CONFIDO ET CONQUIESCO.
Fred not, poor soul, while doubt and fear
Overtake thy heart until it cease;
The pitying angels, who can see
How vast it is to pay the regret must be.
Say, "Trust and rest." 

Plan not, nor scheme, but calmly wait;
His choice is best;
While blind and erring is thy sight,
His wisdom sees and judges right;
So trust and rest.

Strive not, nor struggle; thy poor might
Can never west.
The meanest thing to serve thy will;
All power is His alone; be still,
And trust and rest.

Desire not, self-love is strong;
Within thy breast;
And yet, he knows thee better still,
So let him do his loving will—
And trust and rest.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite to his loss.
Thy deepest, fondest dreams above—
So trust and rest. Adelaide A. Proctor.

SYNAGOGUES.

BY REV. W. B. WHEELER.

The word synagogue means a coming together. It was used as our word church is used. Sometimes it meant the membership and sometimes the house in which the membership was assembled. Synagogues were more prominent in connection with the life-work of Christ than the temple itself. The Jews claim for the synagogue great antiquity. Nor is this claim without a show of truth. Nor is this claim without a show of antiquity. Nor is this claim without a show of truth.

The Internal arrangement of the synagogue was after the type of the tabernacle, with some features of the temple. At one end was the ark, a chest, containing the book of the law, also the candlestick and one candle kept constantly burning. Here were the "chief seats" that the scribes and Pharisees loved so well. Matt. 23: 6. Near the middle of the building was a raised platform for the reader and teacher. Near the door were alms-boxes, after the pattern of those at the temple, one for the poor at Jerusalem, the other for local charities. Also notice books, on which were written the names of those who had been "put out of the synagogue." Also a chest for trumpets to be used on festive occasions.

The congregation of worshipers consisted of both men and women occupying different apartments. These apartments were divided by low partitions about five or six feet high. There was no particular size for a synagogue, that was made to correspond to the number of worshipers.


EXEGESIS OF MATT. 18: 15-18.

BY S. WARDNER, D. D.

Read before the North-Western Association, in June, 1890.

The passage reads, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." In this instruction, our Saviour uses the singular form while speaking of the offender and the plural form when speaking of the witnesses of the church, which shows that he had reference to personal trespasses, and the duty of the injured one toward the trespasser. He does not say, "If your brother trespasses against you"—"plural," but "thy brother trespasses against thee,"—"singular.

The course commanded is what Christian love and charity would dictate in all such cases. The aggrieved person is not at liberty to make public the sin of his brother, unless necessary to secure justice. He must go to him privately in the spirit of Christian meekness and love, and seek an adjustment, so that neither the brother nor the cause may suffer reproach unnecessarily.

In Lev. 19: 17, God says, "Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." If in the first effort, the aggrieved brother fails to secure justice, then he is to call in one or two more. Why? The Saviour answers, "That in the mouth of two or three witnesses every word may be established." This shows that there may be another step necessary. The chief object seems to be that these two brethren may witness to the facts to be presented before the church, in case this second effort fails, so that every word in the complaint may be proven, and also that private labor has been faithfully performed.

This shows that the church is to remain ignorant of the offense, till it is thus brought before them for adjudication. The witnesses, being Christian brethren, are, of course, to do all they can to get the matter adjusted. But if the offender will not hear them, then tell it—i.e., make it known, to the church.

Similar instruction was given to the Israelites in Deut. 19: 15, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; "at the mouth of two witnesses, or at the mouth of three witnesses, shall every matter be established.

Since what the church should bind or loosen, in such cases, is to be bound or loosed in heaven, there should be this care to guard against any mistake as to the just ground of the complaint.

If the church, in view of said facts, finds the accused guilty, and he will not repent, then he is to be treated as any non-professor of Christianity, to be excluded from church fellowship. For if these steps of labor, properly performed, will not secure repentance there is no ground of hope by human efforts.

This direction will cover every conceivable case of personal trespass. No one has the right to expose the reputation of a brother, or of the cause, till, in the spirit of Christianity he has made all reasonable efforts for rectification. But the question is, Did Christ intend that such private steps must be taken in cases of public, unchristian conduct? Let us see. Here is a person who openly and deliberately repudiates his covenant vows by trampling upon the platform received as his covenant. He does not say, "If he shall hear thee, thou hast gained thy brother. But if he will not hear, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." In this instruction, our Saviour uses the singular form while speaking of the offender and the plural form when speaking of the witnesses of the church, which shows that he had reference to personal trespasses, and the duty of the injured one toward the trespasser. He does not say, "If your brother trespasses against you"—"plural," but "thy brother trespasses against thee,"—"singular.
apparent force of proving for the enlightenment of the church, by two or three members, what all know as well as they? But in case the church is ignorant of the facts, or, if there is any ground to suspect its guilt, then a committee may be appointed to investigate and report, and such action may be taken by the church as the merits of the case may dictate.

Only in case of personal trespass would the church have a right to throw the responsibility upon the individual to volunteer a process of discipline.

How did the apostles, guided by the "Spirit of truth," treat cases of public trespass? Paul, in his first letter to the Corinthians, chapter 5: 1-7, has merely reported that there is formation among you, and such is not named among the Gentiles, that one should have his father's wife." Rev. Dr. Sawin says, the Corinthians came to think that those who became new creatures in Christ were thus free from the laws of blood relationship, and hence rejoiced in the liberty practiced by that individual. But Paul rebuked them for being thus puff'd up and countenancing such an abomination; and then says, "Verily, as absent in body, but present in spirit, have judged already, as though God had concern'd him that hath done this deed." What was the basis of his judgment? - Common report. The community at large were witnesses to all the facts, and no more proof was needed, and God never demands needless duties. Therefore, without hinting at any private labors, he says to that church, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The cause is suffering every day, while they were winking at the sin by their inaction, and therefore they should act at once, and decisively.

Is there the slightest ground for supposing that Paul intended the church should withhold action till some member should feel moved to go before the church with a suspicion? He should go before the church with a conviction that the wicked had been convicted by any arbitrary rule in reference to them, to act according to facts and conditions, guided by the general principles of justice and mercy as taught in Scripture. Some cases may demand prompt action without any preliminary steps, while others should be treated with more patience. One or more committees may be set to work, and voluntary, individual efforts put forth previously and in connection with the work of these committees. Anything and everything that may promise success in saving a soul from death.

But personal offences may all be conched under one unvarying rule; and such a rule, our Lord has given in Matt. 18: 15-17.

To make a plain matter plainer, let us suppose that while a church is in public session, a member, in profane and insulting language curses and abuses the church and its Lord. Would the church wish to withhold action in this case, till some member volunteered to go through these private steps of labor and report the facts of his cursing and abusing the church, etc., and prove their truth in the due form before the church, as such, would be justified in taking action, and in such a righteous conduct. On the contrary, ought they not to call him to account on the spot and seek to bring him to repentance, and if they failed, promptly exclude him, especially if he were deliberate and self-possessed in what he did? If he were under strong excitement, it might be duty to suspend final action till he had time to cool down and reflect; but no delay should exist that could show indifference on the part of the church in regard to such conduct. Similar cases have occurred.

A like course, it seems to me, should be taken in cases where members openly and habitually indulge in unchristian conduct or language. What is known to the public is not a private affair, and is therefore already proven.

The duty of discipline is taught in the parable of the fig tree; and branch upon branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bear more fruit." Christ's body - the church - is the instrument through which he works. Hence, every unfruitful member in the church should be removed, and every fruitful one should be rectified and freed of whatever hinderers greater fruitfulness and effectiveness in Christian work.

It is clearly the duty of every Christian to do what he can, in private and public, to secure the reformation of every wandering brother in the visible and the least way he may be able, and also to win outsiders to Christ; and generally, this can be most effectually done, not by charges and accusations, but by kind invitations, encouragements and persuasions. The Apostle says, "We knowing the terror of the Lord, do persuade men."

NORTH-WESTERN ASSOCIATION.

(Concluded.)

The report of the Sabbath-school Board was presented as amended and adopted as follows: Your Sabbath-school Board would report - fully report - that it met and organised on First-day, August 19, 1859, at 8 o'clock A.M., at Rock River, Wis., in connection with the Quarterly Meeting, by electing Rev. S. H. Baldwin, President, and E. B. Saunders, Secretary; also the following named persons were elected the Executive Board for the ensuing year: S. G. Burdick, Wm. B. West, E. S. Reed, W. H. Babcock, H. T. Rogers, and A. B. Spaulding.

At this meeting it was voted to continue the institute work in charge of Wm. B. West. There were so few of the Board present, that the officers of the Executive Board were not appointed, but the meeting was adjourned to the call of the Chairman.

At the Quarterly Meeting of the North-Western Association, held at Milton, Walworth county, Wis., on the 2nd day of December, 1859, at 7 o'clock P. M., the Executive Board met at the call of the Chairman at the house of S. G. Burdick, at Milton Junction. S. G. Burdick was appointed Chairman and E. B. Saunders, Secretary of the Executive Board for the ensuing year. At this meeting a programme was arranged for an institute to be held at Milton, Walworth county, Wis., on December 1, 1859, in connection with the Quarterly Meeting at Milton Junction, after which the Board adjourned to the call of the Chairman.

At this institute, held December 1st, papers were prepared and read by E. D. Bliss, of Milton, subject, "Life of the Sabbath-school Teacher in his Work." By Mrs. Rose Davis Coffin, subject, "Infant Class Work." Also one by Miss Helen Clarke of Walworth. These papers were all very good, and awakened a good discussion. This was followed by short speeches from Prof. A. Whitcomb, Prof. W. P. Farmers, and others.

A question box was then opened, and the questions were distributed among the audience to be answered; this little model institute was interspersed with music, and it was thought by those in attendance that this institute was both profitable and interesting.

The Board have done no other institute work this year. There has been no funds on hand or raised for this work during the year.

It is with a great sense of humiliation and regret that we make this report of such meagre work done for the Master.

The number of schools reporting this year is 23, while the number reporting last year was only 18. The total membership we find to be 1,822, while that of last year was only 1,636, an increase of 186. The number of scholars is 467. For further marks of approval we wish to see the committee investigating the work done for the year, and report to the Association, and also to have the work done for the year, and report to the Association, and also to have this association report.

Remarks were made by W. C. Daland, J. L. Jefferson, S. G. Wheeler, and E. A. Withers.

The following question was proposed for consideration: "Is it advisable that all our Endeavor Societies unite in some one line of denominational work at present?" Remarks were made on this question by W. C. Daland, W. H. Ernst, Stephen Burdick, J. L. Jefferson, H. T. Rogers, and by vote it was decided in the negative.

Then followed a conference concerning about 18 minutes, led by L. C. Randolph, who proposed as a text for remarks, Eph. 5: 16, "Re-deming the time." During this exercise 41 persons spoke.

The adjournment of the Y. P. S. C. E. hour, the report of the Committee on Resolutions, was taken up and it was voted to consider the report by items.

The first resolution was adopted, after remarks by J. M. Todd and by a prayer of thanks by Bro. Todd.

The second resolution was adopted after remarks by J. L. Huffman.

The third resolution was discussed by N.

The fourth resolution was called up, and on motion to adopt, remarks were made by E. M. Dunne to Fitch, N. Wardner, J. L. Huff-
man, S. H. Babcock, and adopted. The hour of adjournment having arrived, it was voted to extend the session till 5 o'clock.

The fifth resolution was adopted, after re-
marks by W. C. Daland and J. L. Huffman. There was nomotion, after re-
marks by Stephen Burdick.

The seventh resolution was adopted without
remarks.

Voted that when we finally adjourn, we ad-
join to meet with the church at North Lap, on Fifth day preceeding the 4th Sabbath in June, 1891, at 10.30 A M.

Adjourned, after benediction by C. W. Threl-
keld to meet at 7.30 this evening.

FIRST-DAY EVENING.
Session opened with prayer by J. L. Huff-
man.

On motion, I. J. Orwary, G. J. Cranalll and E. M. Dunne were appointed a committee to ar-
range for reduced fares for those who will at-tend the next session of the Association.

The following resolution was introduced by C. W. Threlkeld, but for want of time to give it due consideration, it was voted that it be referred to the committee, that it may come up for consideration hereafter:

In view of the pressing demand for evangelistic work and the need of trained workers both lay and clerical; herewith:

Resolved, That we recommend the formation of training schools therefor at one or more convenient places.

The following resolution was accepted by a rising vote:

Resolved, That we, the delegates and visitors to this Association, express our sincere thanks to the members of the Welton Church and Society for their kind and gener-
os hospitality during this session.

It was voted that we request the publication in the Sabbath Recorder of the paper read at this session by C. A. Burdick.

Voted that we refer the minutes of this ses-
sion to the Clerk, and Stephen Burdick, for any
necessary corrections, and to be forwarded by them to the enrolling clerk.

Adjourned.

After the adjournment an expository sermon by Madison Harry, on Luke 16: 19-31, fol-
lowed by a parting conference meeting, con-
ducted by L. C. Randolph, which closed the session.

J. W. MORTON, Moderator.
E. H. SCOWELL, Clerk.
C. A. BURDICK, Asst. Clerk.

The special committee to whom was referred the report of the Obituary Committee for the purpose of embodying therein a brief account of the life and public services of Bro. S. M. Burdick, with instructions to forward the same to the enrolling clerk for incorporation in the minutes of this session, furnished the following statement:

Sebosa Min Burdick, a member and elder of the Seventh-day Baptist Church of Nortoville, Kansas, died at Nortoville, May 28, 1890, in the 85th year of his age. He was born in 1805, in Chester, Pennsylvania, New York, Aug 3, 1808. In his boyhood, in a religious revi-

AL SABBATH RECORDER, Vol. LIII. No. 44.

The Papal States in Europe: 
Dr. A. T. Plianor, writing to the Christian 0f Work, declaircd that there are fields for missionary labors. He says: These coun-
tries are now undergoing rapid and radical changes. What are called the "Free Thinkers," are not infidels, but men who have broken loose from the chains of superstition and priestcraft, and though they must feel them at times, a large concourse of them sought one of the McAll

The SABBATH RECORDER, Vol. LIII. No. 44.

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THE GENERAL MISSIONARY CONFERENCE HELD AT SHANGHAI, MAY, 1890.

By the Rev. David H. Davis.

In reporting the proceedings of this great gathering I shall attempt to give only a condensed summary, selecting the leading ideas in the essays and discussions. Even this will make a very lengthy report. But believing it will be of interest and profit to our people, I attempt the task. This Conference convened in the Lyceum Theater, on the 7th inst, at 10.30 o'clock. The meeting was called to order by the chairman of general arrangements, Rev. Dr. Farber of Shanghai. The Rev. Dr. Henry Bledget, of Peking, was chosen temporary chairman, who led the meeting in some very appropriate introductory devotional exercises, reading from Matt. 28: 16 and Luke 23: 44, the great commission of Christ to his followers. We have here our warrant for being in China. We are here by the express command of our Saviour. He who is head over all is with us today, and the words of time. The Lord's command is that we should obey the will of his spiritual presence, there can be no doubt about the success of this Conference. We are all here to do the will of our Lord.

The introductory sermon was then preached by the Rev. Dr. Henry Bledget, of the China Inland Mission, from Matt. 15: 9-32.

The preacher presented the subject of feeding the multitude in a plain, simple and practical way, drawing an analogy between the work of the disciples and of the missionaries in China. The disciples were untried in feeding the multitude, so we are to be unitedly engaged in feeding the perishing multitude of China. Christ does not work independent of his disciples, weak in faith though they were, not having yet received the Holy Spirit; Christ uses them as his instruments, giving a most able and interesting presentation of the changes that have taken place since 1829. The speaker said that the importance of the changes was exceedingly great, as they relate to mission work in China. The changes that have come over China since the entrance of Christianity are marvelous if we consider the obstacles that have been overcome. The missionary conference was held in China, the number was small, compared to the large gathering here to-day, met as we are in this great metropolis of the East. It is a grand thing to be a missionary of Christ in these times. After thus introducing his subject, he proceeded to speak of the changes under the following heads:

(a) The natural change, (b) compulsory change,

(c) semi-compulsory, (d) spontaneous, (e) imperial.

Under these divisions the speaker spoke of the conflicts of China with the western nations, the breaking down of the middle wall of separation, the introduction of western thought and science, and western artificers and teachers into every department of Chinese industry. This being the case there must be a spontaneous development of all those things that could not hold in check those foreign influences, but they could do absolutely nothing. They desired to get the benefits of our civilization without patterning after it. They saw the apex of western civilization, and according to the method of thought and everything else in China, they attempted to build from the top downward. They aimed to know the omega, but ignored the alpha. The extra territoriality clause in the treaty, was a clause the Chinese forced upon us, but they had no way to do it. The treaty had been signed by thirteen nations. This clause may well be called the Providential clause, for it is that which gives us a right to live in China. Dwelling in this land we are the teachers of China. China is our pupil, and that she is learning, and that wisely, is a fact. The relations of China to-day, are far different from what they were formerly. China is now in a lock with the gate closed behind her. She is self-governed, and owned.

In view of these changes the obligations resting up on us is unity of effort. This empire is Roman in its vastness, and we must be united in our action to make our work more effective. There should be an organ of communication for the effective coordination of her strength. There should be a uniform series of school text-books, and a national Christian University. These are some of the obligations which the changed aspect of China places upon us as Christian missionaries. This paper closed the first day of the Conference.

The first-day evening session, and all sessions thereafter, were held in the Union Church. The business of the Conference was regulated by the adoption of the following rules:

1. That the Chairman shall preside over the conduct of the business, the ordinary and generally accepted rules for deliberative bodies.

2. That the Committee on Arrangements and Entertainment be continued.

3. That a committee on devotional exercises be appointed.

4. That a committee of five be appointed by the chairman to receive and introduce to the Conference any reports or matters of business not included in our printed program; this committee shall be called the Committee on Business and Resolutions.

5. That when thought desirable by the Conference, committees be appointed composed of not less than twelve persons to report to the Conference what action, if any, is desirable on the subject or subjects of the day. In making such reports, authors shall be restricted to five minutes each, and the discussion shall be restricted to five minutes each.

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8. Persons opening the debate shall be restricted to ten minutes, unless extension of time is voted by the Conference.

9. Others following in the discussion shall be restricted to five minutes each.

10. Authors shall have ten minutes to present a resume of their essays.

11. In all discussions which may arise in the Conference, papers introduced by the essays each forenoon and afternoon of the Conference, shall be open by two persons specially appointed for that purpose.

12. All members, including ladies, are entitled to vote.

13. Instead of following the regular daily routine of the Conference but report only on subjects of general interest, endeavoring to bring the discussions and reports of committees under their respective heads, although they may have extended into different days.

THE SCULPTURES.

There were four essays on this subject. The Rev. William Meurhead, gave a brief historical summary of all the different versions of the Scriptures in the Chinese character, with their terminology, and advocated the necessity of securing a single standard version in the Mandarin colloquial. The essayist claimed that the time for such a standard version had come, and was an object most desirable. In regard to the...
Many versions have been ing grammar. Particles and pronouns should Nebraska, with which we paid our debts, took a present for ourselves and for the beds, fur­
to the original without being slavishly literal. was taken with typhoid pneumonia. From this privileges.

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OLD CORRESPONDENCE OF THE SHILOH CHURCH.

BY REV. THOS. L. GARDNER.

If other readers of the Sabbath Recorder are as interested as some of us are in the traditions of the fathers three or four generations ago, they will enjoy an occasional column of their correspondence. They can thus obtain glimpses of the inner life of our churches, and of the spirit and belief of those who laid their foundations, and who endured the hardships of pioneer work to sustain them. I wish that it was possible to place before these readers facsimiles of the ancient letters, with their yellowed and mildewed pages, upon which are found the words in the hand-writing of men who died one hundred years ago. The ancient penmanship, and style would give them a double interest.

I am impressed with the impression which they seemed to place upon conciseness and formal statements of the main doctrines in their creed, and that repeatedly. They seemed to make the points in matters of belief much more prominent than do their grand-children of to-day. The brotherly spirit pervading their church letters furnishes an example that might well be followed now by writers of our church letters. They seem almost like echoes from the apostolic days.

The following correspondence will, no doubt, find a warm place in many a heart, especially if the reader can imagine that his eye rests upon the dingy old manuscripts now lying before me.

COHANSEY, Cumberland county, West Jersey. May the 18th day, 1787.

The church of Christ in the observance of God's sanctified Seventh-day Sabbath, and we trust in the observance of all the rest of his commands, and the ordinances of the gospel, being met together at our quarterly meeting, and being before informed by our beloved brother and Rev'd minister, Jonathan Davis, of his intent by the Lord's permission to pay you a visit this summer, we being desirous to hold a Christian correspondence, attended with, for them, brethren of the same faith and order of the gospel at Westerly, R. I., pray that it may be a means to advance God's glory and our souls' good and eternal happiness.

We have all these things to present to your view our Christian salvation by the hand of our beloved brother and minister, Jonathan Davis, whom we highly esteem, and receive as a faithful servant of Jesus Christ, praying that grace may be multiplied unto you through the knowledge of God and Jesus Christ, our Lord and Saviour.

Dearly beloved brethren,—We doubt not but you have heard of the death of our beloved and Rev'd Elder Jonathan Davis, Senior, which we yet bear on our minds. But in the midst of our grief, we have chosen to rejoice and render thanksgiving to Almighty God for his goodness toward us; that he hath raised up and qualified and called to the important work of the ministry another among us, before he dismissed the other. Therefore, we do not grieve to receive your whole grace, the church at Cohansey, we send to you, in behalf of ourselves, our love and respect received him through the blood of Christ into the church triumphant.

Gracious Father! In the harvest of grace, the great and laboring few, we bear you on our minds at the throne of grace, and sincerely ask your united prayers with us to the Lord of the harvest, that he will still send us his Holy Spirit, to nourish serenely the dew of his grace, and make them instrumental in turning many from darkness to light, and from the power of sin and Satan to be the true followers of Jesus Christ; and that he would raise up more laborers in his vineyards, and furnish them with all needed aid, that they may feed the flock of God over which they preside, with knowledge and understanding.

Beloved,—Let us take the exhortation of the royal prince, and set your hearts and your souls to seek the Lord your God, and be soberly, solemnly concerned about the most valuable things, even those that concern our present happiness and eternal happiness, and that we may attain the most valuable ends, even eternal glory, through the intercession and grace of God, and through the merits of Jesus Christ, our Lord and only Saviour, who hath given himself to us, to purchase as many, from all infidelity, to purify to himself a peculiar people, zealous of good works.

Finally, brethren.—Be strong in the Lord, and in the power of his might. Put on, ye, the whole armor of God, that ye may be able to stand in the evil day. And let us make it manifest to the world, that we are the followers of Jesus Christ by our love to God and one another. But as the discharge of this duty, as well as every other Christian duty, is only standable by the special grace of God, it is indispensable that we fervently supplicate the throne of grace, and that we may be together, as Christians, adorning the doctrine of God our Saviour.

As to our church state, we are in love and unity. We have had several persons adopted to the church lately. May the Lord grant that they may be such as shall be saved. We sin sincerely for ourselves, that our hands may be strengthened, and we live in love and every Christian virtue. So we conclude with our Lord and God, that he doth assist you in that God is in heaven, and that we may enjoy, in occasional columns, from time to time, a larger number of your letters, and that we may have a further opportunity of expressing to you our Christian salutation to the women to take part as for the pastor to preach. Amen.

Signed by us in behalf of the church.

It would be difficult to condense in fewer words a statement of the doctrines held, than we find in the following letter written "the 15th of the 5th month, 1787."

The church of Christ at Cohansey, living in the observance of God's holy and sanctified Sabbath; believes in the perpetuity of the church, laying the foundation of resurrection, of the dead, and of eternal judgment, do solemnly, Christian salvation to the same faith, order, and discipline. In all this, we wish all grace and mercy to abound through the knowledge of God and Jesus Christ. We pray God to bless you, and give you the riches of his grace, through a kind Redeemer, so abundantly to manifest his love to sinful and graceless sons, but heirs of God through Christ, who is the way, the truth, and the life. Seeing he is our life, peace, strength, and hope, yes, and in all, both wisdom, righteousness, sanctification, and complete redemption, how great is our obligation to love one another as he hath loved us so as to serve the Lord; and as the life on the Son of God is not a life of indulgence and sloth. But men by the law of faith are sanctified and saved, and the pure and sweet peace of domestic concord on the other.

Let one thing more be repeated, that the Christian can rest in anything short of a life of holiness. For without holiness there is no better, even in the church of God, the Lord; and life by faith on the Son of God is not a life of indulgence and sloth. But men by the law of faith are sanctified and saved, and the pure and sweet peace of domestic concord on the other.

The sphere of home is the woman's special care and responsibility. A large share of all tempemanship and missionary work and zeal is in their hands. It is stated in a late conservative Presbyterian journal that, in a large part of the prayer-meetings of the churches, it is common for the women to take part as for the pastor to preach. The women, who are now looking out to their life work, and opportunity and destiny among them in training schools, in educational, medical and mission work at home and abroad. The changes that are being wrought among the women in heathen lands, by the progress of Christianity, are opening new fields of labor for the young women. All these changes are so constantly changing in society that are not fully recognized.

The newer and the more fully young men come to appreciate all these facts, as they start out and form their associations in life, the better for all concerned.

Yet the young women of our land, graduating from our seminaries, and entering the continuously varied and multiplied openings for lives of usefulness and happiness, wisely choose and improve the opportunities to their taste and ability, and with true, native, womanly modesty, secure their position by the side of man.

Youth is the large majority of the young woman in the home. The perpetuity of our present civilization depends upon the separate and collective efforts of the women; and the most, in the commercial and the domestic, the public and the private, the world and the home. All these changes are so constantly changing in society that are not fully recognized.

The sphere of home is the woman's special care and responsibility. A large share of all tempemanship and missionary work and zeal is in their hands. It is stated in a late conservative Presbyterian journal that, in a large part of the prayer-meetings of the churches, it is common for the women to take part as for the pastor to preach. The women, who are now looking out to their life work, and opportunity and destiny among them in training schools, in educational, medical and mission work at home and abroad. The changes that are being wrought among the women in heathen lands, by the progress of Christianity, are opening new fields of labor for the young women. All these changes are so constantly changing in society that are not fully recognized.

The older and the more fully young men come to appreciate all these facts, as they start out and form their associations in life, the better for all concerned.
SABBATH REFORM.

THE BOARDS OR THE PEOPLE?

Many people speak of our denominational work as having been the business of the Boards, which have it in charge, and not to the denomination. Many more act as though all responsibility for the success or failure of the work rested with the Boards. Every one who stops to consider will see how incorrect, and how unjust such a conception is. Tract and Missionary Societies are composed of Seventh-day Baptists, either as life or annual members. To refresh the memories of our readers we subjoin the first and second articles from the constitutions of the Tract and Missionary Societies, respectively, as follows:

TRACT SOCIETY.

ARTICLE I. This Society shall be known as the American Sabbath Tract Society; and its object shall be to promote the observance of the Bible Sabbath, and the interests of vital godliness and sound morality, by the publication and circulation of such periodicals, tracts, and other communications, as shall best conduce to the objects of its organization; and the employment of colporteurs and lecturers.

ARTICLE II. All members of Seventh-day Baptist Churches shall be eligible to membership in this Society, by the payment of one dollar per annum to the Treasurer; and the society shall constitute them members for life. Other persons may become associate members upon the same terms, but shall not be entitled to vote. Annual members and associates shall be entitled to receive tracts in an amount equal to one-half their subscriptions, and members and associates for life shall be entitled to receive one thousand pages annually.

MISSIONARY SOCIETY.

ARTICLE I. This body shall be known as the Seventh-day Baptist Missionary Society, and its object shall be the propagation of the Gospel of Jesus Christ, and the promotion of all religious and benevolent work.

ARTICLE II. Any person contributing one dollar annually to the funds of the Society, shall be a member. Societies, Churches, or Associations, may become auxiliaries by contributing to the funds, and shall be entitled to one vote for every five dollars. Each subscriber of twenty-five dollars, which may be met in two payments, shall be a member for life; but it shall be understood, that the Seventh-day Baptists are eligible to membership in this Society.

The Education Society does not limit membership to Seventh-day Baptists, but does make all needful provisions for keeping the institutions in the best condition, and in the hands of Seventh-day Baptists. The constitutional provision as to object and membership are:

ARTICLE 1. This Association shall be known by the name of the Seventh-day Baptist Education Society.

ARTICLE 2. The object of this Society shall be the promotion of education, in such a manner as shall tend to the ultimate formation of a sound and intelligent community, and a proper regard for all the important interests of education, generally, in the denomination.

ARTICLE 3. Any person, by contributing two dollars, may become a member of this Society for one year, of which membership may be renewed for a year by the payment of one dollar. Each subscriber of twenty-five dollars, shall have a vote, for one life member for the Society, Churches, or Associations, may become auxiliaries by contributing to its funds, and shall be entitled to one vote for every ten dollars, annually.

It will be seen by the foregoing that our denominational societies are composed of the people of the denomination who are interested enough to contribute, even a trifle, to their funds. Other people, who are not members are Life Members, especially of the Tract and Missionary Societies, so that legally, as well as morally, the people constitute the societies, and are responsible for their success or failure. All property belonging to these societies belongs to the denomination. The Boards, elected annually, serving without compensation, provided the Boards are unfaithful, or give no support, the members of the denomination are authorized to replace the Boards. Every one of the memories of our readers shall be eligible to membership in this Society, by the payment of one dollar per annum to the Treasurer; and the payment of twenty dollars at one time into the treasury shall constitute them members for life.

SEVENTH-DAY MISSIONARY SOCIETY.

The Education Society does not limit membership to Seventh-day Baptists, but does make all needful provisions for keeping the institutions in the best condition, and in the hands of Seventh-day Baptists. The constitutional provision as to object and membership are:

ARTICLE 1. This Association shall be known by the name of the Seventh-day Baptist Education Society.

ARTICLE 2. The object of this Society shall be the promotion of education, in such a manner as shall tend to the ultimate formation of a sound and intelligent community, and a proper regard for all the important interests of education, generally, in the denomination.

ARTICLE 3. Any person, by contributing two dollars, may become a member of this Society for one year, of which membership may be renewed for a year by the payment of one dollar. Each subscriber of twenty-five dollars, shall have a vote, for one life member for the Society, Churches, or Associations, may become auxiliaries by contributing to its funds, and shall be entitled to one vote for every ten dollars, annually.

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The Society's responsibilities include the support of the denomination in all its forms. This moral obligation cannot be discarded without great injury to the individual as well as to the denomination. The delinquent individual suffers first, and most, in Christian manhood. A delinquent or niggardly policy towards God's cause means the ruin of faithfulness, the death of the delinquent. This is as true of poor men as of rich. "According to what a man hath," God lays his demands. Not amount, but obedience according to ability is the only standard for Christian men.

As a double demand on each Seventh­
Day Baptist to support our denominational work, because we are small in numbers and have immense demands on our hands. The demands of such a situation cannot be met as they are, unless every member of the societies, a Seventh-day Baptist who does not read and pay for our publications, who does not love and support our missions, is doing himself a grievous wrong; is injuring his family; is weakening the church of which he is a member; and making a bad record in heaven. Brethren, don't talk about "the work of the Board." It is your work, God's work in your hands. Don't be deceived because God does not press payment as men do. Every day you owe to him and his cause, must be paid, either by your love, your prayers, your interest and your for­

mysteries, without losing the help of the church of which he is a member, and making a bad record in heaven. Brethren, don't talk about "the work of the Board." It is your work, God's work in your hands. Don't be deceived because God does not press payment as men do. Every day you owe to him and his cause, must be paid, either by your love, your prayers, your interest and your unfitness for heaven. No man can pass the golden gates while his accounts with God are unsettled; the man who does not pay for his denominational paper, nor contribute to its missionary funds, or the delinquent, who does not get close enough to heaven to see himself as he is, will be ashamed to ask an admittance. He would prefer to hide his delinquency in the "outer darkness." Even then, a bill is not paid because it is hidden.

SOMETHING TO AVOID.

A little personal pique, a bit of wounded vanity, a sudden flame of anger, often undoes the most substantial and faithful work, and nullifies the most intelligent and wise action. It is one of the painful things in experience that effort is often defeated by these small purely personal, and often momentary feelings, which are generally unintelligent and unwise. Life would be freed from some of its most painful features if men always acted to each other on a basis of real justice and intelligence, and left their small personal feelings and prejudices out of sight. A man's work ought to be judged by itself and for itself alone, and the question of position ought to rest solely upon what he is able to do. And yet most of us are constantly failing to do justice to others because of some small personal prejudices against them. The really strong, clear­sighted man is the man who is able to put him­selves out of the question and to judge others by their real worth and their relations to him. In this working world there is never time nor strength to be always coddling our small vanities and small prejudices. The world does not stand in order that we may be pleased. It stands as a place for the doing of work in the best way, and if that work can be better done in some other way than the one we prefer, our business is to let it be done and rejoice in it. If you wish to see things hearty, and in accord with your fellow-men, keep clear of the fumes of vanity and the thick atmosphere of mere personal feeling. Make it a rule to say what you think, and to value him by these things. A person may be very distasteful to us and yet may be eminently successful in the work. —Christian Union.

The union of Christ with his people is an in­
dispensible doctrine, till to the end of the world Christ by faith, so Christ apprehends the be­
liever by his Spirit, and none shall pluck him out of his hands.
THE SABBATH RECORDER.

L. A. PLATT, D. D.,

EDITOR.

RECEIVED.

THE SABBATH RECORDER.

WHAT IS THE LESSON?

Calamities of one sort and another seem to multiply in these days. Last week, in a single day, destructive fires swept important works in Tacoma, Washington; Omaha, Nebraska; and Minneapolis, Minnesota; while in the same week Chicago had a strong remnant, on Lake Front, of the big fire of 1871, and other cities east and west suffered from the devouring element. Meanwhile cyclones and tempests have visited some portions of the country with wasting and desolation, while other portions have been parched by the extreme dryness of the sun. Collisions by steamboats and by railroad trains have brought to a sad end many a joyful picnic or pleasure excursion, and unexpected mine explosions have numbered their victims by the score, and made many widows and orphans.

Insurrections and political disturbances in our neighbors, the South American Republics, result in some bloodshed with threatening rumblings for the future, while the European war cloud again arose on the backs of those unfortunate and badly ruled countries.

Some people, no doubt, will see in these things evidences of divine displeasure with men on account of their sins, public and private, and the fore-tokens of swift coming judgments. That there are in all such things warnings to all men, bidding them make their peace with God while it is a day of grace, and to serve him faithfully while the day lasts, we most certainly do believe; but that there is anything in such occurrences which betoken special divine displeasure, or contain special warning of unusual coming judgment, we do not believe for one moment, for there is nothing unusual or unnatural either in the frequency of these occurrences, or in their character. In the first place, we must remember that railroad and steamboat travel, for speed and for pleasure, has greatly increased in the last quarter of a century, and, of course, the possibility of accident is largely increased since all such travel is attended with more or less of danger. In the second place, the facilities for reporting news has marvellously increased in the same period of time, and the taste of the average newspaper reader demands that kind of news, and so it comes to pass that scores of accidents, crimes, and disasters, are reported to-day where one such thing found its way into the newspaper of twenty-five years ago. So we are shocked at the frequency of terrible disasters, not because they occur proportionately more frequently, but because they are reported so profusely for our reading. Again, free access and consumes millions of property, not because the gods are angry, but because some careless fellow dropped a coal from his pipe into a heap of shavings in a carpenter's shop, or struck fire with the nail in the heel of his boot in a powder mill, and because the city or town, in which these stories are told, is not sufficiently provided with apparatus and trained for extinguishing fires. Given, the same conditions, a fire will consume the property of the most worthy, God-fearing man in the community as quickly and as surely as that of the most graceless scoundrel in the same town. In like manner cyclones sweep the country, floods drown, and droughts parch whatever may chance to lie in their paths, whether it belongs to saint or another.

To avoid these things which are coming to pass in our day, there is only one safe and sure method; that is, to root out and destroy every sickness of the heart and spirit and body which may cause public or private disasters. To do this, we must work with all our might, and with all our heart, and with all our mind, and with all our strength, to be pure in all things, that we may be in none of the sins of the world, and that the world may not have a tie to us. In this work, we must depend upon the power, which is given unto us, to make good in the present a salvation which shall be eternal.

The next general meeting of the Evangelical Alliance is to be held in Florence, Italy, some time next spring. This is a great event, for it is understood that city is the headquarters of those evangelical movements which are springing up with so much power in that country at the present time. It is to be hoped that this great convocation of all evangelical Christians will add incalculable strength to those movements.

Next week Conference and the Societies will hold their three annual sessions at Salem, Va. As is usual, the Conference will occupy the first day, Wednesday, Aug. 29th; the Missionary Society will hold their sessions on Thursday; the Education Society will do its business and present its program on Friday; Sabbath-school services will follow Sabbath-day; the Tract Society will occupy the time of Sunday; and on Monday the Conference will finish its business and present an interesting programme of exercises.

We have before stated that the Recorder account, in the annual report of the Board this year, will show a heavy loss. This will not be a matter of surprise when it is understood that the unpaid subscriptions to the close of the current volume amount to over $3,700. Much of this is in the current volume, some of it runs back one, two, or three volumes, but the sum named does not include a large list of unpaid accounts which have been taken off the subscription books and set aside as old accounts. In other words, the present readers of the Recorder owe, on its subscription lists, over $3,700. Should the reader of this paragraph ask, "Do I owe any part of that sum?" he will find an answer by consulting the list of the Local Agents in his church or society; or if he is a lone Sabbath-keeper and in arrears for his paper, he will receive, if he has not already done so, a personal statement of his account. Thus every reader may know this week whether he owes anything for the Recorder, and if so, how much. Do we need to say that we need this money, and that we need it at once? It can hardly be possible that it would seriously embarrass any reader of the Recorder to rise and forward to this office $2 within the thirty days. Will it be unreasonable to ask all who find themselves in arrears to do that much for our relief? A few will find themselves in arrears more than $2, and those, of course, will find it a little more difficult to make up the required amount, but we hope they will make an earnest effort to do so. If thirty days should prove too short a time for such, we will extend it to sixty days. Dear brethren, let us pour our sorrows from you at once.

FARES.

FOR SUMMER AND WINTER SHIPMENTS.

Fare, round trip, without change in the same town. In like manner cyclones sweep the country, floods drown, and droughts parch whatever may chance to lie in their paths, whether it belongs to saint or another.

Fare, round trip, without change. For starting from New York: Grand Trunk, $2.25; New York Central & Hudson River, $2.50; Delaware & Hudson, $2.75; Erie, $3.00; Western, $3.25; Lehigh Valley, $3.50; Central Railroad of New Jersey, $4.00.

Fare, round trip, with change. For starting from New York: Jersey Central, $1.90; Western, $2.00; Delaware & Hudson, $2.25; Lehigh Valley, $2.50; Central Railroad of New Jersey, $2.75; Philadelphia & Reading, $3.00; Pennsylvania Railroad, $3.25; Chesapeake & Ohio, $3.50; Baltimore & Ohio, $3.75.

CHANGE OF PLACE.

Fare, round trip, with change. For starting from New York: Jersey Central, $1.20; Penn.

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CHANGE OF PLACE.

Fare, round trip, with change. For starting from New York: Jersey Central, $1.20; Penn.
foresight, in govern yourselves accordingly. It will be observed that those who can
not get the round-trip tickets, and no others, will want the certificates, for which they will
ask the agent where they buy their tickets.

FROM THE MISSISSIPPI TO THE ROCKIES.

The second edition of our journey lay be-
tween the muddy Missouri and the Father of
Waters. Fortunately the cheap rates continued, and
the man was enabled to complain of a $2 rate from Atchison to St.
Louis and return. It was the national Y. P. S. C. E. Convention we were headed for this
time, and at such prices for travel we thought it almost
cheaper to take our whole family was called up the delegates rose
nearly in front of the Exposition Building, July, 1891. July,
Claive to the Exposition Building by one of the polite We were glad to meet
by boarding ourselves, and taking meals out Ottawa Chautauqua Assembly,
for free excursi.on down the river, and other things to rock the Supreme
too numerous to mention, so we will only note the
speeches, excellent music by a great choir, great large city in the State. It was a tremendous cOlnpaniment. By J. H. Wallfisch, Mus. Doc.
when we preferred, we could live quite cheaply. Geo .. W. Bain, Dr. Gunsaulus, of Chicago, and than one hundred volunteers a week.

This was a great Convention, with nearly
8,000 delegates, probably the largest religious
delegate body in the world. The success of the
morning was greatly enhanced by the excellent
preparations of the “Committee of ’90.”
The St. Louis Societies raised about $4,000 for
expenses, and then during the convention the com-
mittee presented the United Society with a draft
for $600. They prepared a beautiful souvenir
and an address, which was present-
ed to every registered delegate. This contained,
besides the programme, music for the Conven-
tion, pictures of churches, fine buildings, and
parks of the city, with directions how and where to
find them, etc., etc. There were eight fine
spatial exhibitions of music by a great choir, great
audiences overflows the Exposition Hall, a
free excursion down the river, and other things
too numerous to mention, so we will only note
a few things that impressed us most.

It was an impressive sight during the
Misia-
mony Hour, conducted by B. P. Wilder, of New
York, to see fifteen or more, both ladies
and gentlemen, come on to the stage with a
large card pinned to them containing the fol-
lowing labels: “Brazil,” “India,” “Turkey,”
“Burma,” “Siam,” and the like. Their united
song, to which we had either been as missionaries,
or were about to go .. As to which they had either been as. missionaries, THE
lightly called by that name. spread influence, demand a fuller
in one. of the morning prayer-meetings, leg-eg students at
Another powerful testimony was borne for
Christ in one of the morning prayer-meetings,
by a deaf and dumb man, who arose and ex-
pressed himself vigorously and rapidly by the
sign method, “using” his hands and arms, and
being understood by a lady, his hands to study
and sign “The Bible.” Almost two weeks passed before
the special subject of missions was mentioned.

But Mr. Robert P. Wilder, of the class of ’86, of
Princeton, was all this time praying that many
of these students might give themselves to for-
eign missions. He was the son of a missionary
and born in India, and his heart was breaking to
write him to Christ to the heathen.
At last, when he could bear it no-
ger longer he called together: all who had been
thinking of the foreign service. Twenty-one
was they all should go, and go to all.”
A week passed and they had what is known as the
“Meeting of the ten nations,” consisting of
three minute addresses from ten nations, fol-
lowed by silent prayer and a giving to the Lord
one by one, with their Bibles and their God, to
fight the battle for self or the heathen. And at
the close of the Conference just 100 had pledged
themselves as “willing and desirous, God per-
mitting, to become foreign missionaries.”

During the following college year, Mr.
Wilder, in whose heart the movement originated,
traveled in behalf of the cause, visiting 167 col-
lege and other higher institutions of learning, ap-
pealing for volunteers and getting in some cases
as high as 60 from one college, and during
the year adding 2,100 to the roll. The next
year 600 more were added, and the next 1,000,
for a total of 3,000. In the year 1892, another
2,000 more have been added, making in all 5,000.
In just 10 years previous 6,000 missionaries
gave gone abroad, while in these 4 years, since
July, 1886, almost 6,000 more are pledged. Many
of them may not go, but the movement is in-
creasing so rapidly that it averages now more
than one hundred volunteers a week. What
this may influence on family and friends
and the colleges, only the Holy Spirit knows, but it
is a mighty wave of consecration and salvation
rolling over the 6,000 young men and women
in the colleges and universities and seminaries
of America. Well may Dr. McCosh ask: “Has
any such offering of living young men and
women been presented in our age, in our coun-
try, in any age, or in any country, since the day
of Pentecost?”
L. E. S.

DELCOTT, N. Y., Aug. 1, 1890.

GOOD MUSIC.

"The 121st Psalm," for one voice, with ac-
"Chopin Echoes," for piano. By J. H. Wall-
fisch, Mus. Doc. Dedicated to Dr. J. M. Still-
man.

These are very meritorious musical compo-
sitions. The former is a dignified and tuneful
setting of the 121st Psalm (English and German
words) for high voice, soprano or tenor. The
harmony is rich and far from hackneyed, the
melodic character and modifications, and the
whole altogether pleasing.

The latter is a picturesque cluster of strokes in the style of Chopin, as the name
indicates. Still they are not slavish imitations, as might be supposed,
but quite original and charming pieces. Though
not showy or meretricious enough to please
every young girl who wants a "Stimula-
" waits to play, they are a careful study and will
delight every cultivated taste.
W. C. D.

We must learn to give more thought to all
the affairs and duties of life, to act, and to speak.
Very few of us realize how much of mischief,
and how much of benefit, is really done. How
often, as we contemplate the results of our
work, we can use the language of Hood.
Young People's Work.

If you think the articles this week are too long, just remember they rate differ. Some may like them that way.

And even if nobody does, just remember the poor overworked editor who has to make grit of all that comes to his mill, be it long or short, sweet or sour.

Now then! the first one who feels like complaining that articles are too long, just let him be one in the very next mail; the first one who thinks the articles too dull, let him at once forward a spacy one; the first one who fancies the articles too wicked, let him send along some good pious ones. The editors' pigeon hole is open. Next!

How best can we reach those outside the church.

By Miss Alice R. Macdonald.

Read at the Young People's Hour of the Association at Brookville, R. I., June 8, 1890.

The duty of extending Christianity in the world, and bringing individuals to Christ and the church, more keenly felt at present than at any other time since the apostolic period, and it has seemed for a long time a puzzling question in the mind of many a Christian, "How can we best reach those outside the church." We hear it asked in the prayer-meeting, in the Christian Endeavor Society, and nearly everywhere among a body of Christians. We recall the story of a young man who was found by a Christian on his way to the prayer-meeting, standing outside the gate leading to the church, and thinking this young man also a Christian and interested in the meeting, inquired if the service had begun. He replied he did not know, he was a stranger, and just standing there listening to the singing. It seems to me, that is just what those outside the church are, persons standing just outside the gate, listening to our voices. Now, shall we leave them there? You answer, no! they must be reached, but how? The concern of the world for Christ demands upon the conscience of the individual. There goes out from us, in view of what we are, a silent, yet ceaseless, far-reaching influence, which might have furnished them a good excuse for resorting to any pretext for a rebellion against her authority.

TEN LINKS IN ENGLISH HISTORY.

V.

KATHERINE OF ARAGON.

Of the six unfortunate women who ventured to ally their names with that of Henry the Eighth, the name of Katherine of Aragon stands out as one of the most conspicuous of the individual. There goes out from us, in view of what we are, a silent, yet ceaseless, far-reaching influence, which might have furnished them a good excuse for resorting to any pretext for a rebellion against her authority.

It is plain that Henry's qualms of conscience in regard to his marriage were commensurate with his desire of securing Katherine's beauty, and with his discovery of the defects of Anne Boleyn. The only thing which could give the shadow of excuse to the defenders of Henry arises from his conduct towards Henry's daughter, Mary. Although it was a necessary sequence of the divorce that this princess should be declared illegitimate, yet she had no difficulty in obtaining the throne after her brother's death, and the people remained faithful to her throughout her long and bloody reign, the horrors of which might have furnished them a good excuse for resorting to any pretext for a rebellion against her authority.

The question which follows us like an atmosphere, does not help to the great decision is to follow us, but results which this princess should save those whose lives are endangered. Let us realize this as young people, and then all her loveliness laid in the dust by the same ruthless hand.

But Katherine we love to think of as she appears to us in Shakespeare's pages, a noble and a gentle woman, who was in danger, but who was not permitted to fall; brought by Henry to a few years of feverish happiness, and then all her loveliness laid in the dust by the same ruthless hand.

It is the tendency of modern criticism to reverse the decisions which have been held as settled as maxims for many years. For more than a century Henry the Eighth has been placed before us as a tyrant, and a brutal husband. His domestic scirmishes cannot be equalled by any monarch outside of the Bible. And yet in the last few years, the historian Froude is the only defender who can be found for Henry, who now calls upon to believe that he was, if not a good man and a kind master, at least one who committed all his doubtful actions from a high sense of duty, and who thought more of the good of his kingdom than he did of his own private feelings.

It is possible to gain disciples to any theory, but if there is one thing clearly proved in history, it seems to be the fact that Henry was actuated throughout the matter of his divorce by the most selfish and trivial of motives. It is true that there was a flaw in his marriage with Katherine. It was necessary for him in the first place to obtain a papal dispensation before he could espouse his brother's widow. But this irregularity had never caused him any trouble during years of wedded happiness, and the slight impression it made upon the English people may be inferred from their conduct towards Henry's daughter, Mary. It was a necessary sequence of the divorce that this princess should be declared illegitimate, yet she had no difficulty in obtaining the throne after her brother's death, and the people remained faithful to her throughout her long and bloody reign, the horrors of which might have furnished them a good excuse for resorting to any pretext for a rebellion against her authority.

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The Sabbath Recorder

523

Education.

**The Rev. Dr. Smeaton says that the principal duty of the college president these days, is to get money for the college.**

**Miss A. and Miss L. Thompson, sisters, of Houston City, Mont., have each $4,000.00, and yet they are attending college in Philadelphia.**

**Max Beckman, young Romanian, has lately taken his degree of LL.D., in Paris, where she has attended every lecture given in the law school for six years.**

**This German University at Berlin has 1,200 students from foreign countries, a large proportion of whom are from the United States. There are 0,000 students in all in this University.**

**The American College trustees met at Springfield, Mass., July 30th, and elected Merrill Edward Gates, President of Rutgers's College, as President of Amherst College.**

**Success Julius H. Seelye.**

**The Southern Christian Advocate (colored) says: Let politics take care of itself, and build up the race educationally, morally and materially. The negro has too long been the stepping-stone for ungrateful, designing demagogues, and demons without the wages.**

**Harvard has given the degree of LL.D. to The Rev. Low, President of Columbia. President Hinton announced at the alumni meeting last week, that $500,000 had been given the college during the year, a large part of which had been used in raising schools.**

**In his recent annual report President Dwight announced that during the past year, the gifts and bequests made to Yale amounted to $716,000. In four years the college had received $1,200,000, amounting to $4000 and 600, dependent on the life of one person. The President announced that $100,000 had been received for the erection of a new building. It is expected that the work will be finished before the completion of the building. A new organ is to be placed in Marquand chapel.**

**Yasno College has just celebrated its twenty-fifth anniversary. It is probable that if my institution was founded, the number of thoroughly educated women in the country has greatly increased, while the change of opportunity for women of great ability of course, or we should rather say to acquire, a high education is nothing short of remarkable. Matthew Vassar, inspired it is said, by Julia Bots, principal of a Poughkeepsie school, was far wiser than his generation. He wrote: "it occurred to me that woman, having access from her Creator the same intellectual gifts as man, has the same right as man to intellectual culture and development." And out of this faith and Vassar's wealth came the Vassar college, this in part an act of charity, and in part a cause of the enormous change in current opinion of woman's education.**

Temperance.

**A West Point cadet who violates the law against cigarette smoking is put away. Lack of judgment, rain or shine, for twelve hours, with a muckon on his shoulder.**

**According to Mr. Michael Devitt, one-half the yearly Irish drink bill would not every woolen mill in Ireland running, thus giving employment to all their young people at home.**

**To serve buildings wherein to sell liquors, or signing petitions for licences for the same, is no longer an ignominious act but an immoral one, in the Methodist Episcopal Church, South.**

**A special home for reclamation of indigent and opium-eating women has been established at 125 East 39th Street.**

**There have been ten acres of land purchased for a home for feeble-minded infants by the Lakeview reclamation society.**

**The Nashville Home claims that the money that Tennessee pays (15,000/00) would meet all the regular expenses of the State for ten years. Nashville saloon receipts alone would carry on the government.**

**Camos Williams says: "I have moved much among the devoted friends of temperance in America, and among the tried veterans of the cause, and am convinced that the new temperance movement is greater than the old. The world's civilization, the temperance question is rapidly being recognized as transcending all others in importance. Intellects areturning to the facts, that unless they conquer the liquor traffic, the liquor traffic will conquer them, and they are lighting it resolutely and courageously over the whole continent.**

Paths of our own choosing end in darkness; but paths of the Lord's choosing end in everlasting light.

**A virtuous attorney in South Dakota, prosecuting an "original package" case, claimed that as South Dakota came into the union with a prohibitory clause in its constitution, therefore, by upholding her with this constitution, sanctioned her right to regulate the importation of intoxicating liquors. The point was taken.**

**The prevalence of drunkenness in Russia is said to have become so great as to attract the attention of all Europe. In Odessa alone during the past year 30,000 have been directly habitual inebriates. The government refuses to do anything toward checking the evil for fear of losing the revenue from the manufacture and sale of alcohol. The minister to Russia, Charles Emory Smith, will set the wine-striking aristocrats of St. Petersburg a good example. He turns his glasses right side up, which is up-side down when wine is passed at public banquet, and has not tasted intoxicating liquors in fifteen years.**

**At a, the indications point to the conclusion that the famous "original package" decision of the Supreme Court will not in the end prove such a blow to prohibition as was at first feared. The very fact that the weak barrier that heretofore protected a prohibition State is now entirely broken down, will arouse the moral force of the nation to construct a barrier that will resist the tempts to the ruin power. Until the levee showed signs of giving way the planters are not likely to bestir themselves to strengthen it. But when the water begins to rise, they are sure to remove on prohibition which the "original package" (containing just one drink of whiskey) will bring about will surely open a way for the State to re-erect and heretofore been inerbable in the cause. The "original package" point may prove to be the "Diploma" decision in prohibition, but the diploma is to be the state's declaration that it will in the future abide by the decisions of the Supreme Court.**

**The effectiveness of Prohibition in Kansas is shown in the shortening of the criminal docket. Governor Humphrey says on this point: January 1, 1870, the number of convicts in the State was 233, or one to every 1,067 inhabitants. January 1, 1875, the number of convicts was 435, or one to every 1,214 inhabitants. In 1880, the number was 547, or one to every 1,253 inhabitants. In 1885 the number was 672, or one to every 1,285. On January 1, 1888, the number was 834, or one to every 1,212 inhabitants. On January 1, 1896, there were 800 State prisoners in the State penitentiary against 898 January 1, 1888, and 861 January 1, 1880. There are about 60,000 convict felons in the prisons of the United States, or about one to each 1,000 population. Kansas has about one to every 2,000 population. In the judicial district which embraces the Capital the volume of the docket at the court last January did not contain a single case. Governor Martin, in his message of 1888, stated that after the " jail is empty, and show a marked reduction off in the population." He also added that the "business of our larger police courts has dwindled to one-fourth its former proportions, while those of the second and third class the occupations of police authorities is practically gone.**

**The Chinese manufacture a kind of paper of particular lightness and delicacy, from spider's webs. A new substitute for sulphate of quinine has been found by M. Valdo in the bark of the punkotano, a ligneous tree of Mexico. Either the alcoholic urine or a marveration has an marceration has remarkable effect in fever cases. A report comes from the West of the discovery of a new iron ore. It is said to contain the concentrated rays of an arc light as to be worked with a comparatively small amount of labor. If this discovery is proved it may lead to a considerably modification of the present mode of treating ores.**

**The British Museum has received information that a tomb, believed by archaeologists to be of Cheops, was found in the valley of the Nile in Egypt. The sarcophagus was covered with exquisite carving, and was found in a chamber ten feet long, by three and a half feet wide, corresponding height and at a depth of twenty-five feet. General Grant, Chief of the United States Signal Service, is perfecting arrangements through the Secretary of State whereby the earliest information practicable will be obtained regarding West India cyclones.**

**Two observations daily during the hurricane season will be obtained by telegraph.**
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

July 26. Lost and Found.—Lez. 15:1-10.
Aug. 30. Entering the Kingdom.—Lez. 18:21-27.
Sept. 20. Prayer.—Lez. 11:1-5.
Sept. 27. Review, or Temperance, or Missionary Lesson.

LESSON VIII.—FAVERING PRAYER.

For Sabbath-day, August 23, 1890.


And he spoke a parable unto them, that he might show them how it became them that judge, that they always pray, and fast; and prove their souls, lest they trusted.

And he said, There was a certain judge in a city, and he had no fear of God, neither regarded man: and a widow was in that city; and she came unto him, saying, Get thee to judge me. And she could not shake him out of his judgment.

And the judge said, Although I have no fear of God, neither regardeth man; yet because this widow troubleth me, I will avenge her, lest she wear out her patience.

And the Lord said, Hear what the just judge saith. And also God judgeth every one of thee in this manner: and except ye turn, your backs shall be smitten with hell.

EXPLANATORY NOTES.

V. 1. "He." Christ. "Always pray." Not only live in prayer, we must walk and sleep under it, and go with God with petitions on their lips. "Pity." Slacken, lose heart. v. 2. "Fasted not nor regarded." Hence was unmoved by prayer, nor was he on either justice or mercy. A very unsuitable person for the office of judge. v. 3. "Widow." Therefore she was exposed to the dishonesty and malice of the judge. v. 4. "Judge." He that humbleth himself shall be exalted.

WASHINGTOII LETTER.

(From our Delegate Correspondent.)

WASHINGTON, Aug. 6, 1890.

Parents who carefully scrutinize the books read by their children, and all parents should, are much pleased with the action of the Post-office Department in refusing to allow a book, which has recently been translated from the Russian, and which, judging by the hope expressed is on all sides that the postal authorities will not stop in their good work until many of the pernicious books that now pass un molested through the mails are treated in the same manner. Surely this great Government should keep its mails clear of all polluting matter.

This particular book is an outrageous attack upon things which all good people hold most sacred, including the marriage tie and religion; and its sale should not be tolerated anywhere.

I was positively shocked yesterday to see a book about the Rich Man and the Publican, long past his seventy years, walk into the book department of a dry goods store and ask to see this little book. It was handed her by a clerk—a girl about her own age—and after reading a paragraph here and there, she purchased the book. This book that has been declared unfit to go through the mail sold to our daughters at a good store! Isn't it horrible to think of? This subject of what our children read is not one to be lightly thrown aside; it is worthy of the most serious consideration. The cheapness with which the public is furnished books ought to be a great recommendation to them. But before we allow a book to be sold we suppose you pay a visit to the nearest book store and cast your eyes over the class of books exposed for sale. The evil done to young and unformed minds by bad ideas, sometimes even good books, is very great and is continually growing; it insidiously leaves its imprint upon the impressionable minds, and in many, alas, too many cases, it is never completely eradicated. Some day the Christian people of the country will rise in their might and demand that books of a certain class shall not be publicly exposed for sale, and God grant that it be soon.

An unexpected obstacle has planted itself in front of the proposed anti-lottery legislation. When the Senate committee on Post-office look was about to accept the bill which has been generally intended for, or pertaining to a lottery through the United States mails, which has already been reported to the House, several Senators expressed doubt as to the Constitutional right of Congress to interfere with matters entrusted to the exclusive control of the Post-office. The Senate accordingly resolve to examine into the matter and report to the committee. The lottery men and their lawyers are making the most of this doubt, and trying thereby to induce men who are conscientiously opposed to their degrading and degrading business to do nothing towards making the necessary authority in the hands of the Post-office department to break it up. If this authority cannot be conferred without violating the provisions of the Constitution, then it is high time that the Constitution was amended.

In no one thing has the National Capital made greater progress during the last decade than in temperance. It can be noticed nearly everywhere and among all classes of people. There was a time when drunken members of Congress were so common that they scarcely excited comment, and the liquor habit seemed to be the only thing to be injure the American character. But now we hear of the general public; all that is now changed. A drinking member is the exception and an intoxicated one a rarity; and disgrace in the eyes of all reputable folks is the penalty which any public man has to pay for making a beast of himself by getting intoxicated. There was a time also when active temperance workers were looked on with suspicion by the general public; and when it was first proposed to purchase a tent to be used to hold temperance meetings to do nothing towards blocking the necessary authority in the hands of the Post-office department to break it up. If this authority cannot be conferred without violating the provisions of the Constitution, then it is high time that the Constitution was amended.
GOOD NEWS FROM THE FIELD.

It may be of some interest to our people to know something of the work on this field. Immediately on my return from Chicago, I went, according to former arrangements, into the Crab Orchard community for a series of work; but after a few days’ visiting I found that our brethren and sisters there were disappointed in not having their work just in order for such work, so I postponed it, and came into the neighborhood of Stone Fort, and began work in our church. It has been going forward every evening now for two weeks, and it is proverbial over the community that such a religious labors has not been seen for a long time; the Christian people are taking hold as I never saw them do here in our meetings before. For a week past the congregations number from 300 to 600 in the evening meetings. Last night I think there were as many as 700 on the ground. Scores of unconverted people are manifesting a desire for salvation and eight have professed a hope in Christ. Our dear people are being greatly revived. Salvation is coming into their own families, as well as those of other people who knew nothing about how long it will continue; I hope till scores are saved and brought to the whole truth as it is in Christ. A number of points in my field are beggiving work. O, the great white harvest before us! We are suffering greatly from drought, but I have seen enough to know there will be an ample supply of provisions, large met in the vestry of our church, and the brethren pray for Chicago. A low lived drought.

The consequence was, that the last year, and if it does not rain than one hundred men will be among whom as usual Brother Ordway, and a few days’ visiting I found that six hundred, including hotels, dry goods stores, grocery stores, drug stores, meat markets, restaurants and shops, were consumed, besides dwellings and barns. The upper stories of some of the buildings were occupied as it does not rain including family occupying regular dwelling houses, seven families were left shelterless, some of them losing nearly all they had. One fine brick block in which was a dry goods store, hardware store, boot and shoe store, and a large town hall, was among those. Men and women worked hard in carrying out goods and in trying to save buildings. There was very little confusion considering the circumstances. Most of the buildings were of wood, and were so thickly crowded together that insurance rates charged were very high; there was very little on the buildings and stock burned. The estimated loss is from $40,000 to $60,000. Brethren Wm. C. Tanner, J. T. Greenman, A. H. Persels and E. B. Randolph, are the Sabbath-keepers who suffered. One family, the chief sufferers was Bro. Tanner, who lost his hotel with all his furniture on second floor, and Bro. Green, who lost most of his stock of drugs and groceries.

A hard storm came just at night, about four or five hours before the fire broke out, or the wind in all probability have extended much farther, as we had had no rain of consequence in several weeks, and every thing was very dry. The women of the different societies in the village met in the vestry of our church yesterday and the day following! Men and women will meet to-morrow, to make up clothing for those who were left nearly destitute.

C. A. B.

IOWA.

GARVIN.—Like many other portions of the West, we are having an extremely dry season, which is having it’s effects upon our crops, cutting them very much short from the yield of last year, and rain soon our corn and potato crop will be ruined. Our hay yielded fairly well and was saved in excellent condition. In spite of the unfavorable prospects for crops, the building within our town continues with no abatement. Two dwellings are now in process of erection and several others are to follow as soon as the masons can lay the foundations. Five dwellings have been erected this summer already, and are now occupied. Work began yesterday on our new grain elevator, and our bank building is soon to be erected. Our town is soon to be incorporated, the election of town officers coming next week, and most of us will gladly hail the event since it will prove a means of defense against the disorder caused by a low lived "Original Package house which has lately been set in a knot in the midst. The cry all over our country, by some people, has been that "prohibition does not prohibit," and our Iowa prohibition law has been sneered at by many, but those who lived and traveled in Iowa a year ago and saw the disorders in our State, have full opportunity to see what a good thing our prohibition law was, until those from whom we ought to have expected far better things, virtually annulled it. Where we had peace, quietude and order under the liquor law, we now, under the Original Package system, have disorder, riot and felony. — Last Fourth several of our ladies met at the parsonage to do missionary work away from home. The church certainly are very generous in their spirit, especially since they continue to pay the same salary for one-half their pastor’s time that they have in the past paid for his full time. May the Lord bless them. E. H. R.

EB. AUG. 1, 1880.

Wisconsin.

MILTON.—We resorted to the lake again last Sabbath for baptism. Three persons were baptized into the membership of the Rock River Church, and three more into the membership of the Mill River Church.

South Dakota.

SMITH.—At the conclusion of the meetings at Dell Rapids, I went with Bro. G. W. Ludlafleir and wife, to Pleasant Grove, or Smyth, in Moody Co., South Dakota. I remained there over two Sabbaths, preaching ten times, and lecturing twice on "The Original Package Question," once at Pleasant Grove and once at Flanley. On the last day of my stay, two young men, whose homes are in that vicinity, having been examined and accepted by the church, were baptized and united with the church. That little church, now numbering 15 persons, is in some need of a pastor. They have taken steps to find one, which I hope may be crowned with success. There is good material there, and the field is very wide. There seems to be but little prejudice against the Sabbath in that State. May God disapprove the heart of some of his younger servants to go to their relief! The crops look well there, and, if no calamity befalls them they will amply repay the husbandman. Those looking for homes in the West would do well to go and take a look at Moody County, South Dakota, before locating elsewhere.

BOOKS AND MAGAZINES.

Our Little Men and Women is especially suitable for children just beginning to read. The August number is filled with short stories, verses and pretty pictures. $1 a year, 10 cents a number. D. Lathrop & Co., Publishers, Boston.


J. W. R.
SABBATH.

~THE

transcribed for a lengthy argument. "Of course we could not expect as much of Mrs. Jones as we have of Mrs. Torrey, but surely you are willing to help on the good work. The Master has given you a responsible place in His service."

"And how can I best fill it?" inquired Mrs. Torrey. "By helping my four boys to grow up into true, earnest men, and caring for my delicate little Ruth, who has not been well."

"Well, that is a noble task, Mrs. Torrey, but don't neglect your duties in the prayer-meeting, or distributing tracttes? Do not think, Mrs. Denton, that you are doing work, or fulfilling any responsibility. I will help in any way I can, which does not conflict with my duties as a wife and mother."

Mrs. Denton tried to argue the question, but Mrs. Torrey was firm. Mrs. Torrey had been in Corley but a few weeks, although Mrs. Torrey had preached there through the summer. On account of little Ruth's dangerous illness, the family had not been going out until October. Thepeculiar Torrey felt as if they had been deprived of their just rights in having thus to wait for their minister's wife, until the variations upon their plans would have had to wait so as would have raved those of the famous "Antz Talatha."

Mrs. Torrey had hardly finished arranging the little parsonage before the influx of callers began. Mountains of work loomed up before her. She had called upon three or four who had not done a pet project, about which she was asked to help.

"Of course, my dear Mrs. Torrey, we can depend upon you to lead the ladies' prayer-meeting in the chapel every Monday night," said one. "You were chosen president of the Woman's Missionary Society, and I hope you will carry out your work to the satisfaction of the ladies."

Mrs. Torrey kept us all in good working order, but we had fallen off terribly during the summer, and we are in a very critical state. The following programmes have been arranged for this occasion:

1. Sermon, to be arranged on homiletic principles, by W. B. Burdick.
2. Nature of Sanctification, J. W. Carpenter, and after they had grown to manhood. So much really be
3. Are we in imminent danger? Mrs. Torrey succeeded no
4. How can we create, by e
5. What is the condition of the dead between death and the resurrection? N. Warden.
6. Are there degrees in future rewards and punish-
10. How can we create, by effort and conference with our teachers? L. C. M. W.
11. How can we create, by effort and conference with our teachers? L. C. M. W.
12. Of your own children had.
13. What is the condition of the dead between death and the resurrection? N. Warden.
14. Are there degrees in future rewards and punish-
17. How can we create, by effort and conference with our teachers? L. C. M. W.
two female candidates received a large share, but not a majority.

General P. E. Spitzer, one of the noted jurists of this country, by means of the many distinguished public services, is rapidly sinking under the attack of disease, and will probably pass over the border line.

During the year the railroads of the country carried 477,171,343 passengers, so that the ratio of fatalities was one person to every 1,233,135, and of those injured one to every 32,024.

The recent census has revealed a colony of colored people on Kiuava Island, South Carolina, where every morning a child can read and write. There are 150 persons, all colored, in the colony.

In New Market, N. J., Aug. 5, was born the son of Rev. J. W. and Elizabeth L. Parker, all of whom were of the communion of Governor Gordon, of Georgia, have spoken against the proposed boycott of Northern goods in case the Federal election bill becomes a law.

The Constitutional Convention of Mississippi consists of 115 delegates, 113 of whom are Democratic and 2 Republicans. The 200th anniversary will be celebrated in 1915.

A law was passed in Arkansas, May 6, 1862, making it a criminal offense to publish false information about the war.

The religion of Jesus has in it no element of creed, no maze of mystery, none of that confusion or confusion which substitutes what man, by God for everything that he needs. Christ, dwelling in his heart by faith, "it is for me to hope of glory, and all things are his because he is Christ's; he has the promise of God that all things which he needs on earth, safe conduct through the vale of death, and an eternal home with the Lord."

What a falsifier of the Saviour, what a caricature of his Master, what a stumbling-block to the way in which and what an offense to the "little one" in Christ's fold is he who has nothing to exhibit but a glum religion. The Treasury.

Domestic.

Many deaths from cholera in Venezuella which costs $800,000 a mile.

There has been an epidemic of cholera in the town of El Paso, Texas, last week, and 38 miners were killed.

The French Government has issued a general order for the massacre of all persons convicted of offenses in connection with the war.

The French Government has issued a decree granting partial or total amnesty to all persons convicted of offenses in connection with labor strikes.

A revolt has broken out among the Egyptian government, which consists of 115 delegates, 113 of whom are Democratic and 2 Republicans. The 200th anniversary will be celebrated in 1915.

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The religion of Jesus has in it no element of creed, no maze of mystery, none of that confusion or confusion which substitutes what man, by God for everything that he needs. Christ, dwelling in his heart by faith, "it is for me to hope of glory, and all things are his because he is Christ's; he has the promise of God that all things which he needs on earth, safe conduct through the vale of death, and an eternal home with the Lord."

What a falsifier of the Saviour, what a caricature of his Master, what a stumbling-block to the way in which and what an offense to the "little one" in Christ's fold is he who has nothing to exhibit but a glum religion. The Treasury.

Domestic.

Many deaths from cholera in Venezuella which costs $800,000 a mile.

There has been an epidemic of cholera in the town of El Paso, Texas, last week, and 38 miners were killed.

The French Government has issued a general order for the massacre of all persons convicted of offenses in connection with the war.

The French Government has issued a decree granting partial or total amnesty to all persons convicted of offenses in connection with labor strikes.

A revolt has broken out among the Egyptian government, which consists of 115 delegates, 113 of whom are Democratic and 2 Republicans. The 200th anniversary will be celebrated in 1915.

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