the physical health; it allows its victim to work with its natural force; it does not steal work intelligently or wisely; it simply takes away the money earned, and leaves the man and his family penniless. The saloon makes the man a cruel brute and kills him at last. And yet there are thousands who give not one, but a thousand licenses to this worse evil! How many rejoice instead of throttling the saloon, to take $200,000 for schools and hospitals, and the expenses of partly repairing or punishing its crimes. We wish that every cent received from the saloon by the State, in its efforts to re
strict the saloon, could be cast into the sea; that the idea might not be cherished that the saloon may be endured as a source of revenue to the State. It is a constant impoverishment. High license, for the sake of revenue, is an abomina
tion, and is calculated to ruin many families. Many forms of license for the saloon, we endude it as we do our lottery in Louisiana, because we cannot yet get rid of its entire influence so bad as a hundred. When will our people learn to apply to the saloon the ethics we are applying to the lottery, and legislate it out of existence?"--Inde.

TEMPERANCE.

A BRIEFE REFUSED.

The Louisiana Lottery Company offered the giver of Louisiana $100,000 as a free gift for the repair of the levees just now when the dan
gers of their over-flow is so great. The bribe was not big enough. The governor declined the gift, saying that at present, when the question is up whether their charter shall be renewed, it would be improper for him to accept the offer. For the State the gifts from those who are asking the State to give it a prolonged opportunity to rob the people of the State's money are most curious. The mayor of New Orleans has accepted $500 from the same company, saying he does not see any "subtle bribe." Nevertheless can we; it seems far from subtle. We doubt not the gov
ernor meant to answer as polity as he could, but we do so restrain ourselves to believe that he might have asked the Louisiana Lottery Company where they got the money from, to whom he is indebted for the beneficial increase of his charity, but real bripe. Every penny of it was the devil's money, taken with the permission of the State, and therefore the company is entitled to a penalty given for an equivalent. It was all a part of the enormous profits of a system of swindling the public, to which it was a party. The lottery is the most bare-faced kind of gambling. Think of the thousands of poor men and women who should have given their wives and children for bread, and given it to these Louisianians who, and received nothing in return! Who ever saw a woman receive a prize? Think of the poverty, the misery, the starvation, and suffering, which this lottery company has brought in numbers of homes of de
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EDUCATION.

EIGHT American physicians have been selected to lecture before the American Medical Association. A SPECIAL, Ministry of Education has just been cre
ated in Portugal to watch over and restrict public meet
ings and entertainments.

MISS EIZABETH BELLINGHURST MEAD, who was chosen president of Mt. Holyoke College, will succeed Miss Bright, deceased, who is the widow of the late Rev. Dr. Mead.

--The magnificent library of Dr. Dollinger is left to the Munich University with instruction to sell the books by auction and with the proceeds, together with a sum of money which he has bequeathed for the purpose, to establish an educational institution in the United States, for the support of theological students. It is said that he left a fortune of $30,000,000 to the institution. Of course, we do not believe the statement; but if it should be true, we would be simple fools to question that he meant to use his fortune for the support of some worthy cause. But who ever heard one lament his investments in his education? The world may have gone hard with him and he did not get a fortune or go to Congress; but he had no regrets for the time and toll spent in the cul
tivation of his mind.

"Money getting has become such a mania with men, and so much still is given up in ignorance if they could de
ed, that it seems to me a wise thing to touch more of our young men the ways and ways of honest money making. If we therefore look at the possibility of a system of state education--a system of state education which will make men useful and honest members of society, and which will make men useful and honest members of society. But who ever heard one lament his investments in his education? The world may have gone hard with him and he did not get a fortune or go to Congress; but he had no regrets for the time and toll spent in the cul
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tivation of his mind.

A curious system of 30 volts power is sufficient to send a message over an Atlantic cable. More than one hundred and fifty colors are now obtained from coal-tar products. They have almost entirely supplanted vegetable and animal dyes.

It is reported the Russian physician Dr. Bepachinski, announces that he has discovered that diphtheria is easily curable by inoculation of erysipelis.

The new Danish submarine boat has proved a great success among its two owners, and has been in several hours without inconvenience, an additional sup
ply of oxygen being carried.

PHOTOGRAPHING COLORS.--An English photographer claims that he has discovered a method by which the natural colors were reproduced when the exposure was made, by accident, just at the moment when there came a light of any color and a light of all the colors in the spectrum, and that once got a colored plate under similar circumstances, and believes that electricity has to do with photographing colors.

ELECTRIC LIGHTING.--The first German Catholic church to be lighted electrically is the grand old cathe
dral at Strasbourg. Are lights have been used outside with fine effect, and it is stated that many of the noble lines of the architecture are accentuated by night as never before they have been by day. It was feared that the electric light would ruin the frescoes painted on the interior, but the light of the inconceivable lamps which are disposed around the piers and columns is described as being "fascinating."
[Text content not legible]
Dodge Center.—The winter has been a very mild one. Snow and sleighing only part of the time. Cold and cloudy weather. The ordinary duties of the church and society have been attended to in their order. In the midwinter holiday season the Sabbath-school arranged a gift tree which contained a great deal of sconce. It was good will to all, both great and small. The Sabbath-school's annual entertainment and election of officers occurred on the evening after the last Sabbath in the year. Mrs. E. L. Tappan was chosen Superintendent. This is the first time the school has ever had a Superintendent. The new departure is a success. All the officers are doing well and the school is in good working order. Mr. la grippy laid his hands upon many of us. He held some of us in a firm grip through the season. He has many friends. His name except as it had reference to the First-day readings, he makes the same reference in the case of the Sabbath.

The MINISTER'S WIFE.

The minister's wife has more to do with his prosperity than any other factor that enters into his make-up. More ministers are made or broken by the women in their lives than by anything else. A good wife is a mighty help to a preacher. She need not be able to make speeches on the platform of foreign missionary societies, she may not deem it her duty to be at the head of every circle, fair, sewing club or missionary society in the church, she may not be able to do much from house to house but she can be a potent force in his life. She may be a fit companion for his husband without the taste or ability to write eloquent editorials or ride horseback. She may not compel her companion to figure humbly as Mrs. Blank, or William, or his husband's name, as Mr. M. She may call and receive her callers from Dan to Beersheba to make public addresses while he stays at home to tend baby and run the house. She would make the minister's home happy for him and his friends, supplement in her own household his efforts in the pulpit. She will find in her own home the ways in which he may improve in his pulpit manners or in his parish methods, be his sunshine when the skies darken. He may not hear the discordant voices of public clamor are heard without, his inspiration when discouragement visits. She is the wife of the minister's wife needs to be different from all other women, as the pastor's work differs from the work of all other persons. The pastor's wife is often much underrated.

Her husband has attention and reward, when, she, who perhaps has made him what he is, goes unnamed and unknown. She can realize how much the wife does to make the man who stands in the pulpit and discourses so elo­quently. If her husband were to recognize her sun­ships are heaped upon the candidate about to be settled, and not one single allusion to the pastor, her very sorrows are made the occasion of unjust remarks. For the sake of one we would respect and honor all wives of pastors. They deserve well of the congregations, for many a man who preaches well and labors successfully is able to do so by the help of the quiet little woman who makes the sunshine in his home. —Christian Inquirer.

CHRYSOSTOM ON THE SABBATH.

Chrysostom, in his introduction to his homily on John 5:10, makes a distinction between that which each of you take in hand that section of the gospels which is to be read among you on the first day of the week, or even on the Sabbath, and before they arrive, that he sit down at home and read it through," etc.

Since Chrysostom wrote this homily at nearly the close of the fourth century, A. D. 398, well over a thousand years ago, 400 A. D., we are able to draw some conclusions concerning the practice of the church with reference to Sunday and Sabbath at that period.

Chrysostom wrote this subsequent to the hold­ings of the council of Laodicea (held about 175 B. C.) and three hundred years before the fourth century, that is, near the beginning of the Christian era. He states that the day chosen by the church as the day of rest, Sunday, was adopted as such by the church as early as the fourth century, after a period of forty years, or rather fifty years, had elapsed since the council of Laodicea (held about 175 B. C.) decreed the observance of the first day of the week. This is the first instance where the Paschal week is referred to as representing the first day of the week, they having held to the first day of the week, they were those who held to the first-day observance, and rejected the Sabbath, while there were those who held to the Sabbath observance. There were men who kept the Sabbath for years, a thousand years, I suppose, or more, before there was a third class who, through igno­rance, or under the idea of the sacredness of both days, or the keeping of the Sabbath, and the keeping of the Sabbath instead of the first day of the week, they would oblige him by reading these same sections, as those who observing the Sabbath must be concluded that there were selections ap­pointed to be read on the Sabbath, and other sections appointed to be read on the first day of the week. —Exchange.

HOME NEWS.

New York.

New York City.—We are sorry to lose, even for a short time, any members from our church and society. Mrs. P. Langworthy and his wife, and Miss Clara Stillman are soon to go to Wash­ington Territory for an absence of two years. The family has a warm place in the hearts of our little church, and we bid them God speed on their way to their new home.—We have changed the place of our meeting to the "Boys Prayer-meeting Room" in the same building, on the fourth floor, near the elevator. It is a more quiet place than the room hitherto occupied.

J. G. R.

W. 5. L. & D. 30th of October, 1880.
A POCKET MEASURE.

"Now, what is it all for? Here you have been paying for a wonderful box every week for a whole year.

Believe me, sir, money is much the same everywhere. Rufus Briggs! Just as you could afford, to give six dollars a year to benevolence.

"Why, it is only a tenth", said Rufus, "and that is the 10 percent which is to be given by all the members, labelled and designated.

The idea," said Eva.

Just then her aunt called her, and she went away thinking about the wonderful box, and with its contents, and only six dollars to put into them all.

And so of them to give away," she said again, and she thought of the $1.50 a week that her father gave her for the rainy money, and never gave a cent for benevolence in her life.

Who are you going to try to be, Rufus or Eva?"—The Penman.

BOOKS AND MAGAZINES.

Harper’s for May is first upon our table. To notice the papers of interest is to give the Table of Contents. 

Theodore Child opens the number with some Modern French Painters, supplemented by portraits. L. C. Chittenden tells us how, during Lincoln’s Administration, he signed twelve thousand five hundred United States bonds between twelve o’clock on a certain Friday and four o’clock on a Friday in the following December. Professor Butler, of the University of Edinburgh, points out the difficulties in explaining the origin of the sense of the word “sabbath,” and Dr. John Stuart Mill gives in “Through Bush and Fern” a fascinating picture of Australian fauna and flora.

The Charter of the “Charming Home” in the time of the “Four Charles” with portraits from old prints, by Louise G. Guiney, revives pleasant memories. Poems and short stories add prose and verse. The Editorial Department are of special interest.

SPECIAL OFFER.

Sabbath-keepers living at a distance from the cheaper markets, may not generally know that for years I have been sending mail to purchases in many of the States. Will sell Solid Coin Silver Tea Spoons at 80 00, 75 for 50 each for six; Dessert Spoons, 80 00 to 92 00 each for six; and Sabbath Spoons, 12 00, 10 00 for six; prices only vary according to weight of goods. Coin Silver Thimbles with named engraved at 40 cents each. Triple Plated Table Knives (medium size) best quality, 82 00 for six; Forks to match, same quality, same style of handle, 25 00 for six. Plated Tea Spoons 75 for six. Dessert Spoons 75 for six. Table Spoons 75 50 for six.

On all orders by mail, containing cash or money orders, goods will be delivered without extra cost. Ladies’ or Gentlemen’s Silver or Gilt Spoons furnished on application.

On all orders by mail, for subscribers, or for stores, or for church societies and individuals. For churches and individuals, I will deliver free, by express, or deliver in person, at the express charge; or, if the church or individual will agree to pay the express company for delivery, send the goods by express, and will, upon the receipt of the express bill, return the money.

In all orders by mail,urnished, or for stores, or for church societies and individuals. For churches and individuals.

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Sabbath-school following the sermon conducted by superintendent of the school.

Sabbath-school following the sermon conducted by superintendent of the school.

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At 11 A.M., by Rev. J. L. Contrill.

Sabbath-school following the sermon conducted by superintendent of the school.

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Sunday morning, 10 30, sermon by O. U. Whitford, followed by discussion.

Afternoon session, 2 30, 1. What are the causes and remedies of the increasing irreverence for sacred things?—E. P. Saunders.

2. What is the effect of the multiplicity of organizations within the church, for the accomplishment of its work?—Mrs. W. L. Clarke.

Evening session, 7 30, 1. Praise and prayer service. 

2. Are there good and sufficient reasons why the Sabbath should not be used in our public schools?—O. L. Burdick.

3. What is the effect of loose or no church discipline upon the usefulness of the church and the cause of Christ?—O. D. Sherman.

Time allotted for papers, 10 minutes each.

JONES’S CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1 25.

Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts in his home. It is the only means by which a person can help us understand that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories made just. The uniform testimony of the Scriptures is that on one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

To compile the proposed set of Conference and Society Reports for Bro. Whitneys the following numbers are needed: Conference, 1855, 46, and all previous to 1831. Missionary Society, 1845, 46, Trustee Society, 1846, and 47. A full set of Denomina­tional Reports would be of great value to Bro. Whitney, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the numbers needed to the Corresponding Secretary of the Missionary Society.

Eugene: Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. and is conducted by Bro. Straight. A few of the Stranger’s are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s address: Rev. W. J. Morton, 797 W. Van Buren Street, Chicago, Ill.

N.Y.: New York Seventh-day Baptist Church holds regular Sabbath services in the Hayter Prayer-meeting Room on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 26th St, entrance 201. Meeting conducted by Bro. A. R. M. A. A. A., followed by the regular preaching services. 

In Chicago, Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. and is conducted by Bro. Straight. A few of the Stranger’s are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s address: Rev. W. J. Morton, 797 W. Van Buren Street, Chicago, Ill.
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THE SABBATH RECORDER.

THE SABBATH BAPTIST MEMORIAL BOARD.

Potter Works, President, Fielding, N. J.

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THE SABBATH BAPTIST MEMORIAL BOARD.
Navigation difficulties have 000 miles to its length, and it rises to an elevation of 1,367 feet.

The Bulgarian government is about to carry out customs.

The Canadian Government has issued a provisional treaty of .

The Good Soldier;.......

The Public Want: Their and fresh)

WEBSTER'S UNABRIDGED ANCIENT EDITION.

A so-called "Webster's Unabridged Dictionary" is being offered to the public for the first time from a to 15, to be a cheap reprint, page for page, with no alteration in the text. The edition, in a valuable book, but in the public interest. You should be able to get a complete set of the edition.

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