LINGER NOT.

The time is short! It thou wouldst work for God, it must be now; if thou wouldst in the bitterness for thy lover, Redeem the time.

Shake off earth's cloth! Go forth with staff in hand while yet 't is day; Set out with circled lion upon the way; Up, linger not!

Fold not thine hands! What has the pilgrim of the cross and crown To do with luxury or cow of down? On, pilgrim, on!

With his reward He comes: he travels not, his day is near; When men least look for him will he be here? Prepare for him!

Let not the flood Sweep thy firm feet from the eternal rock; Face calmly, solemnly, the billows' shock; Fear not the storm.

Withstand the foe; Die daily, that forever may arise; Do faithful unused works, by God will give The crown of life. —Power.

THE HIGHER LIFE.

Baccalaureate Sermon before the Graduating Class of Milton College, June 25, 1900.

By PRES. W. W. WHITFORD, D.D.

(Concluded)

As I have more than intimated, we have spiritual emotions and susceptibilities more valuable than the endowments of the earth, by which we are connected with an immortal existence, and hold fellowship with our Maker. In forming a circle the center is as necessary as the circumference; but when made, you erase the center and the circle still remains. It is not so when you destroy the circumference, for all that you see left is the meaningless point. Remove from all our activities the spiritual and divine functions which constitute the boundaries of the human soul, and you have, as we have seen, a gross, selfish, earthly life,—a miserable failure; but assign them their due place, and permit them to work their power in us, and you join yourself, as by the tangents of a circle, to all the grander substances and forces which compose the temporal and eternal realms of thought, goodness, and bliss. The tall, wide-branching and healthy oak has other uses than to extract the coarse minerals from the ground and the noxious gases from the atmosphere, and to attempt to convert them into vegetable fiber merely by its vigor. It absorbs the intangible but all-powerful forces of light and heat, and combines them, with its own vital operations, in producing the life-sustaining sap, the hard wood, the green leaf, and the perfect flower. We must, through our moral and religious capacities, imbibe the very spiritual energies of our Maker. Piety, which is more than a sense of doing right—it is a commitment of ourselves to God, yielding to the sublime purpose of the soul to understand his revealed nature, to be guided by his truth, to do his work as we are, and to be filled by his holy presence,—this piety is the all-absorbing need, the crowning excellence of a symmetrical, influential, and happy life. This is truly living "by every word that proceedeth out of the mouth of God."
to die; it is fitted for all in the flush and fire of early manhood. It does engage the most energetic powers of the mind; it does excite the soul as by a superhuman presence. It will not permit us to waste the strength it infuses into our natures in idle frivolities and meaningless amusements.

Quiet, steady, and intense action is the most effective. Religion produces calmness, gives a man a self-center, and fills him in holding Jupiter-like, in a firm grasp, all the instruments of his powers. All fitful movements and arrant blunderings, not from the imprudences. Give yourself a living interest in the duties and sentiments of the gospel of Christ, and a serene joy will pervade your soul, and a new-born vigor will infuse your being. There is physical animation as long as the heart beats. Let the presentment of a warm enthusiasm, fresh from indwelling devotion, arouse your thoughts, emotions, and every choice, and you will realize that heretofore you have existed as one dead.

Christianity commends and invigorates the strongest soul and the most spirited enterprises of the human spirit. Stamping the battle-mark upon the breast of the race. It is underneath all those gigantic movements of society, lifting man to a truer civilization and greater usefulness. It is the inbounding power which makes "fifty years of Europe better than a century of Celibacy." It can not be subdued; it is not stupid and useless; it demands a ceaseless agitation and progress, and the soul will not stagnate under its influence. In the restless activity of our years, when more than the dreaming Turk is wakened from his slumbers by the siren's cry, "To arms! they come! the Great World is a-awakening!" let us press forward with the forces which wisely lead under its banner to the battle without a doubtful issue, and feel, in our higher nature, the full exaltation born of the victories being won for Christ.

I shall be exposed to the ridicule and contempt of my associates," thinks one, "if I pray publicly and become an acknowledged Christian." This is an experience of an over-sensitive and somewhat timid nature. It sees in the sneer and mocking of society the dreadfull. The cheek is blanched and the limbs in the sneer and mocking of race.

"Yes, and when thrones shall crumble down, And the pride and grandeur fall,—
   The herald's pride of long renown.

All the passing epochs of history, the passing movements of the human heart, are but small in comparison with the new life which springs into existence at this moment of salvation. It is the beginning of a Judas and a Baptist, and a complete redemption of the heart by the perfect standard of human excellence. The examples of Christian devotion must stand out as way-marks in the process of mankind.

Shall we not learn to shun the false and hurtful schemes of education, so universal, which prepare the young simply for the business of materialistic and selfish living? Practical study very often means only, "Learn how to make the most money." Realize that there is committed to your training intellectual and spiritual powers of greater inherent worth than the perishing gifts of nature, and by which you can climb, as on a ladder, "from this gnat and visible world of dust," to hold communion with the loftiest intelligences in this sanctified life.

Jesus, and the gloomy crown of thorns, and the pure devotion of thy generous heart Shall live in heaven, of which it was a part.

NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association convened with the church at Welton, Clinton county, Iowa, on June 26, 1890, at 10.30 A. M.

The Association was called to order by the Morderator, J. W. Morton, and prayer was offered by U. M. Babcock.

The Executive Committee reported the following programme of exercises for the session:

FIFTH-DAY MORNING.

10.30. Call to order by the Moderator. Opening prayer by U. M. Babcock.


EVENING.


7.30. Communications from churches, continued.

8.30. Appointment of Standing Committees.


4.30. Adjournment.

SIXTH-DAY MORNING.


3.45. Reports of Standing Committees and miscellaneous business.


APRIL.

2. Devotional exercises and miscellaneous business.

2.30. Hour of Woman's Board, conducted by their delegates.


4.30. Adjournment.

EVENING.

7.45. Praise, prayer, and conference meeting, led by G. M. Cottrell and A. D. Leeth.

SABBATH MORNING.

9.30. Prayer meeting in behalf of churches, pastors and special requests, led by Stephen Burdick.

10.30. Sermon by delegate of Western Association, followed by collection for Tract and Missionary Societies.

AFTERNOON.


EVENING.

7.45. Devotional exercises and unfinished business.

3.40. The work of the Y. P. S. C. E., led by E. B. Sayanhara.


4.30. Adjournment.

EVENING.


An anthem was sung by the choir.

In the absence of R. Trewartha, the Introductory Sermon was preached by the alternate, W. H. Ernest, from Acts 20:28. Subject, "The Workers and the Work.”

Letters were presented from the following churches: Milton, Utica, Albion, and New Auburn.

The Moderator was requested to appoint the Standing Committees, and the session adjourned to two o'clock, P. M.

Prayer by J. M. Todd.

FIFTH-DAY AFTERNOON.

Devotional exercises for fifteen minutes were conducted by G. J. Crandall.

James Harly, in behalf of the Welton Church, gave a welcome to the delegates and friends of the Association, after which the reading of the letters from the churches was resumed as follows: Milton Junction, Rock River, Welton, Walworth, Nortonsville, Delta, Chicago, Chicago, Senator, Colons, Long Branch, Farnia, Jackson, Taney, Pleasant Grove, Dodge Centre, Alden, Carlton, Berlin, and Grand Junction. There being no letter received from the Marquette Church, W. W. Ames, their missionary pastor, who had been requested to represent them, gave information concerning the condition of that church.

S. R. Wheeler gave information concerning the Trenton Church, followed by singing, "Not the half has ever been told.”

The Moderator announced the Standing Committees, which were confirmed as follows:


On Finance—W. B. West, R. B. Saunders, D. Davis.


On Obituaries—Mrs. G. M. Cottrell.


The petitions contained in the letters were referred to the Committee on Petitions.

The Resolution which came in the letter from the Long Branch Church, was referred to the Committee on Resolutions.
Communications from Corresponding Bodies in order, J. L. Huffman, delegate from the South-Eastern, read the corresponding letter of that Association and followed the same by remarks, giving much interesting information about their work, especially the school work in that Association. E. A. Witter, delegate from the South-Western, presented the corresponding letter of that Association, and spoke concerning the condition of the churches in that Association, especially in reference to the decrease of membership, as shown by the statistical report of roll of membership. W. C. Daland, delegate from the Central Association, read the corresponding letter of that body, and made remarks concerning the condition of the churches of that Association, particularly mentioning facts concerning pestilential churches. L. A. Phillips, delegate from the Western Association, read the corresponding letter of that Association, and in connection with his remarks spoke of an interesting and extensive religious work by and among the students of Alfred University. C. A. Burdick, president of the Central and delegate of J. F. Sherrill, who had been appointed delegate of the South-Western Association, the corresponding letter of that Association, and gave account of the character and condition of the wide field in that Association.

Voted that the delegates from sister Associations be received and invited to participate in our deliberations. It was also voted that all visiting brethren and sisters present be invited to participate in our deliberations.

After adjournment having arrived, it was voted to extend the time twenty minutes.

C. A. Burdick, delegate to the South-Western Association in 1885, presented his report, which was adopted as follows:

Your delegate to the South-Western Association would respectfully report as follows: I attended the second session of that Association held with the church of Texarkana, and was warmly welcomed to the participation in the deliberations and religious exercises of their meetings. Eight churches were represented by letter, or letter and delegates. But these churches are more widely scattered in the States of Texas, Arkansas, and Missouri than in the surrounding states, the attendance was very small. Those present manifested a good degree of enthusiasm in the work of the Association.

Bro. B. F. Rogers was present representing the Eastern, Central and Western Associations.

In connection with the report of the proceedings of the delegates representing sister Associations, and they are in situation to be very much benefited and encouraged by such delegations. They have shown considerable enterprise in organizing a Publication Association and in printing and sustaining the Sabbath Outpost, which I think is calculated to help them much in the work. The churches, particularly of that Association, had their trials during the year preceding, but they seemed at the close of the year to be in a very thriving condition.

The letters showed a net increase of 13 in the membership of the churches. On First day the Association had a roll of 177, while the last roll was 190, which is a gain of 13. The letters also show the city of Texarkana, Arkansas, to be in the hands of the Baptist Church, which was given to the gospel by the pastor, and is in a flourishing condition. The membership is 115, and the church building is valued at $5000. The church is well organized and is in the hands of a Trustees, who are doing good work.

After the adjournment, June 19, 1885, the Committee on Petitions presented their report as follows:

The Committee on Petitions respectfully present the following report:

1st, Resolved, That we have great reason for gratitude to God for his bountiful blessings, temporal and spiritual, during another year, and that we are thankful for the energy, talent, and ability to renew our consecration and Christian activity.

2nd, Resolved, That the work of the Seventh-day Baptist Church demands the renewed consecration of ourselves and of our substance to the cause of missions, in obedience to the command of our Lord and confirmed by his love as the inspiring motive in all our Christian endeavors.

3rd, Resolved, That the Committee on Petitions have intercourse with many persons outside of Sabbath-keeping families; therefore, in behalf of the Committee, we respectfully request that the Committee on Petitions have intercourse with many persons outside of Sabbath-keeping families.
MISSIONS.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist Church, at Westerly, R. I., July 9, 1890. The Pastors, George B. Carpenter, in the chair. Prayer by Rev. J. C. Rogers. Ten members present and two visitors. Minutes of the last regular meeting read and approved.

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

Correspondence was read from the following:


Voted that the Committee on Permanent Fund, Legacies, etc., be instructed to place the eight shares of bank stock bequeathed by the late Arnold Samuels, in the Permanent Fund.

Voted that the act to carry into effect the plan of securing pledges of five cents a week from the members of all the churches, for our benevolent operations, be accepted and put on record.

The report of the Prudential Committee was read, adopted and ordered to be put on record.

Voted (1) that the salary of George W. Lewis, General Missionary on the Louisiana and Mississippi field, be at the rate of $600 a year and travel expenses.

(2) That he commence his work Oct. 1, 1890.

(3) That the Treasurer be authorized to advance $100 to George W. Lewis, on salary, on or before Oct. 1, 1890.

Voted that the salary of J. F. Shaw be advanced to the rate of $600 a year and traveling expenses, to take effect from July 1, 1890; and also that he be advised that he has the confidence and sympathy of this Board in his labors.

Voted that the Treasurer be instructed to forward $50 to Bro. Ch. Th. Lucky.

Voted that H. P. Burdick be employed to work at Hebron Centre, and Hebron, Pa., until our Anniversary Session in August, at the rate of $1 per day and expenses.

The report of O. U. Whitford, who, by appointment, represented the interests of the Board at the South-Eastern, Eastern, Central, and Western Associations, was approved, and ordered to be put on record.

The following orders were voted:

To A. E. Main ........................................ 810 00
J. F. Shaw ........................................... 100 00
J. W. Morton ........................................ 100 00
S. D. Davie ........................................... 100 00
R. Trewartha ......................................... 100 00
W. W. Ames ........................................... 100 00
L. P. Skaggs ......................................... 100 00
O. U. Whitford ..................................... 150 00
1st Westery Church .................................. 25 00
2nd Westery Church ................................ 25 00
R. Trewartha ......................................... 25 00
1st Western Church .................................. 50 00
2nd Western Church .................................. 50 00
Horseshoe Church ................................... 50 00
2nd Horseshoe Church ................................. 50 00
S. W. Wheeler ........................................ 50 00
W. W. Burdick ........................................ 50 00
G. V. Yelldaynes (from July 16th Oct. 1890). . 25 00
American Sabbath School Society ................. 400 00

Voted that the Treasurer settle with all the churches and missionaries for this quarter, not reporting at this meeting, when he shall have received their quarterly reports.

Voted that the Treasurer be authorized to raise the necessary money requisite to pay the orders voted this day.

GEORGE B. CARPENTER, Chairman.
O. U. WHITFORD, Sec. Sec.

OUR MEDICAL MISSION.

The Board of Managers can best carry on the important work committed to their hands when the people have most knowledge, interest and sympathy respecting it. It is with this thought that the following three communications below from Dr. Swinney, although they were not written for publication.

Dear Brother Main,—You know the present condition of affairs in the home land and in the Board, and if you think it proper, send my request to the Board. If you think it is not the proper time do not send it but destroy these papers. I will leave it entirely to your judgment and wisdom.

E. B. S.

Mr. H. W. Main, to Sec. Sec.

SHANGHAI, June 10, 1890.

The work is pressing on all sides for enlargement. The difficulty in getting part in helping, as they are very anxious for the erection of wards, having already given to Mr. Davis some of their means for the buying of ground and the erection of buildings.

Land around us is advancing in price, and the nearer and better lots are quickly taken up.

One fine lot adjoining the dispensary and fronting on the main road, we have for a few years hoped that we might sometime be able to buy, but the price has greatly advanced, and now it is withdrawn from the market altogether. Another lot has recently been offered us at an ordinary price. My desire is to buy land while we can get it, before it is too late; after which I hope to wait patiently until the Board is both able and willing to move further in the matter.

The work is advancing, and I am sure he will bring enlargement and means from some quarter.

Whether by opening the hearts more and more of the wealthy Chinese, or by inciting the hearts of a larger number of women in the home land to be more intensely interested in the suffering of their sisters in this country, or by some other way I know not, yet I am sure he will bless his work here. The Board seems burdened and but barely able to carry on its work, and so have I hoped and trusted the time would come when help for hospital work would come from new channels, and not interfere with the usual missionary contributions. Therefore I have waited patiently in all this trying time, believing the opportunity for the first step in advance would sometime come. Now, realizing the present condition and future prospects of the field, and realizing the earnest needs, I think the time has come to make at least one petition, and that is, to ask the means on hand, (over $1,000,) or a part of it, if used, if needed, for the purchase of more ground, should a proper opportunity occur in the judgment of the Association.

Very respectfully,

ELLA F. SWINNEY.
are slowly crumbling away, and China waits only for bolder and more aggressive movement on the part of Christians to evangelize its millions. The vast tide of immigration flooding our own country with the inhabitants of every land and clime, opens at our very feet the doors of opportunity. There is a voice of pleasure or the din of business, the listening ear may hear the cry, "Behold! the Bridegroom cometh, go ye out to meet him." By his providences, as of old by the mouth of his servant Moses, God is speaking to the people "in the midst of the sea, and the waters were a wall of waters on each side." The action of the Woman's Board places us under renewed obligations for faithfulness and perseverance, and some regular and systematic method of raising funds. We must remember that our Boards are not only our own servants, to discharge the means which we place in their hands. We are "the power behind the throne," the really responsible party in sustaining the missionary which we have placed in the field. "Let not him that putteth his hand to the plow look back, and cast his lot elsewhere." The steady growth of the kingdom in all that pertains to the Master's service, and the slow growth of the kingdom of Christ, with this awakening to a sense of responsibility in regard to this subject, and that special efforts are being made, through Missionary, Training Colleges and Theological seminaries, to bring to thoughtful men and women a sense of their obligations, and a desire to show their loyalty to this command. The recent movement in this direction, which originated in the Theological Seminary of Princeton College, resulting in the pledging of five thousand persons, directly or indirectly, to the cause of foreign missions, would seem to mark a new era in the Christian Church, or at least a fuller consciousness of the pre-eminence of this work.

Through the providence of God every land is opened or is opening in advance of the missionary undertaking. The dark continent of Africa is soon to be traversed by great railways, and light and civilization will flow in, where darkness and terrors abounded. Japan is already alive to every new thought and influence. India's walls of caste are being 

### Woman's Work

**Go Forward.**

BY MRS. W. L. CLARK.

Paper read at the Seventh Day Baptist Eastern Association.

"And the Lord said unto Moses, wherefore criest thou unto the children of Israel that they go forward." "What have your people been doing for more than eighteen hundred years, that they have not sooner been able to go forward," Sermon." was the question of a heathen man, when first made to comprehend the doctrines of Christianity. The slow growth of the kingdom of heaven in the earth, and the fact that so many millions of people are still living and dying without knowledge of God and the way of salvation, can only be explained through the lack of any sense of personal responsibility in the spreading of Christ's gospel, which prevails to so great an extent among his followers.

When we remember that the four hundred millions of heathen China alone, equal in numbers all the nominal Christians on the earth, we can but feel that the farewell command of the great Teacher, "Go and teach all nations," has not been given due prominence in the hearts and lives of his followers. It is one of the hopeful signs of the times that the Christian Church is beginning to awaken to a sense of responsibility in regard to this subject, and that special efforts are being made, through Missionary, Training Colleges and Theological seminaries, to bring to thoughtful men and women a sense of their obligations, and a desire to show their loyalty to this command. The recent movement in this direction, which originated in the Theological Seminary of Princeton College, resulting in the pledging of five thousand persons, directly or indirectly, to the cause of foreign missions, would seem to mark a new era in the Christian Church, or at least a fuller consciousness of the pre-eminence of this work.

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### THE SABBATH RECORDER.
Whereupon sorbed in her little ones.

The Church Records of the Seventh-day Sabbath keepers on Rhode Island.

Let us hear the conclusion of the whole matter fear god and keep his Commandments for this is the whole duty of man.

If ye love me, keep my commandments.

At a yearly meeting of the church at Westerlee 17 of the 7 month 1708, it is ordered and appointed by the mutual agreement of the church, that that part of the congregation in and about Westerlee, shall be hencedover a distinct congregation by themselves, and also that part of the congregation in and around Rhode Island, shall be a distinct church or congregation from them at Newport, yet want present at said meeting, do consent by letters you hand since yet meet ing and them, and for several weighty reasons you was then considered of, we have consented that henceforward we, on Rhode Island, shall be a distinct church from our brethren at about Westerlee in association and entire communion, as heretofore, our present to sit and about Westerlee do consent to Brother Joseph Crandall, sit present to be the administrator of baptism both to them and us, as may appear by a letter from the church from Westerlee, 19 of ye 10 month, 1708.

The church of Christ, in and about Westerlee, keeping ye commandment of God and ye faith of Christ, to ye Church of Christ, in and about Rhode Island, in the same faith and order in fellowship with us sendeth greeting. Desiring ye all grace mercy and peace may be multiplied upon you, and that you may be rooted and established in love and blessing each other, by the Spirit of God Dwelling in your hearts, as long as you shall Remain in this Tabernacle amen.

Beloved brethren, you may understand ye we have your letter sent by Brother Barker, dated ye 27 of ye 9 mo. 1708, wherein you signified ye if Joseph Crandall may be at least, present, looked upon as ye administrator of Baptist to both you and us you can and doo Consent with us ye may, we be hencedover two churches as above ed in association.

Whereupon we making it into Consideration do consider. Consent that he may be ye administrator of that ordinance if you desire it, notwithstanding we should be glad to hear you have set apart a man amongst you for the office of a deacon knowing ye it is the churches duty to be supplied with those officers they stand in need of. So we cannot deny to god and the word of his grace and remain your Brethren in the bonds of the gospels signified in ye body of church.

JOHN MAXON Sen.
JOSEPH CLAY Jr.
POTTER CRANDALL

William Hiscock first pastor of the first Seventh-day Baptist church in America, was born in 1638, embraced the views of the Seventh-day Baptists in 1666, was chosen pastor of the church in Newport, in December, 1675, held the position 33 years, until his death in May, 1704.

William Gibson, second pastor of the church in Newport, came to this country from London, in October, 1675, succeeded Mr. Hiscock, at the latter's death in 1704. He died in 1717, having occupied the pastoral office thirteen years.

Joseph Crandall was the third pastor of the Seventh-day Baptist church in Newport. He was a member of that church as early as the year 1692, at which time on Springfield road, was the first meeting house of that church. Of the date of his birth, or his baptism, we have no means of ascertaining. He was ordained elder of this church, May 8, 1715, and pastor at the death of Elder Gibson in 1717. He died on the 12th or 13th of September 1724.

John Maxon was the fourth pastor of the Seventh-day Baptist Church in Newport; was chosen to the office of deacon, and authorized to administer the ordinance of baptism, in accordance with the previous practice of that church, viz.: that all candidates for the ministry should first become deacons—supplied the pulpit for some time, and was ordained pastor, Nov. 24, 1754—pastorate having been vacant since the death of Elder Joseph Crandall, in 1739, a period of seventeen years. He died March 2, 1773, age 65 years.

William Bliss was the fifth pastor of the Seventh-day Baptist church in Newport, born in 1728, ordained to the ministry in 1770, was installed pastor of this church, Dec. 24, 1780. He died May 4, 1808, in the 51st year of his age.

The first place of public worship occupied by this church is known to be the old chapel at Green End, and which was destroyed about the time when her grace mercy and peace may be at least, at present, for an addition thereto.

In 1716, a resolution was passed by the church, prohibiting the ap propriation of the land by said persons to any other use than for the service of God and the use of the congregation for which it was intended in the purchase.

In 1718, the church voted that Richard Ward and Jonathan Sabin shall have full power to enter on the back of the deed under the hand and seal of Stephen Barker, Joseph James, late deaconed, and Jonathan Sabin, the purport of which was read at said meeting, in order that the church and congregation of Seventh-day Baptists may have full power and authority to claim, challenge, and demand all the rights and titles to the land, which appear to the day, to the said Peter Barker and Jonathan Sabin, or any buyer under them, for any other use than the true intent the land was purchased for, and the change to be made by the church.

At a meeting of the church, Oct. 31, 1720, a resolution was adopted that the town was sold for the use of the church, and be appointed trustees to take a deed in their name, for the use of the church aforesaid.

At a church meeting Novem. 9, 1729, voted that a meeting house be Built 36 feet in length and 26 feet in breadth on part of that land whereon their present meeting house now stands.

Voted at the same time that Jonathan Weeden and Henry Collins be appointed a Committee to undertake in the whole affair of erecting a school house and to raise the money by subscription.

Voted at the same time the Two above mentioned Brethren do their Endeavours to make the best advantage they can, and Dispose of the money toward the better finishing of the house they are to Erect.

In April 1772 John Tanner had the Meeting House Whitewashed Cost him $44.—July 1776 had the ten Commandments written in Letters of Gold Cost him $300, being 25 Dollars.

The house thus built now stands, but the quantity of the land is by no means preserved to the use of the church, nor do we find in the records any order for the sale of any portion of it, unless the authority for selling the old meeting-house in 1750, included the 29, also; but the direction of the church to build the new house on part of the land wherein the present meeting-house "now stands," would be rather difficult to perform, if the land was sold with the house. The original deed is still in the possession of the church and has been properly acknowledged before Nathaniel Coddington, Assistant, 1707, and recorded by William Coddington, town clerk, in book of land evidence, No. 15, pages 321 and 322, June 13, 1761. Thus it appears that the church bought land at three different times for the purposes of the meeting-house, and at the present time the lot occupied is much smaller than the original purchase—"Seventh-day Baptist Memorial, Vol. II, Page 20."

BE HAPPY TO-DAY.

In 1852 Bishop Simpson thus wrote to his readers. "Be careful, be cheerful, Look aloft. The stars display their beauty to us only when we look at them; and if we look at the earth below, or at the things about us, we shall be gloomy and discouraged." If this advice were followed multitudes of people who are wretched now would be comparatively happy. The mother, who is continually looking forward to the time when her children will be grown and able to take care of themselves, misses the happiness she might have if she gave herself up to enjoying her baby ways, their innocent prattle, their mischievous pranks. "I suppose you think your children great comfort to you when they're grown up," said a care-taking, trouble-anticipating old lady to a young mother who was absorbed in her little ones.

"That's true," said the mother, "I don't think about that; I take comfort in them now; they pay me every day they live for all I can do for them, in standing sentry over them." They went on paying her in the same way all along to manhood and womanhood and so long as she lived. The brent excitement led to the day when he can retire and then have "a good time." But when he is able to retire his capacity for having a good time will be diminished if not entirely gone. The infirmities of age begin to creep upon him, the taste has gone out of things, desire fails. He might have had a "little good time" often if he had only thought so and planned for it, and thus have cultivated his capacity for enjoyment as he went on accumulating.

The student looks forward to the day when he shall receive his diploma as a great day.
And so it is; but on that day he will be at the bottom rung of a long ladder reaching up higher. It is possible that he goes out of the fountains of pure pleasure springing everywhere around us. The sky above us is full of varied beauty. "Day unto day." "Day unto day." Our plans and methods must be adjusted, and let our hearts be in time with the great heart of Nature.

"Man is born unto trouble as the sparks fly upward," but man is born equally to joy; he is born more to joy than to sorrow. The sensation of life is one of joy; there is pleasure in seeing, in hearing, in tasting, in smelling, in the use of those wonderful instruments, our hands, in the use of our feet, in the growth and action, whether our plans and methods given for circulating truth and for meeting the throngs of evil, or discord. The laws which govern these matters must be adjusted. And so, too, the conditions of our religion.

The decision has been sustained by the higher courts in the State, and hence the final appeal to the Supreme Court of the nation. There have been several similar cases in which the Supreme Court has declared the Sabbath observances to be a violation of the Constitution of the United States, and the Seventh-day Adventists and Seventh-day Baptists have been thus persecuted. The change which has come over public mind since that time concerning Sunday and the Sabbath question has changed the situation so far as Seventh-day Baptists are concerned, more than they can easily realize. The issue now is: ought there to be any Sabbath under the gospel dispensation? Are Christians under obligation to observe any day of the week as sacred? The great propositions of public opinion answers these questions in the negative. The influence of the past fifteen hundred years is overwhelmingly in favor of such an answer. Whoever pleads for Sabbathism under the civil code of the fourteenth century, so far as human influence is concerned, plods with mighty odds against him. Since Seventh-day Baptists can make no other plea, and since that plea is the key note of their denominational life, they are placed at once in the forefront of the battle. The issue which surrounded their early history has yielded to this larger one, in which the deepest and most fundamental principles are directly involved. Under such circumstances, it is apparent that they must change their methods and their attitude, or be overwhelmed in the changes which now impend. Isolation cannot continue without destruction. If the destruction of their denominational life be not immediate, it will be certain, unless they move out with the occasion. When the call is to the front of the battle, there can be but one result if the man stay in the rear. It is therefore of the greatest moment that Seventh-day Baptists consider how they can successfully push themselves, and the truth of the Seventh-day Baptists into the thickest of the fight. If their position is to be changed, better know it at once. A truth that cannot go to the front when God calls it there, is not a truth to be continued.

Our representative denominational work, such as publications and lecturing, should take a place where the currents of thought and action are strongest, and where every advantage will be given for circulating truth and for meeting the positions which error will assume. Without change—we consider all the questions which are crowding on us—we are plain that the denominational life of Seventh-day Baptists will be crushed like an egg shell, or wiped out as a speck upon the window pane, in the near future. One might rest at ease if there were no greater obligation upon him than isolation and personal oblation. But greater obligations arise. Personal oblation involves the largest fields of action and the most trying situations. He who is not willing to consider these demands is not worthy to be one of the minority who are commissioned to defend great truths, and carry forward great reforms.

"Men must not be permitted to answer, 'These demands are too great, we cannot meet them.' Doubt, fear and cowardice are all implied in such an answer. There is but one fundamental question to be answered. 'Is the Sabbath law still in being, and does it require the keeping of the Seventh-day?' When that question is settled, all subordinate ones adjust themselves. If in the affirmative, go forward. If in the negative, disband. Such is the situation which Seventh-day Baptists now face.

PERSECUTING SABBATH-KEEPERS.

It is well that the case of D. M. King, Seventh-day Adventist, of Obion Co., Tenn., is to be carried to the Supreme Court of the United States for adjudication. It will be remembered that he was heavily fined in the lower court for quietly working on his farm on Sunday, and that his defense as a Sabbath-keeper was disregarded. The decision has been sustained by the higher courts in the State, and hence the final appeal to the Supreme Court of the nation. There have been several similar cases in which the Supreme Court has declared the Seventh-day Adventists and Seventh-day Baptists to be guilty of violating the Constitution of the United States, and the Seventh-day Adventists and Seventh-day Baptists have been thus persecuted. Prejudice and

THE FAMILY NEWSPAPER.

There are at present too many newspapers which seek to gain popularity and extend their subscriptions by publishing exciting impossible stories. Especially is this the case in the smaller towns, where much of the matter printed is furnished by syndicates. Such papers are of doubtful worth. This feature, aside from being out of place in a daily paper, is not free from danger. Of course these tales have no interest for us older people. We have no time to read such stories which take up such a permanent place as a daily paper. But the boys and girls of the family can not be expected to agree so great injustice. Doubtless, these stories are not bad in themselves, but they are at best exaggerations, and a child's imagination cannot be continued.

Gossip of all kinds may be dispensed with here as everywhere.—Interior.

All the mightiest leaders of human progress—the Pauls, Luthers, Calvins, Wyclifles, Edwards, Wilberforces, Lincoln's, and Gladstones—have been on the watch and waited to discover what God was saying to them, and what God would make them do. The truth is, however, that we cannot look for, nor do we seek, a generalizing, restful, or absolutely fixed system of law for the Sabbath to replace the law of God. The truth is, we are living in an era in which God is leading us by the spirit in our effort to do His will...—Dr. G. W. Stull.

There are days of hastening providences, of tumultuous upheavings, of overtures rapidly closing each other, of crowning calamities, of clashing hopes, of the ripening barbed thorns; of the impetuous growth of the ages, and whether she will or not Christendom must move and act. If all will not do it then a few must, and God will be on the side of the few.—Rev. Wm. Ashmore.


THE SABBATH RECORDER.

L. A. FLATTS, D. D., 

EDITOR.

CONTRIBUTING EDITORS.


MARY P. HALEY, Milton, Wis., Woman's Work.


W. C. WINTHEFORD, D. D., Milton, Wis., History and Biographies.


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BUSINESS MANAGER.

A. H. HADFIELD,

CLERICAL ASSISTANT.

JNO. P. MOORE,

BUSINESS MANAGER, Alfred Centre, N. Y.

A CORRESPONDENT asks to have the Recorder sent to him, or her, at Earing, Story Co., Iowa, but forgets to sign any name. As the post-office named has not appeared on our mailing books, we have no clue to the name of the person sending it. Any person furnishing the necessary information on this point will doubtless confer a favor upon our correspondent.

At the request of the North-Western Association, we publish the minutes of the late session of that body in the Recorder, entire; but owing to their length we have thought best to divide them, publishing a part in this number, and the remainder next week. The engaging clerks wishes us to explain that a pressure of work makes it necessary for the agent to divide the communication, but that in the next number he will publish the entire text.

LAST week we called attention to the fact that the interest-bearing indebtedness of the Tract Society is $8,590, which is larger than the debt of any other denomination in the State. The books of the Publishing Agent will show that for this year the cost of the publications put forth by the Board, mainly for gratuitous distribution, has been about $1,000 less than last year. Won't somebody who believes in curtailing expenses tell us why it is that debts increase as expenses are diminished?

There were destructive storms in Potter county, Pennsylvania, on several different days last week, in which some of our brethren suffered quite heavy losses. It is reported that a large barn belonging to Bro. L. R. Burdick, at Hebron, was taken from its foundations and "laid as flat as the walls of Jericho." Two days later, in a severe hail storm, the windows in many houses were all broken and growing crops were destroyed. It is also reported that the Seventh-day Baptist church at Shingle House was so badly damaged that it will require to be rebuilt. It is to be hoped that later and more definite reports will be a little more favorable, though the losses to our brethren in that vicinity will be heavy at the best.

A PERSONAL MATTER.

One of the most striking features of the Word of God in its claims upon men is its personal character. "Thou art the man," seems written upon the face of every command, every appeal to the better nature of men, every exhortation to forsake sin and walk in the ways of the better life. It is related that a reader of a certain local paper went to its publisher one day with the request that he publish in it a copy of the ten commandments. The publisher, who had evidently had difficulty with some of his readers on account of his plain speaking, replied that he had no objections, himself, to the ten commandments; indeed, he regarded them as very excellent precepts. "But," he added cautiously, "I am afraid my readers would be accusing me of being too personal." Therein is one of their great excellences, they strike home. So is it with every call of God to duty and personal responsibility. "What is that to thee," Follow thou me," was Jesus' reply to Peter when he expressed some anxiety about the prospects of a fellow disciple. So it is in our present work. We talk about what we as a people ought to do, forgetting, apparently, that we as a people can do our duty only as we individually do our duty. In all such matters we have no right to ask how much such and such persons, or such and such churches have done, or are doing, but we should be concerned to know that we are doing our full share, individually, and as a church. Otherwise we make ourselves of the number of those whom Paul condemns, who, "measuring themselves by themselves, and comparing themselves among themselves, are not wise." If we would be governed by this personal rule in our denominational work, each denomination, each church, according as God has given us severally the ability, there would be little danger of running the community. The plan has failed us this year, not because the plan is not a good one, but because so many of us have failed to appreciate and accept our personal responsibility. Let us not forget that when God calls us to an account for our stewardship, it is not as a body of persons or churches, but as individuals, man by man. "How much owest thou my Lord?"

THE AMENDMENT IN NEW YORK.

The Legislature of the State of New York has, in due form, resolved to submit the question of an amendment to the Constitution of the State, to the people of the State at a special election to be held for that purpose. The following is a copy of the full text of the proposed amendment:

RESOLVED, That the Constitution be amended by adding an additional article thereto, to be known as Article Seventeen, to read as follows:

ARTICLE SEVENTEEN.

Section 1. No person shall manufacture for sale or sell for sale or use as a beverage, any intoxicating liquors, either whether brewed or fermented or distilled. The Legislature shall, by law, prescribe regulations for the enforcement of this article, and shall provide suitable penalties for its violation.

RESOLVED, That the foregoing amendment be submitted to the people of the State at New York at a special election to be held on the second Tuesday of April, 1891.

It will be noticed that the call for a special election on this amendment removes the whole subject, as far as possible, from all mere partisan issues and places it upon its own merits. It is a settlement of the question, "Do the people of the State of New York want such a constitutional provision, or do they not want it?" Yes, or no, will answer the question. The issue being thus simply made, it ought to be easy, on the 9th of April next, to decide what the people of the State want.

But as in all other great reformatory movements, so here, much will need to be done before the time appointed for this final decision to educate and arouse the people to an appreciation of the importance of this measure, and to the grandeur of the opportunity which the submission of such an issue presents to the people of this great State. A State Convention has recently been held in Syracuse, made up of over 300 accredited delegates from various temperance organizations and churches of all denominations throughout the State. The object of this Convention was to consider the most effective methods for the prosecution of an earnest campaign in favor of the amendment. All temperance societies were requested, each in its own way and through its own agencies, to push forward the educating work.

At a meeting of the clergymen present, pastors from nearly or quite all denominations in the State, held on the day following the Convention, a committee was appointed to secure, if possible, a united and harmonious movement among the churches of the State. This committee issued a recommendation, among other things, "That each church organize for immediate and constant work, under the direction of a 'Prohibitory Amendment Committee,' duly appointed by proper authority, and of which the pastor shall be a member; that each church send one or more canvassers to schools, churches, and other places of business, to confer a favor upon our correspondent.

ROUBISH.

Moving, or cleaning-up day brings to light an astonishing amount of rubbish, old letters, gas- pante, magazines, essays, and withered flowers, remnants of happy days of yore, full of reminiscences of youthful hopes, aspirations and triumphs. The imperative demands of space, however, compel us to sort and reject much of this material, and when we see the flames consume the mementoes of once dear friends and joyous occasions. So it is in our mental and spiritual development. Many ideals, religious, political, literary, which were once dearer to us than the apple of our eye, become the crottle, the cast-off remains of the growing spirit; and though fond, memory bids
us still cherish those beliefs, the demands of the living and ever-growing spirit compel their rejection. The destruction of rubbish of this kind is most painful; for the change in our faith appears in our lives, and friends who cannot follow the thought and who regard the bits of dross we are throwing away as pure gold, be come estranged, and sorrowfully we lose the most inestimable of possessions, a friend.

We may console ourselves, however, with the thought that our seekers after more light are also objects of suspicion, that Socrates had to take poison, Socrates and Saronorah were burned, our Saviour was crucified, and who attempt to remove the rubbish from the comes to us from the wisdom of the past, with the same stone. The aimless wanderer is the wheels of progress, the dead weights which humanity has to carry in its painful toiling up knowledge dispelled by the For tho liveliness.

We take portion, ~

Many darkness heavy on the earth and night within. Wiltcheth, darkness heavy on the earth and night within. Wiltcheth.

Many are praying for blinding mists to flee; those' ques.

It will be seen that the Obituary.

Resolved, I hereby refer the onext order to the Sister Associations for 1881 to ask these several bodies to consider the propriety of holding their Associations one week earlier.

Resolved, That we view with great interest and favor the establishment of Salem College, and that we place ourselves entirely upon the American educational institutions with their means and attendance, and that we encourage all our young people to obtain a thorough and liberal education. 0. W. M. A. Person.

We recognize in the liquor traffic an enemy of satanic and appalling power, menacing the purity of the Christian church, the virtue of society the safety of government; therefore, pronounced foes, believing thing un-Christian, un-American, and utterly perilous to the last state of the liquor traffic may be worse than the State.

Resolved, That the clerks be instructed to refer the

Chas. A. Burdick read a paper on the question, "Is our system of pastors, including locating and method of work, conduotive to our highest spiritual welfare?"

The Treasurer presented his annual report which he read, and which was referred to the Committee on Finance. The following is the report:

The Treasurer submits the following financial statement for the year ending June 27, 1891.

It is the particular in regard to Bro. S. M. Burdick, and forward it to the engraving clerk to be be incorporated in the Minutes.

A letter from the church at Marion, Kansas, was then read by the clerk; a statement concerning the churches of Stone Fort, Bethel and Villa Ridge prepared by C. W. Threlkeld, (missionary) was read; U. M. Babcock made a statement concerning some churches which have become extinct.

On motion of Stephen Burdick it was voted that the clerks be instructed to drop the names of extinct churches from the list of churches.

Madison Harry (missionary) made a statement concerning the condition of the church in Kansas. U. M. Babcock made a statement respecting the Long Branch Church. Singing by the choir.

An excursion on Mat. 18: 15, was read by N. Wardner. After remarks it was voted that we request that the paper read by N. Wardner be published in the SABBATH RECORDER.

Chas. A. Burdick read a paper on the question, "Is our system of pastors, including locating and method of work, conduotive to our highest spiritual welfare?"

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One fact more than any other clearly revealed in the different associations is that we, as Young People, have become a potent factor in general Christian work and in our denominational enterprises. If we do not yet wield a mighty influence we are capable of exerting a great effect for good or ill.

This should cause us to face responsibility and meet our obligations like Christians, and not treat them as child's play. Our young people's work is not the toy of an idle hour, it is not the curious novelty whereby we exhibit our cleverness and our cleverness to the world, as if we were making a game of it. It is the work of the Church, and we must treat it just as we would any other branch of religious work.

Let us make this a subject of earnest thought and prayer. How shall we, as young servants of Christ, meet the responsibilities and obligations which are clearly ours?

CHARACTERISTIC FEATURES OF THE ALAMO CITY.

BY MISS MAY HOLLENSON.

(Continued)

San Antonio has a dry climate with an average temperature of sixty-eight degrees. Every day in the year fresh vegetables are carted about the city, and roses bloom the year round. Early in March roses begin to hold their carnival, front yards are festive with flowers, and verdure is perfect rose-bowers. They seem almost in their joyousness and sweetness. Surely, they praise the Lord and show forth his glory!

The city has pushed out upon an old country road, now called Flores Street, to almost two miles without side walks, and on one side, running in front of the houses, is a ditch, or acacija, crossed by little bridges, many of them shaded by abres covered with honeysuckle or woodbine, and often crossed by the tiny bridge contains a seat. From April to November the ditch is almost hidden covered with honeysuckle or woodbine, by little bridges, many.

In the Mexican quarter of the city may be seen house novels of the Third and the Black Prince. After this reign its decline began, for although the names, manners, and customs pertaining to the institution were in use for a full century later, yet by the middle of the fifteenth century the real spirit of chivalry was about extinct. Its decline began with the use of gunpowder and was accelerated by the invention of printing. True, artillery was used by Edward the Third, in whose reign chivalry was at its brightest, but such an institution does not die quickly. It is only in looking backward that we can clearly see the causes which led to its final extinction. The spirit and aim of it was much misunderstood and misrepresented, suffering just as Christianity has always done through the faithlessness of those vowed to uphold it. The comparison will not seem irreverent if we consider that those living under the control of the institution of chivalry it became a religion, and one far more vital than that furnished by the Church of that time.

To realize the difference between the ideal spirit of chivalry and the practice of its principles by its vortaries, it is only necessary to study Tennyson's "Idylls of the King," and Scott's novels of "Ivanhoe," "The Talisman," "The Betrothed," etc. Tennyson has beautifully set before us the high ideal, the true meaning of chivalry. It meant the preservation of honor among men and purity among women, the protection of the weak by the strong, the refraining of every wrong, the defense of evil from society. King Arthur and Sir Galahad are ideal knights, brave in arms, upright in heart, as perfect as is possible to human beings who are not supposed to be exempt from all human temptations. Exactly these same principles were the foundation of chivalry during the succeeding centuries. It was not the nature of the institution that changed, it was the character of its vortaries. King Arthur's court is more than half mythical, the courts of the Normans and the Plantagenets are the sober center of English history. Tennyson portrays Lancelot as portrayed by Tennyson and that of the Knight Templar painted by Scott. Each is an exact type of chivalry as practiced in his own time. Both Lancelot and Brian De Bois Gullett are brave and devoted knights, both are men of strong passions, both violate their duty towards the institution which they serve under the stress of strong temptation. But how different the characters of the two men, how different the effects produced by their sin. In Lancelot's noble heart the arrow of remorse arched its rank, he was the soul of contrition for the wrong he has done his King, and at last he renounces his sin, and we read,

"So greased Sir Lancelot in remorseful pain, When he could think of his past, and the great wrong, The Knight Templar, on the other hand, has always entertained a secret contempt for many
of the principles which he is sworn to defend; he has allowed himself again and again to violate his vows until he has felt small compunction in doing so, and when at last his conflict with a pure nature which he finds it impossible to corrupt shows him all the blackness of his own heart, and when he would stifle, if he could, for so ill spent a life, he finds it too late.

He dies miserably over come by his own evil passions, a fate from which his late generous impulses never saved him. Thus we come to the fourteenth century, where we find chivalry at its height as a magnificent and honoured institution, causing men to observe every form of courteous address towards each other, and of extravagant devotion towards women, coming. The same arguments which compell- coming. The same arguments which

courteous address towards' tution, causing men to observe every

day of the noblest

Prince

governs its movements. Because we abhor his heartiness. Whether or not their zeal continues warm,

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in the Middle Ages. Without them wars

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American Church, having once stated that

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LESSON VI.—THE RICH MAN AND LAZARUS.

For Sabbath-day, August 29, 1890.

Introduction.

This lesson seems to be closely connected, by the intervening discourse, with the previous lesson. In that lesson our Lord was presenting the morals in the parable of the prodigal son. In the parable of the unrighteous steward he addressed the disciples, though probably the Pharisees overheard the discourse. The remarks in regard to the right use of riches were also addressed to the disciples, but they excused derision on the part of the Pharisees. Then our Lord turned his address to the Pharisees and in a very pointed manner condemned them. This was followed by a few words about a-wriving a divorce, which seems to come into without any close connection with the preceding context. This brings us to our present lesson.

Explanatory Notes.

V. 19-21. Now there was a certain rich man, and he was clothed in purple and fine linen, and dined sumptuously every day. This parable seems to have been addressed to the Pharisees, who had just before derided the words of Jesus concerning the love of money. He desired now to answer their scoffing by showing them what is the end of an avaricious course of life. For this purpose he brings before their minds a man clothed in purple and fine linen, as a representative character. Such men make great show of their wealth by their manner of dress and their sumptuous living. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. Here is another character to represent the widest contrast with the rich man. He keeps the rich man as the central figure in the parable. At the gate of his palace is laid a poor hungry beggar. Poor Lazarus is brought within the palace, but is merely permitted to remain outside, desiring to subsist upon the refuse of the rich man’s table. The dogs, too, are the ravenous dogs. It was common in the East, even in the cities, to see dogs prowling about the large palaces seeking and waiting. Here is the contrast between the rich man of the palace and the poor man beside the dogs very great and still does not exceed the reality.

V. 22. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom. The rich man also died, and was buried. Here the poor man is represented as being transferred from his poverty to the high heaven in the after-life. Instead of dogs to attend him, angels took him and bore him away from his poverty. The highest conception of exaltation and highest closeness of fellowship was enjoyed by Abraham. This exaltation was so great that it was of no consequence to mention the poor man’s burial, but the rich man was so exalted that most that could be said of him was for his attendance and honors after his death is recorded. V. 23. And in his behalf he cried, being in torments, and sent Abraham after him from Lazarus in his bosom. This verse opens up the changed condition of the two men in the future world. The one has had his reward in the enjoyment of the highest heaven, and now he has his torments and bitter self-reproaches in the next world. But the poor man, though he suffered every hardship that can be named, he suffered nothing in this world, yet was worthy in the life of highest exaltation in the future world. The Lord does not mean to teach that the poor and the humble in the present world, and hence must go to a place of torment, nor that all poor men are pure in heart and must come into the bosom of Abraham. He did mean, however, that the widest contrasts in this world may be completely reversed in the future world, and that was the chief point which he was making with the murmuring Pharisees.

In the 24th verse, Jesus is ex­pressing his dependence upon the poor man in the future world, for the smallest possible favor. V. 25. How hard is it for them that trust in riches to enter the kingdom of God. In this, the Lord is setting before the disciples, but they probably the Pharisees overheard the discourse. A parable of the prodigal son, as a certain leper named Lazarus, that is purple and fine linen, and dined sumptuously every day, and was sent Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I was in hell being in torment; whereas, the rich man, he has hon­ors sent from heaven; therefore, neither can they come to me, that should come from heaven. These words bring out the doctrine of the fixed eternal condition in the future world. The righteous and the unrighteous are separated irreversibly, the one exalted and saved, the other cast down and lost.

Golden Text.—How hard is it for them that trust in riches to enter the kingdom of God. Matt. 10: 23.
THE COLLEGIATE CONFERENCE.

During nine months of the year the village of Northfield, Mass., is the school home of three hundred young women, who are "fitting themselves to fill the stations assigned to the class of pupils for whom the Northfield Seminary and the Mount Hermon school are especially adapted," as theqh are "taught to the amount already small means and high aims; who wish a good and distinctly Christian education; who are unable to attend the private schools and are unwilling to attend such public schools as are within their reach. Mount Hermon is about two miles wide, and at this place are three hundred young men studying during the year.

But during the vacation months, Northfield is not so busy. For the last two weeks it has been an unusually lively and interesting place, as the five hundred college students, technical atheists are and always have been common. Much of the time there are the usual number of students as are in the sub-schools supervised by Mr. McConaughy. All the meetings during the Conference were attended by students from home, and the foreign students were much interested in the movement. Forty denominations altogether are represented among the volunteers, and twenty-five organizations have aided in the work. The most impressive meetings held here among the volunteers were that on Sunday evening, when a Chinaman, a Japanese and a North American stated the needs of their respective people. The Indian said that he had stopped attending the Students' Volunteer Meetings, for when he went to the Indian reservation where he lived there were so great that he had to go abroad, but all the time he heard the plaintive voice of his own people crying out for help.

The morning classes in Inductive Bible Study, led by F. K. Sanders, of New Haven, and on "The Influence of Japan and her Foreign Policy," Dr. H. Wythe, Secretary of the Twenty-third Street Branch of the Young Men's Christian Association, were largely attended, more than a hundred young men in one class. The evening classes in the hotels and boarding-houses in the city. The afternoons were given up to recreation, and Friday and Saturday night, in the ladies' homes, there was no one that the young men must rest as well as study.

As a whole, the College Conference was a great success. There was a new and unusual feeling pervading the atmosphere. Besides the instruction received from those invited to address the meetings, there was an unusual influence in the person of a personal character done. Men whose faith was weak came into close contact with fellow students, further advanced in the spiritual life, and many who had previously done nothing of a practical nature, and did not know how to begin, will go home determined to make a beginning, and to work for ten years may be at work for a quarter of a century the leading characteristic of their warm personal friend and fellow-laborer, Mr. Moody.

BOOKS AND MAGAZINES.

The Presbyterian Pulpit for the August 1889, presents for its frontispiece, the portrait of the Rev. J. W. Chapman, D. D., Pastor of the Bethany Presbyterian Church, Philadelphia; a thoroughly good man. The Responsibility and Joy of Christian Service, followed by a new series of "Sermons for All Occasions." There are the usual number of Leading Thoughts of the Present Day. The foreign section is increased, and there is a great variety of good songs. There are also the "Lectures Discusscd by College Presidents," "The Papacy in Poland," "The Future of the Rhine," "The Christian Among the Pagans," "The Bible in China," "The Reform Letter," "The Monopolies of the Pacific," "The Sides of a Question," and "The Quest of the Lost." The size of the paper is increased to 16pp, and the price is 10 cents.


R. A. WETZER, Secretary.
ELISIE'S TRIAL OF Patience.

The short December day was fast drawing to a close. The country, too, of Main Street bent their great arms in the strong, cold wind, which was sweeping up and down its length.

In striking contrast to the slow, faltering step of the old, the lamplighter, Ned Cameron, a lad of twelve years, ran swiftly down the street. He nodded pleasantly to the Scotchman and Elsie in passing, and ran on, evidently anxious to get home with the letter he held in his hand. Unmindful of muddy boots, he opened the door and hustled into the sitting-room.

"O mamma!" he exclaimed, "here is a letter from Boston for you, and I'm almost sure that it's from Aunt Ruth." "Ned papa at home yet? I do want to hear what she says." "Ned Cameron, don't be so noisy! Just look at your boots! You have brought in mud all the way.

Won't you ever learn to be careful?"—this from a young girl who was busily engaged in mending some stockings.

"I'm sorry," she continued, "Rob and Kittie grow more and more careless. Kittie's aprons and dresses are always in a dilapidated condition in spite of all I can do, and Rob,—well, I don't believe that there is another boy in town who wears out so many stockings. I am heartily tired of mending and wish that I might never do another stitch." "There, mother, that tiresome mending is done, though I did think I never should finish it, and now it is not only as careless, but as dirty as it was."

"Yes, you continued, "Rob and Kittie grow more and more careless. Kittie's aprons and dresses are always in a dilapidated condition in spite of all I can do, and Rob,—well, I do not believe that there is another boy in town who wears out so many stockings. I am heartily tired of mending and wish that I might never do another stitch."

"Why, Elsie, child, what is the trouble this afternoon? You are not usually as impatient as you seem to be to-day. Remember that Rob and Kittie are yet but children, and your patience is not required of you, but of your father."

Evidently the young lady was not in an enviable frame of mind, for, breathing a sigh of relief, she sat down and wrote:

"How do you, Elsie? I am so delighted to see you. But I was so anxious to say good-by before you were going away to care for a sick friend; Alice said you were.

"Well, dear, she is right; I am to have the sole care of your mother here, this entire winter. You are to take my place in Boston. We have made all the arrangements. You have only to acquiesce.

"Brave Elsie! The surprise was great, and seemed almost too good to be true. Her heart's desire! How good the dear Lord was to her. She has been bidden that another good-night, her mother said, "Patient continuance has brought its reward, has it not, my daughter?—Golden Rule."

There is no beauty or formfulness, or form, or behavior, like the wish to scatter joy and not pain around us.

The East saw that which Bethlehem might have seen; offsprings of which are nearest in place are farthest off in affection.

SPECIAL NOTICES.

The next Quarterly Meeting of the Seventh-day Baptist Churches of Southern Wisconsin will, by special arrangement, occur on the third Sabbath in August, Aug. 30, with the Utica Church. The following program has been arranged:

Sixth-day evening at 7:45 o'clock, preaching by Rev. E. H. Babcock.
Sabbath morning at 10 o'clock, Sabbath-school, conducted by Rev. F. O. Burdick.
Sabbath morning at 11 o'clock, preaching by Rev. K. M. Dunn.
Sabbath afternoon at 3:30 o'clock, preaching by Rev. Geo. W. Hills.

After the Sabbath, prayer, song and conference meeting, conducted by Rev. N. Warden.

First-day morning at 8:30 o'clock, meeting of the Y. S. C. E., conducted by Rev. W. H. Ernst.
First-day at 11:00 o'clock, preaching by Rev. H. T. Warren.

The next Ministerial Conference, composed of the churches of Southern Wisconsin, will convene with the church at Utica, Sixth-day before the third Sabbath in August, Aug. 15, 1890. The following program has been arranged for this occasion:

Friday, to be arranged on homiletic principles,
E. M. Dunn.

To be arranged on the subject of Sanctification, J. W. Morton.

3. Are we in imminent danger on account of the power of the Catholic Church? G. W. Hills.
4. Who should be in command of the communication service? L. C. Randolph.
5. What should be the relation of the dead to the dead in the communion service? W. T. Babcock.

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