AN HOUR WITH ESDRAS.

BY MRS. WIL. L. CLARK.

What is the effect of the multitude of organizations within the Church, for the accomplishment of its work?

The present is an age of great activity. Steam and electricity combine to bear man’s burdens and do his bidding. The farmer, the merchant and the manufacturer, each plying his vocation with utmost zeal, carries forward his plans, and obtains his results through entirely different appliances and agencies than those which were employed a generation ago. Societies and corporations employing vast amounts of capital, speed on the world’s great enterprises through the unseen but powerful machinery called cooperation and division of labor. In the moral and spiritual, as well as in the physical world, we see the same compelling forces, the same adaptation of new methods, and demand for organized labor. Societies, numbering hundreds of thousands of members, stand pledged to the advancement of certain moral principles, or the propagation of certain religious truths. Every denomination of Christians has its organized forces for different departments of labor, its wheel within wheel, which fitly joined together are designed to roll forward the Master’s work. Thus the Associations, General Conference, Education, Tract and Missionary Societies, and Woman’s Board of our denomination, each adopting a line of work, are intended to unite in advance the truth as we hold it, and hasten the day of the world’s enlightenment and salvation.

We have accepted the necessity of organization in the broader fields of Christian labor. The question now brought to us is, “What is the effect of the multiplicity of organizations within the church for the accomplishment of its work?” By the same token present the local community of worshipers of any given faith and practice, and in that sense we use it. If by the question is meant indefinite multiplication of organizations, without regard to numbers or condition of the church, the effect must obviously be damaging and disastrous. We can readily conceive of organizations so weak and inefficient as to wholly fail of the desired end, or so numerous as to quite overbalance the working power of the membership. Excess of organization is likely to neutralize influence, and thus fail of good results. The strong conservative element which has always existed in the Christian church renders this danger comparatively slight. There are always cautious people who dread changes of any nature, and to the idea of new organizations within the church is fraught with the gravest apprehensions. But the history of existing organizations proves conclusively that great good has been accomplished by such means. Let us glance at a few which are prominent at the present time in the churches of America, though time would fail us to particularize the many which are doing noble work in different denominations. Who has not heard of “King’s Daughters,” and “King’s Sons,” linking together the rich and the poor, all over our land, “in his own church,” and to do his work? Or who can doubt that the work accomplished by the Young Men’s Christian Association is as truly church work and Christ work as though they had not united and organized for that purpose? And how much more effectively it is carried on than by simple church-membership.

The time was when the Bible-school, now considered indispensable, was regarded with suspicion and abhorrence, and supposed to be almost in opposition to the church. It kept steadily on, increasing in numbers and influence, sowing the seeds of Bible truth in young hearts, and quickening them in older ones, until at the present time there are said to be one hundred and fifty thousand Protestant Sabbath and Sunday schools holding weekly meetings in our own country. These have one million three hundred thousand teachers, and about ten million pupils. Was ever the Word of God taught so well and so universally as now? Has not the child of to-day higher and finer spiritual aspirations than Abraham had in his day? The thorough and systematic study of the sacred Scriptures induced in these schools cannot fail to make lasting impressions on the minds and hearts of both students and teachers, arming them with “the sword of the Spirit, which is the Word of God,” and fitting them for grander achievements in every form of Christian work. As a training-school for active Christian work among young people, the Society of Christian Endeavor is using the present time. Organized by a young pastor of a church in Portland, Maine, for the express purpose of bringing the young people of his own church to feel more responsibility, and to grow in faith, works and character, it has made a growth and advancement which no one who has been divinely inspired, and the work to be in accord with God’s own plan. This organization held its first conference in 1882, represented by only four societies. The report of 1889 gives statistics of seven thousand five hundred and eighty-six societies in the United States and Canada, with a membership of four hundred and eighty-five thousand. Such a wonderful increase in so short a time would certainly indicate that the call to activity found an echo in the hearts of young Christians, and a ready response in their lives. So far from being antagonistic or detrimental to the church, they report forty-five thousand persons brought into its fold from their associate membership.

One great trouble in connection with the Bible-school, so deeply experienced in retaining young people under its influence at a time when guidance was most needed. Too often at the threshold of manhood or womanhood the pupils have felt that they were “too old to go to Sabbath-school,” and the thousand influences which surround youth have united to draw them away from church life and from all pure and holy influences. The young people’s society, through its various committees and forms of work, aims to hold the young by putting them into the harness, and throwing a burden of responsibility upon them at a time when they are easily led away through restlessness and love of change. How well it has succeeded its own record and history best shows. But some will say, “The young people who are doing this work are already organized and pledged to do just such work by virtue of their covenant obligations in the church; why organize again?” Perhaps the best reason is that the plan seems to accomplish more and better work than had been done without it, and we have Paul’s authority for using simple and honourable means, that we may thereby save some. “If by any means I may provoke to emulation which are my flesh, and might save some of them.” The young people quite naturally feel more free from embarrassment in a meeting by themselves than in one with older persons who have had long experience and much practice in public speaking, and the associate members are more readily influenced for good than in services in which they feel they have no part.

Are the young people connected with these organizations partly the church, in which the whole membership have an active part? I think the facts show that those who are most active and earnest in the young people’s meetings, and most zealous in carrying out the purposes of such organizations, are the most faithful and ready in all the regular appointments of the church. In these days there are more and more separate church services for children, and services designed partly for children and partly for adults, and the children are certainly the gainers thereby. Nor are we to suppose that services are any less worshipful and church-work than the one long service which our forefathers enjoyed. The services especially adapted to the needs of the various classes in any community are precisely what that community requires, and as truly Christian worship and work as though
limited to a single service, adapted only to mature minds, and quite beyond the comprehension of a child. Then by all means let the church work be sufficiently sub-divided so that each member may clearly comprehend his duties, and feel to the fullest extent, the responsibility resting upon him, all working together in harmony to work both to will and to do of his good pleasure. "There are diversities of operations, but it is the same God which worketh all in all."

**THE KING IN HIS BEAUTY.**

A great variety of explanations have been given of the expression, "behold the beauty." Some have referred it to Benfluachir, the King of Assyria, who besieged Jerusalem in the time of Isaiah, claiming that it was one to force a capture, and that the inhabitants of the city should see the conqueror stand upon its walls in all the splendor of regal magnificence and power. Others have supposed that it refers to King Herod, and was intended to predict his uplifting from defeat and humiliation, by the miraculous deliverance of the ancient army, that is, a thing that pearing in possession of all his original splendor and power. But even admitting that it may properly be regarded as a prophecy, it is clear that the full intent and significance of the expression is not reached, unless it is understood to include a word of warning, which was filled in the time of the prophet, while the other was to have a larger and more glorious fulfillment. This was unusual in the prophetic utterances, and the fulfillment of the nearer and lower sense was the earnest and assurance of that of the nearer and higher. If this view is correct, then this sublime expression must be understood to refer, not alone to an earthly King, surrounded with the glittering insignia of royalty, but to a more important personage, who was to appear in the future history of the Church, whose magnificence and power, standing, arraying, and clothing earth, and who could be none other than the divinely promised Messiah. When the Jewish idea of the Messiah was so colored, it is surprising that the whole mind and soul of the nation recoiled from it. From the history of Jesus of Nazareth, it is evident that the Messiah, was a parable of penury and poverty, and destitute of power. The glowing language of all the prophets, when predicting the coming of the Messiah, was the very reverse of this. They produce the expectation of a glorious King, a mighty Deliverer, who was to free the chosen nation from the yoke of foreign oppression, and raise them to the highest political dominion and power. Their descriptions which represented him as manifesting in humiliation and suffering, "Despised and rejected of men, a man of sorrows, acquainted with grief," were entirely ignored. This was the fatal error of the nation, the consequence of which was so disastrous, now that the generation that rejected and crucified the Messiah, but which have followed their descendants to this present hour.

It is evident, from the gospel history, that the ancient prophecies which predicted the humiliation, sufferings and death of the Messiah, were fulfilled in the person of Jesus of Nazareth. But that condition ceased when bursting the bars of the tomb he rose beyond the limits of time, and the prophecies which relate to his kingly splendor and power still remain unfulfilled. But from the fact of the literal accomplishment of those which pertained to his humiliation, it is the clear inference that there will be no failure in the performance of the larger and more glorious. And as the world has witnessed the king in his humiliation, when he appeared to it as "a root out of dry ground," it should desire him, "It gives the assurance and guaranty of the faithfulness of God's Word, in that it shall yet behold the King in his beauty, the chief of the noble people, and his name among the children of men; and the one altogether lovely."

Who is the King "here intended? Is it Jesus Christ?" He is said before Pilate, the Roman governor put to him the question, "Art thou a King?" Jesus replied, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world." According to the standard of hereditary royalty, surely, no earthly king ever had a clearer title to a throne. God promised David that one of his descendants should sit upon the throne and exercise the royal power. The genealogy of Jesus Christ, given in the first chapter of Matthew's gospel, conclusively shows that both Joseph and David were direct descendants of the King, and as the apostle declares that Jesus is a King forever, this prophecy has its complete fulfillment in him as the King of God with power. In the genealogy given in the gospel of Luke, the descent of Jesus is traced back, without a break in the line, to Adam, "who was the son of God." And the apostle declares that away back in the dim ages of eternity, men went forth to the heavenly hosts, from the Eternal Father, concerning his son, "Thy throne, O God, is forever," "And thou art the First-begotten into the world, he saith, 'Let all the angels of God worship him.'" And it is to this Paul gives utterance to the magnificent doxology. "Unto the King eternal, immortal, invisible, the only wise God, be glory forever Amen."

It would be a delightful task, were it not for extending this paper to an undue length, to follow out the line of thought suggested by the apostle in the second chapter of Ephesians. The Beauty of our King—the benediction that embraces every creature in the universe of being, the love that is manifested in every part of creation for his own glory and purpose. For who is it that has given the world that so lovereth itself for the world that he has given his only begotten Son that whosoever believeth in him should not perish, but have eternal life. And that all and overshadowing all, is the beauty of holiness. Holiness is not a simple attribute, but comprises many divine perfections. Since that master-piece of art which exhibits in one glow of associated beauty, the perfection of every model, the skilful hand, holiness in the believers gathers within itself all that can be conceived, and more than the finite mind can grasp, of moral purity and beauty. Who are they that shall "behold the King in his beauty?" They are all who in their life have obeyed the call of God's Spirit, have passed through the experience of conversion, when they caught a glimpse of that beauty which adorns the Saviour in his state of exaltation and glory. Animated by the sight, they had faith in him, and depending on the aid of heavenly grace they endeavored to lead lives of holy obedience, and named their days with the psalmist, "If ye love me ye will keep my words." Religion consists in the imitation of Christ, his beauty, his holiness. It is one grand aim and object of that divine life he has implanted in the renewed heart, to grow into conformity with the character, and in a measure degree manifest its beauty and attractiveness in a godly walk and conversation. It is to such a one he is to be his beauty now, and this impression of it will grow upon the soul just in proportion as it is transmuted from him to the Christian, and becomes his own. It is only by the declaration of the Apostle that the needle will be in heaven, "We shall be like him, for we shall see him as he is."

The mind sinks under the weight of aSper and stark contrast to the contemplation of this sublime expression, "They should behold the King in his beauty," and of the many and varied descriptions given of him in the scriptures of the Old Testament. It was a tedious and painstaking process to fashion a character that will do justice to develop a character that will do right when weightier interests are involved. There is profound philosophy in the description of the "King without name," which promises the divinity power over many things to those who have been faithful in the few. No one else is capable of executing the task.

Strength of character, like strength of muscle, is the result of action. The skilled hand which can laboriously turn a wheel and make dead wood bloom into clusters of flowers, is only doing what it has learned to do by repeated effort. When the smith strikes the iron, he puts it into useful service through the hammer. But his effort is not lost to himself. The most valuable part of the effort is the residuum. The muscle which has been exercised, is exactly like to tell how much work a man has done, and how well he has done it, by the manner in which he can stretch and strengthen by the strength which he has developed. It takes a thousand measured, well-directed strokes to carve an image, but it took ten thousand efforts to make the arm capable of performing the task.

The industry of watchmaking once required great mechanical skill, and accuracy, as well as patience and painstaking process to fashion a watch. The new method is to make machinery, dies, molds and patterns, and this machinery makes the watch. All the skill and ingenuity now required is to make the watch to get ready, to be prepared. The preparation is costly, the production is easy.

Christians might learn a profitable lesson from the metalsmith and the goldsmith. Men and women need to be trained to good service. They need that development of character which will always bring the opportunity; and then they need the strength which habits of good alone produce, that they may promptly seize the occasion that commonwealth of Godliness. Piety is not an occasional show that comes between long seasons of dryness. These good scales who seem equal to the great emergencies have been preparing a long time for such a service. Esther had but one great opportunity offered of saving her people. From the time she was selected for her physical beauty and given to the King, all through the reign of the beast, she was to be kept for the king to bring to the supreme day of her life. "Never did she dream of what it all meant until her voice reminded her that the hour was brought to the last."

The energy and power of a life time, created and kept by divine care, are made for one act of salvation. So are the gates of the mighty for the man of blooming once, so Esther and others have had the meaning of their lives written in one brief sentence. God makes people for one service.
and then consumes the whole life preparing them for that service. It is calculated that a man of days to fashion the delicate mold into which some article of useful form is to be cast. It is the work of but a moment to turn in the turnstil and set the mold, but the skilled workman, from the patiently wrought design. We ought to learn a lesson from such examples. What if half our work be so perfectible? Have we often thought of the effects of our life work? The daily trials of patience in the home life; the grindings of feeling in business lines; the stronger tests of fidelity in church affairs; the severe strains put upon us by poverty, by unequal burdens, by false criticisms—all that is hard work. It looks easy to think that it is our lot to depend on grace and inspiration to carry us through when the one great task of life comes upon us. But the smith will need muscle then. The pattern must be perfect if the casting is to be perfect. The faith, the constancy, the heroism must be complete, or the trial will be a miserable failure. The capacity for doing, the skill acquired in repeated doing, the established habit of doing, is more important. He seeks in the successful church worker that circumstances will lend sufficient help.

When Daniel was in danger from the machineries of kings he was expected to be up to the task. He would pray. Any man would have done that much. There was nothing specially significant in the fact that he went up to his room and knelt down by the window that opened toward Jerusalem. He could have looked in no other direction with hope. But what gives the story the significance is, he was doing "as he did aforetime." Daniel's habit was to pray thus. Men will do in emergencies what they have done "aforetime." The Central Baptist.

WHAT IS IT TO BE A CHRISTIAN?

A simple question indeed. And the answer is equally simple. It is to be like Christ. That comprehends the whole idea. Christianity is pre-eminent in its simplicity, in its absoluteness. Let us not seek for the secret in the byways. With the heart the man believeth unto righteousness and he is formed in us the hope of glory; unless we reflect his image, which pre-supposes union, our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word forms no part of Christianity. Knowledge alone being wholly destitute of power and of life. It is true that he who is in the hedges with the heart of man believes unto righteousness and is formed in us the hope of glory; unless we reflect his image, which pre-supposes union. Our union of life with God, is revealed in God's Word.

TEMPERAMENT, MEANNESS, KINDNESS, FORGIVENESS, PATIENCE, CHARITY WHICH IS LOVING TOWARD ALL, AND ALL OTHER VIRTUES WHICH ENRICH THE LIFE OF CHRIST Must be characteristic of us. It must be seen by a gazing world that we have been with Jesus. It is not needful to make a parade of religion. Vain shows are all too common. To be honest and sincere is the only perfection in religion, in business, in social and business—this is the duty and the pleasure of the Christian. To Him Christ is the life. Without Christ the man is more dead than alive. The more the mental endowments of others may be his in ample possession; but he is also equipped with a power and an influence for good which belong to no other condition. He lives indeed while his body survives, and though dead he yet spotteth.

We behold such persons and acknowledge their heavenly qualities and whence they are derived, and we are challenged to imitate them. Are we determined by the grace of God to be what they are? Recognizing the mission are we so far no further. The act becomes to us a living and constant rebuke. Whatever present satisfaction it may yield, it is only the gloss put upon the scar of his mortal wound. It is only the dawn of a day of rest. He is still in the body, the body which here upon earth was a state of great grandeur, with a copy of the Watchman and Reflector in her hand. She read her dear husband's last letter from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of the United Church at Constantinople, D. Schaffer stated that a little book had been published in Germany giving an account of D. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a message had arrived in Constantinople saying that a teacher might be sent to show them the way of life. When Dr. Judson heard this he eyes teared with a gentle smile of pride and solemnity came over him, and clinging fast to his wife's hand as if to assure himself of being really in the world, he said, "I live, expect the recompense of my work, and I do not know what to make of it." "To make of what?" said Mrs. Judson.

Why, what you have just been reading, I never was deeply interested in any object; I never prayed sincerely and earnestly for anything, but it came, at some time—no matter how distant the date—probably the last I should have devised, it came. What a testimony was that! It lin­gered on the lips of Dr. Judson, embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming gener­ation. What a desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the letter received by Judson before he died, but it was answered long before. So we may know of the results of prayers and toils even while we are praying; but if not, what sweet surprises await us in the beatitute beyond!—North-Weser Christian Advocate.

UNCLE PAYNE'S EXPERIENCE.

As I passed a small colored church I halted a moment to speak with the aged sexton who was sitting in a pensive mood upon the front steps. His once stalwart form was much bent by reason of the weight of years and the infirmities of age. His looks were silvery, while his real ebony face showed an expression of the purest kindness. I said, "Uncle Payne, where were you raised?"

"Oh! de mountains, sah, down ill old For­quier."

"What is your age?"

"I reckon about eighty, sah."

"Well, you are getting quite aged, Uncle Payne."

"Yes, sah, I's gottlin' an', ah's spent de most of my life in sin and folly and servin' de devil."

"Ah! that is bad, Uncle Payne; but how long since you became a Christian?"

"Seems' jis' afore de war, sah."

"Well, it has been a good while since then, Uncle Payne; you should have considerable experience in the Christian life."

"Yes, sah, I ought to hab, but I's jis' now learnt how to clave crosses."

"How, Uncle Payne? I do not quite understand what you mean."

"Well, sah, you see I come to Jesus, an' gib my home to him, and for a long time I thought do Lord must be feedin' me with pie an' cake, an' all good things. I was not pleased if he didn't, but now I's satisfied any way, I can take a cruse from his han' as well as anything. I's gott de witness in me."

I went away pondering over what I had heard. I said, "Oh! there is the secret—the witness in me." How many are there who follow the Master, not because of the miracles which he did, but because he cast the eag of leaves and fishes, and are filled. How many seek the "pie and cake", but spurn the idea of crusts, that must be broken? I thought that Uncle Payne must take the crust as the cake, if we would have the witness in us.—Anon.

He who borrows trouble from to-morrow bur­dens to-day with what does not belong to it.

He who prays for what he has a right to expect has a gospel right to expect what he prays for.

Every new resolve should be securely joined to infinite grace, or it will quite certainly be broken.

When advised to abstain from an evil thing, say not, "It is a dead coal and cannot burn me," for by your touch you receive its smut that does you harm.
THE INTERNATIONAL MISSIONARY UNION.

The International Missionary Union will hold its Seventh Annual Meeting at Clifton Springs, New York, June 11th to 15th, inclusive, 1889. Free entertainment will be provided for all foreign missionaries, or persons who have been foreign missionaries, of whatever ecclesiastical society, or board, or field. Membership in the Union is open to all such persons, and includes no others. Candidates under actual appointment to the foreign field of any evangelical organization, are earnestly invited to attend, and will also be freely entertained, as far as provision can be made. It will not be practicable to provide for the attendance of children of missionaries.

The International Missionary Union affords, from its international and its denominational nature, an opportunity to survey the whole field of Christian missions, such as is hardly common in conventions even of any of the great missionary agencies. For, example, at an annual meeting of 1889, at Clifton Springs, New York, a Methodist professor of missions gave a comprehensive sketch of the whole missionary work of his denomination; a Baptist missionary principal discussed educational methods in Burma; a corps of six Presbyterians from Persia displayed a mission field shared by no other American organization; a veteran missionary of the American Board gave valuable hints on the service at home of returned missionaries; a company of Indies, Scotch-Presbyterian and American-Presbyterian, Baptist, Methodist, Congregationalists, each of whom had a church in Christ's church as they had seen and shared it in Turkey, India, among American Indians, Hindoos, in the West Indies, Persia, and India; and the official historian of Protestant missions in Japan rehearsed the wondrous birth of Christianity in that heathen land. This was no exceptional year.

In 1886, on the margin of the river where stands the “Thousands Islands Park,” the one field of China had a conspicuous exhibition from the many points of view characteristic of this great country. There were addresses and discourses on woman’s work in China, on the evangelistic, the educational, the medical work; by missionaries sent there by the American Board, the Methodist, Reform-Dutch, Presbyterian, Baptist, and Southern-Baptist boards. But at the same meeting were told also the thrilling tales of the missionary sledge and canoe among creation. I said Christ did not rise on the first day of the week, but on Sabbath evening. But he thought we ought to keep the Sabbath in heartily endorsed what I had preached. This is the Baptist minister going on, and a large crowd came to listen to the veteran.

Another aspect of the Union is its power of provision can be made to all such scholars or field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

FROM L. F. SKAGGS.

I returned Monday from Barry county. Went out to Rev. J. B. Redwine’s, where I was kindly received. This is the Baptist minister who accepted the Sabbath, as fruit of Bro. Johnson’s seed-sowing. I found Bro. Redwine a consistent observer of the Sabbath, and the only one at attention to them! I give a cup of water and the boys thought were beautiful, organization, are defendants, or fielders, to hear my uncle at 11 o’clock. He is a wealthy, but missed his way and did not get there.

Some Persian boys. In Tabriz, Persia, there is a Boys School and a large crowd came to hear my uncle at 11 o’clock. He is a wealthy, but missed his way and did not get there!

The poor man’s threshold. It was thought, might grow to be a very useful and valuable collection. I changed my appointment to the foreign field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

Another aspect of the Union is its power of provision can be made to all such scholars or field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

MISSIONS.


It was resolved at the Binghamton meeting to establish a circulating missionary library for the benefit of the members of the Union, and a subscription list was contributed as a nucleus for the work of the boys.

A golden wheat sheaf lay in the hayloft of the boy’s house, in the evening when he came back from his work. I gave a cup of water and the boys thought were beautiful, organization, are defendants, or fielders, to hear my uncle at 11 o’clock. He is a wealthy, but missed his way and did not get there.

I changed my appointment to the foreign field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

Another aspect of the Union is its power of provision can be made to all such scholars or field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

THE SABBATH RECORDER.

[Vol. XLVI, No. 22]

SOME PERSIAN BOYS.

In Tabriz, Persia, there is a Boys School and a large crowd came to hear my uncle at 11 o’clock. He is a wealthy, but missed his way and did not get there!

The poor man’s threshold. It was thought, might grow to be a very useful and valuable collection. I changed my appointment to the foreign field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

Another aspect of the Union is its power of provision can be made to all such scholars or field of any evangelical; number of volumes were contributed as a nucleus for the work of the boys.

Inquiries concerning the approaching meeting at Clifton Springs, or on any subject concerning the International Missionary Union, will be answered with pleasure by J. T. Gracey, D. D., President, 183 Glenwood avenue, Buffalo, New York, or William H. Beeken, Secretary, Bridgeport, New Jersey.

THE POOR MAN’S SHEAF.

He saw the wheat fields waving All golden in the sun, and strongly scented with reapers. Went by him, one by one. "Oh, could you have lived here?" His heart made bitter cry, I can do nothing, nothing. "So weak, alas, am I."

At eve, a fainting traveler Basked down beside his door, A cup of cool, sweet water, To quench his thirst he bore. And when refreshed and strengthened, The traveler went his way, Upon the poor man’s threshold A golden wheat sheaf lay.

When came the Lord of harvest, He cried, "Oh Master kind, Gather ye corn together." But that I did not bind. I gave a cup of water. To one astray, and he Left at my master’s door. This sheaf I offer thee.

Then said the Master softly, "Well pleased with this am I, One of my angels led thee.

With thee as he passed by. Thou mayst say the same. Upon the harvest plain. But it is worthy to be spared. To feed the flock of needy. Binds sheaves of richest grain."
WHERE LIES THE RESPONSIBILITY.

It was a clear, cold Sabbath in December, Mrs. Blake returned from the usual morning service with the monthly number of the *Helping Hand* in her pocket. After partaking of a hearty dinner she allowed her children to go to Sabbath-school, and seated herself for her customary afternoon rest. On the table beside her was the missionary paper, and as her eye glanced upon it, she mused: "The *Helping Hand*—I wonder whom it helps. I fear if the good sisters of our church saw the condition of the back numbers in my store room they would know mine had never been opened. I've so much to read, and lead such a busy life! Of course the amount of the subscription, twenty-five dollars, is nothing to me, and if it helps the women it is a great benefit, but I could bring the paper home with me. It would set a bad example to the children if I left a religious paper in the pew." Just then her attention was attracted by this sentence: "The meeting adjourned, and the women of the Board left, grieved and burdened for the work they could not do. Where lies the responsibility?" "I'll see what all this means," she said. "What are these women troubled about? A meeting of the Board of the society in Boston; a deficiency in the treasury of forty-four thousand dollars; a decrease in the number of the contributors, reasonably desirable, the Board felt compelled to lay upon the table on account of the deficiency; calls for five more helpers in Burma and four in Japan. No wonder these women are troubled. I never thought about it. Missionaries are upon us, reaching out their hand in money to help the work, to carry on the work. Where lies the responsibility? Well, not with me, I gave the collector all she asked for, a dollar and four cents. I was dressed to go to an afternoon tea, and could not bear to be without a hat. But I treated her cordially, for I did not want to make her feel as though she was begging for herself. If she had told of the pressing need of money, I might have given more. I think many of our women are able to enlarge their subscriptions if the collector would use her influence to it, and not ask merely for one dollar and four cents. Well if those women in Boston will take such cares upon them, I can't help it. It's no use for me to worry over it. I'll try to take a nap before the children return." Soon the eyes of the family were upon her, and she went on: "Thoughts would intrude: 'Where lies the responsibility? I wonder how I would feel if I had left home and friends and gone to some foreign land, knowing there were so many Christian women in America thoughtless of my welfare; and that my mission would be the neediest, not the most ennobled creatures around me.' At this point her thoughts became confused, and Mrs. Blake was sound asleep. In her dreams her fair-haired daughter had grown to womanhood, and the mother thought of the need of her, and that her little hands were inadequate to the task. It should be remembered that eight of these societies are located in small churches, where missionary pastors are sustained, if they have any pastor at all, and some of the churches are without a pastor, consequently home demands are thought of first, and not enough money in the wayside, knowing there were so many unfaithful creatures around to beset the path of the missionary. The distant shore lies the responsibility. What lies the responsibility? What lies the responsibility? Is it not enough money in the wayside?"...
Fifty years ago the village of Westerly, R. I., then better known as "Pawcatuck Bridge," was a small hamlet of only about seventy-five dwelling-houses and a few stores. The manufacturing and mechanical industries were few and small, as compared with the business of the town to-day. The population of the entire town was only 1,912; there were only two church organizations in the village, the Episcopal, with a membership of 118, and the First Baptist, having 100 members. Only one of these, the Episcopal, owned its house of worship. While now there are within the precincts of the village eight Protestant churches, with an aggregate membership of 1,900, all of them owning their church buildings. There are also two Roman Catholic churches, with congregations of about 150 members each.

The "Pawcatuck Seventh-day Baptist Church in Westerly," was organized April 16, 1846. On the first page of the Record Book is this statement: "We, the following named persons of the First and Second Seventh-day Baptist Churches in Westerly, and the First Seventh-day Baptist Church in Pawcatuck, having had the previous consent and approbation of the above named churches, by the agency and assistance of Eld. William B. Maxson and Eld. Daniel Coon, were regularly organized into a distinct church, in fellowship with the churches above named, at the Union Meeting-house in the village of Pawcatuck, in Westerly, on the 16th day of April, 1846, styled the Pawcatuck Seventh-day Baptist Church; and did then and there enter into a solemn covenant to walk in and maintain the commands of God and the faith of Jesus Christ, and all the ordinances of the house of God, taking the Scriptures of the Old and New Testaments for our only rule of faith and practice, and agreeable thereto, to maintain a regular gospel church discipline." Appended to this declaration of organization are found the names of fifty persons. Of these only nine are now living; viz., Sanford P. Stillman, Henry W. Stillman, George Greenman, Benjamin F. Langworthy, Thomas M. Clarke, Anna Clark, Martha Masson, Horatio S. Berry, and William R. Carpenter; only four of this number retain their membership with this church,—Sanford P. Stillman, Henry W. Stillman, Martha Masson, and Horatio S. Berry.

Since the organization of the church there has been added 721 persons, making the whole of members 771, or more than 15 times the original number. There have been dismissed by letter, to unite with other churches of like faith and order, 122. Death has removed 158.

On June 1, 1846, a meeting was held at the Union Meeting-house at a salary of $300, and during his term of service of six years, therein were added to the membership of the church. During the winter of 1840-41, Rev. James L. Scott, under the auspices of the church, organized a class of revival meetings, known as the "Scott Revival," which were wide-spread in their influence, and deeply affected all the churches, and greatly added to their numbers, nearly twenty being admitted to this church by baptism.

This church, since its history, placed itself on record for its tolerance and peaceable character, as well as for its spirit of love and charity. On Feb. 7, 1843, "Resolved, That we will entirely refrain from the use of all intoxicating drinks as a beverage, and also be precept and example disinterested in the use of all grog, which may be hereafter united with this church shall abide this resolution." It has also, almost from its very beginning, been closely identified with, and active in its support of, the missionary operations of the denomination, and has more especially been the object of which, as there defined, was to aid in missionary work and in tract distribution. This fund was the result of regular monthly collections, which sum was for years augmented by special yearly subscriptions. By these means the amount put into the treasury of the benevolent societies was in some years nearly as large, and in one year exceeded, that expended for home purposes.

On the day following the church organization, a meeting was held for business, and one of the first acts of this meeting was the appointment of a committee to make arrangements for a Bible-class. This Bible-class soon developed into a Sabbath-school, which was formally organized Dec. 12, 1843, and Henry W. Stillman was elected superintendent. The first report of the superintendent, which we find in a record, was dated Feb. 17, 1846, a little more than two years after its organization. The whole number of scholars to that date had been 76, and the attendance at that time was 50. There were 130 volumes in the library, and the total expenses to date had been $29.40. Rev. Isaac Moore began his pastoral duties, April 1, 1847, at a salary of $400, and continued two years, during which fifty-nine members were added. It was a church-meeting held June 4, 1847, it was unanimously voted that immediate measures be taken to build a meeting-house, if the necessary funds could be raised; and a committee was appointed to report a general plan, and the probable expense of a suitable house. On June 21, 1847, a committee was appointed to make an examination and incorporation (which was obtained in 1848), and to decide upon the best location for the meeting-house, and to secure subscriptions for the same. On July 2, 1847, a building committee, consisting of Isaac Moore, William B. Wells, George Greenman, J. P. Stillman, and Nathan Gardiner, was appointed; and the house was built at an expense of about $4,000, exclusive of the lot, which was deeded to the Society as a free gift (so long as it is used for church purposes), by George Gavitt, one of the constituent members. (Previous to this time the church held its meetings in the Union Meeting House, which occupied the site of the present Town Hall, on Union Hill.) The house was formally dedicated Feb. 23, 1848, Eld. Lucius Crandall preaching the dedication sermon, following which a series of choirs were held, conducted by Eld. Charles M. Lewis, resulting in a wide-spread and searching revival of religion; and in the two months immediately succeeding, forty-four were added to the church.

On November 4, 1848, Rev. Alfred B. Burdick was called to the pulpit, at a salary of $500 per year, and he entered upon its duties, April 1, 1849, which position he filled for twelve years and six months, his being the longest pastorate in the history of the church. During his ministry, the membership was increased by 172 additions. In 1853, an organ paid for by voluntary contributions, was placed in the church, at a cost of $650; and although at that time it was considered by some a serious innovation, and to a few a cause of great grief, it added materially to the interest of the services, the only musical instrument previously used in the choir having been a violoncello.

On December 27, 1859, during the progress of a funeral service, the house being filled to its utmost capacity, the building was discovered to be on fire, the flames bursting into the audience room near the entrance of the gallery, and the flames bursting into the gallery, removing the partitions in the vestry, etc.

Rev. Thomas R. Williams became the pastor in July, 1861, and officiated, two years, during which no accession were made to the membership.

Rev. A. H. Lewis began his labors as pastor, January 1, 1864, at a salary of $650, which was increased to $1,000, October 11, 1865. He remained three years, and 90 members were added to the church. On April 17, 1865, a deed of the property was presented to the Society by a few of the members, who had purchased it for that purpose, at a cost of $3,600.

On January 12, 1867, Elder Nathan Wardner entered the parsonage, and continued one year and six months, at a salary of $1,000. Thirty-nine were added to the membership.

Rev. George E. Tomlinson commenced his labors as pastor, May 1, 1867, at a salary of $1,200, and the use of the parsonage; and served as pastor until his death, which occurred May 11, 1876, a period of 5 years and 7 months, during which 123 additions were made. Rev. T. A. Flasse entered upon his duties, October 9, 1876.
and filled the office 6 years and 84 additional years was made, and the Rev. B. Chester, pastor, was formally installed April 5, 1884; and during his pastorate of 6 years, 84 have been added to the membership.

At a church-meeting held April 5, 1885, a committee of five was appointed to report in two weeks ends and actions in the house of worship as they would recommend. This committee reported, and a committee of five was appointed to solicit funds necessary to make the improvements recommended. At a meeting, May 31, 1885, a building committee, consisting of George S. Green- man, A. L. Chester, E. R. Lewis, Charles F. Cottrell, Morton E. Stillman, N. H. Langworthy and E. B. Clarke, was appointed and "instructed to take the necessary steps to remodel this church, at a cost not to exceed $5,000 or such a sum as the soliciting committee may raise.

This committee immediately entered upon the performance of the duties for which it was appointed, and thirty-six feet were added to the rear end of the building, the interior was en-

decorated and the work finished, with new pews of the same wood, the walls and ceilings frescoed, stained-glass window substituted for the former plain ones, a baptistery placed under the pulpit, the old organ was removed, and a new one, obtained through the efforts of the chorister, was made at a cost of $2,000, placed in its stead.

The rooms in the basement were greatly improved under the auspices of the Ladies' Aid Society, they assuming the expense of the same. Bro. E. Clark Saunders, and the Young People's Society of Christian Endeavor, contributed the pulpit furniture. Bros. C. B. Cottrell and A. L. Chester presented the memorial church window.

The Building Committee reported a total expenditure, including the above named gifts, of $10,000, with a debt of about $2,000.

The church may not hope to pay off the debt for the next fifty years may mark an era of greater prosperity and influence for good in this community.

SABBATH REFORM.

THE SATURDAY REFORMER.

The Freeman's Journal, New York, May 3, 1880, published the bubble of Sabbath Reform as represented by Col. Shepard in the Philadelphia Convention in the following trenchant style:

A Philadelphia dispatch gives us this news about our old friend, the Rev. Col. Elliot F. Shepard: The celebration of the sesquicentennial of the Philadelphia Sabbath Association, which began last evening in the chambers of the Presbyterian church, was continued this afternoon and evening. At this afternoon's meeting, which took the form of a conference of friends of the Sabbath, Col. Elliot F. Shepard, editor of the New York Mail and Eagle, was introduced as "The Sabbath," and at the close of his remarks noticed that Congress be memorialized to amend the section of the statutes so as to provide for the inauguration of the Sabbath. The resolution was adopted March 5th, but on the first Wednesday in March. He said that this would do away with nipteles of the Sabbath declaration which occurs whenever the inauguration takes place on Friday, Saturday, Monday or Tuesday. Saturday is the only Sabbath of which we know, yet here we find Col. Shepard speaking of Saturday in a way to suggest his ignorance of its Sabbathical character. We fear that Col. Shepard meant Sunday, or the Lord's-day, when he spoke of the "Sabbath." Any reasonable measures to keep the Sabbath, the keeping of the Sabbath, is rather far-fetched. But this idea of Col. Shepard's is rather fantastic and far-fetched.

"THE TRADITION OF THE GENTILES."

The Christian Quarterly Review, for January, 1890, under the foregoing head, contains an article by M. M. Snell, which is of deep significance. It fully sustains our position that Roman Catholicism contains a basis of paganism. Mr. Snell's paper opens as follows:

It frequently occurs that intelligent unbelievers cite in evidence of the semi-pagan character of the Catholic Church, the fact that the word Sabbath occurs in New Testament, and is used as an era of even greater prosperity and influence for those who would recommend. At a meeting, May 31, 1885, a building committee, consisting of George S. Green- man, A. L. Chester, E. R. Lewis, Charles F. Cottrell, Morton E. Stillman, N. H. Langworthy and E. B. Clarke, was appointed and "instructed to take the necessary steps to remodel this church, at a cost not to exceed $5,000 or such a sum as the soliciting committee may raise."

This committee immediately entered upon the performance of the duties for which it was appointed, and thirty-six feet were added to the rear end of the building, the interior was en-
decorated and the work finished, with new pews of the same wood, the walls and ceilings frescoed, stained-glass window substituted for the former plain ones, a baptistery placed under the pulpit, the old organ was removed, and a new one, obtained through the efforts of the chorister, was made at a cost of $2,000, placed in its stead.

The rooms in the basement were greatly improved under the auspices of the Ladies' Aid Society, they assuming the expense of the same. Bro. E. Clark Saunders, and the Young People's Society of Christian Endeavor, contributed the pulpit furniture. Bros. C. B. Cottrell and A. L. Chester presented the memorial church window.

The Building Committee reported a total expenditure, including the above named gifts, of $10,000, with a debt of about $2,000.

The church may not hope to pay off the debt for the next fifty years may mark an era of greater prosperity and influence for good in this community.

SABBATH REFORM.

The Freeman's Journal, New York, May 3, 1880, published the bubble of Sabbath Reform as represented by Col. Shepard in the Philadelphia Convention in the following trenchant style:

A Philadelphia dispatch gives us this news about our old friend, the Rev. Col. Elliot F. Shepard: The celebration of the sesquicentennial of the Philadelphia Sab- bath Association, which began last evening in the chambers of the Presbyterian church, was continued this afternoon and evening. At this afternoon's meeting, which took the form of a conference of friends of the Sabbath, Col. Elliot F. Shepard, editor of the New York Mail and Eagle, was introduced as "The Sabbath," and at the close of his remarks noticed that Congress be memorialized to amend the section of the statutes so as to provide for the inauguration of the Sabbath. The resolution was adopted March 5th, but on the first Wednesday in March. He said that this would do away with nipteles of the Sabbath declaration which occurs whenever the inauguration takes place on Friday, Saturday, Monday or Tuesday. Saturday is the only Sabbath of which we know, yet here we find Col. Shepard speaking of Saturday in a way to suggest his ignorance of its Sabbathical character. We fear that Col. Shepard meant Sunday, or the Lord's-day, when he spoke of the "Sabbath." Any reasonable measures to keep the Sabbath, the keeping of the Sabbath, is rather far-fetched. But this idea of Col. Shepard's is rather fantastic and far-fetched.

"THE TRADITION OF THE GENTILES."

The Christian Quarterly Review, for January, 1890, under the foregoing head, contains an article by M. M. Snell, which is of deep significance. It fully sustains our position that Roman Catholicism contains a basis of paganism. Mr. Snell's paper opens as follows:

It frequently occurs that intelligent unbelievers cite in evidence of the semi-pagan character of the Catholic Church, the fact that the word Sabbath occurs in New Testament, and is used as an era of even greater prosperity and influence for those who would recommend. At a meeting, May 31, 1885, a building committee, consisting of George S. Green- man, A. L. Chester, E. R. Lewis, Charles F. Cottrell, Morton E. Stillman, N. H. Langworthy and E. B. Clarke, was appointed and "instructed to take the necessary steps to remodel this church, at a cost not to exceed $5,000 or such a sum as the soliciting committee may raise."

This committee immediately entered upon the performance of the duties for which it was appointed, and thirty-six feet were added to the rear end of the building, the interior was en-
decorated and the work finished, with new pews of the same wood, the walls and ceilings frescoed, stained-glass window substituted for the former plain ones, a baptistery placed under the pulpit, the old organ was removed, and a new one, obtained through the efforts of the chorister, was made at a cost of $2,000, placed in its stead.

The rooms in the basement were greatly improved under the auspices of the Ladies' Aid Society, they assuming the expense of the same. Bro. E. Clark Saunders, and the Young People's Society of Christian Endeavor, contributed the pulpit furniture. Bros. C. B. Cottrell and A. L. Chester presented the memorial church window.

The Building Committee reported a total expenditure, including the above named gifts, of $10,000, with a debt of about $2,000.

The church may not hope to pay off the debt for the next fifty years may mark an era of greater prosperity and influence for good in this community.

SABBATH REFORM.
THE SABBATH RECORDER.

D. A. PLATTIN, D.D.,- EDITOR.

REV. A. E. MAIN, HISG, FLA., Missions.

MANY P. BASTLE, Milton, Wis., Woman's Work.


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


JNO. P. MOTHER, Business Manager, Alfred Center, N. Y.


A religious resolve relates the following, which tells its own strange story: "Progress is not always a characteristic of those regions which were once enlightened by Christianity. The officers of the Sultan have no knowledge whatever of Paul, the apostle, who labored throughout that region in the first century. It is also true that the Church of Gaul with the Roman empire, which was once the center of the Church and is now the scene of the Church, was once the scene of the Church and is now the center of the Church. A Greek Church publisher recently issued a tract, on the cover of which was a quotation from Paul's letter to the Galatians. The press censor supposed Paul to be living, and that he had addressed a letter to Galata, a suburb of Constantinople. A police officer came to the printing office to arrest him. He was told that Paul was dead, and that he had been for 1,800 years. He then arrested the editor, and he was kept in prison for some days until the bureau of censorship was satisfied that the tract was not addressed to the government of the Sultan, and that it was not addressed to Galata, but to Galatia, a church of a Roman province.

A Baptist paper on our exchange list quotes the following with some signs of pious horror: "In a secular paper, published in one of our Western cities, a case of Sabbath-desecration in a Methodist Episcopal Church is mentioned, which appears incredible. It is stated that some religious services on Easter Sunday the flowers which were used in decorating the sanctuary were sold. Where was the pastor? And what were the trustees of the church doing? Whether the proceeds were $1 or $900, this Sunday-tide traffic in the church was a scandalous violation of the law, and admits of no defense." It is clear that in the mind of the writer of this paragraph the sin of the transaction described lay in the fact that it was a violation of the law. That was certainly the most reasonable view to take of it. The text of the law is "For Sabbath or Easter, and certainly there is no Scripture prohibition of the sale of Easter flowers on Sunday. Since Sunday-observance and Easter festivals are wholly of human appointment, human laws are the only authority to which their observance or non-observance is subject. It has been said that the Baptist editor, whose appeal in all matters of religion, faith and practice is to the Word of God, felt shocked because somebody sold Easter flowers on Sunday?"

WHICH SIDE?

It has sometimes been anecdotally said that religion and churches would do well enough for women and children, but that men, strong men, were above such sentimental things. It will do well for the men who talk after this fashion, good to compare some figures taken from statistical reports.

In the first place, the number of men and the number of women in this country are nearly equal. This gives us a fair start for further comparison. The place of the men, just about twice as many as women as men upon the rolls of the Protestant churches of this country. This may be taken as a fair indication that the religious sentiment is stronger in women than in men, in the proportion of two to one. If it is a hunch, the comparison would seem to justify the sneering boast quoted at the opening of this article. In the third place, the criminal classes of the country number, on the average, eleven men to one woman. This fact does not make very strongly in favor of the men who boast of the truth but do not like to weave through half a column of verbiage to get a three-line fact. The writer who expects to be read had better get out of the "circumlocution office." Boll it down.

BROTHER J. G. BURDICK announces that Prof. Corliss F. Remolph will occupy the pulpit of the New York church on Sabbath, June 17th, and that REV. E. T. Tomlinson, of Elizabeth, N. J., will preach on the Sabbath following, June 14th. Those interested will observe the appointments.

Several weeks since we mentioned the arrival of Doctor and Mrs. Carpenter in New York from their home in London, England. After spending a few weeks at Steventown, N. Y., Dr. Carpenter's old home, they have returned to London. Their many friends in this country will regret that a more extended visit here could not have been made by them.

A year or more ago, John D. Rockefeller, of the Standard Oil Company fame, offered to give $600,000 toward the establishment of a National Baptist University, on condition that the education society of that denomination add enough of its own funds to make the sum up to at least $1,000,000. At the recent anniversaries in Chicago it was announced that this condition had been fully met.

Twenty years ago a Polish Jew, Jacob Shinar, was exiled to Siberia, on account of the avowal of his belief in Christianity. He there began to proclaim his convictions, and now is said to be quite a strong movement to-
to suit those who are not of the faithful, for whatever this band, in its search for Christ, can lay its hands on, is taken and carried to the church door. Even soophs have been taken from houses. The law may afterwards compel them to yield up property, for this theft, being but a piece of realism, is not intended to impoverish the loser nor to enrich the thieves. Judas and his band looked for the object of their search everywhere; even the saloons are entered, of which there are many here, are mercantile; and it has been known to happen, that they have entered houses of ill fame in their search, and when he is found, he is kicked and cuffed about, as no drunken man, or Italian organ-grinder ever was kicked and cuffed by the merciless boys (usual Broadway boys too) in the back streets of any great city.

What the trial and legal condemnation is like I will not attempt to describe, but will content myself with some account of the scene on "Good Friday" and "Easter Sunday" only. That God did not smite these people to the earth with the lightning of his wrath, when they enacted the crucifixion, is but another illustration of that same long-suffering which permits religious teachers among us at home to twist his revealed Word into the image of their imagination and give a falsity to truth to their preconceived notions. I have often wondered why God permitted his professed ministers to teach that a part of his moral law was abrogated, or that he permitted them to enter into movements which punished as a misdeed that which his own son did while on earth, and would do to-day, i.e., labor on Sunday and rest on the Sabbath; but he permits more here and when we remember these things we become the more patient with those who, though more enlightened than these people, yet hold some of the errors of the system of religion that can be seen here in all its logical consequences.

Well, to return to the crucifixion. Three crosses were erected. He, like the two thieves, was tied by means of ropes. The real aim reached its limits however, at the place when the nails were driven, the air was filled with music, shouts of men, women and children, and people were out to hear the sacred concert. It is notable that the investigation of different affairs undertaken by the two Houses of Congress this session has for the most part been without practical results. The ballot box investigation resulted in nothing, except the humiliation of those public persons at whom it was aimed to bring a blush or abolish, this national disgrace, and says further that the Capital is no place for this sort of business. It does not comport with the dignity of the United States for Congress to keep a bar.

He is now Senator Carlisle. The ex-Speaker took his seat in the higher bench of Congress on Monday as Senator from Kentucky, to fill the unexpired term of the late Senator Beck.

The ceremony of subscribing to the oath of office was witnessed by well filled galleries, there a great deal of general interest, and the gallery reserved for the press. On being escorted to his seat by his colleagues, Senator Blackburn, Mr. Carlisle was immediately surrounded by Senators from both sides of the Chamber tendering their congratulations.

Note that the vilest and most venal connection of different affairs undertaken by the two Houses of Congress this session has for the most part been without practical results. The ballot box investigation resulted in nothing, except the humiliation of those public persons at whom it was aimed to bring a blush or abolish, this national disgrace, and says further that the Capital is no place for this sort of business. It does not comport with the dignity of the United States for Congress to keep a bar.

The noble stand taken by the Engineer Commission of Washington, Col Robert, in executing the liquor laws was heartily commended and applauded at a meeting of temperance workers held at the Congressional church last Sunday. The course he has pursued in his recent crusade has resulted in wiping out of existence 313 low dens of iniquity, saloons of the meanest and most harrowing character. Mr. Hiram Price, ex-Commissioner of Indian affairs, who was a speaker at the above mentioned meeting, suggested that every man and woman of the Capital, interested in morality and religion, ought to call this to mind and personally sympathize in the course. He said he was going to do so, that he wanted to see a District Commissioner who was disposed to do his duty.

There is an organization in Washington known as the Congressional Temperance Society, composed mainly of members of Congress. Presumably it has for its object the dissemination of temperance principles, especially in Congressional circles. This organization has been in existence for forty or fifty years and so has the Congressional grogery. The sale of rum over the bar of the house has gone on all these years and the saloons have been hushed by the best thing that can be done to prevent the agitators from carrying on. The demand has gone from house to house. We have at-
THE PLACE OF REST.

BY CHARLES D. COOK.

Tell me, ye winged winds, That round my pathway rear, That gild with joy the spot Where mortals weep no more? Sunbeams and pleasant dells Some valley in the West, Where flowers from eye and soul The weary soul may rest.
The loud wind dwindled to a whisper low, And sighed for pity, as it answered, "No!"

Tell me, thou mighty deep, Whose billows swayed the play, Whose flames the favored spot? Some island far away, Where we are not man find The bliss for which he sighs; Where sorrow never lives, And friendship never dies? The loud wind dwindled to a whisper low, And Stopped for a while, and sighed to answer, "No!"

And thou, serene moon, That with such holy face Doth look upon the earth Asleep in night's embrace, Tell me, thou mighty deep, Whose billows swayed the play, Whose flames the favored spot? Some island far away, Where we are not man find The bliss for which he sighs; Where sorrow never lives, And friendship never dies? The loud wind dwindled to a whisper low, And Stopped for a while, and sighed to answer, "No!"

But heaven begins on earth even as life etern is a present possession. Wherever there is a soul that trusts Jesus Christ with implicit faith, wherever there is a heart that loves him with a pure devotion, wherever there is a will that is bent to his will with an unswerving purpose, there is found a little piece of heaven.

For it is this presence of heaven in our earthly marks that marks the true Christian; it is this that renders his life so far above that of his fellows, that, wherever he is, his faithfulness, his confidence in God remains unshaken, whatever affection may be denied him he is sure of his Father's love, and however all around may waver in their adherence to the right, he goes straight onward in the heavenly pathway.

TENDENCIES.

BY CHARLES D. COOK.

By observing the direction of an arrow flying through the air we can tell very nearly from whence it came and where it will possibly its flight. Thus it is by noticing the direction taken by any object in motion that we can predict what its final end will be if its course remains unchanged. Human character is constantly growing in some direction. New traits are being added every day. Our minds learn to see things in a gradually changing light. Especially true is this of young people. The progress is sometimes so slow that we do not seem to notice it, and so think we are in no danger of growing worse than we are at present; or if we do so, we are apt to think that we are not progressing very fast. But the character that is being formed the most slowly is the one that is more marked and less apt to change its direction, but continues to grow to the end.

When we compare the present attitude of our mind, our tastes, and the light in which we look at the things of life, with those of our childhood or even those of a short time ago, we can clearly see the ground we have gone over and the direction in which we have been going. In the same way, by comparing the present condition of our surroundings, the civil, social, and moral state of mankind, with the remotest history, and following down through the ages to the present, we can learn the direction taken by the human mind and character as a whole, and predict with some degree of accuracy the tendency it has at the present time and the probable direction it will take. A close knowledge of this will often influence us in our own individual course. Hence the necessity and importance of studying the history of the successes and failures of mankind, beginning with the most important and useful, the Bible.

When we realize that the tendency in the formation of our character and in our nature is of prime importance, and that the rate of progress only determines the length to which we shall attain, then we can see the vital necessity of self-examination, so as to know beyond a doubt the direction we are taking; whether we now regard certain things and acts as harmless which we once thought to be wrong, and treat lightly those things we once held in reverence; or whether, on the contrary, we give more thought to our spiritual البلاد and the increase of our field of usefulness. If we find upon self-examination that the result is not flattering to us from a moral stand-point, we should make every effort so to change our habits and mode of thought, and the whole attitude and tendency of our nature before it is too late, that at the end of life we shall not look back over a period of years when we were all the being rendered more and more unfit for the life to come, but shall have outward progress through life that we shall reach that end of which God shall say "Well done."

OUR FORUM.

"KEEP STILL."

A few weeks ago there was an article in the Recorder on this subject, "Keep Still," and it struck me so forcibly that I must use a little concerning it, for I had just been passing through a great trial caused by not keeping still, and felt the truth deeply of the writer's words. Oh, if we only knew when to keep still! how much sorrow and trouble we might save, not only ourselves but others, if we need not make it a rule to pray, "O Lord, keep thou the door of my lips." It takes only a word to hurt a heart so that it took the gry word from the heart to all. If we would prevent the sufferings of others, we must learn to keep still.

I always feel angry with myself when I give Satan such power over my heart and lips as to speak hastily or unkindly in an unguarded moment. Why am I not dealt with Christ and so Christ-like, as to have a kind word for everyone, and thus bring sunshine instead of clouds into the hearts around us? I know if we, who profess Christ, would do this and try to be peace-makers among the mischiefs-makers; if we would take our time and find the real faults of our friends and associates, and in our conversation when we meet together would discuss these good qualities instead of their faults, what an improvement it would be. If when the unkind or angry word is turned up a stake to pray to him who hears the faintest cry, and then keep still till we can answer kindly, then we will be following Christ's example, for the Bible teaches us that when a prophet was sent to Jerusalem he opened not his mouth.

J. B.

GOOD LITERATURE.

LITERARY FORGERIES.

From the ninth century when Meutz published his fifty-nine decreals purporting to be the work of Isidore of Seville, who lived three centuries before, down to the nineteenth century, there have been discoveries of manuscripts which never existed save in the imagination of their inventors seems to have been a favorite occupation of those authors who desired for themselves a speedier and more lasting reputation than could be gained by their own production. The first few enterprising writers who attempted these decepions succeeded perfectly, both because the hoax was new, and also because there was then no such thing as a school of criticism in existence. Thus the alleged Epistles of Phalaris, probably invented in the fifteenth century, were accepted without question by scholars as the genuine productions of the sixth century, and passed through many editions and translations and were the subject of numerous pamphlets.

But the alleged Shakespeare forgeries of William Ireland, about 1790. We cannot wonder at this, as it must be a bold genius indeed who could hope long to imitate the Bard of Avon successfully. Probably the most notable of these was that of Breyley in the seventeenth century detected the forgery and exposed its spurious character. After so many years of good character, however, they could not lose their prestige at the command of a single verse, albeit brought to light by the most exact classical scholar of the day, and the famous Epistles became the center of a conflict so fierce that they obtained more notoriety by its means than they had ever enjoyed through their supposed merits, and which now sheds upon them their only luster, since to-day scholars do not question that Beattley, and not his opponents, was in the right.

The eighteenth century was particularly prolific in this sort of literature, and, although the intellectual acumen of scholars was by that time too well developed to allow them to fall such easy victims to a fraud as in previous centuries, still in looking back from this time to that it is really wonderful how much credence was given at first to these pretended discoveries. Not one of them but was received, for a time at least, as genuine. Probably the most notable of these was that of the Shakespearian forgeries of William Ireland, about 1790. We cannot wonder at this, as it must be a bold genius indeed who could hope long to imitate the Bard of Avon successfully. Probably the most notable of these was that of Breyley in the seventeenth century detected the forgery and exposed its spurious character. After so many years of good character, however, they could not lose their prestige at the command of a single verse, albeit brought to light by the most exact classical scholar of the day, and the famous Epistles became the center of a conflict so fierce that they obtained more notoriety by its means than they had ever enjoyed through their supposed merits, and which now sheds upon them their only luster, since to-day scholars do not question that Beattley, and not his opponents, was in the right.

The eighteenth century was particularly prolific in this sort of literature, and, although the intellectual acumen of scholars was by that time too well developed to allow them to fall such easy victims to a fraud as in previous centuries, still in looking back from this time to that it is really wonderful how much credence was given at first to these pretended discoveries. Not one of them but was received, for a time at least, as genuine. Probably the most notable of these was that of Breyley in the seventeenth century detected the forgery and exposed its spurious character. After so many years of good character, however, they could not lose their prestige at the command of a single verse, albeit brought to light by the most exact classical scholar of the day, and the famous Epistles became the center of a conflict so fierce that they obtained more notoriety by its means than they had ever enjoyed through their supposed merits, and which now sheds upon them their only luster, since to-day scholars do not question that Beattley, and not his opponents, was in the right.

The eighteenth century was particularly prolific in this sort of literature, and, although the intellectual acumen of scholars was by that time too well developed to allow them to fall such easy victims to a fraud as in previous centuries, still in looking back from this time to that it is really wonderful how much credence was given at first to these pretended discoveries. Not one of them but was received, for a time at least, as genuine. Probably the most notable of these was that of Breyley in the seventeenth century detected the forgery and exposed its spurious character. After so many years of good character, however, they could not lose their prestige at the command of a single verse, albeit brought to light by the most exact classical scholar of the day, and the famous Epistles became the center of a conflict so fierce that they obtained more notoriety by its means than they had ever enjoyed through their supposed merits, and which now sheds upon them their only luster, since to-day scholars do not question that Beattley, and not his opponents, was in the right.
monk Bowley of the fifteenth century were really the work of the audacious boy who forged the old manuscript, was altogether out of proportion to the degree of his offence. It would seem that a deception clever enough to succeed should have had something in it to arouse the admiration of the men of letters of the time, but this idea never seemed to occur to them any more than did that of holding out a helping hand to a poor young poet who with a little encouragement might have achieved work of his own of a permanent kind.

It is enough to make anyone shudder to contemplate the horrors through which writers have had to pass in all times before their work has become established. Literature genius is certainly a plant of a vigorous growth or most of its shoots would have been choked by weeds or nipped by frost long before they could bear any fruit.

(To be continued.)

**EDUCATION.**

"The heirs of Miss Brigham, president of Mount Holyoke Seminary, have accepted $4,000 from the New York, New Haven & Hartford Road for the death of that lady, caused by an accident near North Haven last summer.

"The United States Supreme Court has decided that Cornell University had reached its three million dollar mark, the day after Mr. Mead's bequest. It lost about a million by this decision.

"An appeal, signed by Rev. Phillips Brooks, Brookes Herford and other Boston gentlemen, is made for Atlanta University, which is in need of the support of the State of Georgia because students of all colors were excluded from it. The appeal is to be read in the leading items of a daily paper during war times. Children who are kept posted regarding current events become bright and men.

"Ameris College gives interesting facts as to the Christian standing of its students. The number of students in the college the present year is 349, of whom 65 are Seniors, 85 Juniors, 89 Sophomores, 123 Freshmen. Of these, 233, just four in excess of two-thirds, are professing Christians. These divide themselves as follow: Seniors 2, two less than two-thirds of the class; Juniors 61, four in excess of two-thirds; Sophomores 42, also in excess of two-thirds; Freshmen 70, also one in excess of two-thirds. About twenty percent of the graduates become ministers.

"The Russian government has declared of the nation the offer of Baron de Hirsch, to appropriate from his enormous fortune $2,000,000 for the education in Russia of Jews to which the Jews should have access, a sum of money reaching high into the millions, before which all previous private munificence pales. The Baron, however, intends to reach the objects of his bounty, if indirectly, by sending to this country the generous sum of $120,000 annually for the education of Russian Jews who are driven from this country. Money, in monthly installments, is put into the hands of a committee consisting of some of the ablest Jewish merchants and bankers in America. Careful provision is made, while the immigrants, when these Jewish immigrants, for their instruction in English, in some trade or occupation, particularly in farming, provided for, are in general to make them intelligent, self-sustaining citizens.

"What a Boy Should Know at Eighteen. A young man of eighteen is to have the best chances should know how to read French, German, and some of the Slavonic languages, also, because he has learned the lesson at least five years before. Enthusiasm, guided and controlled by knowledge, is the test of the true living man, alive with the spiritual forces. Every thing else is in sleep, or is dead. I make my starting point, and my guiding thought, the thought that he should learn how to write English, the language where the man only finds labor and weariness. The children of our households to-day may gain the same thing that we gained at five and twenty, and for more than we gained, when they are ten or twelve; and the progress is like the joyous song of their childhood, when they are led along the rational method. They grow up into French or German, as they grow up into English, and talk and sing in these languages, just as they do in their own. Why should they not breathe in enthusiasm with every breath of their learning? It was with enthusiasm, that we obtained this freedom. But they are free born. Let me say here that in my judgment every boy who has the best chances ought to have a knowledge of the English language (I should say of both) before he is eighteen years of age—a mastery kindled to that which he has of the English, and a knowledge of Greek and Latin as will mean power in and over those languages, and will enable him to read them with ease and with satisfaction when he enters upon his college course. The man who knows the ancient languages as he ought to know them, will never contend against their holding a place in the education of all wide educated and roundedly educated men. The boy who has the best chances ought, in the years between twelve and seventeen, to be set forward on his career in history and the beginning, at least, of the literature of his own language. My feeling is that the boys who have the best chances should know something of music, and should at least, see the opening towards art studies. The opinion is now well-established, I suppose, that all persons can be instructed in vocal music with a measure of success. I believe that the same may be said in the line of instrumental music. That the mathematical studies should be pursued energetically before the youth has reached the age of fifteen, is a point widely held. I may add, is admitted by all. The men of the former generations and men of our day agree at this point. —President Dwight, in the April Forum.

**TEMPERANCE.**

"Saloon bars must be removed at Boston. Liquors can be sold only where food is also provided.

"Twenty are 100 percent temperance societies in the United Kingdom, with nearly 2,000,000 members. The Scotch Union includes 600 societies and 350,000 members. In Belgium a person arrested for drunkenness is fined $50 and serves by waiters.

"In Belgium a person arrested for drunkenness is compelled to sweep the public streets for two hours after he gets sober. What spotty thoroughfulness Americans might present by adopting this plan.

"Mr. McGraw Fiske's boy moves joyously onboard the Wyandotte and Nantucket, in the latter's plan is to remove the turrets below deck, and, upon reaching below deck, and, upon command, to be thrown above deck and fired, the recoil sending them back into the loading position. The officers and crew are never exposed to fire of the enemy, and are cleaned and sighted below deck, and, upon command, to be thrown above deck and fired, the recoil sending them back into the loading position. The officers and crew are never exposed to fire of the enemy, and are cleaned and sighted below deck, and, upon command, to be thrown above deck and fired, the recoil sending them back into the loading position. The officers and crew are never exposed to fire of the enemy, and are cleaned and sighted below deck, and, upon command, to be thrown above deck and fired, the recoil sending them back into the loading position. The officers and crew are never exposed to fire of the enemy, and are cleaned and sighted below deck, and, upon command, to be thrown above deck and fired, the recoil sending them back into the loading position.

**POPULAR SCIENCE.**

"By the use of pure zinc as a solder, and venetian turpentine, the difficulties of soldering aluminum have been overcome.

"Artificial ice can be manufactured, so it is said, at a retail cost of about eight dollars per ton, or forty cents a pound.

"Fires can, it is said, be beat out by cleaning them with acidulated water, between two plates of carbon and closing the circuit so as to form a real voltaic cell.

"Prof. Langley, as a result of experiments to nooen once taken during winter, states that the mean temperature of sun-lit lunar soil is 247° above zero C.

"A German scientist finds the human eye most sensitive to light of medium wave length, being more affected by green rays than by red, and more by red than by blue.

"A case of tuberculosis infection through the medium of ear-rings is reported in the Wiener Medicinische Presse. The patient was a young girl, fourteen years of age, who wore ear-rings left by her for a friend who died of pulmonary tuberculosis. Soon ulcers appeared on the lobe of both ears. The cervical lymph nodes became swollen, and percussion revealed dullness at the apex of the left lung. Tubercle bacilli were found in the ulcers and in the spots, and the infection was that the ear-rings were the agents of infection.

"To an inquirer the Electrical World gives the information that there are probably 250,000 arc lamps burning in the United States, and about 3,000,000 incandescent lamps. An estimate of the cost of the electric motors in use reaches 18,000, although very many of them are of less than one-horse power. There are, either equipped or under contract to be equipped, nearly 300 electric railways, with over 1,500 miles of track, and probably 2,000 cars. Probably 9,000 volts is the highest electrical pressure in regular service.

"Floating batteries for harbor defense. — The proposition of the Pneumatic Gun Company is to utilize the old monitors, the Wyandotte and Nantucket, in the demonstration that old monitors are useless as they now stand, and are a dead expense to the government. The Gun Carriage Company proposes to make the bodies of the monitors moving forts, with the same system of disapppearing carriages that has been adopted by the War Department for its fortifications.
SABBATH SCHOOL

INTERNATIONAL LESSONS, 1890.

SECOND QUARTER.

LESSON XI.—THE RICH MAN’S FOLLY.

For Sabbath-day, June 14, 1890.


INTRODUCTION.

It seems improbable that the events of to-day’s lesson took place in Palestine on the same journey of our Lord from Galilee to Jerusalem, but it is to be noted that the events of the last lesson. There was a great multitude present. Christ had warned his disciples against the hypocrisy of religious display, and was speaking in according instruction when a certain man, intercepted, asked Jesus to assist in settling a family dispute.

OUTLINE.

1. The heir’s request. v. 13.
3. Warning against covetousness. v. 15.
5. The lesson. v. 21.

EXPLANATORY NOTES.

v. 13. “One of the company.” Some one in the multitude of the listeners was touched in the same manner of Jesus and asked him a question.

While Christ was delivering his discourse, this man had evidently been watching for an opportunity to present his claim. “Master,” Teacher. “Speak to us.” “But,” “My brother.” Probably older than himself. “Divide the inheritance.” According to the law of Moses the son received a double portion, the others having equal shares. This was probably a younger brother who had failed to receive what was due him. Jesus was a teacher that spoke with authority, the man wished Christ to use his authority to decide the question. “Remember,” “Divide it.” “Judge:” “A judge or a parable.” “To make more clear the parable.” “To shield from want and cherish.” "Judge:"

The multitude. The man wished Christ to use his authority in securing his wealth. Jesus was a teacher that spoke with authority.

The man had been planning, now a Higher Power comes forward. “Thou fool.” Though in the estimation of himself he might have been considered wise. “This night.” Contrasted with the “many years” that he had hoped to live. “Thy kingdom be not of this world.” v. 15. “DoeR that his kingdom was not of this world.” v. 16.


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:"


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:"


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:


TRANSLATION.


QUESTIONS.

Provable and plain of to-day’s lesson. Of what had Christ been speaking? Whom was he addressing? “Comes a judge or a parable?” “To make more clear the parable.” “To shield from want and cherish.” "Judge:"
New York.

Scott.—The Quarterly Meeting at Scott was held last Sabbath and First-day in April. The attendance from other churches was small, but the brethren and sisters there turned out well, filling the large choir and the body of the church. The preaching by Dr. H. F. Burdick was able, earnest and encouraging, and no doubt the large attendance was one of the good results of his faithful labors with the church the past winter. Since last December he has been holding meetings in most of the towns, and a general interest has been manifested by the church and by the unconverted. Would that we would have more and experienced ministers, a Dr. Burdick to visit the parishes churches and break them to the bread of life.

L. B. S.

Lincoln.—Since sister Perie R. Burdick removed to Alfred Centre, this church has not had regular meetings, but last Sabbath, Bro. H. C. Coon, according to previous notice, conducted a prayer service which was largely attended. A good Sabbath-keepers lives in the vicinity and they love to pray, and singing in the spirit leads to prayer and testimony, and so the Lord blest them with his presence and filled their hearts with praise. To-day (May 9th) we will attend another funeral there,—that of Bro. Vermum W. Coon,—whose loss will be deeply felt by the family and the church.

L. B. S.

DeBuoy.—For some months we have been holding meetings on Sunday evening at the house of Bro. Dennis T. Coon, three miles north of this village. At that neighborhood a large number of people are meeting, and many of them do not attend regularly any church, and this appointment seemed to meet a long felt want. The meetings have been steadily growing in numbers and interest, and two or three have expressed a determination to be Christians. May God bless these meetings to the unconverted and to his people. Arrangements are also being made to establish a weekly meeting in Quaker Basin, and thus reach another neighborhood that has not had religious meetings for some time.

Wisconsin.

Albion.—At our semi-annual gathering for the purpose of opening the Thank-offering boxes we met with our pastorate at his home. Alexander Home could not attend, being ill, but the other brethren were present. We had a very profitable gathering and hope next Thanksgiving to meet at the church with the large portion of our church and society.

G. H.

Miscellany.

Our minister's sermon.

The minister begins by saying, "Don't be afraid of giving. If your life isn't worth nothing to others, why not to your fellowman by helping him?"

And the minister went on to say, "There's various kinds of giving. And religion's as good for every day As it is to bring to us together. I don't think much of the man that gives The least he can afford. And spend his time the following week In charity and the others."

I guess that dose was bitter enough

For a man like Brown to swallow.

But I noticed he didn't do it. Not one, after that, to boller.

Hurrath, says I, for the minister. Of course said I.

Give us some more of this open talk. It is very pleasant.

The minister hit 'em every time,

And when he spoke of fashion, An' riggin's in the time,

As woman's ruin, passion.

An' said, he come in different styles, I couldn't help a winkin' And a smile, I says I! That's you. And I guess it set their hairin'.

Says I to myself that sermon's put, It's man's ruiny, and I'm stuck.

And I'm much afraid that most of the folks Won't take the application.

Now if it had the souls of the dead is only com-

Med by the power of money, but at all times the priest, who is fully obedient to the chief in

The school year instead

Of the commencement. When it isn't the be-

Ginning, but when we at-

There, to graduation. "I handed in my essay yesterday, for correc-

Tions, you know," said I.

Says he, I'll tell him when meetin's out, that I

Ain't that all of this kind of a critter. —Selected.

Romanism in politics.

It may confidently be stated that a church with headquarters at Rome for all the world, is more of a political machine than a religious organization. All political machines exceed its purposes. The work at headquarters in Rome is devoted more to political ingenuity than to spiritual methods. The devotion of the priest, who is fully obedient to the chief in

The Church tolerates

The bishop says:

"Yes, I'll tell him when meetin's out, that I

Ain't at all of this kind of a critter. —Selected.

"The Catholic Church has been the most successful machine in the world, in the accomplishment of its purposes. It was in 1870 that the doctrine of the Papal infallibility was declared. It took well, and has been adopted by many of the faithful Catholics. But in a short time it began to grow that the authority of the Pope in temporal things was more pretension, based upon a personal ambition to be at the head of a universal kingdom of earth. Shortly came the rebuke given by Catholic Italy, and the Pope found himself without temporal authority even in Rome.

For some years it has been thought that the Vatican authorities had ceased to plan for temporal politics, now they have to

Theloud umens

To make the

The last year, or thereabouts, has shown such ev-

For some years it has been thought that the Vatican authorities had ceased to plan for tem-

The italics

Are called upon to scheme for the civil suprem-

The four leading municipal officers, two or three of the re-

Denies that of Bro. Ver-
remorsefully of her own short suit, not all new, to be replaced by her mother's weak hands during her convalescence.

The money for the pretty goods to add to the three dollars on the simple hat, she remembered, had come out of this same wood money; and now her mother had cut out four more years of it, and her much-worn black cashmere to choose from for a spring gown.

She went about her morning work with a sense of the prospect of a new white cashmere, all daintily made and set off with bits of embroidery here and there. That you could hardly tell that was worn in the same way for so many years, did not rejoue her as she thought it would.

Her mother was looking over some little dresses of Marj's.

"When you go upstairs, Jennie," she said, "I wish you’d go to that small trunk and get those things, and put them away, too. There’s three summer dresses of Cousin Lena’s. I believe that muff was her graduating dress. I want to fix up some things for her, and maybe she’ll have morning dress.

"My, what quantities of cloth there are in it! It is just as good as new, and so fine and pretty. It is too bad.

"How swiftly the thought that flashed through her mind—yet it was not quite a welcome one—"I could take this for graduation, and then mother would have other dress."

Her chin dropped into her hand, and she sat quite still. "If I don’t, mother can’t have a thing," and she knew how little her mother’s worries were. She had been ashamed own to herself how hard it was to give up her own cherished plans. She replaced the dress in its white trunk again, and with the other trunk made in the fabric of a few years before. It had evidently been worn only once or twice, for it was quite still.

"See here, mother, this lovely muff! It will make a nice graduating dress, and I’m going to have it; and now you can have yours."

"Thank you."

"Well, this will do, and we’ll have it as pretty as we can. That money will get your dress and another’s burdens, and so fulfill the law of love."

Her chin dropped into her hand, and she sat quite still. "My, how I do rejoice you go upstairs, Jennie," she said, "and now you can have the dressing room, Little Mother."

Marian’s mother could have an end out."

The white forehead was knitted in tenderness of her mother’s weak hands, and she was ashamed to own to the

"A few tears fell before the

"If we could have a few tears fell before the

"366 The Fifty-Fifth Annual Session of the Seventh-day Baptist Central Association will be held at Brookfield, N. Y., June 13-15, 1890. The following programme has been prepared.

SPECIAL OFFER. Sabath-keepers living at a distance from the cheaper market cities, have been sending goods by mail to purchasers in many of the States. Will sell Solid Coin Silver Tea Spoons at $0.00 to $0.00; for six, and Table Spoons $0.10 to $0.15 for six; prices only vary according to weight of goods. Coin Silver Thimbles with engraved at 40 cents each. Triple Plated Plate Knives (medium size) best quality, $2.00 for four. Forks to match, same quality, same style of handle, $2.00 for six. Dessert Spoons $0.05 and 50 cents each. Prices of cheaper class of goods furnished on application. All orders by mail, containing cash or money order, goods sent on extra cost. Ladles’ or Gentle’s Gold or Silver Watches sent by registered mail, for selection or approval, to responsible persons. Your orders respectfully solicited.

C. A. BURDICK, Court, Post Office Building, Alfred Centre, N. Y.

SPECIAL NOTICES.

Party wishing to attend the North Western Association, at Welton, Is., June 30th, please notice. Persons coming on the C. R. & P. K. RR. will change cars for Welton at Delmar Junction. Passenger trains arrive at Delmar going west, at 4.50 A. M., 7.30 P. M., and 12.30 P. M.; going east, 4.10 A. M., 7.50 A. M., and 1.45 P. M. Forks to match, same quality, same style of handle, $2.00 for six. Price of coin silver tea spoons at $0.00 to $0.00; for six, and Table Spoons $0.10 to $0.15 for six; prices only vary according to weight of goods. Coin Silver Thimbles with engraved at 40 cents each. Triple Plated Plate Knives (medium size) best quality, $2.00 for four. Forks to match, same quality, same style of handle, $2.00 for six. Dessert Spoons $0.05 and 50 cents each. Prices of cheaper class of goods furnished on application. All orders by mail, containing cash or money order, goods sent on extra cost. Ladles’ or Gentle’s Gold or Silver Watches sent by registered mail, for selection or approval, to responsible persons. Your orders respectfully solicited.

C. A. BURDICK, Court, Post Office Building, Alfred Centre, N. Y.

BOOKS AND MAGAZINES.

The Treasury for the Christian, June, 1890. Frontispiece, this rev. Edward Breeding, D. D., Pastor of the Washington Avenue Baptist Church, Brooklyn, with a sermon by the same gentleman. The discourses for the two days are seven weeks old: Independence Day is timely and appropriate. President Raymond’s article on “The Pulpit and Ethics,” in the series, Living Letters Discussed by Colleges Presidents, is of special interest. “Buddhism Viewed from a Japanese Stand-point,” a translation; “Christ’s Testimony to His Diversity in the Gospel of John,” and “Creution of Victorian Literature,” are among the strong papers of this number. Yearly, $5 50; clergymen, $2. Single copies, 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE REVIEW OF RELIGION AND PHILOSOPHY: New and Revised Edition. 12mo. 800 pages, $2.00. A complete set, in one, is also to be had.

The Survey of the Literature of the Rev. Mr. C. W. Crockett, D. D., pastor of the Brooklyn Avenue Baptist Church, Philadelphia, Pa., is an excellent guide to the literature of the last 25 years. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the “How do we know that the Sabbath is the Sabbath of the Lord?” Every person who asks this question should have this book. Sabbath, provided people are agreed in doing so, and that all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Stand for the chart.

THE Semi-Annual Meeting of the Seventh-day Baptist Churches of Minnesota will be held on the campus of the University of Minnesota on Tuesday, 7th month, 1889, at 2 p.m. All who have written or oral communication of whatever graver and grander tasks lie beyond the Commencement Day. — Golden Rule.
AFIELD LEISURE SPRING LAKE, T. B. Trettwyse, Proprietors.

SATISFACTION guaranteed on all work.

AFIELD UNIVERSITY, ALFRED CENTRE, N. Y.

Royal privileges for Gentlemen and Ladies.

O. B. ALLEN, D. D., LL.D., P.D., P.R.S., President.

W. COOK, D. D., B. ALFRED CENTRE, Treasurer.

Office Hours—9 A. M. to 1 P. M. and 2 to 4 P. M.

BURDICK AND GREEN, Manufacturers of Tents, and Dealers in Stores, Agricultural Implements, Hardware, etc.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, $1 for year.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

A. PLATTS, President, Alfred Centre, N. Y. (2) 35 West St., Westerly, R. I.; D. A. Bliss, Secretary, Alfred Centre, N. Y.; W. J. Huffman, Treasurer, Westerly, R. I.; G. H. Appleton, Vice-President, Westerly, R. I.

THE SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.


Leonardville, N. Y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

W. C. BELLAND, President, Leonardville, N. Y. (2) 35 West St., Westerly, R. I.; D. H. WALTERS, Secretary, Leonardville, N. Y.; W. J. Huffman, Treasurer, Westerly, R. I.; W. J. WOOD, Librarian, Westerly, R. I.; D. A. BLISS, Secretary, Alfred Centre, N. Y.; E. L. WATSON, Librarian, Alfred Centre, N. Y.; J. B., J. J. E. Green, Alfred Centre, N. Y.; E. C. W. HUNT, Treasurer, Westerly, R. I.

THE BARBOCO & WILCOX CO.

POPULAR WATER-TABLE SHOWER.

Gen. H. BARCOO, Pres. 30 Cortland St.

M. T. WINSTHUR, MANUFACTURER OF FINE CLOTHING. Custom Work a Specialty.

L. T. WINSTHUR.

100 Clay St.

C. POTTER, JR. & CO.

PRINTING PRESS. 242 Washington St.

C. POTTER, Jr., H. W. PINE, J. M. TRETOWYSE.

MILAN, N. Y.

AMERICAN SABBATH TRACT SOCIETY, EXECUTIVE BOARD.

G. PORTER, Pres. D. B. O'NEILL, Sec'y, Plattsburgh, N. Y. C. POTTER, Jr., Treasurer, Plattsburgh, N. Y.

J. L. PHILLIPS, Vice-President, New York, N. Y., the second Tuesday of each month, at 2 P. M.

THE SABBATH-SCHOOL MEMORIAL BOARD.

C. PORTER, President, Plattsburgh, N. Y.; F. T. BURGESS, Treasurer, Troy, N. Y.; W. S. BLISS, Secretary, Plattsburgh, N. Y.

For all orders to be mailed Poughkeepsie payment of all obligations required.

POTTER PRESS WORKS.

BIBLIOGRAPHIES OF PRINTING.

G. PORTER, Plattsburgh, N. Y., Proprietor.

W. M. STILLMAN.

ATTORNEY AT LAW.

Superior Court Commissioner, etc.

Westerly, R. I.

N. DICKSON & CO.

JEWELERS.

RELIABLE GOODS AT FAIR PRICES.

For further information address, etc.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

GEO. BARNES, President, Moving Pictures, Ch. 2, Westerly, R. I.; W. A. CORNS, Corresponding Secretary, Westerly, R. I.; A. LEWIS, Treasurer, Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

SOCIETY.

GEO. BARNES, President, Moving Pictures, Ch. 2, Westerly, R. I.; W. A. CORNS, Corresponding Secretary, Westerly, R. I.; A. LEWIS, Treasurer, Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

GEO. BARNES, President, Moving Pictures, Ch. 2, Westerly, R. I.; W. A. CORNS, Corresponding Secretary, Westerly, R. I.; A. LEWIS, Treasurer, Westerly, R. I.

F. L. FLINN & SON.

BIBLE AND SPIRITUAL WORKS.

The only work done which is entirely from "gleaning materials.

CHICAGO, III.

B. COTTRELL & BRO., MERCHANT TAILORS.

230 West Madison St.

NEW YORK.

R. COOK, D. D., B. ALFRED CENTRE, Treasurer.

Office at 144 pages.

THE SABBATH-SCHOOL BOARD OF GENERAL CONFERENCE.


SABBATH SCHOOL.

G. PORTER, Jr., H. W. PINE, J. M. TRETOWYSE.

MILAN, N. Y.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.

THESE-DAY BAPTIST MISSIONARY SOCIETY.
It runs over a lattice work, and though more than a wagon load of dead has been removed, it covers a space of about 1,200 square feet. It yields thousands of flowers and is fourteen years old.

Foreign.

All the powers except France have contributed to commercial treaties with Turkey on the basis of a fixed tariff.

The Miners' Congress at Brussels has unanimously adopted a resolution in favor of a ten-hour working day.

Mount Eden is reported in a state of activity, pouring volumes of fire and smoke.

The residents in the vicinity are shamed, and the work is reported as being "a labor conference in Germany" was slow in the air." The discontent of capitalists was much more dangerous than the discontent of workmen.

Japan is now enjoying a political campaign. For the first time her people will, on July 1st, cast ballots for the choice of members of Parliament. A property qualification is attached to the right of suffrage.

A bill to abolish martial laws for breach of promise of marriage has been introduced in the British Parliament. Such actions have become so frequent that such action is deemed advisable to put a stop to them.

The German Minister of War says that the French army is now stronger than that of Germany by twenty-seven battalions but if the new army bill passes the Reichstag the latter will be increased by 27,000.

Severe storms followed by floods are reported in various parts of Germany. At Alsfeld in Hesse a house was lately under water and music and painting of the country were drowned. At Supplingen five persons were killed by lightning.

The northern part of the Mississippi river is claimed that a conspiracy to capture wrecked by a U. S. Supreme Court.