TO-DAY.

ANNE E. HOLDBERG.

Do thy work to-day!

There may be no to-morrow.

The danger is now,

And time once passed away
Can only meet thy sorrow.

Speak that kindly word
To heal the wound that's aching.

A noble impulse stirs,

A good not yet deferred,

May save a heart from breaking.

Make that gift secure
To help the crippled brother;

This life is never sure

And chances still grow fewer,

There may not be another.

Seek the Saviour now.

Thy life is joy in losing.

No matter when nor how,

But to thy Maker bow,

And make his way thy choosing.

PALESTINE FOR THE JEWS.

K. K. MANSON, M. D., LL. D.

My friend, William E. Blackstone, of Chicago, chairman of the recent conference of Chris-

tians and Jews held in that city, presented, March 5th, to President Harrison, in the presence

of Secretary Blaine, a memorial in favor of the Russian Jews.

Mr. Blackstone pointed out the advantages

that would accrue to the Jews could they obtain

peaceable control of their old home in Pal-

estine, agriculturally and commercially. En-

ergetic government, in addition to the contem-

plated railroads from Jaffa, and Damascus, and down the Euphrates, would add materially

to the commercial advantages of the country, it

was argued.

He thought that the necessities of the Turk-

ish government, could Jewish capitalists assume a portion of the national debt, private

ship of lands not be allowed, might favor the undertaking. And, that, as we are on friendly

terms with Russia, having no complications in the East, it is most proper that our government

should "initiate this friendly movement to have these wandering millions of Israel settle in per-

manent homes. It is stated that the Presi-

dent promised to give the subject his "serious

consideration."

The memorial is signed by the leading busi-

ness and professional men in our large cities.

It sets forth, that while we have no right to
dictate to Russia concerning internal affairs, es-

pecially as that government has decided that the Jews are a burden, and not be owner-

ship of lands not be allowed to remain. It suggests that, as they must go, Palestine be given back to the two millions thus rendered homeless; and that, as Bulgaria, Ser-

via, Roumania, Montenegro, and Greece, were taken from the Turks and "given to their na-

tural owners," why not the powers which, under the Treaty of Berlin in 1878, did this,

"give Palestine back to the Jews?" Hence it

appeals to the President and Secretary Blaine to use their influence with the European gov-

ernments to favor this very desirable object.

The memorial further suggests the holding, at

an early date, of an international conference to take action in the matter.

The object is a desirable one, and the initia-
tion may very properly be by the United States, if our avowal of the Monroe doctrine should

not prejudice the European powers against us. But it need not, necessarily, as this is a question

of humanity, and partly Asiatic.

If there are two millions of Jews in Russia

and should they be settled in Palestine, now, they

would occupy at least two-thirds of the capacity

of the country, leaving one-third for the pre-

sent inhabitants, Jewish and other. For Pale-

stine proper, west of the Jordan, has only about

6,040 square miles, while that lying east of it

may not exceed 8,800; the entire country proba-

bly, not exceeding 9,860 square miles. For one

and two to three millions may be regarded

as the maximum of its population, in the most

flourishing periods, giving from two hundred

and fifty to three hundred inhabitants to the square

mile, there being, at present, only about sixty-five;

and as the entire population of Palestine proper is

estimated at 620,000, it is probable that it

could never have been more than four times

that number. Nor is it likely to be, should it

be peopled by the Jews, in the near future at

least. But this would constitute a home land

from which to emigrate, as they multiply.

Could this be accomplished, as Mr. Blackstone

argues, and as the petitioners desire: it would

be the accomplishment of a prophecy of His Imperial Majesty, Alexander III., Czar of Russia, of what he apparently regards as a

burden; give a home, for the present, to such

of the Russian Jews as might prefer to settle

there, establishing a God-fearing people in the

land of their forefathers, with a Republican or

Jewish state, west of the Jordan, has only

3,800 inhabitants, Jewish and other.

Hence it

may be argued, that gift secure

the object.

But it need not, necessarily, as this is a questio-

n what he apparently

a literal fulfillment of the predictions of the

Hebrew prophets, uttered more than two thou-

sand years ago.

Properly cultivated, Palestine, though in great

part mountainous, or hilly, with its variety of

climate and soil, is capable of producing, in

abundance, most of the fruits and grains grown

in this country; the region east of the Jordan produc-

ing the finest wheat, while the valley of the

Jordan and the maritime plain, with a semitropical climate, may compare favorably, in pro-

duction of fruits and grains, with those of our

Southern States. In the highlands, in addition

to the fruits and grains of our Northern and

Middle States, the vine, fig, and olive "succeed

abundantly." (Enc. Brit., Vol. 18.) God speed

the day when the Jews may possess the land.

315 Madison St., Syracuse, N. Y., March 8, 1891.

THE LOGIC OF FIGURES.

REV. A. E. MAIN.

A teacher once told his class that the chief

value of a theory was that it could be used to re-

paly to, or counterfeit, the influence of another

theory that we thought wrong. But theorizing has

other uses, as in the case of scientific discover-

ies and inventions, when, after experimenting

and investigating along the line of their theories,

men at length reach valuable facts and princi-

ples.

Now we purpose to reply to misleading fig-

ures by means of other figures; and it is also our

hope that in the consideration of these we may

at least discover some important facts and use-

ful principles.

For a long time our people have been grow-

ing familiar with efforts to measure the useful-

ness of foreign missions by aid of figures. Let

us make some other measurements, also, by

means of figures.

Since 1870, that is, for the past twenty years,

our Sabbath Reform work has cost about $1,200,

000. The principal direct and visible results are,

(1) The Holland Mission, a glorious fruitage.

(2) Valuable conversions to the truth in this

country. (3) The promotion of profitable dis-

cussion and knowledge concerning the Sabbath.

During this same period, also, our schools,

our churches, with their various lines of effort,

our strictly denominational publications, and

our home mission work, have all been carried on

at an aggregate expenditure of probably over

$1,000,000.

Our gain in membership in this time has been

only 504; while in the past ten years, the period

of our largest expenditures and greatest activ-

ity, there has been an actual loss of a few hundred, according to Conference Reports.

The gain in twenty years has been less than

7 per cent; the loss in ten years has been between

5 and 6 per cent. The Holland Mission, now

receiving 8000 a year from the Tract Society,

and 400 from the Missionary Society, has cost,

since its establishment, nearly $8,000.

The "European Mission" of the Tract Society,

of which the Holland Mission was the chief

product, cost over $4,300 more. Our members

in Holland consist, principally, not of converts

to Christ, but of converts to the Sabbath; but

they are now doing a leading and noble work for

temperature, purity, the Sabbath, and a whole

gospel. In ten years the membership has in-

creased from 30 to 42, a gain of 40 per cent.

Our China mission, since the sailing of the first

missionaries in January, 1847, to the close of the last Report of the Board, and including a due

share of administration expenses at home, has

cost $20,000. A source of light and truth has

been established in the midst of darkness; souls

have been redeemed from heathenism; and a de-

voted band of our Master's servants are working

along the lines of evangelism, Christian educa-

tion and training, medical missions and pub-

lications. The increase in ten years has been

from 19 to 30, a gain of 100 per cent.

Our statistics are not complete, nor exact

enough to warrant a definite statement, but we

have made sufficiently thorough investigations to feel assured that the cost of each of our bap-

tized converts in Christian America will com-

pare favorably with the cost of each of heathen

China. And when the work of all denominations

in all lands is taken into the account, it

Samuel G. Goodrich, President.

The Sabbath Recorder.

Vol. XLVII. No. 13.

Whole Number 2460.

FIFTH-DAY, MARCH 26, 1891.

Terms: $2.00 in advance.

For the use of The Sabbath Recorder in families at a distance of 100 miles from our office, the price is $1.00. Applications for this privilege should be sent to the Treasurer, Albany, N. Y.
is found that converts cost less on foreign fields than in the home land.

Now if a collection of figures is capable of proving it, we claim to have proved that the field first in promise of future good and growth is our China mission; second, Holland; third and last, America, with our Christian homes, churches, and schools, the field of our home mission and Sabbath Reform work.

But we feel almost condemned for even appearing to measure God's work in the world by our arithmetic; for in reality we have not been doing this, but only aiming to show the unpremeditated result of the position of those who, by the use of figures, seek to cast discredit upon our foreign mission work.

The Scriptures, not our calculations, reveal the nature, sphere, and object of our labors; they must be Christ-like, in all the world, and for the redemption of man. The methods of work are also revealed in the New Testament; but many details are left for development to the Spirit and providence of God, as these shall enlighten and guide intelligent and consecrated workers.

While the figures given above do not, by any means, express the true value of this labor, literally, officially, they might seem to prove, namely, that this branch of our work has been a success and that a failure, they may well lead us to inquire whether there is not something wrong in our zeal and methods.

We need a more enthusiastic feeling of partnership in all the work of the Society. It is not enough that fellow-laborers be of a new consecration. But we feel almost unworthy of so great a blessing as this, when some of our people do not carry their thoughts. It needs the Spirit of Life, and a knowledge of every-day things, to inquire a blessing as this was brought before the people, they hurried to listen.

When the disciple Andrew found Jesus he was the child of human desire, but he was about to be made a child of God. He did not go away, but he was told the good news to his own countrymen, and to such as would believe on him. So must we, as Christian Endeavorers, to our friends, to our next-door neighbors, and to all of our home society.

How can Christian Endeavor Societies best promote the introduction of religious journals and other wholesome reading into all the families of the congregation with which they are connected?

If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ministering of Christ; for the temple is of God; and our body is the temple of the Holy Ghost; and God's temple may be glorified through Jesus Christ; to whom be praise and dominion, forever and ever.

In olden times when a subject of importance was brought before the people, they hurried to the temple, and put their oracles, which they believed capable of giving the required information. Now we know that their temples were profaned by the priests, and their oracles were but impostumptions upon the minds of an idolatrous people. Still, we have our temples; yes, and our oracles also. Our temple is our body, and our oracles are the wonderful light which glows within us called Consolations. Your rise and fall can be traced to the quality of your mind food. If we discover this to be the case we must first find it if we are to be anything more than second-rate Christians.

When the disciple Andrew found Jesus he went first and told the good news to his own countrymen, and to such as would believe on him, for we do not need to listen to the voice of the, any more than to the voice of the people. The Society reading-room is a great help in this branch of our work, for here we can place, not only the liberal religious journals, but as much as is needed in the build-up of a true Christian character. The God's rule, of Nov. 27, 1890, speaks of a plan for forming a library which might be helpful to our Societies. It is for each member to contribute a book, amounting to a certain sum, and for their one book they have the use of the whole library. All this work in the Society is for the benefit of the children of its members, committees, a good plan for the Society itself to subscribe for several of the journals which would be most helpful to them in their work.

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papers, after they have been read, or a loan of books. It is sometimes well to appoint solicitors to visit the people in their homes, asking for subscriptions. But previous to these visits something must be done to awaken interest in the subject if we would have success. It is often wise to send copies of religious periodicals or books to those whom we wish to influence in this direction. When they realize the value of these the public courses of reading and study laid out by the Chautauqua Literary and Scientific Circle is most excellent one, and would doubtless be of great benefit to any who might be induced to pursue this plan.

To obtain success in this branch of Christian work it is necessary to be humble, even as was our Saviour before us, walking by faith through communion with the Father. True and earnest prayer is the basis of all Christian victory. This is not a work to be done in a spasmodic manner. It is the life-work of Christians to benefit humanity, and, like Christ’s love to us, our work for him must be carried on steadily and consecrated. There are many ways in which we can work along this line, but above all I place the influence of our everyday lives and conversation. Practice goes much farther than precept. It is not through the whirlwind of excitement that God reaches the hearts of his people, but through the still small voice.

Wherever we are let us speak as the oracles of God. “As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith.”

ZWEIL

COLLEGES AND PIETY.
(From the Morning Star)

“State schools and sectarian schools.” This sentence implies a falsehood. Christian schools are not sectarian schools any more than State schools are infidel schools. The frequent application of the word sectarian to Christian institutions is an insult to Christians and a slur upon Christian learning.

Learning is not holiness, nor education moral.

Next to health and life it is the richest earthly blessing. But it is earthly, after all. The history of Egypt, Greece and Rome proves that the increase of learning does not increase moral resources. The character of Athens, Ephesus, and Corinth, in spite of their intellectual greatness, is both proof and illustration of the fact that moral improvement is distinct from intellectual culture. The more recent history of Paris, Vienna, London and New York confirms the general fact. Physical strength, intellectual culture and moral improvement are three distinct and separate conditions of knowledge. Knowledge and education are not secured by eating, nor good moral character by intellectuality. In addition to the teachings of philosophy and religion upon this subject, the numberless cases of important persons and other crimes of learned men and criminals, the results of which prove the existence of moral means and influence for moral culture. Knowledge and education are not secured by eating, nor good moral character by intellectuality. In addition to the teachings of philosophy and religion upon this subject, the numberless cases of important persons and other crimes of learned men and criminals, show the absolute necessity of moral means and influence for moral culture.

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MISSIONS.

We invite attention to the letter from Fayetteville, N. C., because it again turns our mind to other open doors, and in the confidence that sister Newton will be well supplied with the papers asked for.

Rev. O. Aing, first pastor of the Burman Baptist Church in Henzads, threw mud at Dr. Judson the first time he saw him, but was afterwards convinced. When he saw the marks of prison chains on the missionary, he thought there must be something in Christianity if a man would suffer so much for it.

We heartily welcome the letters from Mrs. Davis and Miss Burdick. They are heart-searching and soul-stirring. May God make them the means of producing a deep and widespread revival of interest in the work of preaching the gospel at home and abroad. The former appeared in this department, March 5th, and the latter will be found in this issue on page 205.

The Reformed Church has recently formed a Foreign Missionary Prayer League, in recognition of prayer as a mighty power to open hearts and minds, and with unitedly and prayerfully decide what their organization ought and are able to raise for missionary purposes. The first meeting was well attended, and I trust will result in the confidence that the probabilities are altogether in favor of the work.

FROM J. W. MORTON.
CHICAGO, 973 W. Congress Street.

I have not very much to add to what I wrote you last. I continued on the Scandinavian field till the 16th of December, when, finding myself suffering from a severe cold, and for other reasons, I thought it best to return home. Both Brother and I were both with me at Isanti for several days. The brethren held a church meeting on Sunday, the 7th, which was well attended, and I trust will result in much good. They elected brother John Larson to serve as deacon, and chose Bro. A. Carlson as their pastor. They also resolved to revive their Sabbath-school, with sister Svenson as superintendent, and sister Anna Larson as assistant. The following Sabbath we ordained Bro. Larson, at the close of an excellent meeting. This brother is very highly esteemed in the community.

This work among the Scandinavians ought, in my opinion, to be pushed. There is not very much prejudice against the Sabbath in those portions of Wisconsin and Minnesota where our brethren live, and the Scandinavians are very firm when they take a stand. There are a good many Sabbath-keepers in Isanti county who ought to belong to our church, and I think they can be brought to be united. They do not seem to understand that our church government is not despotic, like that of the Adventists and of the State Church to which they were accustomed in the old country. Before leaving Isanti I made another attempt at Swedish preaching, which was fairly successful.}

Anticipating unpleasant weather, I intend to remain at home for some weeks, and shall try to do some mission work among the Swedes of Chicago, besides attending to the preaching and pastoral work in our little church. I spent a little more than one-half the time of the last quarter in traveling.

I report for the quarter 13 weeks of labor, 39 sermons and addresses, a great many unrecorded religious visits, and some twenty copies of Evangelia Budbare distributed each month. I assisted in administering the Lord's Supper five times, and in organizing two deacon organizations.

CORRESPONDENCE.
FAYETTEVILLE, N. C., March 3, 1891.

We were glad to learn of Elder Huffman's appointment, and expect him in April. The Sabbath truth seems to be working a little here and there in the hearts and minds of the people, but as yet it does not seem to take much hold on their consciences. At a place about 17 miles from us some of the people were very anxious for Elder Davis to visit them. They learned that he would come and invited him to come for you, several of the people saying you could hold meetings in their houses. Brother David left some tracts in that neighborhood when he was in the employment of the Board, and several of the people became interested in the Sabbath from reading them. An influential member of the First Baptist Church of Fayetteville, said to brother David yesterday: "You have a good deal of Scripture for your side." It is a pleasure to us to know that any one thinks of the seventh day as at all as the Sabbath, and especially to know that they think we have the Scripture for our position. We trust the Lord will yet show his good name among the sinners of Christ, and of believers from their errors.

Have distributed a few copies of Peculiar People, and secured one subscriber, a Baptist minister. If you know of any persons who would like to give away the Sabbath Recorder and Sabbath Visitor, after they have read them, and who have no connection with either the Sabbath Recorder or the Sabbath Visitor, I would like to give them the privilege. My last quarterly report was made while I was holding a series of meetings at Grand Junction, which I closed soon after reporting, and returned home to Garwin, where I spent two weeks in ordinary pastoral labors. On my way from the Council I stopped at Marion, stayed one Sabbath, preached several sermons and made numerous calls.

Have been to Bofe, in Pocahontas Co., 122 miles north-west of here, where two of our members live, and filled an appointment.

This meeting was held in a school-house, and the room was filled with attentive listeners who, at the close of service, came to the desk to receive Sabbath tracts, of which I had told them. This was the first sermon ever preached by one of our people in that section, and the general satisfaction was expressed. The people invited me earnestly to come and preach for them whenever I could, and gave me warm invitations to visit them in their homes. A Rev. Mr. Page, of Fort Dodge, was in the congregation, and desired Sabbath tracts, and I supplied him together with
The Sabbath Recorder

Woman's Work.

That which is often asked of God, is not so much his will-and-way, as his approval of our way.

George MacDonald said, "No man ever sunk under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves, so he urges. If you find yourselves so loaded, at least remember this: It is your own doing, not God's. He beges you to leave the future to him and mind the present."

One testimony given with a Thank-offering box: "I have become convinced that there should be at least $365 in this box, something for every day in the year. That there is not is perhaps owing to a late conversion on the subject. There is much to learn concerning thankfulness, and herein these little boxes have a mission, and should receive our heart-felt thanks; as all things that perfect our praise and gratitude to the dear Giver of all good."

To Whom Shall We Write?

Some one asks the question, Is the suggestion that local churches should write to their non-resident members intended to cover the point of members of the local ladies' society, or of the female non-resident membership of the whole church? Such questions are just in point; for they sometimes show that the requests have of themselves not been put with the greatest of care in the wording of them. This is the thought of your Secretary:

1. The local society should, by searching the church books in the hands of the church clerk, find the names of non-resident female members. This list should be kept in the book of the local secretary. The local society should, early in the Conference year, arrange for some one—whoe'er may it choose to appoint, preferably the secretary—to write to any upon this list who are not members, to solicit their cooperation and membership for the Society, and also to those who are members, and see that the question is fully understood as to the amount of interest there is in the work of the women, and the wish of having them going during the year for specified lines of work in the care of woman's organized work, or for donations to the general funds. These women ought all of them to be provided with a thank-offering box, the contents of which should be reported at the time the society holds its box-opening for these absent members. It is in this way that the church could not find seats, and some were present who had come eight miles. I occupied an hour and a quarter in answering the question, dwelling upon the Sabbath question chiefly, but even then I could present no more than a synopsis. The very best attention was given by the large congregation, all the way through to the close, but as to the amount of good that may result, if any, we cannot tell. During the past week I received a letter from a brother and sister at Newton, Ia., who have resolutely begun keeping the Sabbath, and desire to arrange for holding service there as soon as possible, and have me visit them. They also report that the people there are troubled about the Sabbath question. Last Sabbath Rev. J. H. Wallisch, of Gladbrook, Iowa, visited us and preached an earnest sermon.

GARWIN, IOWA.
HISTORICAL & BIOGRAPHICAL.

SEVENTH-DAY BAPTISTS IN WEST VIRGINIA.

REV. G. A. BIRDING, FABINA, ILL.

ASSOCIATIONS.

A convention of delegates from the Seventh-day Baptist churches of Ohio and Western Virginia, was held at Lost Creek, Feb. 29-31, 1839, to consider the question of organizing an Association. The convention was organized by the appointment of Lewis Bond, Chairman, and L. A. Davis, Secretary. After some deliberation a committee was appointed to draft a constitution, to draw up such resolutions as they might think proper, and to report the next day. The following are the laws and resolutions which were adopted by the convention:

1. Resolved, That the location and circumstances of the churches in this county render it, in our opinion, desirable and expedient that an Association be organized.

2. Resolved, That we respectfully solicit our brethren of this Association to send a number of brethren to sit with us in council; and if thought proper, to assist in the organization of an Association; and that the time of our meeting be fixed for the 7th of August next.

A resolution was also passed expressing obligation to the Missionary Society for aid already rendered, and that the Association was appointed a committee to correspond with the Society in reference to the prospect of future aid. Ed. Joel Greene, then missionary in that county, was present and took part in the convention.

According to adjournment, delegates from the churches met at Lost Creek, Aug. 7, 1839, and completed an organization. Lewis Bond was Moderator, and James Bailey and R. C. Bond were Secretaries of the meeting. The following named churches presented statistics: Lost Creek, New Salem, North Fork of Huggins River, and South Fork of Huggins River, in Virginia; Pike and T. R. Pike- one soon after changed to Northpaw, - Clark Co., Ohio, Woodbridge-town, Penn. These made seven churches, with an aggregate membership of 271. The Central Association was represented by James Bailey, and the Western by James H. Cochran, as delegates.

The constitution presented by the committee appointed at the previous meeting was adopted. It was in the main similar to the constitutions of the other Associations at the present time, with two or three exceptions. The meetings of the Association were to be composed of "Elders and Delegates;" and "All Elders of this Association who have not been examined and ordained by the Presidency of the General Conference, shall be examined by a committee appointed by this Association before they are admitted as members thereof." It means that Elders were members of the Association by virtue of their office. The constitution also provided that the Association should be represented by delegates in the sessions of the General Conference. Accordingly, Elders Joel Greene and J. H. Cochran were appointed delegates to represent the Association in the next meeting of the conference.

The second session was held with the New Salem Church, in 1840. The session opened on the 1st of June. Their statistics contained the names of elders and licentiates, as follows: Elders- John Davis and Peter Davis, of Salem Church; and Siunee Babcock, of Northampton Church; Licentiates- Richard C. Bond, Ezekiel Bee, and Asa Bee, of Virginia; James B. Davis, of Ohio, and Lewis Sammons, of Woodbridge-town. The Western Association was represented at this session by Eld. Stillman Coon.

The session of 1841 was held with the church of Northampton, Ohio. Bethuel C. Church presented himself for ordination to the ministry. He was referred to the "Presbytery" for examination and ordination, if thought proper. He was ordained by the Association, who put itself on record by a unanimous vote at this session, as a supporter of the cause of temperance, as advocated by its friends in the United States. This was 50 years ago, when temperance was not so popular in the churches as now. At the next session a resolution was adopted recommending the ministers to lecture on temperance once in the month of November.

The next session, 1842, was held with the church of Northampton, and afterward the sessions were held alternately in Virginia and Ohio. At this session in Port Jefferson, the following churches were received as members of the Association: Port Jefferson and Jackson, of Shelby county; Sciota, Pickaway county, and Stokes, Logan county. The late assassins of the late president of the church of Stokes, two elders, L. A. Davis and Joshua Hill, and one licentiate, Thomas Babcock, were added to the ministerial force of the Association. At this time a plan was adopted looking to the constant employment of a missionary within the bounds of the Association. An attempt was made to entice the ministers to visit missionary matters. Richard C. Bond was ordained at that session. In the Corresponding Letter there is an expression of regret that Sister Associations did not send delegates to their meetings.

At the next session, held at Lost Creek, additions to the churches were reported, as follows: Lost Creek, New Salem, and South Fork of Hughe River. A newly organized church in Madison township, Jay Co, Indianans, was received into the Association.

The next year a resolution was passed to divide the Association on the line of the Ohio River, the resolution to take effect after the session of the following year. But at the session of 1841, with revocation caused, "It was resolved to be repugnant to the feelings of the body, and was therefore dismissed from further consideration." At this session additions to the churches were reported as follows: Salem, 23; Northampton, 10, and two others, numbers not given.

In respect of missionary operations a resolution was passed that the Association would become a missionary body; that each member be requested to pay, quarterly, at the rate of one cent or more per week, to a treasurer who shall be appointed in each church; and that this treasurer shall be an agent to visit and solicit each member to subscribe upon the plan recommended. The treasurer were then appointed for each of the churches, and a committee of three was appointed to supervise missionary operations. The committee reported, two years later, that little had been done to carry out this plan. The Association was greatly embarrassed by the wide separation of the two sections, and the fact that very few delegates of one section were present when the session was held in the other section. Elder Samuel Davison, who, by appointment of the Missionary Society, was present at the session held in Jackson, in 1848, sent a communication to the Summit Recorder describing the situation of the churches in this Association very fully. In the letter he says: "The measures adopted one year by brethren in one State, are either frustrated or laid over the next year by the brethren in the other State; and all this without any ill design on the part of any, but for want of such practical co-operation with each other's views. As things now stand, it appears to me in reality two Associations, each holding its sessions once in two years." He suggested that an annual meeting in each State would accomplish the objects sought by the Association better than the existing arrangement.

The churches in Ohio sent a letter to the Association at Lost Creek, in 1849, expressing a desire for a division of the Association. It was voted to defer action in this matter until the next session, and the churches were requested to report their views on the subject at that session. At this session, in 1849, the Missionary Committee reported an arrangement with Eld. A. Estes, of Petersburg, N. Y., to labor as missionary in the bounds of the Association. At the session in Jackson, in 1850, it was agreed to divide the Association on the line of the Ohio River, one part taking the name of Ohio Association, the other the name of Virginia Association. The Woodbridge Church of Indians, under the name of Mississinewa Association, was organized at the division, the Virginia Association held five sessions. At the session of 1851, Ed. Estee presented a report of missionary labor among the churches. The statistics showed an addition of 23 members. The Western Association was represented in the session of 1853, by T. E. Babcock, of Ohio, and M. A. Estes, of Indiana. In 1854, the Association passed the following resolution:

Resolved, That we regard American slavery as a sin of great magnitude in the sight of God, and a flagrant violation of the rights of our fellow-men, and that it is our duty to use all our influence against its existence.

On the last day of the session of 1855, the following resolution was passed:

Resolved, That we mutually dissolve the compact which several churches of this body entered into when forming this Association.

The reason assigned was "the apparent deleterious effects of harmonious views and movements evinced at past meetings of this body."

I do not know the history of the Ohio Association after the division.

The present South-Eastern Association, composed of the churches in West Virginia, had its origin in a convention of the churches held in Salem, Aug. 20, 1871. It was then agreed to organize an Association, and a constitution and by-laws were drawn up and submitted to the churches for adoption. The Association was organized at Lost Creek, Jan. 15, 1872. The Introductory Sermon was preached by A. H. Lewis. The following were chosen as its officers: Moderator, C. A. Buck; Secretaries, P. F. Randolph and F. F. Randolph; Corresponding Secretary, A. L. Davis; Treasurer, Wm. F. Ehret. Thus a new body was fairly set to work, and it has been a live one ever since. It has maintained harmonious correspondence and co-operation with the other Associations, and has been greatly helped, from the first, by delegates from those bodies. It is not my purpose to enter further into its history.

Be, not try to be, but be, Christians. What we want to be is not to look Christians or pretend Christians; but to be Christians. Take an inaugural, read it from the right or from the left, or from the top or from the bottom; it reads the same thing. Take a Christian, look him at one angle, look him from another angle; look at him in any light or in any direction, and he is a Christian still.
SABBATH REFORM.

CORRECTION.

Through some blunder in correcting the proofs on the article of Brother Socwel in the issue of March 12th, there occurred an unfortunate mixing of sentences in that portion containing the satirical statement of conclusions from a certain line of argument. The only satisfactory way of correcting this blunder seems to be to reprint the passage as written by the author. After discussing the objection which is sometimes urged that "the law was given to Israel only, and was meant for any but Israel," in which abundant scriptures were quoted showing the fallacy of the objection, Brother Socwel wrote:

Thus we might multiply passages showing that the Bible teaches everywhere that all mankind are sinners; whereas if the law was never binding upon any but Israel, this teaching cannot be true. If the argument be stated in syllogistic form it will stand as follows:

Where there is no law there can be no sin; the law was given for Israel only; hence, all mankind are sinners. The Scriptures cannot, therefore, be true.

Again:

None but Israel can be sinners; the Bible teaches that all mankind are sinners; the Scriptures, therefore, cannot be true.

Taking this conclusion for our major premise we have:

None but Israel can be sinners; the Bible teaches that all mankind are sinners; the Scriptures cannot, therefore, be true.

If those who are interested in this discussion will put the above in its proper place in the article of March 12th, they will confer a favor upon the writer of the article, and will obtain for themselves a correct view of the argument.

THE SUNDAY AGITATION.

Just as present the agitation forces of the American Sabbath Union are quite quiet, after the terrible storm in convention, when the Union divided against itself and came near dissolution. We cannot expect much vigor until the wasted energies have had sufficient time to recuperate. The main drive seems now to be directed toward the Sunday closing of the Exposition.

A little group of Western states, embraced in what is termed the Sixth District, are more deeply interested in this question, and are sparing no pains to work up a public sentiment in behalf of Sunday closing. In their final appeal they say:

"Chicago needs not the charity and prayers of the Christian world in her efforts to prepare for the coming greatest event of the nation's history. All the powers of darkness are combined to make sure that the event shall prove a harvest season of vice and sin and crime. The churches, the American Sabbath Union, and the Columbian Sunday Association, are combined to thwart those designs. We feel that we must do our best to prevent the worst from taking place, lest the church take it amiss that the very people who have had the charge of the work in the past have not been able to see the danger, and, in the Saviour's name, to bear the brunt of what is coming."

SABBATH REFORM.

The following letter concerning a proposition to repeal the Sunday law of 1794, was recently addressed by Bro. G. H. Lyon, of Bradford, to one of the papers of that city:

"Yesterday's papers report that 78 members of the American Senate have expressed themselves in favor of the repeal of the Sunday law of 1794, so far as respects the sale of cigars and soft drinks. Also, that 40 others were undeclared or non-committal concerning it; and that all but two of the Senators who had been interviewed favored the repeal. In this matter, if the law be made to discriminate in favor of these dealings? The 14th amendment to the Constitution of the United States declares: 'No State shall make or enforce any law abridging the privileges and immunities of citizens of the United States, nor deny to any person within its jurisdiction the equal protection of the laws.' If any State may make or enforce any law abridging the privileges and immunities of any one to pursue his lawful occupation in the peaceful and orderly manner on any day of the week; or whether it may discriminate to extend protection and favor to those who observe one day of the week? The Sabbath. Is the civil protection and the civil Sabbath. Is the civil protection and the Sabbath."

The question is now pending before the United States Supreme Court in a case brought up from Tennessee to test the constitutionality of a Sunday liquor law, and the question is whether they may make or enforce any law abridging the privileges and immunities of any one to pursue his lawful occupation in the peaceful and orderly manner on any day of the week; or whether it may discriminate to extend protection and favor to those who observe one day of the week? It will be claimed that meetings should be protected, as they now are, against disturbance on every day, and that the man or men engaged in their respective vocations shall likewise be protected from interference.

If a law is to be an encroachment upon others as to injure them, or to be a nuisance, they should be protected against it. If the sale of soft drinks, or a legitimate trade, they will hardly need the repeal of the law of 1794 to be clear thereof, when its enforcement has already been barred by the Amendment. Furthermore, a law either unto business, a law presuming to grant to one man the privilege and denying it to another, ought not to be to any standing to get an equal dispensing of the law. The man who has been denied should claim his right and seek redress. If it is a nuisance, breeding disease, creating disorders, hatching crime, then it should be suppressed, licensed or no license, Sunday and every day.

Let the Sunday law be repealed. It will be sure for the good of all laws of this kind have made a mistake; or if the amendment comes short of that, then for the sake of right and justice, to equally dispense the law.

Let every business stand or fall according as it shall bear the test of right to live or to be placed under ban. Let the civil law exercise its recognized power of protection of property, family, life, liberty, and property, and leave to the divine law, without obstruction or interference, every obligation of service or worship of God, that men may be free to worship according as they may learn and know that law.

The center of population of the United States is now, according to a bulletin last issued by the Census Bureau, situated at Greensburg, 20 miles east of Columbus, Indiana, and about 35 miles south-west of Indianapolis, at latitude 39 degrees 11 minutes 50 seconds, and longitude 86 degrees 52 minutes 3 seconds. Ten years ago it was situated eight miles south-west of Cincinnati, Ohio. While the progress of the railroad during the last ten years has taken its course. Since 1800 the center of population has, on a rough average, moved about one degree west in every ten years, being at West five and one-half degree west of New York. In the beginning of the century it was a trifle east of Washington. Now it is nearly 464 miles west of Washington, and if the railroad progress continues to be steady, it will reach a point due south of the center of area, in Kansas, in about 130 years. The progress of the railroad during the last ten years has been very slow, but it would be a remarkable circumstance if the line of population were to advance during the next ten years so as to reach the 39th degree of latitude. In 1800 it swung about six miles south of that latitude, and in 1860 it swung about four miles north of that latitude. Now it stands on the latitude, but in the next ten years, by reason, probably, of the Civil War, it swung to a point about four miles north of that latitude. And while the population westward has clung remarkably close to the 39th degree of latitude. In 1850 it swung about six miles south of that latitude, and in 1880 it swung about six miles north of that latitude. The population north and south, has been only about 25 miles since the beginning of the Nineteenth Century. The question that arises is, How soon will this trend be changed, or the location of the National Capital?"
at this church has on its mission fields, to go
into hysterics over the establishment of an order
of ordained women, an order found so useful in
the work of practical Christianity in other de-
nominations, and needed in Presbyterian Church
work, seems a little like straining out the gnat
after having taken the camel like a little man.

W. C. T.

The Bishop of the English Church in Cal-
cutta was invited by Rev. Geo. F. Pentecost
to co-operate with him in his revival-meetings.
The Bishop declined "to give any personal fel-
lowship to work not done under Episcopalian
auspices," and refused to allow him to be
commissioned because he was not a member of the
Church of England; but promised to admit him
to the sacrament if he would keep away from
dissenters while in India. Dr. Pentecost was
hardly willing to get such fellowship at such
cost.

W. C. T.

People had most forgotten that there was,
not long ago, a movement on foot for a great
 cathedral in New York known as the cathedral
of St. John the Divine. But Dr. Satterlee, of
Calvary Church (Episcopal), has aroused a new
interest in the matter by publishing a very
counterpart to an emphatic demand that the
public be taken into the confidence of the
trustees in the matter of plans for the
building. He hopes it will be a great American
Cathedral, and not simply a great up-town parish
church. The trustees have made the plans
public.

W. C. T.

Mr. Moody is conducting very successful
revival meetings in Boston. He seems to be
less criticised than when in that city before,
forty years ago; is probably better under-
stood and more respected by the many there
who are not moved by what he says.

W. C. T.

Mr. W. S. Steed's suggestion that "there
should be a union in Catholic, unsectarian ser-
vice, and the federalization of all churches,
Protestant, Catholic, Unitarian and Jewish, for
practical reformatory work," receives the hearty
commendation of the American Hebrew, which
commendation is as well "a sign of the spirit of
the times" as the suggestion itself.

W. C. T.

"W. C. T." has received an anonymous letter
about some of his matter in the Recorder. He
wishes to state once for all that he will give
such letters no attention, simply because they
show a lack of faith; but all letters with the
writer's name attached will receive some kind
of reply. One letter would hardly seem to call
for this notice, but he used to get so many of
them while a pastor that he is alarmed by the
first symptoms of a repetition of what he hoped
he was forever free from.

The fifteenth annual meeting of the Iowa
State Temperance Alliance has just been held
at Des Moines. The meeting was very enthu-
siastic and measures were adopted which it is
believed, will unite all temperance organiza-
tions in the State in the fight to maintain and
enforce the prohibitory law of the State.
A mass meeting of over a thousand people was
held in the evening closing the convention, at
which Senator Kerr and Prof. A. R. Conwell
were the principal speakers. The latter is well
known to many of the readers of the Recorder.

The Presbytery of Chicago has adopted an
adverse report concerning the institution of an
order of deaconesses. For a church which has
so many devoted and successful female laborers


THE UNION that this time will be extended until
the first of June. We publish this week an es-
say under this arrangement, and would be glad
to hear from others of our young people. Look
up the subjects and conditions in our issue of
Oct. 30th, and write something. It will do the
writer and others good, even though no prizes
should be won.

Most of our readers will agree, we think, with
our Washington correspondent, when he says
of a certain announcement in the papers of
that city: "I am not prepared to say that it is
actually wrong, but it certainly jars upon one's
preconceived ideas of the fitness of things, to
pick up a newspaper and read in its advertising
columns that a series of sermons is to be
preached in a public hall, and that tickets will
be sold at the door at $1., and 25 cents each.
Such are the announcements now in the Wash-
ington papers concerning the sermons to be
preached here during the week following next
Sunday and ending with Easter Sunday by
Father Ignatius, monk of the British Church."
That does not sound exactly like the message
Jesus sent to John as proof of his Messiahship,
"The poor have the gospel preached to them."

One of the most interesting questions which
has engaged the attention of the people of this
country for some time is the question of the
Behring Sea and the Seal Fishery. We have
not shared with some the fear of a war with
England on account of it, nevertheless the pos-
tion of the representatives of the two countries
seems very tense and insecure. The late Minister
Phelps has written for Harper's Magazine a
clear, full, and conclusive statement of this con-
troversy. The article appears in the April
number of that Magazine, published this week.

It is a significant fact that Catholic papers
in foreign countries are discussing the school
question with the same earnestness which is charac-
terized as a very delicate question, and the lead-
ing Catholic question in America. The Moni-
teur de Rome, after emphasizing these points,
expresses the confident opinion that there will
be no conflict between Catholics and the civil
authorities. It says that a "kulturkampf" is
not expected in America. That certainly
ought to be a comforting assurance! But
the writer does not suggest whether he thinks
the capture of our schools will be a "walk over,"
as the politicians say,—a conquest without a con-
test,—or how the thing is to be done. One
thing, however, the people of this country must
not forget, that in the eyes of the Roman Catho-
ic Church has her jealous eye upon our public school
system, and that she will never be satisfied until,
by some means, that system has been either
overthrown or made tributary to her unholy
ecclesiastical work. This prominence given to
our school matters by Old World Catholics is
a menace of this; if all other evidence were
wanting.

While making structures, as we have done in
the foregoing paragraph, on the Catholics in
their attitude on the school question, we are
disposed to give credit where credit is due.
Opportunity for giving such credit is afforded
in the following, recently reported in a New York daily. A bill was about to be introduced to the Legislature of New York granting larger privileges to the saloons of the State. The Catholic clergy protested, to those having the matter in charge, against the introduction of such a bill. This protest being disregarded, the Catholic laity took it up, having become greatly interested in the Holy Name Society, at a largely attended meeting, adopted the following resolutions:

WHEREAS, This society is a representative body of Catholic men, delegates from several branches of the Holy Name Society, in New York City, has for its object the promotion of the interests offered by every means in our power, both as delegates in convention and as individual members of the Holy Name Society of New York.

If the orators and laymen of Protestant denominations would unitedly and zealously take hold of such matters, we believe it would not be long before the politics of this great State would be freed from the domination of the saloon which now prevails to so large an extent. In this our Catholic brethren are to be commended.

A FURTHER STATEMENT.

To the Editor of the Sabbath Recorder:

Have you space in the Recorder for this supplemental word, which may possibly make intelligible to your readers the paragraph quoted from me in your issue of Feb. 12th? My statement in Unity, which you quote, was not intended as a diavolical of personal convictions on religious questions, but as an illustration of the fact that using a creed, as a condition of entrance, would have God whom I worship transcends such all his attributes. Therefore, to say that, in the exercise of his powers, he does a certain thing, whether it be the creation of a world, noting a spear's fall, or hearing the prayer of a child, does not add anything to, or take anything from, his divine nature or character.

We quite agree that the sole task of religion is not to prepare for another life. Or, in other words, Christianity teaches that the best and only pre-paration for a future life is the use we make of the life that now is, with all its holy helps, divine inspirations and sustaining hopes. It says, "Godliness is profitable unto all things, having promise of the life that is now, and of that which is to come." These truths are inseparably linked together, with godliness as the only valuable thing in both. But while this is so, the certainty and truth of what is to come is made the inspiration to all that is best and truest in this life. The disciple is ex-horted to the faith of the Master. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The life is thus related to the life that now is, and because the coming life is as yet a reality only to faith's clear vision, we must be prepared to expect an immortality of personal self-consciousness after the grave. We rejoice in this more since such confusion may bring to some of our earth labour, who has as yet ascenthing higher than the mud and mire in which he flounders, some glimpses of the real life which shall help uplift and have another life.

The Sabbath Recorder.

To the Editor of the Sabbath Recorder:

The object I have in view is not to excite a useless controversy on the topic of girls and general housework. It is rather to call attention to one important fact, which nearly all who urge women to flee from the dreary routine and the weariness of the kitchen, are quite ignorant of, or else selfishly try to conceal; and which the house-maids are usually too obtuse to present, or even quite clearly to define in their own minds, although it is deeply and bitterly felt, and is the true reason why women of character and fine finely developed natures are more peaceful and pleasant homes as are recommended by a writer in the Recorder of Feb. 20th.

I speak from both experience and careful, extended observation, when I say there is no possibility of a woman who does "general housework having a pleasant life," and being able to make herself feel as if she "belonged in" to see Mrs. Whitney's expression. I liked the work very much, and never objected to the most menial service that contributed to the happiness of others. I did not ask the friendship of my employers, nor to be submitted to their tables, nor to do the cooking, but rather to have some voice in the matters of the house. But I desired, as all people who have even a little culture and womanliness do desire, in the hours of freedom from work, some society that is pure and elevating.

I could not call on the neighbors as a lady because I was only "help." As Mrs. A.'s servant, I was not welcome in Mrs. B.'s sitting room, because if Mrs. A. should chance to call, how awkward it would be! I wrote verse that was printed and praised; was called in and con- sulted on historical and chemical matters, and was consid- ered authority on grammar, and yet was not permitted to associate as an equal with any one who was more careless for her thoughts and labors were strictly confined to promoting her employer's interest. But there is no possibility of her breaking the invisible chain of commerce, that is, fastened on her in order to keep her thoughts and labors from being of any use to society. "I could not meet my employer's interest. During her actual hours of labor she was looked upon as a per- son who knew and cared nothing for her own thoughts and labors. But I desired, as all people who have even a little culture and womanliness do desire, in the hours of freedom from work, some society that is pure and elevating."

The milliner, type-writer, needle-woman, nurse,—any tradeswoman,—can dress in a fresh robe, and be received into society by people willing to ignore those "previously constituted servitude." Not so the housekeeper. During her actual hours of labor she is looked upon as a per-son whose thoughts and labors are strictly confined to promoting her employer's interest. But there is no possibility of her breaking the invisible chain of commerce, that is, fastened on her in order to keep her thoughts and labors from being of any use to society. "I could not meet my employer's interest. During her actual hours of labor she was looked upon as a per- son who knew and cared nothing for her own thoughts and labors. But I desired, as all people who have even a little culture and womanliness do desire, in the hours of freedom from work, some society that is pure and elevating."

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In becoming a Christian, one must surrender himself and all that he possesses to God; and God, having accepted of this offering, permits each to use his time and the means in his possession as may seem wisest and best. These funds thus held in trust by the Christian, are to be properly invested and naturally by him; and from the proceeds his temporal needs are to be met, and his benevolent contributions paid. (Permit me here to suggest that no Christian has a right to invest the property in his hands in morally questionable channels, or to spend any part of it for himself.

But the Consecrated Means which I consider the Christian's investment in the co-partnership with God, is that part of his income which he dedicates to a sacred use, and which having thus set apart, he is not at liberty to use for his own needs. It is evident that every Christian should thus dedicate some part of his income.

Here two questions arise which we will consider under the second part of our topic.

SYSTEMATIC GIVING

Having decided that, while God intends the Christian to use his income for his temporal needs, he yet intends that he shall give some part to aid the advancement of Christ's kingdom. The first question is, What proportion of his income shall a Christian thus give?

When and how should this money be paid? By turning to the law which God gave to his ancient people we find that they were required to give one-tenth. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord unto the priests that minister in the tabernacle of the Lord's presence. And the Levites, they had no part nor inheritance with Israel; the Levites, but God blessed Aaron for his part and his sons after him for his part for the corn of the wave and the firstfruits of the press, for every one that offered the firstfruits of his corn, bringing them unto the house of the Lord, gave them unto the priest. And every man of the children of Israel that offered a sacrifice, brought unto the Lord a free gift. One tenth of all the increase of the land, when thou hast increased, shall be thou tithed every year. And the Levites shall bring the tithes of all that thou offerest the Lord in thy increase, which is increased in the land, thou and thy sons with thee, when ye have been increased. And ye shall eat in the land, and verily."

But the Lord's will, as we have shown, is to increase the tithing system. He gave the tithe of the land as an example, that the tithing system might illustrate Christ's plan of giving. The same was true of the tithe paid in the Old Testament. The same was true of the tithe paid in the New Testament.

We need to remember that the tithe system is as old as Abraham, who gave tithes to Melchisedec; and Jacob made a vow unto the Lord, saying, "And of all that thou shalt give me I will surely give the tenth part again." And when the Lord's will was made known to us,He is all wise and all powerful, He can and does give the guidance that is needed.

The Hebrews were expected to maintain only their own religious services. They were not required to labor outside of their own nation. But how was this plan worked out?

In addition to supporting our regular religious services we are commanded to go and make disciples of all the nations; and surely, this world-wide field of labor greatly increases our need of consecrated means. It is no longer a question of missionaries, but of money to send and sustain them. Receipt of tithes and offerings becomes the Macedonian cry, "Come over and help us." As to our ability to give, as compared with that of God's ancient people, does not God bless the labor of men's hands now as much as ever? To me it seems evident that the great advancement in civilization and inventions, and the consequent increase of wages, make it possible that the tithe can be given now with less real sacrifice than in any previous century in the history of the world.
taught his followers to observe Sunday after his resurrection. No one denies that he taught them to observe the Sabbath up to the time of his death. There are two accounts of Christ’s appearing and teaching his disciples on the day upon which his resurrection became known to them. In John 20:19-23, he said, “When, therefore, it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, peace be unto you. And when he had said this he showed unto them his hands and his side. The disciples, therefore, were glad when they saw the Lord. Jesus therefore said unto them again, peace be unto you; as the Father bath sent me, even so I send you. And when he had said this he breathed on them, and saith unto them, receive ye the Holy Ghost; whosesoever sins ye forgive they are forgiven unto them; whosesoever sins ye retain they are retained.”

Such is the brief history of the appearing of Christ to his disciples on the evening after the day on which his resurrection had become known. It is claimed that this was a meeting of the disciples to commemorate, symbolically, the resurrection. Observe, first, that no such thing is either said or implied in the text. On the contrary, it is distinctly stated that they were secreted, with fastened doors, “for fear of the Jews.” But let us look more fully into the doings of that day. From Luke (twenty-fourth chapter) and John (twenty-first chapter) we learn the circumstances of the morning to the eleven disciples, “their words seemed as idle tales, and they believed them not.” In the same chapter it is related that two of the disciples’ journeyed to Emmaus, seven and one-half miles, during the day, and on the evening of the same day, when they saw the Lord, Jesus, they believed the words which he spake unto them, intending to depart on the morrow, and prolonged his speech until midnight.”

It is claimed that this passage indicates a well understood custom of Sabbathizing on the first day of the week. This is the more so the case when we bear in mind the popular supposition that the meeting was held on what is now called Sunday evening, and that the breaking of bread was a “celebration of the Lord’s Supper.” There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by the writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, on what is now called “Saturday” evening, and hence Paul and his companions traveled all the next day. If to avoid this dilemma the Roman reckoning be supposed, then the main part of the meeting, viz: the teaching, took place after midnight, and hence on the second day of the week. Either horn of this dilemma destroys whatever of inferential evidence this passage might otherwise be supposed to afford.

The time when this meeting was held is given by Conybeare and Howson as follows: “The labors of the early days of the week that was called by the Jews the 'first day' of the week and by the Greeks the 'second day,' took place on Tuesday. Although the Jews continued the Lord’s day, according to the last supper. This was the day on which the disciples received the Holy Spirit. On Sunday morning the vessel was about to sail. (Life of Paul, chapter 20.)

Elliot also supports this view (Commentary on English and Smith (Bible Dictionary, Article “Synagogue.”)

We ask the reader to contrast this one account and indefinite reference to the “first day of the week” in the history of the doings of the apostles for thirty years after Christ, with the popular tradition, and decide by the inspired word which the apostles were concerned.

SUNDAY, page 471) supports the popular tradition, which was a good index of their heart-life.}

WHY I AM A SEVENTH-DAY BAPTIST.

BY A. R. LEWIS, D. D.

SUNDAY IN THE NEW TESTAMENT.

If Sunday was substituted for the Sabbath, by Christ or by his apostles, the fact must appear in the New Testament. There is no other source of information touching the case. Every reader of that book has all the original facts before him. The popular traditions have no foundation in those facts. These statements can be easily tested by each reader of The Press. That the Sabbath has been thrust out by the majority of the people of the Western world is true, but it is not true that it was done by Christ and his apostles.

There is no instance of the acceptance of unscriptural tradition and illogical efforts at argument more prominent than the association of the observance of Sunday and the change of the Sabbath with the resurrection of Christ. It is entirely unscriptural. The Scriptures never associate Christ’s resurrection with the observance of any day, or with the abrogation of the Sabbath.

A still more startling fact to those who have never questioned the popular tradition is that there is no statement in the Bible that Christ rose on the first day of the week. In the addition to Mark’s gospel, generally admitted to be spurious (which was already risen and gone). The history of its doings and teachings of the popular theory, The book of Acts covers at least thirty years after the resurrection of Christ, the period during which it is claimed that the change was going on under the direction of the apostles and the Holy Spirit. Two stubborn facts oppose this claim.

1. The resurrection of Christ as the proof of his Messiahship is a prominent theme in the accounts which the apostles preached during this period. This was especially dwelt upon in the sermon of Peter at Pentecost.

Such preaching could not avoid the discussion of the change of the Sabbath, based upon the resurrection, if the change had been then going on.

The single passage in which reference is made to the Sunday, in the book of Acts, is 20:7, as follows: “And upon the first day of the week, when we were gathered together to break bread, Paul dis usurped, with them, intending to depart on the morrow, and prolonged his speech until midnight.”

It is claimed that this passage indicates a well understood custom of Sabbathizing on the first day of the week. This is the more so the case when we bear in mind the popular supposition that the meeting was held on what is now called Sunday evening, and that the breaking of bread was a “celebration of the Lord’s Supper.” There are imperative reasons for rejecting both these interpretations. According to the Jewish method of reckoning time, which is everywhere used by the writers of the Bible, all of whom were Jews, this meeting must have been on the evening after the Sabbath, on what is now called “Saturday” evening, and hence Paul and his companions traveled all the next day. If to avoid this dilemma the Roman reckoning be supposed, then the main part of the meeting, viz: the teaching, took place after midnight, and hence on the second day of the week. Either horn of this dilemma destroys whatever of inferential evidence this passage might otherwise be supposed to afford.

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We ask the reader to contrast this one account and indefinite reference to the “first day of the week” in the history of the doings of the apostles for thirty years after Christ, with the popular tradition, and decide by the inspired word which the apostles were concerned.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

SECOND QUARTER.


April 18. Josiah Sent to Narihah. 2 Kings 8:1-16.

April 25. Hired Servants. 2 Kings 8:1-16.


June 6. Hesittng the Good King. 2 Chron. 3-1-11.


June 27. Review.

LESSON 1.-SAVED FROM FAMINE.

For Sabbath-day, April 4, 1891.


1. Then Elisha said, Hear ye the word of the Lord. Thus saith the Lord, Yet a little while, and they shall not be a国民 of the last band of Israel. But I will return the captivity of my people out of the hand of all their enemies. For I will al'ow them to dwell in their land. And Joash shall be their king. And Elisha sent unto Jordan to the men of Israel. And they said unto him, Behold, we have two sons, Johakim and Geshur. Behold, one of them is dead: and, lo, the other is gone out of our hand and is no more. Elisha said to them, Tell them this, saying, We came to the camp of the king of Syria, and hid our asses there, and said unto one another, Why are we gone up to Jordan to hide our asses? When thou hast said this to the king, say, Thus saith the king, let his servants speak with Elisha. And they did so. And Elisha said, Behold, I have seen all the acts of the Israelites. Behold, a king is going to die. And he said, My lord, the king, thy servant. And he answered, Wherefore doest thou provoke me to speak with thee this word? 8. And Elisha said, Take an asses, and send to Jordan. And he answered, Behold, if my lord the king set a value upon his servant, there are twenty cities in Damascus, and within the same number of shekels of silver. 9. And he answered, What shall I do with these? He answered, Take them with thee, and let it be thy proof in the sight of my lord the king, and consider it. So they went and took them. 10. So it was, when they were gone out of the city, that Elisha prayed, saying, Lord, smite me, I pray thee, with double the punishment of these men. And the Lord smote him with leprosy. And Elisha said, Behold, thou hast shewn this to the Syracians. Now therefore get thee to the king of Syria. And he went to him: and behold, there were thirty-two kings of the nations come to the king of Syria, saying, Help us against Israel, that they may be our servants, like the servants of Syria. And he said, Go in, and see that they have done after the king of Syria. And the messenger of the king of Syria said, Is not this Cenyreus the son of Ahava, and successor of his brother Ahaziah? In an expedition against Ramoth-Gilead he was wounded, and left for dead; but he returned to be healed. Jehu, revolting, slew him on the very plot of ground which Ahaz had taken from Naboth. This ended the dynasty of Omri. Other persons were the lepers, porters, and various terrain.

EXPLANATORY NOTES.

V.1. "Elisha said." Replying to the king. "Lord." Jehovah. "Thus saith." Revealed to him from God. "Thy servant." Elisha. "Yet a little while." An introduction as means toward the end of preaching righteousness and counseling and delivering their nation in times of peril and condemnation. "And I will allow them." Do not leave them to their desolate condition. "To dwell in their land." The land of Canaan. "And Joash." The king of Israel. "Shall be their king." Joash was the son of Jehoahaz, and successor of his brother Jehoram. In an expedition against Ramoth-Gilead he was wounded, and left for dead; but he returned to be healed. Jehu, revolting, slew him on the very plot of ground which Ahaz had taken from Naboth. This ended the dynasty of Omri. Other persons were the lepers, porters, and various terrain.

PERSONS.—Elisha, son of Shaphat, of Abel-meholah, and successor of Elijah. Unlike Elijah, who was a true Bedouin child of the desert, Elisha was an inhabitant of cities. Abraham had already been called to leave the cities and go into the wilderness, but Elisha was not so called. In the same manner as Abraham, he was called to introduce as means toward the end of preaching righteousness and counseling and delivering their nation in times of peril and condemnation. "And I will allow them." Do not leave them to their desolate condition. "To dwell in their land." The land of Canaan. "And Joash." The king of Israel. "Shall be their king." Joash was the son of Jehoahaz, and successor of his brother Jehoram. In an expedition against Ramoth-Gilead he was wounded, and left for dead; but he returned to be healed. Jehu, revolting, slew him on the very plot of ground which Ahaz had taken from Naboth. This ended the dynasty of Omri. Other persons were the lepers, porters, and various terrain.

V.2. "Elisha said." Replying to the king. "Lord." Jehovah. "Thus saith." Revealed to him from God. "Thy servant." Elisha. "Yet a little while." An introduction as means toward the end of preaching righteousness and counseling and delivering their nation in times of peril and condemnation. "And I will allow them." Do not leave them to their desolate condition. "To dwell in their land." The land of Canaan. "And Joash." The king of Israel. "Shall be their king." Joash was the son of Jehoahaz, and successor of his brother Jehoram. In an expedition against Ramoth-Gilead he was wounded, and left for dead; but he returned to be healed. Jehu, revolting, slew him on the very plot of ground which Ahaz had taken from Naboth. This ended the dynasty of Omri. Other persons were the lepers, porters, and various terrain.

V.3. 1. Then Elisha said, Hear ye the word of the Lord. Thus saith the Lord, Yet a little while, and they shall not be a remnant of the last band of Israel. But I will return the captivity of my people out of the hand of all their enemies. For I will allow them to dwell in their land. And Joash shall be their king. And Elisha sent unto Jordan to the men of Israel. And they said to him, Behold, we have two sons, Johakim and Geshur. Behold, one of them is dead: and, lo, the other is gone out of our hand and is no more. Elisha said to them, Tell them this, saying, We came to the camp of the king of Syria, and hid our asses there, and said unto one another, Why are we gone up to Jordan to hide our asses? When thou hast said this to the king, say, Thus saith the king, let his servants speak with Elisha. And they did so. And Elisha said, Behold, I have seen all the acts of the Israelites. Behold, a king is going to die. And he said, My lord, the king, thy servant. And he answered, Wherefore doest thou provoke me to speak with thee this word? 8. And Elisha said, Take an asses, and send to Jordan. And he answered, Behold, if my lord the king set a value upon his servant, there are twenty cities in Damascus, and within the same number of shekels of silver. 9. And he answered, What shall I do with these? He answered, Take them with thee, and let it be thy proof in the sight of my lord the king, and consider it. So they went and took them. 10. So it was, when they were gone out of the city, that Elisha prayed, saying, Lord, smite me, I pray thee, with double the punishment of these men. And the Lord smote him with leprosy. And Elisha said, Behold, thou hast shewn this to the Syracians. Now therefore get thee to the king of Syria. And he went to him: and behold, there were thirty-two kings of the nations come to the king of Syria, saying, Help us against Israel, that they may be our servants, like the servants of Syria. And he said, Go in, and see that they have done after the king of Syria. And the messenger of the king of Syria said, Is not this Cenyreus the son of Ahava, and successor of his brother Ahaziah? In an expedition against Ramoth-Gilead he was wounded, and left for dead; but he returned to be healed. Jehu, revolting, slew him on the very plot of ground which Ahaz had taken from Naboth. This ended the dynasty of Omri. Other persons were the lepers, porters, and various terrain.

INTRODUCTION.

Israel and Syria are rival kingdoms at this time, and frequently at war, of the style which was barbarous, though the Israelites were very generous in their treatment of the last band of Syrians. See verses 29-35 of preceding chapter. Ben-hadad, king of Syria, again recruted an army, and soon shut up Jehoram, king of Israel, and sent Ahabs, with his army, in the city of Samaria. This was the fourth time he came up, and second time he besieged Samaria. As this was about the only way to conquer them he proceeded to reduce the city to starvation. This time to this would depend upon the previous supply of provision, which in this case was not great, so unexpected seemed the attack. Such was the impression which the Syrians re­duced that women were found eating their own chil­dren. At this the king became so shocked that he clothed himself in sackcloth, and then declared he would take the safety of the city into his hands. Living by his grace. Probably he thought the man of God would use supernatural power to avert this calamity. Closing his doors and remaining in a corner he was also found until his prophecy acts remained their hands. It ap­pears that Elisha and his elders were engaged in coun­sel and prayer to God for help.

HOME READINGS.


Monday, 2 Kings 8:24-34, Mal. 3:1, Pro. 3:9.


Thursday, 2 Kings 11:1-17, Job 19:21-35.


Saturday, 2 Kings 7:12-20, Ex. 20:1-17.

GOLDEN TEXT.—O that man would praise the Lord for his goodness, and for his wonderful works to the children of men! Psa. 100:5.

SABBATH SCHOOLS.
Elder James R. Irish.

Rev. James R. Irish, D. D., died at his home in Rockville, town of Hopkinton, R. I., on Tuesday, March 3d, after an illness of a few days from pneumonia. His age was 79 years, 2 months and 15 days. His funeral was largely attended, at the Seventh-day Baptist meeting-house, on Sabbath, March 7th, when a sermon was preached by Rev. A. H. Lewis, of Plainfield, N. J., and remarks were made by Rev. G. B. Uter, of Westerly, and Rev. A. McLearn, of Rockville. Other clergy, including Revs. A. E. Main, L. F. Randolph, and E. A. Witter, also took part in the services. The remains were buried in the cemetery of the First Hopkinton Seventh-day Baptist Church.

Mr. Irish was the second son of George and Elizabeth Babcock Irish. He was born in the town of North Stonington, Conn., where his parents spent the early years of their married life on a farm known as the Jersey Wheeler place, not far from Lantern Hill. His youth was passed in Southern Rhode Island and Eastern Connecticut, and he began teaching school there when only eighteen years of age. Before reaching his majority he became possessed with the idea of obtaining a thorough education, and the desire to introduce a religious influence in the world—an idea which continued with him until he finally decided that it was his duty to prepare for the work of the gospel ministry. His preparatory studies were pursued in an academy at Andover, Mass.; after which he entered Union College, in Schenectady, N. Y. At the end of the first semester in college, his funds having become exhausted, and his aversion to debt being strong, he accepted an invitation to "open a school in the academy then in a line of construction at Alfred Center." Nov. 27, 1837, is mentioned in his diary as "the first day I entered the soil of Allegany." After spending that winter he went back to college, with an understanding that he should return and continue the school in the following year, which he did. While thus employed he was drawn into ministerial work by the occurrence of a religious revival, which soon became general in the same place.

The result was a call to the pastoral office of the First Seventh-day Baptist Church in Alfred, where he labored five or six years. In 1845 he took charge of the Institute at DeWuter, N. Y. After teaching there four or five years he was called to the pastoral care of the Seventh-day Baptist Church at New Bury, where he labored five or six years, and continued his labors in that field, teaching and preaching, for some twelve years. In 1857 he was called as pastor to the Second Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., and continued there a year and a half. Subsequently he was recalled to the care of the last named church, and served until 1863, when the school was practically broken up by the civil war. For a while after closing his school he devoted himself to missionary work. Mr. Irish was twice married. His first marriage, to Mrs. Miranda F. Webster, by whom he had five children, who survive him—Mrs. Amy Elizabeth Place, of Alfred, N. Y.; Mrs. Charlotte J. Babcock, of Westerly, and Mrs. Miranda F. Chandall, James O. Irish, and Paul B. Irish, of Rockville. His second marriage, July 3, 1862, was to Mrs. Eliza Green Browning, of Hopkinton, who survives him.

The following data may interest some future historian:

Mr. Irish was first licensed to preach by the First Seventh-day Baptist Church, of Skaneateles, N. Y., Dec. 30, 1830. His certificate was signed by Rev. Geo. C. Balbeck, Clerk.

A license to preach was given him by the Church in Schenectady, N. Y., Oct. 1, 1837. This license was signed by Rev. E. Stillman, Clerk.

He was ordained to the ministry at Alfred, N. Y., April 13, 1839, by request of the people and pastor.

The certificate of his ordination was signed by Nathan V. Hall, Stillman Coon, Henry C. Green, B. H. Gillette, Daniel Babcock, Ray Green.

A MESSAGE FROM CHINA.

Shanghai, China, Jan. 21, 1890.

Dear Mr. Main: In the report of the discussion before the Missionary Committee at the recent Council, published in the Recorder of Nov. 29th, there are some statements which may have been more fully investigated before this reaches you; if not will you please allow me to ask a few questions, which possibly I ought to be as well able to answer for myself, but have not succeeded in doing so.

First, the subject as regarded from a "business point of view." "In the last seven years, spent on the foreign field, $22,000; visible results—13 members; home field, $22,000, result by baptism about 500, by letter 300 more." I would not wish to indicate that this indicates to me, that the missionary work has been successful, but it seems to the writer that the figures over, in the foreign mission field includes not only the salaries of the missionaries but the building of the dispensary, all repairs on buildings, building and repairing of fences, which in this land of thieves and typhoons, is an important matter and of no small expense, the cost of itinerating trips, the equipment of two boarding schools, as well as running expenses of one for five years and of two a portion of the time, and for a large part of the time one day school, and with the exception of twenty dollars, the printing of Chinese tracts and books. If the figures over, here are correct, the $22,000 also includes something over $2,000,000 correspondence.

Now, if the visible results on the home field represent the growth in all the churches, ought not the pastors' salaries, all money expended on church buildings, parsonages, and all funds raised for our denominational schools, to be counted before comparing the expenses on one field with that on the other.

If the $500 by baptism and $300 by letter covers the gain in the mission churches, and converts to the Sabbath, I would like to know if the $25,000 expended there includes the publishing and sending out of the Outlook, Light of Home, and other periodicals, books and tracts which the Anti-Slave Tract Society has been putting in the hands of pastors and people so generally throughout the country, and to which, all must agree, not a few converts to the Sabbath are directly traceable. If this money has not been included ought it not in all fairness to be added to the $25,000 in comparing results on the two fields?

But in such a comparison of results there are three things to be considered besides the money expended. As I read the statement just quoted, there rose up before me a vision of the devoted Christian men and women, the earnest, consecrated young men, the band of children, with warm hearts of simple faith and love both

March 25, 1891.
for God and man, scattered throughout the
home land to whose prayers, not only, but to
whose personal influence the workers at home
owe so much. We, here in this land, trust that
we have the prayers of many such Christian
men and women of our own denomination, but
the weight of influence which comes from per
sonal contact with such lives, we have not and
we have nothing which corresponds with it. On
the contrary, not only the lives of the great
body of people hinder the spread of gospel
truth, but public opinion is directly opposed to
it. There is little doubt that some of these
numbers reported from the home land have
been followed for years by the prayers of lov
ing friends, and that from the first of their
spiritual awakening have had blessed influences
and helps thrown about them; over here the
first manifest indication toward accepting the
gospel is joy opposed to it. And then, it is
doubtless never appears in the decided form that
Christians have in the home land. In America
books and papers may be placed at once before
those you would reach, here more frequently than
otherwise, the missionary must commence at the
very beginning and teach those he would
bring to a knowledge of the truth, how to read.
We have but not misunderstood that many of
mens who come to us from other
denominations meet opposition, and often trials,
nothing short of persecution, nor have I for
 gotten the great mass of uneducated men and
women in America. I have just been reading
Mission work for our Young People as At
tempts, and I believe that work done at the
presented before the Conference at Salem, and
the numbers as there given are fresh in my mind,
but have all of the 500 had to meet persecution?
Every one of the thirteen here have. How
many of them learned to read from the instruc
tion of pastor or missionary? Eleven of the
teen have never learned to read in this mis
sion.
Visible results,—these words came to mind
the other evening when there came a little rap
of my interest in
the paper on
 "The Basis of Some Changes"
there are some statistics given showing that
our churches suffered the greatest decrease when
engaging most actively in foreign missions. Is it
true? I am prepared to go on the ground that one was the result of the other, be
before considering what other influences were at
work? Are foreign missions the only force in
the Christian world which acts for good or ill
upon the churches? In 1890 to 1890 decreased
960, and we had from three to six missionaries.
I have been examining the reports for only a
portion of that time to see if there was any reason
given for the loss during those years. In 1897
there was a very small net gain, but the Cor
responding Secretary calls attention to some
facts worthy of emphasis in regard to our de
nominational life and growth.
1. Throughout our denomination the past
two years there has been no general action in looking
after non-resident and delinquent members re
sulting in the exclusion of large numbers in all
the Associations. This commendable action in
dicates a healthy life and growth.
2. These exclusions in so many churches ac
count for the fact of the small net increase in all
the Associations, although the actual increase in
the number, by baptism and letter, is 118 more than
the previous year.
3. The statistics from the churches indicate
an unusually large number of deaths the past
year and especially so of the leading members
in our churches. This is to me a very sad
sight. In 1888 there is a net loss of three, but in the
report of the Committee on State of Religion we find:
"In the Central Association no marked
revivals are reported, still there have been a
very good number of additions by baptism, indicat
ing a healthy condition of the churches. Har
mony among the members and the minister is universal
desire to be faithful to the cause of Christ. The
preaching services, Sabbath-schools, and prayer-meetings are well sustained. In some
churches the process of pruning has decreased
much, for instance, in the last year and especially so of the leading
members.
In the paper on "The Basis of Some Changes"
we find:
"The statistics from the churches indicate
an unusually large number of deaths the past
year and especially so of the leading members
in our churches. This is to me a very sad
sight."
 Possibly a careful study of all the records
would discover other quite as good and natural
reasons for the reported loss.
The command of our Saviour has come to my
mind again and again while writing this: "Go
ye into all the world and preach the gospel to
every creature, and I know that whatever the
textbooks may show, the questions are already an
swered. No loss has come to any of us nor
to our denomination through obedience to our
Lord's command, no failure is due to that. We
must look for the cause of such loss and failure
elsewhere.
Before closing this letter I want to add that
now, at the close of my first year in China, my
heart is full of gratitude that God has led me to
this work. I have lost none of my interest in
the work at home, and every indication that it
is being carried forward with more vigor is
received with sincere rejoicing. I have reason to
think that for the home interests will lead our people to
think they are excuses from a share in the great
work which Christ commissioned his followers to
do. I am yours sincerely,
SUSIE M. BURDICK.
The magnitude and urgency of missions de
mand that the theologians of our denomination
should give attention to a well-revised view of
Eschatology. Views of Eschatology certainly will affect the progress of missions. It is
said that what are called premillenialists in
views tend to superficiality, to cursory and in
adequate work, barren of thorough and per
sistent zeal. Just as the wrong wing of pre
millenialists only, including those persons
known as "Second Adventists," whose exegesis
is an example of the distorted center just ag
en with the opposite wing, among
whom are the beloved Dr. Gordon and many
others of our Baptist ministers and mission
aries, the effect is just the reverse. With better
logic, a better exegetics, and a more full, rounded,
and consistent system, they are roused to a
more thorough, a more biblical, and an intensely
aggressive and progressive missionary spirit.
This is the more to be desired, for the tendency
toward superficiality, to cursory and inadequate
work, barren of thorough and persistent zeal. Just as the wrong-wing of premillenialists only,
包括那些被称为"第二宣教家"的本人，其解经
是错误中心的典型例子，其对立面，对
THE SABBATH RECORDER.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

THURSDAY, APRIL 18, 1867.

NEWS.

THE SEVENTH-DAY ADOPTING SOCIETY.

THE SEVENTH-DAY ADVENTISTS.' SOUS OF ITS ERRORS.

MILTON COLLEGE, MILTON, Wisc.

Milwaukee, Wis.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President, R. H. W. Huffman, Lost Springs, Wis.

Mr. S. E. Huffman has left for the South-Western Mission.

Further particulars of the Moulin Rouge Ticket Lottery have been published.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President, J. C. Charles, Milwaukee, Wis.

PROFESSOR EMERITUS.

Mr. W. J. H. B. Buckey has been appointed Professor Emeritus of Hebrew at the Biblical Institute.

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THE SABBATH RECORDER.

FOURTH SABBATH OF THE EIGHTH QUARTER.

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FOURTH SABBATH OF THE EIGHTH QUARTER.

THE SABBATH RECORDER.

FOURTH SABBATH OF THE EIGHTH QUARTER.
DIED.

Newspaper patrons are invited to favor our columns. Notices exceeding twenty lines will be charged 12 cents per line for each line in excess of twenty.

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The British House of Commons has voted $870,150 for the relief of distress in Ireland.

The German Reichstag has rejected the petition to admit women to the liberal professions.

Three men were killed in a snow slide at Bingham, N. Y., and five more by an avalanche at Silverton, Col., a few days before.

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The President of Brazil has issued a decree declaring the ports of that country open to imports from the United States included in the recent reciprocity treaty.

The maple sugar season has opened unusually early in Vermont and the local markets have been supplied with quantities of new sugar of a fine quality.

The British steamer Cyprian from an Italian port, arrived in New York, in a storm, with an iron-clad off Gibraltar, on the evening of March 17th, and 57 persons were rescued.

The Belgian Cabinet has declared in favor of household suffrage, the adoption of which would increase the number of voters from 150,000 to 700,000.

The Liberals, however, are not content with this concession.

William H. Herndon, Abraham Lincoln's law partner, and author of a "Life of Lincoln," will deliver a lecture on the "Order of La Grange," aged 72. His youngest son, William, died six hours before from the same disease.

Two daughters of Gen. John C. Fremont were brought to Sparkill, Rockland Co., N. Y., March 10th, and intered in the Rockland cemetery, four miles below Nyack, in the plot of the "Order of La Grange," where Gen. Bleeker lies buried.

New York is the first State to receive its share of the direct tax money, Mr.Nettleton, mayor of the city, having accepted a check to the order of New York for $2,213,250, the amount due. The check has been received at Albany and turned over to the treasurer.

Some months ago some Italians in New Orleans murdered chief of police Hennessey. Nineteen men were arrested on charge of murder of the police. Failing of conviction in a legal trial, they were taken from prison by a mob of citizens and eleven of the nineteen were shot or hanged.

The affair has created great excitement in many counties. The failure of justice in the courts is thought to be due to secret society bribery and intimidation.

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In the town of Berlin, Wis., situated one mile from the Seventh-day Baptist Meeting House, a farm of 190 acres, 120 under cultivation, the balance timber and pasture, will be sold or rented on easy terms. Stickham-kerner performed.

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March 24, 1860.]