DIVINE COMPASSION.

DAFARFIELD.

Disheartened, sick at heart and soul, wide-spread and falling breath. The fiery prophet of the Lord, What is the evil in the Lord's sword, Laid down and prayed for death.

Short time before, on Carmel's height, With shuddering and falling breath, He watched the heaven-descending fire, Which answer to his prayer, to be, To prove Jehovah near.

And filled with burning zeal for God, And courage stern but grand, The false, he led by the blind, No pity in his heart could find, What fitting hand, his hand.

But weak and waiting as a child, In darkness and despair, Behold the heavens opened wide, Elijah's fiery chariot was, And death, his only prayer.

Then mid the silence and the calm Came sudden deep and sweet, And joy! a voice said tenderly, "The journey is too great for thee, Arise, arise and eat."

No message of reproach to bear, No stern reproach to give, The gentle angel only brought, The sustenance the prophet sought, That he might eat and live.

A heaven-sent messenger of love, With sympathy to greet— A Porter tenderer of the soul. By strength and blessing from above, The human need is met.

Oh, the deeper pity of our God, The God in whom we trust, He knoweth every child by name, Concerned for our fame.

Remembering it is dust.

He sends to comfort weary ones, And bid their sorrows cease— With shelter from the burning sun And sweet grace when hull is done, The angel of his peace.

BAPTISM AND CHURCH MEMBERSHIP.

REV. ARTHUR E. MAIN.

The purpose of this article is to present some reasons for believing that, in the divine arrangement, these two,—baptism and church membership,—have been so closely joined together that no man has the right to put them asunder.

A sinner turns from sin, and the Spirit works an inward change; then follows water-baptism, as an outward token of the moral transformation. He is baptized in or into the name of Father, Son, and Holy Spirit, as a testimony of his faith and a pledge of his holiness; and thus he becomes a member of Christ's visible kingdom, or church, to which pertain the Lord's Supper and other Christian privileges and duties.

1. The New Testament not only assumes that baptized believers are in the church, but plainly teaches that this is the order to be expected and observed, as in Acts 2:41, 42. (a.) The people received the water ordinance of salvation, through repentance and faith. (b.) They were baptized. (c.) There were added unto them, or, as in Revised Version, verse 47, the Lord added unto them, or added together. Note how closely this stands connected with the baptism. (d.) They continued steadfastly in the apostles' teaching, seeking to know more of the truth.

(c.) Fellowship, in oneness of spirit, and distributing among them the poor. (f.) Breaking of bread, in the Lord's Supper. (g.) Prayers, as in public worship. This is a grand and authoritative statement of the nature of church membership.

And so, all through the Acts, believers are public­ly received into the Christian fold by baptism.

With this accords the teaching of Paul. He writes to the Corinthians that we were all baptized into one body. In Colossians he says that the body is the church. Again, in Corinthians, the cup and the bread is a communion of the body of Christ; and, we, who are many, are one bread, one body, for we partake of one bread.

Should it be that Paul means by the body of Christ, a figure, the invisible church, or company of God's elect, let it be borne in mind (1st) that these epistles were addressed to the Lord's Supper, pointing to Christ in whom a new life has been found; with, in is the Lord's Supper, pointing to Christ, the heavenly bread, through whom the new life is to be perpetuated and made fruitful unto righteousness.

2. The Jews were familiar with the mean­ship, or company of God's elect, let it be borne in mind (1st) that these epistles were addressed to the Lord's Supper, pointing to Christ in whom a new life has been found; with, in is the Lord's Supper, pointing to Christ, the heavenly bread, through whom the new life is to be perpetuated and made fruitful unto righteousness.

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3. According to the almost universal teaching and practice of all Christian denominations, with their varying views respecting baptism and the church, persons are received into church membership by baptism, and both are requisite to the communion. The value of this fact is partly inherent and partly due to its conformity to the Scriptures.

With this Seventh-day Baptists are in complete harmony. In the expose of faith and practice adopted by the General Conference, and published in our denominational Hand-book, it is declared to be the duty of all men to repent, believe, and be baptized; and also that the Lord's Supper is an ordinance of religion, to be perpetuated in the church. Now Christian disciples are commanded to observe the Lord's Supper; but our Hand-book, following the Scriptures, says that the ordinance belongs in the church, and all men should understand its meaning. How, then, do they relate to baptism? Does it belong to the church without baptism? Should it be taught, also, that the natural and necessary place for baptized believers is in the church, where they can remember their Redeemer in his own appointed way.

5. The above order, in gospel appointments, agrees with reason and the nature of things. And as a business enterprise, a temperance society, a school, are all organized manifestations of some kind of life. Life and organization are essentially connected. The lower the life the lower in excellence the organization. The church is the divinely ordained organized manifestation of the life that mankind has in God through Jesus Christ. There is incompleteness in any isolated individual life. Men form organizations in order to unite their strength, and for mutual benefit. As the foot, the ear, the hand, the head, need one another, because the body is not one member, but many, united in suffering or joy; so Paul teaches that individual believers should join together in the one body of Christ, which is his church. As to the ordinances of baptism, pointing to Christ in whom a new life has been found; with, in is the Lord's Supper, pointing to Christ, the heavenly bread, through whom the new life is to be perpetuated and made fruitful unto righteousness.

The results, as a whole, of disregarding this New Testament arrangement, either in placing a low estimate upon church organization and membership, or in taking the Lord's Supper outside the church, as in "open communion," or in baptizing converts into the name but not into the body of church of Christ, will, I believe, fully justify the position here taken as respects the ordinances of baptism on these points. Indeed, it seems to me that, according to the New Testament doctrine, it ought to be understood that in baptism a person actually becomes a member of the church authorizing it, and being needed only some suitable formal act of the church properly to recognize and set the reception. And although I believe that the church is infinitely more like a school and a family than a court for judgment; and in allowing so much room for personal freedom in the sphere of faith and practice, as, perhaps, to bring upon myself the charge of laxity, I also believe that whoever teaches and practices contrary to these widely accepted views of baptism and church membership is unscriptural, unreasonable, and undenomina­tional, in his teaching and practice.

HINTS TO PRIMARY TEACHERS.

LULA P. FITZPATRICK.

(Concluded.)

Of course every teacher carefully studies the lesson. In the multitudes of helps now available there lurks danger of limiting one's self to a study of the lesson geographically and historically, to the neglect of the spiritual significance, which is the most essential part of teaching. I once heard a girl say: "My teacher never makes us feel that the lesson has anything to do with our everyday lives." Is such teaching too common? Should not every lesson be brought to bear on the present?

A wise teacher is known by the way he receives and utilizes answers. He never discourages a child's efforts to answer by replying, "No," whatever he may say, but finds something good in every answer. "How many apostles were there?" asks a teacher, "Eleven,"
is the answer. "Yes, but weren't there any
more? How many more?" "Thirty,"
guesses another. "Nearly right, but were
time?" "Twelve," laughs the class,
each thinking he helped to solve the question.
In the primary class the teacher will find his
verse, but no one accepted the offer. Probably
that audience might fairly represent any of
its size, on that point of familiarity with the
Scripture, unless it be a Sunday-school Conven-
tion.
Every child should be taught to repeat the
commandments, first and twenty-third Psalms,
the sermon on the mount, first of John and
Genesis and other consecutive parts of Scrip-
ture, telling where they are found. They are
less apt to slip from childish memory than
are the portions scattered between verses
with another many chapters may be retained in
the memory. Such memory exercises might
be given before the whole school from time to
time. Ask each pupil to commit to memory
verse one a day. You will never know how
much good this will do, but "my seed shall
not return unto me void," saith the Lord.
A boy was once asked to drink wine at his
niece's table. "Wine is a mocker; strong
drink is raging: and whosoever is deceived
thereby is not wise," said the boy. "A little
will do me no harm," said the uncle. "At
the last it biteath like a serpent and stingeth
like an adder." "Come now, if you love me,
drink," insisted the uncle. "If sinners entice
thee consent thou not." "Foolish," said the
uncle, blushing. "You are so full of Scripture
I can do anything with you." So should
children be so filled that Scripture can do
nothing with him. "It is written" puts
legions to flight and saves many souls from
ruin.
The true aim of all Bible-school teaching is
to bring the children to Christ. Mr. Moody
says that a great deal of work is lost because
we teach God's truth to children before their
hearts have been given to the Saviour. If
they can be induced to open their hearts to
him, their minds will be easily illuminated by
divine truth.
Above all, the primary teachers must be as
wise as Solomon. Children detect fraud by instinct.
There is much unconscious teaching in the
world,—in time when the teacher is not think-
ing of teaching by words and acts, by look or
manner. The teacher is a law to the class
in ways of which she may not dream. The
bond of child-like confidence is tender and
strong. That it is voluntary makes it
stronger. Young children regard their teacher
with a love common in no other relation. They
think of her often and bear in mind her face
manner, form, voice and words, years afterward.
Let every teacher of youth be true to herself
and God, that she may lead some soul to
the Saviour.

TO CHURCHES AND INDIVIDUALS.
A PERSONAL APPEAL.
The Board of the American Sabbath
Society, acquainting in what appears to be the
general opinion of the denomination, that the
Sabbath Society should cooperate with associat-
ions that supply funds by a special agent, finds it
necessary to communicate with you concerning its
work and its needs through these printed lines.
The demands upon the treasury of the So-
ociety, and upon the wisdom of the Board, were
never so urgent. The Chicago Council recommended several important mea-
ures which call for increased outlay of money,
and for great wisdom in planning future work.

Its recommendations concerning the improve-
ment of the SABBATH RECORDER, the extending
of the circulation of the Outlook among laymen,
and the more extensive sale and circulation of
publications cannot be carried on without largely
increasing the work of the publishing agency,
and suggesting relative to publishing a new
weekly newspaper, the removal of the Publish-
ing House, and the general strengthening of the
publishing interests require careful considera-
tion, and the united wisdom of all our people.

We are therefore desirous of representing to
our friends, men and women, church members, friends of the
Sabbath and of the cause of Christ, to fill the
treasury with their gifts, and to communicate
with the Board their wisdom concerning all these
points. The work belongs to the people. They
are interested in it. They must support it. The Board
has in charge. We therefore desire to take you
into our confidence, and to have you share in
our counsels, that we may better accomplish
the Master's work, in your behalf, and in his
name.

It is not possible to say exactly what amount
we shall be able to call for during the current
Conference year. Should we fulfill the advice
given by the Council, including the starting
of a new anti-Sunday law weekly, together with
the payment of the present indebtedness, we
must have $25,000. Eliminating the new weekly,
we shall require $15,000; and to carry out only
the work as presently arranged for, paying the
present indebtedness, will require not less than
$12,000. We therefore urge all the
churches to adopt the plan recommended by
the Council, which, in substantially the same
form, and known as the "five-cent plan," has
received the repeated commendation of the
General Conference, and the mutual sanction
of the Tract and Missionary Societies. In ad-
dition to this, we kindly invite those individuals
to whom the Lord has entrusted a comparative
abundance of this world's goods to increase
the sum thus raised by the churches by liberal per-
sonal gifts. We shall be glad, if they desire to
do so, to have them designate the department
of work to which they wish their money applied.

The Board is anxious to carry out the sugges-
tions of the Council by co-operating with the
Missionary Society and other Boards and agen-
cies for the extension of publications. This
department of our work has never been
developed as it deserves to be. Hoping to
awaken a new interest in this matter, we ear-
nestly invite all friends of the cause, particularly
those members of the Tract Board who reside
at a distance from Plainfield, Ill., to give us
the benefit of their suggestions and counsel
concerning the best methods to strengthen and
enlarge our publishing interests. Please send
these at an early day; that the Board may have
the advantage of them in making up its annual
report for next August.

There has been no time in the history of this
Society when the demand for a broad con-
ception of our denominational work, and for
sanctified hearts and consecrated lives on the
part of all our people, was as great as now.
Wisdom, courage and liberty ought to be
doubled on every hand. Each year demonstrates
more than before the need of an increased
witness for Jesus. We are the called and
chosen people. Seventh-day Baptists. The history of the
Protestant movement shows that denomi-
nations have come into existence, and have been
perpetuated, because specific truths must be
made prominent in order to secure the attention
therefore, and as to give a distinct mission to exalt the "Sovereignty of God," Meth-
odists to exalt "Free Grace," Congregationalists

[END OF PAGE]
to emphasize the independence and authority of the Individual Church. Baptists to emphasize the value of immersion as essential baptism. Our denominational position is the core of the Protestant movement. Our warrant for denominational existence is found in the necessity which has existed, and continues, for exalting the authority of the Bible against tradition. If that necessity had passed away, if the Bible is truly and honestly exalted in the church as the "only rule of faith and practice" for Christians, so that there is no longer special need for making that fundamental truth prominent, our work is done, and our denominational life should merge itself into the larger life of the Church universal. All our work in common with non-Sabbath-keeping Christians can be done far better by surrendering our denominational organization. Our position is an unjustifiable scission in the Church of Christ if we have no specific mission in exalting and spreading Sabbath truth. The Society, whose interests you have placed in our charge, owes its existence to the belief that the special work of Seventh-day Baptists is to promulgate Sabbath truth, prominently and continually. Because the Board believes that our mission is not fulfilled, but rather that it is only fairly needed to be taught; and the work was incapable of supplying enough water to run a mill or irrigate a large tract of land, but the latter was thickly covered with thorns and briars. The latter had occasionally been overthrown thanksgiving God that he had been placed in circumstances to hear the great news of salvation, and praying fervently for the pardon of his past sins, and that he might have grace to keep him from yielding to temptation, and knowledge to guide him in the path of duty.

John 14, 1855, after an appropriate discourse by Mr. Wardner, these two men were baptized. A large assembly, including the teachers and scholars from five schools in the city, and then received into the church by the right hand of fellowship, and prayer on their behalf.

The cook had been in the habit of burning oil until the day that Mr. Wardner, by mistake, told him held ten punds. It, however, held only nine; and while Mr. W. had paid the cook for ten punds, the latter brought only nine, and kept for himself the price of one. But the meaning of the baptismal vow had been so clearly and forcibly brought to the next day he humbly confessed the wrong done, and sought forgiveness. He afterwards distributed pamphlets and tracts on a visit to Ningpo and in Shanghai. Several school teachers introduced the pamphlets into their schools, because they saw they taught good morals.

The church was constituted in 1859. In 1855 six Chinese members had been added, one coming from the Baptists, two had been excluded and one had died.

The fourteenth annual report closed with an appreciative mention of the faithfulness of the mission. Mr. Wardner declared it was our mission; publish Sabbath truth, teach the young, and pray earnestly, frequently, and unitly for our blessed, accompanying praying with abundant contributions.

"Under proper management our missions are destined to exert a commanding and wide-spread influence in the final establishment of the gospel in the earth. For this purpose the best piety, wisdom and business talent of the denomination should be employed in directing all the affairs of our missions."

SELF-DENYING, earnest workers in the church are not valued generally as they should be. John Foster truly says: "One has known persons who are many to take any high rank in a list of subscriptions, but who have disliked and unfriendly, and greedy of money."

The meetings which many devoted servants of Christ have. Pecuniary offerings are recognized at their full value, or more, while the laborers of Sabbath-school teachers or other workers are taught little of. Happily, if service is rendered to the Lord, and not to men, they may accept the divine command in "God is able to make righteous to forget your work and labor of love."—Christian Inquirer.
MISSIONS.

MISS BURDICK writes from China: "I am glad to say that I am beginning to get into the work a little, and enjoy it very much."

We greatly rejoice that the work is beginning to move. The Tract Board met the other day, and wrote to us: "I have no recollection of ever before being in New London, Conn., and I see: "I have no recollection of ever before driving with and being seen on the streets with a city missionary who had recently commenced keeping the Sabbath."

The Baptist Missionary Magazine mentions the successful partition of Africa among civilized nations, as compared with the conquest of America, where Europeans fought with natives and with each other for coveted territory, as in the case of the Baptist Missionary Society, which is doing so well. But being in New London, Conn., and I see: "I have no recollection of ever before driving with and being seen on the streets with a city missionary who had recently commenced keeping the Sabbath."

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FROM THE SOUTHERN MISSIONARY ASSOCIATION.

After visiting Salemville, Pa., attending the Iowa Missionary Association, and laboring awhile in North Carolina, Eld. Davis went to the head of Arnold's Creek, where I met a warm reception and had a good time, though the work was greatly hindered by one of the heaviest snow storms I ever witnessed. The congregations were good to begin with, and increased so rapidly that fears were entertained that we should be unable to keep them. The meetings increased in interest until the last. Several were brought to the salvation, mostly heads of families, and strong men who would not yield up their children. Bro. M. E. Martin, pastor of the Greenbriar and West Union Churches, and who is preaching to these Churches who have left us, came on to Arnold's Creek and rendered me valuable assistance. There have been precious revivals at every point where I have conducted protracted meetings this quarter, and if the work is followed up, will, I have no doubt, yield lasting fruits. But be thankful, I have no doubt, there would have been additions if there had been a church to receive them. But being in the employ of a Board, and connected with a denomination which believe in congregational government (for all of which I am thankful), I have often been where, like Philip, I could only obey the command of the Master, and leave the baptized believers to go on their way rejoicing.

In reviewing my work under the direction of the Board, I see that in the years 1880 and 1881, in five months' work reported, two hundred and four persons were brought to the salvation, and one hundred and forty-five joined Second-day Baptist Churches, and twenty-nine were brought to the observance of the Sabbath in connection. Again, in 1884, I entered the service of the Board, and have been in its employ more or less every year since. In these years there were 360 additions to the churches in connection with my work. This does not include the work done in Ohio, where I have gone on two missionary tours since 1884. The time reported to the Board has been a little over four years, and in this time I have baptized 1,351 sermons, and made 2,050 visits and calls.

In 1885, by permission of the Board, I went on a missionary tour into Pennsylvania, and assisted in organizing the Seventh-day Baptist Church of Salemville, with twenty-five constituent members. The next year this interesting field was added to my work as general missionary. In that year, 1886, Eld. J. L. Swain resigned the care of the church at Lost Creek, and left West Virginia with no active Seventh-day Baptist minister in the State, except your missionary. Very soon, however, the church at Lost Creek called Eld. J. L. Huff, who, through the joint solicitations of its committee and your missionary, came and identified himself with our cause in this country. And from the day of his coming until now, so far as I know, we have been mutual helpers in all our work, never having essentially differed about anything, excepting that he thought, not being a subscriber to the Seventh-day Baptist College, and for his having labored and prayed. And so delighted have I been with him as a co-laborer that I have not taken any important step, when I could reasonably reach him, without his counsel and recommendation. But what I want more particularly to call attention to is the grand and glorious results. When the Seventh-day Baptist Church of Salemville, Pa., applied for membership in the Southern Missionary Association, the spring of 1886, there were only seven churches in the Association, and one of them was virtually dead. And when Eld. Swain resigned his care of the Lost Creek Church, there was not a church in West Virginia that had a pastor. Then we had no Seventh-day Baptist school in this State. Now our Association is composed of ten churches, and six of them have pastors. Then there was only one Seventh-day Baptist minister in the State engaged in the work of the ministry. Now we have seven in West Virginia and one in Pennsylvania, four laboring in their native States and four that have come to us from abroad. Last, but not least, we have a college beginning its work under favorable circumstances. Just think of it! And all in four years. Oh, how good the Lord has been to us!

A little over one year ago I received a letter informing me that the Board had added to my field of work North Carolina. This, in view of what Bro. D. N. Newton had said in his last report to the Board, made the task look to me rather gloomy. But the letter received said, "We would like to have you visit Fayetteville, N. C., twice during the year;" and the Board had treated me so kindly I could not get the consent of my mind to say no. And the dear, blessed man said that the precious little church almost doubled in membership, and Bro. D. N. Newton could say, "I am persuaded that with a good missionary here to keep the work moving constantly forward, this field would soon become as promising as any new field yet occupied by Seventh-day Baptists." I am thankful to God, and the Board under him, for the privilege of developing, in a small degree, this great mission field which has been extending its borders far and wide all around us. To His name be all the glory. May the divine blessing rest on all these interests, and the Board, in its arduous work, give itself to direct, and support the great work he has committed to us as his people. I deeply regret that so little money has been collected on this field, but when I take into consideration the fact that last five years have been the hardest time with the farmers of West Virginia, financially, that I ever witnessed, and how many of them have broken up, I am thankful that so much has been done as has; and that the last of evidence of the interest of John the Baptist of his Messiahship, in the catalogue sent to him in prison, has been clearly demonstrated. Matt. 11: 5.
THE SABBATH RECORDER.

WOMAN'S WORK.

THE POINT OF VIEW.

A letter upon the writer's desk says: "I do believe in our work, and rejoice that God has given it into our hands to do and has opened the way for us to make an organized effort. I believe if each of us will do our part as it comes to us to do, that the whole work will move forward, and we shall see at the close of the year, that we have gained new ground in the fields of endeavor, and wrought victories over our own selfishness and indolence. May God help us to do each our whole duty, with true love and loyalty to our Saviour, who gave his precious life for us."

Another lady writing, speaks of the slow development of many women into the aggressiveness of healthful growth in organized work, and adds, that all must be patient under it, and work right on just as faithfully as though our efforts were as successful as we could wish. Any impatience, or frettling would be sure to destroy the very thing we are anxious to build up. A wise, careful, patient, helpful work for the Master cannot fail some day to awaken the now indifferent to interest, and to helpfulness. We have borne a great deal, must bear a great deal more that is desirable, but; it must be borne in the Christ spirit.

DATED some days later, and in another State, a dear Christian woman writes under the pressure of her feeling upon the same matter, as in the letters above added to: "After reading in the Sabbath Recorder of February 2nd, The Dram Bells of Victory," I felt a strong desire to write you. I felt to pray earnestly that your strength and faith may still be increased greatly. I wish it were within me to write an encouraging word for you, who through great domestic cares, I mean of your aged parents, have this important work of getting and having the Sunday School movement explained, explained, and explained again—all these years since its organization in West Virginia. I did not suppose at the time we organized there could be so much opposition. But much of it comes through ignorance, and this makes the women indifferent too. I have always had more opposition here than I ever had west of the Alleghenies. I hate the habit of lending them, hoping they would do good. Some read them, but others must lay them aside. I never hear from them again. But God’s hand guides everything, and it is mighty to see. He rules and overrules all for good to those who serve him faithfully. Therefore I leave all of these trials, and to us difficulties, in his loving care."

One sister says: "The world moves on up and up, I see it plain. It is great and marvelous growth within the past few years. Even since our organization was begun there was great growth. At that time our pastor seemed to be opposed throughout. Some of the people sympathized with his views. It was a sore trouble to me. I could only take it to the Lord in prayer. The key note to the Forward, March! is prayer and work. Work and pray. Psa. 27: 13; 66: 20."

One who has lived in the valley, writes: "From the field.

The past three months has been divided between study and school work. I did not return from the mountains, near Ning po, where I was so fortunate as to spend six weeks during the heated term, until the middle of September in time, however, to put the children to school, and receive their return a week later. It was my expectation to look after the school only until Mrs. Davis should be at home again, and then give the remainder of the year to study of the language, but upon her return, early in October, it seemed necessary for me to take some part in the management of the school.

My portion of the work has been to look after the building, and the general management of the girls. In all of this work I would acknowledge the help and advice which Mr. and Mrs. Davis have so kindly given whenever needed, and that has been very often. I have also attempted to teach the three little girls their Bible and arithmetic. We have had great difficulty in procuring native helpers. Lucy Tong, one of our church members, who was with us during the summer, felt obliged to return to her own work in October, and the old woman who cooked the rice left us in November on account of illness, and for a time there were no women in the school.

Now in December we have found a Christian woman, to act as matron. She is a Ning po woman and on that account not very acceptable with the girls. We have also had little trouble in securing a teacher. The larger girls are sufficiently advanced to make it quite impossible to find a woman sufficiently well educated to teach them, and as they study with the teacher only half a day there are few suitable candidates for the position time only. The first of the year Dr. Swinney kindly let us have her teacher for one hour a day, and the other denominations in women’s work among them, for the time being, because the work only.

In the last of Dr. Swinney's visit we have found another woman, who, although she has never been a school teacher, does well recommended. Mr. and Mrs. Davis have also helped the teaching. Mrs. Davis coming in one morning and Mr. Davis two during the week. They have had the care of little ones, and have also attended to bringing the food and fuel.

Duan Tsung Ta’s eldest daughter, Mary, has been coming one afternoon a week to teach the girls English, without the staff being used, which to Chinese girls’ education is complete. This has been an especially gratifying arrangement to me for Mary is one of our own number and before her marriage taught in the school. Her influence over the girls is good, and she has taken evident pleasure in thus helping. A real missionary spirit she impresses upon the Chinese.

We cannot report unbroken health in the school during the past three months, still the girls are well. The girls came back from their homes looking very thin and worn. It was a hard summer and two of them were quite ill. Fortunately all attending to them and they soon began to improve. Not long afterward one of the little girls came down with the whooping cough, and during the month of November to gather up the girls rather had the control of affairs in the mission, only one of the girls escaping. Fortunately the girls have all recovered without any permanent injury.

We have greatly rejoiced that two more of the girls, Yan Dor and Gua Gua, have desired baptism. The third girl, also asked for baptism, but Mr. Davis has thought best to delay her case a little. So we hope and pray that they will all be accepted in the Saviour and become workers for Him among their own people.

I regret most deeply that my time for study has been so much shortened. There has seemed no help for it, however. Added to other interruptions was the loss of my teacher, who went away to the new Government Naval College at Nan King. So I must begin over again with a new teacher and daresay, with little possible with the ends of time not required by the other work. The difficulty in expressing myself, and the girls in understanding me, is no small burden. Aside from all this I enjoy China, and I hope and pray that the heavenly Father will bless it.

Yours very sincerely,

SUSIE M. BURDICK.

Shanghai, China, Jan. 22, 1901.
DEATH, FUNERAL, AND BURIAL OF GOV. SAMUEL WARD.

This distinguished Sabbath-keeper died in Philadelphia, March 26, 1776. He attended the sessions of the Second Continental Congress for the last time on the 15th of that month, having been attacked by severe illness, which proved to be small-pox in its most virulent form. The attending physician, Dr. Young, writes on the day of his death to his brother, the Hon. Henry Ward, Secretary of Rhode Island, as follows: "It is with the most heart-felt grief, with the deepest affliction and pangent regret, that I inform you the pious Samuel Ward, Esq. of Providence, in the 13th year of this city, the number of his friends in this city to bewail their loss of one of the most able, consistent, and determined defenders of American liberty in his person. He departed this life at 2 o'clock this morning, of that most tremendous disease, the small-pox, taken in the natural way."

Gov. Ward's colleague, the Hon. Stephen Hopkins, also wrote the next day to the same brother, these words:

"I am very sorry to be under the necessity of writing so disagreeable news as the death of your brother, the Hon. Samuel Ward, Esq. must be. He first found himself a little out of order on the 13th of this month; and on that and the two following days he attended Congress, but on the last of these he was so poorly as to be obliged to leave it before it rose; and on Saturday, the 16th, in the morning, the small-pox appeared plainly. He continued with the usual symptoms rather increasing, until yesterday morning about 3 o'clock, when he expired without a groan or a struggle. He appeared to retain his senses quite through his whole disorder, even to the last.

"His funeral is to be attended this day at 3 o'clock by the Congress as mourners; by the General Assembly of the Province of Pennsylvania; by the Mayor and corporation of the city of Philadelphia, the Committee of Safety of the province, and the Committee of Inspection of the city and liberties; the clergy of all denominations preceding the corpse, six very respectable gentlemen of this city being pall bearers. He will be carried in a great jet black Presbyterian meeting-house in Arch street, where a funeral discourse will be delivered by the Rev. Mr. Stillman. The corpse will then be carried to the Baptist burying-ground in this city, and there interred."

Congress adopted the following order respecting his funeral: "March 26, 1776. The Congress being duly informed that Mr. Ward, one of the delegates of Rhode Island, died yesterday:

Resolved, That this Congress will, in a body, attend the funeral of Mr. Ward to-morrow, with a crape round the arm, and will continue in mourning for the space of one month."

Resolved, That Mr. Hopkins, Mr. Samuel Adams, and Mr. Increase Mather be appointed to superintend the funeral; and that they be directed to apply to Rev. Mr. Stillman, and request him to preach a funeral sermon on the occasion; that the said committee be directed to invite the Lord Lieutenant, and Members of Congress of Pennsylvania, and other public bodies, to attend the funeral."

The Pennsylvania Gazette announced his death in this language: "Died, yesterday morning, the Hon. Samuel Ward, Esq., late member of the Continental Congress; his remains will be interred this afternoon in the Baptist church. The procession will begin at 3 o'clock at Mrs. House's in Lodge Alley, where the friends of the deceased are desired to attend. The body will be carried to Arch Street church, where a sermon on the occasion will be delivered by the Rev. Mr. Stillman. The body will be admitted into the gallery at 3 o'clock."

John Adams, in a letter to his wife, says: "We have this week lost a very valuable friend of the colonies in Gov. Ward, of Rhode Island, by the small-pox in the natural way. He would never have been attacked by this disease, which has so frequently been very disastrous in these parts. He died after a very severe sickness of nineteen days, from which he never recovered. We were very much shocked at his death, as he was one of the best of our men of Public Business. He lived beloved; He died lamented. He did not deserve the misfortune of this day. He had been a very useful Man in the Service of his Country."

The Mr. Randolph mentioned above was Peyton Randolph, of Spotsylvania county, Virginia, born Dec. 1, 1726, aged 52. Preached March 27, 1776, after holding important offices in Virginia, he was twice elected delegate from that colony to the Continental Congress, and twice chosen, at the opening of the sessions, the president of that body. Mr. Stillman, also mentioned, was the ordained and duly-vested past-master of the Baptist Church, a native of Philadelphia, and perhaps a preacher to the Baptist church of that city. While Gov. Ward accepted the distinguished teneur of the Anabaptists, he did not belong to that persuasion, as stated above. He was a member in good standing of the First Hopkinson Church, B. L., having united with it nearly seven years before his death, as the following record of this church shows: "August 14th, 1769, Sam'l Ward, baptized underhands.

Like Mr. Randolph, he was honored by the First and Second Continental Congress in serving as president of the Committees of the Whole in their sessions up to his decease. He replied to the urgent appeals of his friends to be inoculated by saying he could not take the time from his duties in Congress to attend to any illness caused in that way. There lies before us a printed copy of the sermon following upon the occasion, in the pulpit of Eld. Enoch Davis, given him by the author, as his 'sincere friend and brother in Christ.' The theme is, 'Death, the Last Enemy, Destroyed by Christ,' suggested by the well-known text, 'The last enemy that shall be destroyed is death.' The title page states that it was published March 27, 1776, before the Honorable Continental Congress, on the Death of the Honorable Samuel Ward, Esq., one of the Delegates from the Colony of Rhode Island, who died of the small-pox in this city (Philadelphia), March 26, aged 52. Published at the expense of the Delegates: Who Heard It, By Samuel Stillman, M. A."

A prefatory letter, dated April 3, 1776, is published with the sermon, addressed by Mr. Stillman: "To the Afflicted Family of the Deceased."

It is as follows: "Accept the following Sermon, now publicly offered, as a small Tribute of that esteem and affection which you, for Your Honored Father from the Time of my First Acquaintance with Him. Great is Your Loss, and great Your Sorrow. Scarce had you ceased to weep for the Death of that amiable Lady, Your pious Mother, before God, infinitely wise and good, hath been pleased to deprive You of one of the best of Fathers. From the Moment I heard that He was seized with that fatal Ill-
Newport, where they rest, still covered by the old marble tombstone, with the inscription ordered by his native Colony.

It is true, as The National Baptist, of Philadelphia, states in a recent issue, that by his death in March, 1776, this Christian patriot "lost the hope of seeing the Declaration of Independence," adopted in-July following. But his imperishable memory is sustained by such testimony as the following: His physician, Dr. Young, says in his letter, "So full, so firm, so capable, so industrious was Mr. Ward, that the loss of all he dearly felt is the grief of the Congress. One, at least, of the mighty advocates for American Independence is fallen, to the great grief of the protopatriot, John Adams."
The latter, at the time of the death of Gov. Ward, wrote, "He was an amiable and a sensible man, who understood the country upon very pure principles. Forty-five years afterwards he speaks of Gov. Ward's character as follows: "He was a gentleman in his manners, benevolent and amiable in his disposition, and as decided, ardent, and uniform in his patriotism as any other member of the Congress. When he was seized with the feeling he said, that if his vote and voice were necessary to support the cause of his country, he should live; if not, he should die. He died, and the cause of his country was supported; but it lost one of its most sincere and punctual advocates."

SABBATH REFORM.

THE SUNDAY AGITATION.

A bill has been offered in the Ohio Legislature, submitting to the people the question whether liquor shall be sold on the first day of the week during all hours, except between 1 o'clock P.M. and 12 midnight.

The following are some extracts from an address by Alex. S. Bacon, Esq., of Brooklyn, at the second anniversary of the American Sabbath Union.

Do the Sunday laws have anything to do with a man's liberty? Point your finger, if you will, to those spots on the world's map where the people rule—Switzerland, the United States, and her colonies and dependencies; those are the only spots on the world's map where a weekly day of rest prevails. France is only an apparent exception. As a republic she is young, but already her statesmen and her politicians are striving to change her day of sports into a day of rest.

It takes 100,000 troops to keep Paris in order, while 3,000 troops are sufficient for London, which is twice its size.

No country can long maintain a self-governing community unless its people are intelligent, moral, and contented, and these conditions cannot prevail with seven days per week of changeless toll or six days of toil and one of debilitating sport. An analysis of the history of nations, ancient and modern, demonstrates beyond controversy that true liberty prevails nowhere except where the people rule over their bodies, minds, and souls. France, in the use of its bishops and the influence of the clergy, under the benign influences of a holy day, set apart for rest and worship. The Christian Sunday, fortified by the laws of the Sabbath, is a solemn and holy day, consecrated to the service of God, in the only security for the liberty of the people.

Right here we shall have a controversy with the advocates of a holiday Sunday. Thousands of honest, honest men and women in this city, torn by the idea of the Continental Sunday, and having little conception of the spirit of our institutions and the history that made us what we are, claim that they are restrained from doing "the duty of every honest citizen," from attending open saloons, Sunday theatres, and all the hilarity of a Continental Sunday. It is useless to argue with them from the Word of God, for they are only the cause of their own misfortune. They are, however, among our brightest intellects, and are susceptible to argument.

It is not my privilege to enlarge upon these subjects, but to say that the first Cross of Europe are to-day convinced by arguments outside of Holy Writ that the best interests of a people—mental, moral, physical, economical and political—can only be subordinated by preserving one day in seven for rest and worship; and I trust that all these are the interests of true happiness. We can establish our rights to our Sunday laws, as they now stand, by a simple appeal to history, reason, and contract.

It may be possible to protect the sacred heritages that have come down to us from the Pilgrim fathers by convincing new citizens of their utility, but selfishness and greed are apt to override the intellect. The best way to capture the imported voter is to capture his heart. When the love of Christ enters their hearts every instinct is enkindled and excited, and if God can but elevate the holy day Sunday to 2000 o'clock, Tuesday and Thursday in the evening, to Sunday morning, and that the Sabbath be for the Lord to whom it was given, the Sunday is to be raised to the height of a holiday.
THE SABBATH RECORDER.

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COMMISSIONING EDITORS.

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Rev. W. C. Westford, D. D., Milton, Wis., History and Biography.
Rev. J. P. Menham, Business Manager, Alfred Canton, N. Y.

THE Annual Convention of the Young Men's Christian Association of New York State was recently held at Lockport. Over 300 branch organizations and 40,000 members were reported.

We call attention to the appeal of the Tract Board in another column. This matter deserves the prompt, prayerful and practical consideration of everyone of the truth which we are commissioned to defend and propagate in the world.

There are, as yet, no signs of the Macqueue case, and those who know say it need not be expected till May. The Archbishop of Canterbury lately took eight months to decide a much less important question than that involved in the Macqueue case.

In our issue of Feb. 19th, we made mention of Dr. Lewis's article in the Sunday Press on "Why I am a Seventh-day Baptist." In this issue we begin a reprint of that article, to be finished in three numbers. The better, while in type, will be made into plates in tract form, from which it can be printed in convenient size and shape for wider circulation.

Gen. Booth has received the first £100,000 he asked for in his now famous book; and the fact was celebrated with a special service at an Union Missionary Board in another church. An address was delivered by the then deacon Farrar. A great deal of attention was given to Mr. Wesley by religious and other papers at the time. The Christian Union says of him: "A prophet in the deepest sense, the light God gave him and the work he did are the heritage of all men and all ages." The Methodists generally observed the anniversary.

The property owned by the late Rev. Henry Ward Beecher, situated near Peekskill, N. Y., and known as Boscobel, was lately damaged by fire to the extent of $10,000, the stables, carriage houses, etc., being entirely destroyed. The property embraces nearly 40 acres of land located upon an eminence commanding a fine view of the Hudson River and surrounding country. The grounds are beautifully laid out in lawns and gardens, and contain over 7,000 different species of trees obtained from all over the world. About a few years ago a few acres of brick and granite, cost over $70,000. The estate has been several times sold since Mr. Beecher's death, and is now owned by Mr. T. M. Stewart, of New York City.

Literate services in different places are receiving a marked attention, those conducted by Phillips Brooks in Boston being especially popular and useful. These services are not confined to Episcopal churches nor conducted alone. By Episcopal clergymen. Dr. T. T. Munger, Congregationalist, of New Haven, Conn., has been holding special services in New York, at Dr. Stephen Tyng's old church, and such men as Dr. C. A. Briggs, Presbyterian, Thomas Dixon, Jr., Baptist, Dr. Lyman Abbott, Congregationalist, and Dr. Washington Gladden, Congregationalist, are announced for each Friday night in March in the order they are named here.

In the March number of the American Missionary, a writer describes a "revival" in the Great Smokey Mountain region as follows: "As the shouting and preaching went on, the usual number of those who were impressed and wanted to 'jine' took their places on the 'mourner's bench,' and a bottle of whiskey was passed among them. Thus revived, they were baptized and received into the church. I have this from members of the church who themselves drink, but who thought it was too far to drink on the 'mourner's bench,' and to leave the same 'drunken and cursing.' At a service in the country last night, a large party of women, and some men, came to listen and exulting with the others." The writer very justly concludes that statistics from this quarter may lie.

The misleading nature of a partial truth, or a partial statement of the truth, is illustrated by the answer which a father gave to his little boy's question as to what a luxury is. "A luxury, my boy, is something we don't really need, you know—a thing we can do without." To which the boy replied, after a moment's thought: "What a luxury a mosquito net must be in winter." Much that the advocates of Sunday say about the Sabbath, and that all Protestants say about the Bible as the only rule of faith and practice, falls of its force and effect. Itness against sin and error, because in its application to the subjects being discussed it does not touch the whole Sabbath truth. That cautiously observed, is vital to the spiritual health and vigorous life of any Christian man, church, or people. But the conclusion drawn from this fact, that therefore we must have vigorous Sunday laws, is about as near the truth as that mosquito nets in winter. The book because was written to do without it. It is most emphatically demanded that, in all religious matters, we strive for the truth, the whole truth, and nothing but the truth.

The Daily Continental, of March 8th, published in New York, makes mention of a little episode which occurred while the Sabbath services of our people in that city were in progress, on Sabbath morning, March 7th: "While the pastor, the Rev. Judson Burdick, was in the midst of his discourse to his small and attentive audience, two well-dressed strangers entered the room. One of them engaged the junior in conversation, incidentally saying that he was a reporter from a New York newspaper, while the other groped among the overcoats in the ante-room. The best he could find belonged to Dr. Maxson, a member of the Board of Directors of the Medical Missionary Society. He took it with him and made the most of it, and was soon followed by his quasi-journalistic friend." While this does not exactly illustrate the teaching, "He that hath two coats, let him impart to him that hath none," it does give Dr. Maxson's work and the Seventh-day Baptist Church in New York a little bit of advertising which will be likely to be read by a large number of people.

The question of admitting women as delegates to the Methodist Conferences has received the approval of the churches by large majorities. It has now begun its course before the ministers. The first vote was taken by the Baltimore Conference on Friday, March 6th, and resulted, 40 for admission and 144 against. Great effort had been made to produce a favorable impression upon the ministers. At the time of the Michigan conference the newspapers were literally packed, it being next to impossible to get through the aisles, or to find standing room anywhere in the vast auditorium. It is said that 95 per cent of the visitors present were women who had come to evince their deep interest in the question by their presence and bearing during the progress of the roll-call. The vote in the Philadelphia Conference was reached the following day, March 7th, and resulted, for admission 98, against 129. The Conferences in the Western States, where the movement is strongest, have not declared their official ballot at this writing, but it is generally conceded that even there the majority will be in favor of it. It is universally agreed, we believe, that the strongest and ablest supporters which the pastor in maintaining the spiritual life of his flock are the women of the church. The ministers of the Methodist Church, it seems, are going to record their official capacity, that these devoted, Godly supporters of the church are not suitable persons to be received to its councils. Does that mean that piety and capacity for business are incompatible? We can hardly think that is the meaning. If not, then, as the Independent suggests, should not these women be more carefully asked to be a little less conscious and efficient in the prayer-meetings, the Sunday-school, and in
the general work of the local church? It is surprising to note how inconsistencies a spirit of conservatism and love for traditional methods will sometimes lead good men, especially when a departure from the radical can be shown to be of the utmost importance, to delight in them. It is likely to defeat them of a "little brief authority."

TRACT SOCIETY—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., Monday, March 11, 1890. Chas. Potter, President, presided.

Prayer was offered by Rev. J. G. Burdick.

There were present nineteen members and four visitors.

The Tract Committee reported having sent sample tracts to the C. G. I., and with instructions to print the same upon his approval.

A communication was received from W. C. Titworth, accepting the position as Associate Editor, at the salary voted at the last meeting.

The Committee on recommendation of the Council to the Board reported and read the circular letter as sent forward for publication. After general remarks on the letter, evidenced the anxiety of the Board that every member of the denomination might receive a copy of the same, the report was adopted.

Voted that the letter be published in the Recorder, and circular copies sufficient be printed that every family in the denomination may have a copy; and that the Business Agent and J. B. Clarke be appointed a committee on distribution.

A communication was received from Bro. W. M. Jones in reference to his publishing work, and upon motion, an appropriation of fifty (50) dollars was voted to Bro. Jones to be used in the publishing of Sabbath literature in London, England.

Voted to refer the communication of W. C. Davenport to the Treasurer.

After general discussion of a communication from L. A. Platts concerning the relation sustained by Editor Titworth to the Recorder, it was voted adopted as Board of Directors, that the proper term for the position held by Bro. Titworth on the editorial staff, is that of Associate Editor.

Voted that a copy of the New York Press containing the article of Dr. A. H. Lewis, entitled, "Why I am a Seventh-day Baptist," be sent to the Editor of the Recorder, with a request for its publication in the Recorder, and that the plates be preserved for use in publication of the Recorder to the same extent as other papers.

The Treasurer reported cash on hand, $250.29, and bills due $259.09. Bills were ordered paid.

After reading and approval of the Minutes the Board adjourned.

ARTHUR L. TITWORTH, Sec. Treas.

SEVENTH-DAY BAPTISTS IN RHODE ISLAND.

There was something very pitiful in the scene which occurred a week or two since, when a hearing was given the Seventh-day Baptists by a committee appointed by the Legislature of Rhode Island. It was pitiful because those appearing on behalf of the Baptist Church at Hopkinton and Westerly could not assure the preachers who believe in the Sabbath and their scriptures. Who can estimate the damage done to their religion by the open disregard of Sunday? etc.

We do not know how widely circulated the Telegram is, nor how generally it may express the thoughts of its readers in the above utterance, nor yet how far such utterances may go toward shaping a public sentiment on this question; but we do think it an opportune time for our people to speak out. By all means let the Telegram and its readers have the right to be hearing the people in Hopkinton and Westerly which the Sabbath of the Bible; let them have the scriptural authority for the peculiar faith they practice; and especially let the preachers of the State rally to the defense of the Sabbath (Sunday) of tradition and their scripture.

A study of the Scriptures for the defense of the Sabbath in the traditional Sunday will do them all good. Seventh-day Baptists welcome investigation. They should make the most of present opportunities. But investigation is not what our opponents want. They are in the majority, and they only want the law on their side in order to compel conformity to their traditions. The danger is that we shall amuse ourselves over the situation until we wake up some fine morning to discover that they have carried their points. Then, shades of Roger Williams, What next?
THE SABBATH RECORDER.

[Vol. XLVII, No. 12.

YOUNG PEOPLE'S WORK.

MY MASTER'S ORDER.

"Go work and pray,"

That was his order yesterday; And should I dare to disobey? The now his command Is wholly changed. He bids me stand still, and watch His working hand.

To-day His will Is spoken in these words, "Sit still," And is it to be a sign of His approving will? "Sit still—and pray;" That is my Lord's command to-day: And will I take His work His way?--

Laborav alia est verum is the truth, or at least a half-truth, we need often to keep in mind. If we pray for an object we must labor for that end with all the power at our command.

It is a thought worthy of more than a moment's reflection that our minds are, in a sense not wholly Pantheistic, part of the great Divine unit. John 15:7; 17:21. Thus in prayer sometimes we simply exert our minds as parts of God's mind, and when Christians are united upon a cherished object, such as the salvation of souls, they move upon the mind of God somewhat as an idea when it takes possession of a human mind by and by controls it. If this is at all true, then when our wills are conformed to the divine will we certainly ought to exert our will and labor to answer our prayers.

But there are times when we know not what to do or how to do it, when we can only pray and wait and watch. We then must cry to our Father as did our Saviour to his Father, realizing our utter dependence on him for all things. May God help us to trust, to pray without ceasing, and in prayer to say, "Thy will, not mine, be done."

HURRY.

A popular visiting New York City for the first time, upon walking on Broadway, the grandest and greatest commercial street in America, is at once forcibly struck with the bustle and haste of the passing crowds. Everybody seems to be in a hurry, men and women, old and young, people of all classes and characters, all are rushing swiftly by, sometimes elbowing their way through the dense throng, and often darting past one whose gait seems too slow. As it is in the great city so it is with life. How similar the one to the other,—the hurrying, the jostling, the pushing, each one bent on his own mission, and striving to cheat time itself. It has been said that Americans are too much of a hurry. They lack the endearing patience which belongs to His own reward. You remember the saying of Milton, "All things will come to him who can wait." But the trouble is, no one can wait. Little boys want to become men long before the days of boyhood are over, and older boys are looking impatiently forward to the time when they can turn their backs upon the school-house and dash forward into the whirl of business with hands eager to grasp the prizes. The tendency of the modern age is too much haste. We are too impatient to take things in their natural and inevitable order. Our ambition and zeal oftentimes overruns our reason. A young man enters upon a profession, but he cannot wait for the years of preparation to roll by. He wants to do this or that right off, and what is the result? After a short time he grows despondent of his apparent slow progress and the long road before him, becomes weary, and gives up. The world is full of such failures. There is impatience, and lack of perseverance, and which blight many a hopeful prospect. What we need, as young people, and what we shall continue to need as old folks, is more haste, and less pace and more patience. Life's problems and perplexities cannot be overcome by a brilliant sally, nor 's battles fought by undisciplined troops. The heights by great men reached and kept were not attained by sudden flight. The tiny coral works on and dies, another takes its place, a thousand corals work on and die, a thousand follow after, and so the tedious process goes on until at last the great coral reef arises from the ocean depths, and it stands triumphant above the water. Let us, like the coral, then, "learn to labor and to wait," and we may rest assured that we shall be amply reaped, yea, a hundred-fold, for so doing.

L. M.

I wonder if God does not sometimes take from us our dearest ones that we may give our whole lives and all our thoughts to his work. It is sometimes hard to feel that it is right, but I think that if we really try to feel it and to spend our lives in working it out we cannot understand the 'why.' Our hearts will only bear a certain amount of pain. When we have reached the limit of our endurance it matters little how much sorrow may come after that, for God bears the pain when we cannot, and then helps us to bear our part of it.

SISTER MARY.

THE WILL OF GOD.

In answer to the question how to find out God's will, Prof. Drummond said: "First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objection of your own will, but don't be afraid of it. Fifth, meanwhile do the next thing, for doing God's will in small things is the best preparation for doing it in great things. Sixth, where decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, long after, that you did the right thing. Eighth, you will probably not find out till afterwards, long after, that you did the right thing. Ninth, you will probably not find out till afterwards, long after, that you did the right thing. Tenth, you will probably not find out till afterwards, long after, that you did the right thing. After all, my God." Psa. 40:7. "First, pray. Second, think. Third, talk to wise people, but don't regard their judgment as final. Fourth, beware of the objection of your own will, but don't be afraid of it. Fifth, meanwhile do the next thing, for doing God's will in small things is the best preparation for doing it in great things. Sixth, where decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, long after, that you did the right thing. Eighth, you will probably not find out till afterwards, long after, that you did the right thing. Ninth, you will probably not find out till afterwards, long after, that you did the right thing. Tenth, you will probably not find out till afterwards, long after, that you did the right thing. After all, my God."

He even moved his eyes in a circle, and altogether his case is most remarkable.

THE FACT OF CONVERSION.

Many people who are undoubtedly Christians have been much troubled in their own minds because they cannot tell the time when they became Christians. What is the usage of this thing and used it to harness and bring doubts into the minds of such ones, and thus into a diabolical bondage. But what is of more importance than the element of time, in the matter of conversion, is the fact of it. The question which has been raised here is "Is it a fact that I am now a child of God?" Perhaps the following account of the conversion of the widely-known Christian poet, Miss Frances R. Havergal, written by herself, will help some reader. Remember that she could not point to a day of her conversion. "One morning I was sitting on the drawn sofa with her (Miss Cook), and told her again how I longed to know that I was forgiven. She asked me a question which led to the hearty answer that I was sure I desired it above everything on earth—that even my precious papa was nothing in comparison—brother I lived. I thought of the things I had done. I could lose everything, were it but to attain this. She paused, and then said slowly: 'Then, you know, I think I am long, long before your desire is granted—your hope fulfilled.' After a few more words she said: 'Why should you question? Just take my word for it once? Supposing that now, at this moment, Christ were to come in the clouds of heaven and take up his redeemed, could you not trust him? Would not this be the best of all for you? Could you not commit your soul to him, to your Saviour, Jesus? Then can a flash of hope and joy come—then I feel literally breathless. I remember how my heart beat, I could, surely, was my response, and she said, slowly and nobly, 'I cannot think it out. I slung myself upon my knees in my room, and strove to realize the sudden hope, but I was very Imports—that I could commit my soul to Jesus.' I did not, at first, not fear his coming. I could trust him with my all, for eternity. It was only now to have any bright thoughts about religion that I could hardly believe it could be so,—that I had really gained such a step. Then and there it committed my soul to the Saviour,—I do not mean to say without any trembling or fear; but I did, and earth and seemed bright from that moment—from that moment. I took the Lord Jesus and I know that Miss Havergal was a true Christian before this time; but her birth into the kingdom was so gradual, so full of struggle and so quiet and passive, that she did not realize it. If her previous life had been one of stubborn rebellion to God, I think it would have been more probable indeed that she would have felt very differently when she was converted. The change would have been quite marked and manifest; and she could have told the world then when the change was experienced. As it was it took some time afterwards to apprehend the fact of a previous change. The real question is: Have we present evidence of our being Christians? And what amount of evidence do we need?—Christian Secretary.

SICKЛE INSANITY.—A strange marine reached the Detention Hospital in Chicago lately. His name is Christiansen Elygromond, a Dane, who has been driven crazy by watching the revolution of wheels. The man was employed as a laborer in the cable power-house at Keyowell street. The first that was noticed of his coming was that he had been driving the big wheels for hours at a time. A few days ago, he had to be restrained from throwing himself into the cable from the towers. He stood there and watched the machines fascinated. Slowly he began to approach them, as though drawn by invisible force. Fortunately he was observed just as about to hurl himself to instant destruction. He was taken to a private room, where his arms moving in a rotary motion like a wheel. When allowed his liberty he walked round and round in a circle until he fell prostrate from dizziness. He even moved his eyes in a circle, and altogether his case is most remarkable.
WHY I AM A SEVENTH-DAY BAPTIST.

By A. M. LEWIS, D. D.

(From the Press, N. Y., Sunday, Feb. 6th)

Dr. MacArthur has given the readers of The Press reasons for being a Baptist. Those are nine in common with all Baptists. They were presented with such ability that I do not feel to repeat them. Our friend, Dr. MacArthur, drawn from the history of baptism before the time of Christ, ought to be added. It is this:

Baptismal regeneration is of pagan origin. Water worship was prominent in ancient paganism. It included sacred streams, fountains, water from the clouds, dew, and water made sacred by immolation, and added ingredients. Holy water now used in the Roman Catholic churches is a reproduction of that used by pagans. It was believed that sacred water was a safeguard against misfortune and evil, that it produced spiritual purity, and hence insured salvation from sin. It was kept in fonts in the vestibules of pagan temples, and the worshipers were sprinkled with it before entering the more sacred portions of the temple, or undertaking the more sacred duties of worship.

The doctrine of baptismal regeneration was carried to Rome under the influence of the Roman caliph. Children were baptized soon after birth, and in connection with naming. In Northern Europe the child might be "exposed" to death before baptism without crime. After baptism exposure became murder. In other instances baptism was the sign of recognition by the father and citizen ship of the State. Under the pagan cults water was applied by immersion, by sprinkling, by pouring. Inspiration was sought by drinking it, by sitting over it, etc. These ceremonies were associated with sun worship in several ways, as baptizing at sunrise, and extirpating a rootlet in the water when it was being made "holy."

A great truth lay under this mass of pagan rubbish. When Christ came he revealed that truth by his example and in his teachings. Contrasted with pagan baptism, Christian baptism is the outward sign of an inward spiritual cleansing and change of heart. The form adopted by Christ is the necessary language of the idiom; namely, death to sin and resurrection unto righteousness, so that Paul's words to the Romans: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," are a definition of baptism, both as to its form and as to its fundamental meaning.

There were various "forms of baptism" under the pagan system. These various forms were reintroduced, as Christianity was corrupted by paganism, after the middle of the second century, A. D. But the New Testament knows no "forms of baptism." In its immersion is baptism. The act and the thought are identical. The form is the language of the thought. I must be a Baptist, according to Christian rules, and all who are authoritative against all ex post facto "inferences" and efforts to make an exegesis of the New Testament by putting into the text what it does not contain. As a loyal Christian I must abide by the definition of baptism which he gave, especially since the history of Romanized Christianity in the New Testament shows the steps by which the pagan doctrine and pagan forms which Christ rejected became a part of what is called "Christian history."

Dr. MacArthur strikes the key-note when he says: "If I take the Bible only as my guide, I must be a Baptist; if I discard it and take the tradition of men I could not consistently stop until I reached Rome. But I am not likely to start on that downward grade. If I was not a Baptist, logically I should have to be a Roman Catholic." That is well said, and because it is a book of faith, I am compelled by it to be an "Seventh-day," i. e., a Sabbath-keeping, Baptist. For much more can be said concerning the expulsion of the Sabbath, and the introduction of Sunday, through pagan and unscriptural influences, than can be said concerning the return to the pagan conception of baptism.

CHRIST'S ATTITUDE TOWARD THE SABBATH.

Christ honored and fulfilled each law of the Decalogue. He declared that his mission was not to destroy but to fulfill them. He rejected the false conceptions, the burdensome and unmeaning ceremonies and interpretations which had Fullerianaized Christianity. His example and teachings Christianized the Sabbath, as they did all the ten commandments. He clarified and strengthened every fundamental truth. He enlarged the conception of right-living, and enabled the motives to obedience. But he never hinted at the abandonment of any funda-mental law of God's government. The modern theories of no-lawism and no-Sabbatism were born after the New Testament period, by the incoming of Gnosticism, which taught that the God of the Jews, the author of the Old Testament, was an inferior deity, whose work as creator of matter was necessarily evil, and hence that the Old Testament was an inferior and ephemeral revelation which did not bind the conscience of the "True Gnostic." This false notion became sufficiently dominant in the third and fourth centuries to awaken the anti-Jewish prejudices of the early Christians, and to weaken the influence of Christianity for many centuries. Out of this prejudice grew the widespread and false distinction between the "Jewish" Sabbath and the "Christian" Sabbath, terms which are as unscriptural as they are unjust. There was a Jewish conception of the Sabbath. Christ gave the Christian conception of it. He did not abandon or change it. As a loyal follower of Christ I must treat the Sabbath as he has shown me, by example and precept. When it ceases to be true that Christ kept the Sabbath and taught his followers thus to do, I can cease to keep it, not until then.

I am a Seventh-day Baptist because I accept the Bible as the supreme and only rule of faith and practice in matters of religion. Christ rejected the "inferences" and "traditions" which Judaism had added to the plain commandments of the Old Testament. He condemned those who made "the law of God of none effect" through traditions. The same authority compels me to reject the inferences and traditions which have come to us through the perversion of Christianity by paganism. These are easily found by testing them by the word of God. There is no middle ground at this point. I must accept "tradition" and "Church authority" and be a Roman Catholic, or remain a Seventh-day Baptist.

THE SABBATH IN THE NEW TESTAMENT.

I cannot take the space to collateral the references to the Sabbath and its observance in the New Testament. The following summary will serve as a guide to any who wish to pursue the case in detail: 1. During the life of Christ the Sabbath was always observed by him and his followers. He corrected the errors and false notions which were held concerning it, but gave no hint that it was to be abrogated.

2. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the Apostles while they were organizing the churches spoken of in the New Testament. These references extend over a period of eight or nine years, the last of them being at least twenty years after the resurrection of Christ.

3. In all the history of the doings and teachings of the Apostles there is not the remotest reference to the abrogation of the Sabbath.

Had there been any attempt made or beginning to be made, or any authority for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was is therefore to charge them with studiously concealing the truth. And, also, with recognizing and calling a day the Sabbath which was not the Sabbath.

The latest books of the New Testament, including the Gospel of John, were written about the year 95. In none of these is there any trace of the change of the Sabbath. The Sabbath is mentioned in the New Testament sixty times, and always in its appropriate character. But some will say, "Our Lord and his apostles simply." If this be true, Christ lived and taught simply as a Jew, and not as the Saviour of the world. More than this, New Testament history repeatedly states that the Greeks were taught on the Sabbath, the same as the Jews, and in the churches where the Greek element predominated there is no trace of any different teaching or custom on this point. The popular outcry against the Sabbath is the result of more of prejudice and ignorance than of consistency and charity. Christ was, as regards nationality, a Jew. So were all the writers of the Old and New Testaments. God has given the world no word of inspiration in the Bible from Gentile pen or Gentile lips. Is the Bible, therefore, "Jewish"? The Seventh-day Baptists are, it seems, the least Jewish than the Bible. It had its beginning long before a Jew was born.

It is God's day, marked by his example and sanctified by his blessing for the race of man, until the time of the earth is changed to a golden age, when "the Sun of righteousness will arise with healing in his wings," and all of God's promises and all Bible teachings have come to us through the Hebrew nation.

(To be continued.)

SABBATH-KEEPING.

It is easy to find fault and offer adverse criticism; it is not easy to put ourselves in one another's shoes, and judge generously and charitably. Judgment. But, certainly, it is not to judge self-righteously to say that, in view of the position we occupy before the Christian and non-Christian world as Sabbath-keeping Christians, manifesting great zeal for Sabbath-Ref orm, it becomes us as ministers and laymen, as persons engaged in various occupations in the country and town, as employers and employees, and in all religious, domestic, social and business relations, to regard the Sabbath in personal walk and conversation, and in the management of every affair, as to accomplish, if possible:

1. The promotion of our own individual spiritual upbuilding.

2. The leading of other people to see that we place a high estimate upon the value of the Sabbath to the church and to the church.

3. The proving of ourselves to be another one of real helpers, as Sabbath-keepers, in our work for the advancement of the knowledge and the observance of the Sabbath, along with the spreading power of the gospel.

And for these ends we ought to labor, and to devoutly pray for divine guidance and help.

A. B. M.
LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, March 28, 1891.

TEXT.—God in History.

In reviewing these lessons a comprehensive view of the whole may be taken by following carefully the following suggestions.

Review the lessons by Topics and Golden Texts. These should be committed to memory, which will not be difficult if the lessons have been carefully studied during the quarter.

Keep a record of the lessons and leading events of the several lessons. This will give an easy framework on which the history of the lessons may be hung.

Review by the Instructions, which will connect in a continuous story the detached incidents given in these several lessons.

Review by the Practical Lessons. These Old Testament lessons are incidents in the lives of men, some of them good and some of them bad, whose experiences were quite as real and quite as human as ours. What lesson can we find in the lives of these men which will be helpful to us in his dealings with God? Lessons of righteousness, faith and obedience, and hate stubbornness, selfishness, and sin, as truly and as intensely as he did in the days in which these men lived. What do we find in his dealings with them to encourage us to virtue, love, and the pursuit of righteousness, and to warn us against sin and disobedience?

RHODE ISLAND.

Westport.—On Feb. 28th, pastor Whitford exchanged with Rev. L. F. Ralphond, and March 7th, Rev. Mr. Crandall, of Ashaway, preached here from 1 Cor. 9: 21. Theme, “Loyalty to Christ.—The Ladies’ Society gave a supper with clam-chowder on the eve of Feb. 26th, and the Y. P. S. C. E. served a “O” supper March 4th. Notwithstanding the pouring rain on the former date and the blinding snow of the later, both are counted as successful ventures, financially.

A meeting of the local union of the Y. P. S. C. E. is to be held at the Congregational church, in this place, Tuesday evening, March 10th, at which the annual officers will be elected. J. V. Clancy, of Woonsocket, and Rev. J. H. Weeks, of Westerly, are the only candidates for the offices of the society. Union temperance prayer-meetings are held in the various churches each Sunday afternoon, the different pastors taking the lead in them. The importance of being in readiness for the labors of S. D. Burdick, and the good of preparing to continue it, seems to grow up on those who attend these meetings. Appearances of the special election recently held upon the Seventh-day, a bill was presented to the Legislature to repeal the law exempting Westerly and Hopkinton from the provisions of the Sunday law. It was referred to the Judiciary Committee, who gave hearings upon the questions March 5th and 6th. A number of our people attended, and no one to oppose them appeared before the committee. The general impression is that nothing will come of it, that it was a subterfuge to excuse the special election offense.

Florida.

Since—We continue holding our Sabbath-school classes at Glenville, a family, who have been spending the winter. The N. of these classes are held at the old church by Mr. S. W. Graham, formerly of Franklin, Illinois, who have been spending the winter. Our Sabbath-school classes are held at the old church by Mr. S. W. Graham, formerly of Franklin, Illinois, and have been attended by Mr. S. W. Graham, formerly of Franklin, Illinois, and have been attended by Messrs. F. J. and J. W. Graham, who have been spending the winter in the immediate neighborhood during the past winter.

For the Sabbath Recorder:

LIKE AS A MOTHER COMFORTETH.

Over the关闭 of a ruined race, Stood a little trembling child, Her sweet face drenched by the dripping tears, Like a rose by the storm's deluge. And I turned to comfort the little soul, For my heart compassionated, As I thought here, even in life's new born, In the midst of its June-tide sweet, The saviness of the human will, The sorrow with which we're born, Drifts into the heart, till at last its peace is broken and creased. And I spoke, but my words unheeded fell, For there is, in the open door, Stood another still, above my life, Whose love had been tried before. For a moment I thought a shade of fear Upon the soul, as I peeped through. Than a broken cry, and the little form Was held in an embrace, as a cloud. And a sobbing voice was telling its woes In a tender listening ear: What the bitter stepmother has not caught, But the mother's voice rose clear.

No child's words, for the fearful grief The mother-heart understood. And she only said, “I forgive you, dear, For the sin of my young days.” How like this is the life we lead—

How often we disguise,

True things, that we are terror and ruin and break God's treasures from day to day. And then, when all's said, what more can we do It is no child that we are dealing with. Just fly to the out-stretched arms of Christ, And trust in his pardoning grace. And He who has known our temptless life, And our weakness has understood, Forgiven us all, and and have mercy. Because we have “meant to be good.”

And, somehow, I dream not as others do, Nor, at last, the hand is dropped. I shall enter heaven, with song and palm, As I meant to do. But I fancied, rather, how, weak and tired, My trembling soul will stand

At the feet of the Lord, and there I will be

And as I thought how, even in

As I thought how, even in the depths of sin, How often we disobey,

The heart of the Lord, and there I will be.

It is broken and crossed and forlorn.

It is broken and crossed and forlorn.

It is broken and crossed and forlorn.

It is broken and crossed and forlorn.

It is broken and crossed and forlorn.

It is broken and crossed and forlorn.

It is broken and crossed and forlorn.
and influential men at his side, testified against the impulses and destructive system of legalized vice. And in the scientific and political world the convicted defenders of the regulation system gradually diminished in number and influence. If such controversy had not preceded, to be sure, on the face of the earth, the departure would have been impossible to continue.

God raised the midnight mission to withhold men from the way of their destruction. By its public warning and influence, especially in the smaller towns, where everybody fears to lose his reputation in a small matter, they were saved from the plague of temptation. And in the larger towns, too, we may trust there are many who have been withheld from the first step to their ruin, or from a night spent in the grossest dissoluteness. Moreover, there are those whom we first met at the places of wickedness, in whom the grace of our Lord has been glorified, who were formerly notorious, one of them the terror of the police; they are now decent, moral, some of them truly God-fearing men. The midnight mission, a witness on the public street against an evil about which most people like to keep silent, has aroused the conscience of many. Tradition gradually causes people like to keep silent, has aroused the conscience of many. Tradition gradually causes the shamelessness of the most wicked institutions to be felt no more, unless by a few Christians.

Through uncommon means it may please God to open the eyes to behold an invertebrate evil. The conviction and opposition which the mission had to endure in the quarters where the deas of iniquity abounded, attracted the public attention. And so the great interest shown at the National Congress at Amsterdam, in 1889, was for a great part to be attributed to this mission. A total indifference about the right notions in the question, how the authorities and the whole society should behave towards the prostitution error, stubborn conservatism, with many, will surrender to a well founded conviction. The press is cautious, and with single exceptions have not dared to speak. Would to God we could keep our manifesto as a local one, then we may cherish the hope that the system of official affiliation with sin will soon be abolished, and all willful promotion of immorality be punished. The election of this year will be of the highest importance for our cause. Had not Government been on our side, the police of some towns now submitting to higher authority, had surely outlawed us, as they did in the beginning. We have so many opportunities to bring to light many offenses, even of the police, which we have often done. Therefore the bad among them hate us, and very few of them like to be controlled in any way. So the opinion of many becomes manifest, and not to their honor, at least not to the honor of the partisans for the regulation. The brutal assertion of the necessity of prostitution is the real core of their arguments, in general. At present the midnight mission has extended over ten towns, where public houses of vice are to be found. A union of the friends in these different places has been constituted. The Statutes of this Dutch Midnight Mission recently obtained the royal approval.

Our friends endeavor to know all the particulars about the moral condition of a place, to combat evil, where the evil, by working in a Christian spirit. In co-operation with the Anti-Prostitution Association, which, just as the British and Continental Federation, move exclusively in the scientific and social sphere, we try to cause a change in the legislation. If the influence of our principle grows, as it has done these last years, we may no doubt expect very long such a change in the common law. Already some three towns have prohibited the erection of public bawdy houses in their commune. Since some months we have been at Harderwijk, the depot of our organization, where officers are recruited. The smart (money paid on enlistment?) a considerable sum (190 or 190 dollars) is often spent in brothels and saloons; yet even here we may expect the brothels to be closed.

In India the moral condition of our soldiers is most sad. They have no conversation with the people of the country, nor are they brought into contact with the local manners and customs. They are only permitted to live together with native women in the barracks, not to marry them. This, of course, a source of great misery, a terror in God's sight, and a mighty obstacle for the prosperity of the gospel in our Colonies. Strong drink everywhere, imported by government, and fornication, brutalize and destroy the souls and bodies of these men; though not of all. They live almost everywhere deprived of all spiritual care. Garrisons of more than a thousand men are without a single preacher of the gospel, and those of the new missions of the Reformed Church in India, are most of them rationally. Every now and then we make acquaintance here with soldiers coming back from the East Indies, and are daily strengthened in our conviction of the crying need of evangelists among these thousands, despised by many and therefore so keenly feeling the wages of sin. The Dutchmen, Germans, Belgians, Austrians, Switzers, Swedes, out of all German nations they flock together here, persons who, many of them, have wasted their prospects in their country. Though a matter of international interest, the mission among these nations is so wide for the most part in the far away regions, almost nobody seems to care for these 1,400 Europeans.

We came to Harderwijk for the sake of our special mission, but our stay here led to incite many Christians to take to heart the deplorable condition of so many soldiers. Probably brother Vander Steek, my companion, will go within a few years to our colonies, for this purpose. The greatest difficulty to start this mission is the lack of money and interest. May the Lord move many hearts in our country and without, and call many faithful laborers in that part of his vineyard.

The time has not yet come for the Sabbath question to come to the front in our country. It appears to me that the Lord will lead those who confess his only Sabbath, in the present vital questions for our country against intermixture and prostitution, to work in that way and so to grow in influence. We may observe that Brother Hitzelbach is "It is more blessed to give than to receive," but such men do appreciate the difference between godless and Christian localities. It does not seem unreasonable to ask that men, who sell out their property in godless localities, and move into the vicinity of a church where property is safer on account of the higher moral standard of the people, should be willing to pay something for their better privileges of society; but we should not ask without having first presented the great advantages of the gospel to each individual. In the discussion that followed, Brother Buck asked, "But you ought, while some are in doubt about taking the run-sellers' money.

The paper read by Edwin Shaw was requested for publication in the Recorder, so it need not be further noticed here, hoping to see it printed in full. In the discussion that followed, Bro. Shaw's paper, Frank Wells quoted with
very good effect that passage which says, "My house shall be called a house of prayer." N. Wardner presented his paper on the subject, "Of what value are creeds to the Christian Church?" Webster says, "Creed" is a belief or summary of Christian doctrines. A man or a church without a creed is without character. No government can exist without one. God summarized his creed in the Decalogue for the world. Christ said he came not to destroy it; and that men will be blessed or cursed according as they trust it. Matt. 18: 15-17. The apostles made it, and the facts of redemption, the creed for all the churches they established. Paul censured the Corinthians for contemnating a violation of one of its specifications. To the Thessalonian Church he said, "I beseech you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition (creed) which he received from us." He represented the church as the body of Christ, organized for work. Such organization necessitates rules and conditions of union and operation. A summary of scripture teaching is necessitated because of innovations, superstitions, and sprinkling for baptism; Sunday for Sabbath; good works for the stoning of Christ; reason and philosophy for Scripture; and universal salvation for future punishment as well as rewards. To be true lights to the world, Christians must distinguish truth from falsehood. To do so, we must distinguish the truth of the gospel from the truth in a clear, forcible manner, as he should any other gospel truth according to the necessity of his hearers.

The last subject of the programme, by Wm. B. West, was, "What can be done to add to the efficiency of our Sabbath-schools?" Compare the Sabbath-schools of fifty years ago with those of today. The following plan of lessons, lesson helps, qualification of teachers, music, proportion of time in the year, and judge the future by the past. Consider what has been done and inquire what may be done and how. First, improve the qualifications of officers and teachers by means of institutes, weekly classes, and conferences. Second, improve in the use of music by teaching to sing with the spirit and with the understanding. Make the Sabbath-school work a business, putting into it our prayers and our best study; faith and works to make it the power of God unto the salvation of souls.

The next Ministerial Conference will be held with the Rock River Church, May 29, 1891, for which the following programme has been prepared:

1. When and how will the judgment take place, and what is the spiritual use of this doctrine in preaching? S. H. Babcock.
2. What is the order of the doctrine of the Bible with reference to the Sabbath? D. W. Hills.
3. How should the degree be used in the preaching of the gospel? C. A. Burdick.
5. What should we teach on the second coming of Christ? E. Trewarth.
10. How can we create, by God's help, a healthy revival of divine grace in our church membership? S. Burdick.

The Quarterly Meeting was fairly attended. The spirit of the services was good. At the 'Performance' much good was enjoyed during the evening, many questions were discussed. First, "To what extent should a pastor take part in church discipline?" The meeting seemed strongly to favor the opinion that a pastor should be wise in keeping himself as free as possible from denominational control, and only stand as a friendly counselor with such committees, otherwise there is too much danger of antagonizing a portion of his church. By wise and careful counsel he should see that the work is brought about properly through the laity. The second discussion was this: "To what extent should a pastor take part in party politics?" The time was taken up with a general discussion of the prevailing opinion was hardly determined, but the question was well handled by Frank Peterson and N. Wardner, in favor of holding to the advocating of prudence, and fighting against immoral practices without attempting to build up a particular party, or dictating what ticket a man should vote for. If the clergy are agreed to be more favorable toward direct party work.

The session of the Y. P. S. C. E. in the afternoon was well attended and the programme well received. The session First-day evening, consisting of preaching service and conference meeting, indicated that through the Quarterly Meeting there was a growth in spirituality.

M. G. S.

SPECIAL NOTICES.

A most excellent offer for lovers of music. Few weeks ago, when I was at St. Louis, I had the privilege to be acquainted with Charles Kunkel, the noted Pianist and Composer, the author of the celebrated "Alpine Fantasy." Kunkel has been publishing for the last fourteen years the Musical Review, a monthly musical magazine, each issue containing 48 pages of music, worth 65.00, and 12 pages musical Literature. The usual price for one year (12 issues) is $1. By a private arrangement this can be furnished at 85.00. This offer is open for the next two weeks only. Orders, containing the subscription price for one year, are to be sent at once to Rev. J. H. Wall, Chicago, Ill.

The Essex Club of the West can be ordered from this office. Fine cloth mounted on rollers, price $1.25. Every student of the Sabbath question—and all of us should be that—ought to have one of these charts within reach. This is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theology yet made. The uniform testimony of the language is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send the chart.

The New York Seventh-day Baptist Church holds Sabbath services in the Boy's Town, a meeting place, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching service of about an hour. The Sabbath is most cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. H. Butts, 254 West 3rd street, between Charles and West 10th streets, New York.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:30 P. M. The Mission Sabbath-school meets at 2 P. M. at 522 Congress Street, Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, Rev. J. H. Butts, 754 Long Street, Chicago Ill.

WANTED.

A Sabbath-keeping young man or boy who is able to do farm labor. For further particulars call on or address, B. C. Baroock, Grand Junction, Greeley Co., Iowa.

In a Seventh-day Baptist family on a sea-side farm, a girl or middle-aged woman to assist in general household work. Permanent situation, fair wages, and comfortable quarters for the right person. Reference given and required. Address

MRS. M. A. LOWNOWYER, Westerly, R. I., box 306.

A Sabbath-keeping young man who understands plumbing, or steam fitting, or hot-water heating.

Address Osborn & Co., 200 West Madison St., Chicago.
It is reported that $2,000,000 of British currency is being circulated in Paraguay.

There is more snow in Southern Colorado and New Mexico now than for twenty years.

A Beere, Vermont, man is eight-five years old, and has thirty-nine children, twenty-seven of whom are girls.

Twenty-six horses from the Pleasant stock of John F. W. Hubbard, of Plainfield, are on sale for $23,575.

There arrived at New York, last Wednesday, 2,751 immigrants, the largest number to arrive on any single day this season.

A severe storm of wind and rain, with high tides, was experienced in Berlin, N. Y., during the past week.

The French steamship Frey of St. Maur has been wrecked on one of the Scottly islands.

Three persons and horses drowned.

Snow storms again set in the west of England, March 12th, and all roads and railways are again blocked.

The British ship "Bay of Panama" has landed in New York, March 11th, and has come in on the steamer "Hoboken," which reached New York, March 11th, leaving a large cavity which is said to be caused by the ship's propeller.

The Monte Carlo bank lost $219,000 one day last week, the largest amount lost in one day in the bank's history. The fraud was discovered at the gambling table.

Nine persons and three children have been drowned by the sinking of a boat off the coast of Maine.

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