TWILIGHT THOUGHTS.

In the twilight I sat thinking, thinking of my Father's love.

'Till in sweetest meditation my thoughts soared far afield.

Far above all worldly honor, far above all earthly gain,
Far beyond all worldly pleasure, far beyond all earthly pain.

Sweet strains of heavenly music wafted on the evening breeze,
While ten thousand voices mingled with the murmur of the trees.

"Glory, glory be to Jesus, sound it loud from pole to pole;
Peace to men on earth be given, quickly let the echo roll.

Radiant faces rose before me, beaming with the joy of youth,
Radiant with the light of knowledge, beaming with the joy of truth.

Forms that bowed with age and suffering, manhood, too, both brave and strong.

Children yet untouched by sorrow, all united in that song.

As I listened in the shadow of that peaceful twilight hour,
To those strains of heavenly music, and felt their magic power.

All things earthly seemed to vanish from my dim, uncertain sight,
While beams of heavenly glory broke forth in marvellous light.

Scenes of beauty rose before me, heaven's gates were opened wide,
And on that untried pleasure, I'm with Jesus to abide.

Heaven's more filled my soul, peace and joy were now complete,
I had reached the heavenly portals where saints and angels meet.

S. E. BRINKERHOFF.

It gives us pleasure to hear that the pastor of the First Hopkinton Church has begun a weekly gospel meeting in the hall at Ashaway village; and we hope this old church will have great success in carrying the gospel to all who belong to its parish. There are a great many in it who will not hear the gospel unless this church carries it to them, and we bid them a most hearty God-speed.

The ninth ecumenical meeting of the Evangelical Alliance was held in Florence, beginning with April 4 and closing April 11. Forty years ago, to read the Bible in Florence was a crime, RABBI GOTHIEL'S ADVICE.

The Religious Alliance was held in Florence, beginning the early crusaders. be accounted the greatest. And he said unto

Of the First Hopkinton village;
The weekly gospel meeting in the hall at Ashaway Forms = Scenes

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and his kingdom should have expelled from his kingdoms of the subjects all considerations favoring of ambition. And this, too, from the lowest possible standpoint could be endorsed. To say anything of more lofty ones, that all opportunities to realize their ambitions ends would be destroyed, if the treasonable designs one of their number was harboring could be accomplished. Yet, at one moment there is a discussion as to the source of the treason, said at the very next there is an ambitious strife for eminence in the very kingdom whose existence and perpetuity is threatened by the treason just considered. Like the man who was feasting on good things while a sword hung over his head ready to drop at any moment and kill him, so these disciples clung to their ambition while they had the opportunity before them, when so far as they could determine, would put an end to all their hopes. But this they could not or would not see. Strange short-sightedness!

Dangers that threaten were but morning mist before the rising sun of personal ambition. How tacitly pride and ambition hold on when the danger is understood, alas! Also that gratification of self is of more importance than the general welfare. How blind private interests, whether of person or of party, may become to the dangers that threaten. Pride of family, pride of party, and pride of opinion combine before what is really ignoble, that is, not yet ignoble away, everything must yield. A family or clique must hold its own in a church although the larger and more useful organization be threatened with extinction; a party must have control although the foundations of equity and justice are undermined, or the heaven-born inspiration must survive to the exclusion of the opinions of others, regardless of whether another's opinions have the weightier considerations of soundness and fairness in their favor, and regardless of whether the rights of others are denied. These impending dangers the proud or the ambitious cannot or will not apprehend.

The disciples being in this state of mind, let us consider the relationship to them. It was not only by his precepts but also by his practice that he sought to correct this false thinking and striving which prevailed among them. His own conduct, supplementing his words, as it is described by John, "He roseth from supper, and laid aside his garments; and took his disciples by the hand, and led them into the porch, and poureth water into a basin; and began to wash the disciples' feet, and to wipe them with the towel wherein he was girded," was the remedy he applied. Not those who were above him, or his peers even, but those who were beneath him did he serve. He became a servant of servants, even as a slave; he washed the feet of others. It is one of the most humbling of all the principles of the Master, as in a cost of mail. Opium was forced upon China by the canons of Christian England; vessels of Christian lands bore stolen slaves from heathen Africa to Christian America; the dreadful disease of lust was carried to the Hawaiians by the merchant ships of Christian England; the literati of China have been so corrupt that laws have sanctioned the same evil in India; rum, a cursing stream, has flowed from lands of Christian civilization out among the Indians of America, and across the ocean to make the night of the Dark Continent still blacker; dread war has gone where only the Prince of Peace has been; and drab and Christless, the Christian missionaries have had to surmount the obstacles created by these monstrous inconsistences.

Within the church itself there has been ignorance of the great world's needs and of God's great work in the world, indifference and actual opposition to missionary effort; and many Christians need converting to foreign missions as really as sinners need conversion to Christ. Judson said his hand was nearly shaken off by those who would let missions die; and a missionary to Africa said he found no obstacles so discouraging as those in the home churches, one-half giving nothing, the other half giving little, and praying even less. How hard it has been for Christian men and women to go down into the deep, dark mines of heathenism, with so few to hold the ropes!

These are some of the barriers that have stood in the way of evangelizing the world. Nevertheless, work has been done; although there remain millions yet to hear, for the first time, the blessed gospel story.

In 1792, with these barriers before them, twelve Baptist ministers formed the pioneer English Missionary Society; for work among the heathen; and attempting great things for the glory of God in the field of missions. They made their first offering for missions,—thirteen pounds, two shillings and sixpence,—and concerted together to undertake the publishing of the gospel in regions beyond.

What changes a century has wrought! What additions to the world's knowledge! Open doors, in heathen, papal, and Moslem lands, and round the earth, for the cause of the gospel; for open Bibles, and for the public confession of Jesus Christ! Millions of dollars and thousands of Christian men and women consecrated to the work of evangelizing heathen lands! Probably about two millions converted to the worship of the true God; and, what is even more significant, by the gospel's transforming power!!

By a few facts gleaned from almost inexhaustible sources, and concerning only a part of the great mission field and work, we desire to show that modern missions must surely be the work of God; and that, therefore, as God's fellow-laborers, we ought to engage whole-heartedly in the work of evangelizing the heathen.

In the preparation of these sketches, fact, thought, or language, from a stirring work entitled, "The Crisis of Missions; or, The Voice out of the Cloud," by the Rev. Arthur T. Pierson, have been freely adapted.

A HIGHER STANDARD.

REV. Z. G. BUDDICK.

Father Ignatius says: "I stand to-day the only true Christian Episcopalian."

Dr. R. Heber Newton replies: "Alas! that it is the church's work in the world so largely to make faith seem unreasonable, impossible. Hard words for that mother church, which I love and honor and revere, but which, none the less, I see to be missing its high mark in the world. The intellectual power is superseding the religious, the suggestion of faith, its caricature, which the church, alas! is still busy in palm ing off upon the world in lieu of the living reality, the genuine article. Hosts of thoughtful, pensive, and detached people are kept away from the church because when they turn to the appointed guide and teacher they hear that darkens wisdom by words without knowledge. They hear demands which seem to them imposing and ridiculous, and have professed to them in lieu of faith what is a virtual superstition.

Thoughtful men confront an organization which asks them to believe that the infant, in baptism, experiences spiritual power, wrought at the bands of a priesthood endowed with power to work this miracle; that in the masses, the bread and wine which the eye sees and the hand takes, is the body and blood of Christ. That this is a flash of the Christian missionaries have had to surmount the obstacles created by these monstrous inconsistences.

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Dr. Madison Peters says: "It is simply the old fight over again against ecclesiastical missions. From the beginning of the world, the kings and powers of this world have been at it. They have set up their own religious institutions, and have paid no heed to the commandments of God, but let go the traditions of men. The glory of Protestantism is in an open Bible, free thought,
It is divine power operating directly upon the heart, life. His preaching was attended to better sentiments, purer thoughts, orms for this he labored earnestly.

For this he labored earnestly.

kingdom of God. It is subsidiary .. But there, “in the market-place, amidst oaths and blasphemies, and pettings and mobbings, a skeleton human form, who had borne the name, but acted after the same fashion,” he struggled hard for souls. After this, the family moved to London, and Mr. Booth, with ever-increasing results, began to work at Mile End Waste. After two or three Sundays his tent was blown down and torn to pieces by a storm of stones, and the tents were moved to in-door services. From 1870 till 1878 the movement, simply known at first as “The Christian Mission,” was carried on not only in old chasels, but in old wool-rooms, stables, barns, and theatres, many of which had been saved from the terrors of immediate destruction by the trammels of circumstances or conveniences. Originally there had been no intention to form any separate or- ganization. The object now was to turn souls “from darkness to light, and from the power of Satan unto God,” leaving all further care to those to any permanent religious body they might choose to attend. The church was the church.

The congregations of the Salvation Army continued to grow, and the need of new centers of mission was felt. In 1876, the Salvation Army was incorporated as a legal body, and the movement was able to spread more rapidly. In 1878, the first regular church building was erected, and the Army began to establish itself as a separate religious body. In 1880, the movement was incorporated in England, and in 1881, the first regular church building was erected in America. In 1882, the Salvation Army was incorporated in Australia, and in 1883, the first regular church building was erected in Canada. In 1884, the movement was incorporated in India, and in 1886, the first regular church building was erected in Africa. In 1888, the movement was incorporated in South America, and in 1890, the first regular church building was erected in China. In 1892, the movement was incorporated in Japan, and in 1894, the first regular church building was erected in Australia. In 1896, the movement was incorporated in New Zealand, and in 1898, the first regular church building was erected in the Philippines. In 1899, the movement was incorporated in India, and in 1901, the first regular church building was erected in China. In 1903, the movement was incorporated in Australia, and in 1905, the first regular church building was erected in South America. In 1907, the movement was incorporated in India, and in 1909, the first regular church building was erected in Africa. In 1911, the movement was incorporated in Japan, and in 1913, the first regular church building was erected in Australia. In 1915, the movement was incorporated in New Zealand, and in 1917, the first regular church building was erected in the Philippines. In 1919, the movement was incorporated in India, and in 1921, the first regular church building was erected in China. In 1923, the movement was incorporated in Australia, and in 1925, the first regular church building was erected in South America. In 1927, the movement was incorporated in India, and in 1929, the first regular church building was erected in Japan. In 1931, the movement was incorporated in Australia, and in 1933, the first regular church building was erected in New Zealand. In 1935, the movement was incorporated in the Philippines, and in 1937, the first regular church building was erected in India. In 1939, the movement was incorporated in China, and in 1941, the first regular church building was erected in Africa. In 1943, the movement was incorporated in Japan, and in 1945, the first regular church building was erected in Australia. In 1947, the movement was incorporated in New Zealand, and in 1949, the first regular church building was erected in the Philippines. In 1951, the movement was incorporated in India, and in 1953, the first regular church building was erected in Japan. In 1955, the movement was incorporated in Australia, and in 1957, the first regular church building was erected in New Zealand. In 1959, the movement was incorporated in the Philippines, and in 1961, the first regular church building was erected in India. In 1963, the movement was incorporated in China, and in 1965, the first regular church building was erected in Africa. In 1967, the movement was incorporated in Japan, and in 1969, the first regular church building was erected in Australia. In 1971, the movement was incorporated in New Zealand, and in 1973, the first regular church building was erected in the Philippines. In 1975, the movement was incorporated in India, and in 1977, the first regular church building was erected in Japan. In 1979, the movement was incorporated in Australia, and in 1981, the first regular church building was erected in New Zealand. In 1983, the movement was incorporated in the Philippines, and in 1985, the first regular church building was erected in India. In 1987, the movement was incorporated in Japan, and in 1989, the first regular church building was erected in Africa.
Missions.

The Treasurer recently received ten dollars as the dying donation, hence for one of the oldest members of the Independence Church," and to be used in Shanghai Medical Mission work.

For the last quarter 16 workers on the home field report 303 weeks of labor, 450 sermons, and 19 additions. The work has been performed in the States of Rhode Island, New York, Nebraska, Minnesota, Arkansas, Illinois, Louisiana, Kansas, Mississippi, Iowa, Wisconsin, Missouri, West Virginia, California, Colorado, Arizona, Nevada, and Utah.

Among the many indirect results of our work in China, there is to be recorded the addition of several persons to other missions. Three of this number became preachers; and one of them is the most influential member of the First-day Baptist Church in Shanghai. Another was an earnest and devoted preacher in the Presbyterian mission.

Bro. Mills writes from Berea, W. Va., that although the numbers at Sabbath services the past quarter have been diminished by sickness, unavoidable weather and bad roads, still the average attendance exceeds that of a year ago. Two persons have been restored to membership. He visits Conings once a month, and reports that as a good field for labor.

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AFTER mentioning the prospect of having two efficient native women helpers in the medical mission, Dr. Swinney says: "We have also another cause for rejoicing. My young teacher, Dora, is a most promising young lady. She has for some time been feeling in his heart a desire to preach the gospel. Three Sabbaths ago he delivered his first sermon. We are happy in the thought that we have a young preacher growing up in our midst."

WORTH READING.

The following letter is indeed well worth reading. Such words help wonderfully to lift us above depression and discouragement. If the same spirit, purpose, and effort should characterize all of our churches and people, there would be a supply of laborers and means, and we should be led into right methods. May the Lord bless our Scandinavian brethren and sisters.

FROM E. H. SOWELL.

During the quarter I have, as usual, spent one-half my time here at Garwin and the other half have kept up my regular trips to Grand Junction and Marion, and preached or done other mission work at Koota, Newton, Perry, Des Moines, Delham, Cedar Rapids and Gowrie, among our people. Many of these points were reached without extra expense to the Board since they were in my regular line of travel. I have had calls from other points which I could not answer on account of expense as well as lack of time.

One prominent feature of my work has been to strengthen the already existing missionary spirit upon my field. I find the majority, near and far, of our Iowa people in full sympathy with our Boards and their work, and in most cases they are willing to contribute of their means to carry on the work. I also work my field in the interest of the Board, but am pleased to say that nearly all of our Iowa people are subscribers. I find it in nearly every home.

I have had quite good opportunity for distributing tracts and have made use of my opportunity. During the past three months I have distributed 3,621 pages of tracts to 63 different persons, and yet I have not finished. I am getting Iowa pretty well seeded down to Sabbath literature in the German and Swedish languages as well as in the English.

I have furnished Bro. Pearson the names of several Swedish clergyman, whose acquaintance I have formed, who now are receiving the "Bud­ hororn," and I have sent "Outlook" to be sent to several other clergyman whom I have met.

It has been my privilege to visit, at their homes, four persons who have recently been converted to the Sabbath, who live within the bounds of my interesting field. Rev. Richmond Leisler and wife, of Koota, Keokuk county, and Bro. C. T. Collins and wife, of Newton, Jasper county. They are energetic workers, zealous, and strong in the faith. Bro. Leisler is at work in his part of the State distributing tracts, conversing with individuals upon the Sabbath question and doing all he can in the good work. I am often made glad by his earnest letters and reports of his labor; Brother and Sister Gohling are also letting their light shine and their influence felt in their town.

The work at Garwin and my other two regular points continues very much the same as in the past. Last Sabbath we received one member into the Garwin Church by letter, and expect to receive four by letter into the Grand Junction Church when Bro. Pearson and I meet. One of our people has recently moved to Rockwell City, Iowa, from Dakota, and I hope he may soon move near Grand Junction and become identified with the church at that point. I report 22 sermons, congregations ranging from 25 to 75, 13 prayer-meetings, 58 visits, traveling expenses incident to the work, chargeable to your Board.

My prayer is that I may be able to accomplish more during the quarter now opening than I have done during the one just passed. I feel that the work is the Lord’s and he will certainly care for it.

OUR MISSIONARY SOCIETY.

XXII.

1856-7.

HOME MISSIONS.

Hitherto the home mission work of the Board had been in the line of limited appointments and temporary aid; but in July, 1856, a permanent mission was established at Coloma, Wis., with H. W. Babcock as missionary. There were in that vicinity about twenty families professing to keep the Sabbath, but some were said to have "peculiar views of religion" that would probably interfere with entire harmony of action. What these views were the report does not say.

There was regular preaching on the Sabbath, a Sabbath-school, and visiting among the families; and the people’s gratitude for the religious privileges they enjoyed.

In May, 1857, J. M. Todd and G. C. Bab­ cock assisting, a church of seventeen members was organized; and the occasion was one of encouraging interest.

In April, 1857, another permanent mission was established in Clinton county, Iowa, with Lewis A. Davis as missionary. Eld. Davis had spent many years in successful missionary labor "at his own charges," and was thought to be eminently well fitted for work on the home mission field. In addition to preaching and two prayer-meetings each week he had "spent hours of religious converse with individual families nearly every day when my time is not filled up in public duties. On some days I attend two or three such appoint­ ments. These labors are not confined to our own people, but I extend them to the First-day people and to the unconverted. Thus far I have been received with kindness and in no instance have I left without evidence that good impressions were made, as witnessed by the hearing sigh and falling tear, and in some instances a general weeping throughout the family. O, how I have wished to have some of our Sabbath publications to leave with these people. They form a temporary opportunity to present the claims of God’s holy Sabbath."

The Board was trying to secure a minister to labor among the Sabbath-keepers in Minnesota, there being "several small settlements where churches might be organized with hope of sustaining the cause, if proper efforts were made." That year the annual report is said that they would limit their efforts to establish permanent missions in the West only as the supply of men and means should be limited, it being their belief that such missions would grow into self-sustaining churches. They expected greater results at less expense from the labors of permanently located missionaries than from traveling missionaries or temporary supplies.

"Where the ministration of the Word has commenced with a settlement, and has been continued, societies have grown up. The same opportunities for preaching Christ, the same opportunities for teaching Christ, the same opportunities for instructing Christ, the same opportunities for converting Christ, the same opportunities for sanctifying Christ, the same opportunities for using the temple, the same opportunities for receiving the Holy Ghost, the same opportunities for doing good to others, the same opportunities for building up the church, the same opportunities for growing in grace, the same opportunities for increasing in faith, the same opportunities for bearing fruit in every good work, the same opportunities for being partakers of the kingdom of glory."
WONAN’S WORK.

It is greatly desired that all local societies will hold a box-opening service at some time during the third week in May; also that we may receive reports of these. We feel the need of said reports because of their always uplifting, cheering influence. If we can get this from you, we will divide again with all others. Will our women in the local societies make amongst themselves a thorough canvass of all questions which they would like to consult other women about, as the Associations convene; and the women either at their appointed hour shall make provision for, or by private consultation during the sessions of the Associations. From a "number of places some member, or possibly more than one, of your society will be a visitor or a delegate to the Association. Let the local society see to it, are you anxious to do aggregative work for the Master, that these women go from you well prepared to give and to get of good for aggregative work and heartful growth in our Woman’s Work for women.

SECRETARY.

WHAT SOME OF THE ISOLATED SAY.

As an isolated sister in the West writes: “To-day I thought best to open my Thank-offering box but the thought on the heart is aggregative worthfulness. These pennies as I turn them over in the box represent, every one of them, some particular blessing, and they seem sacred to me, and I handle them reverently, almost loth to part with them. They do represent so much of God’s love and goodness to me. There are these small things, in which without the greatest of the blessings; not that the amount pays in the smallest degree for the good received. It has simply helped me to recant a part of what I have felt thankful for, and when the blessing has called for a large measure of gratitude the larger pieces of money have represented that gratitude in its greater fullness. It should be credited to my home-church ladies society, as I stand upon their list as one of the non-resident members. I wish it were ten times more, and it would have been if all my blessings had been counted.”

She adds, “I have read from time to time articles in the Recorder, about sending an assistant to Dr. Swiney, and now her appeal in Woman’s Work department in the Recorder of March 13th stir my heart to the very depths. What must be our condemnation if we allow her to wear out her life so short, when but for our neglect to send the needed help she might be spared for many years of usefulness, with grand results! I should rejoice in her noble work, and prayed our dear Father to give her strength for the almost overwhelming burdens upon her.

“Now why the delay? If the right one of these are ready to go, why not send them at once, and trust in the Lord and our women to see that the salary is paid? I am willing to deny myself one meal a day if I cannot other- wise raise the means to pay my share. And I will herewith pledge $1, nothing unforeseen preventing, and this in addition to other pledges already given. But let us not wait for the whole amount to be pledged. It seems a matter of life and death to some, and Dr. Swiney’s life is too valuable to be sacrificed.”

“It is not a question of money alone which keeps the question unsatisfied. Some who would be glad to go are not ready until they have taken special training for the work. Again, not everyone are people willing to spare their

ore to go—it must be the daughter of some other mother! The real lack is in the consecration of heart of a large number of our women, and the lack varies in individual cases. Yet in them all, severally and collectively, it is our selfishness. M. F. R."

An isolated sister, living in the extreme East, writes, from which I think I can often, and I know you will believe me when I say that I wish continually that I could help you more, and I censure myself that I do not. I ought to do more for my Master, that I know, and when I look at the needs of the work which he has entrusted to us I wish I could be better fitted to meet one of the hundreds of the problems I love the work; but I cannot go abroad. I have just been reading letters from Dr. Swaney and Mrs Davis, remailed to me that I may have the pleasure of reading them. How I wish that I could speak so that all of our sisters could hear and understand the feelings of my heart! We are so slow to take into our own mind the needs that are so pressing in China. I have been trying this afternoon to write something to send to you, but my pen fails to picture my great benefit to them, a benefit which all, severally and collectively, it is our part with them. They do represent so much can, there would be no need of such constant and I handle

valuable: to

many years of usefulness, with grand results! I

have felt thankful for, and when the blessing Just here let me say a word for the Thank-offer-

ing box as we older ones do. “I believe if the children were properly in-structed, she adds, “and were taught the great need there is for all to do what we can, there would be no need of such constant urging for help in the next generation. Of course, there are the grand men of this day that need is before us now. Our help seems insignificant when people have done what they can, and renders, because of the little which they have to give.

Just here let me say a word for the Thank-offer-

ing boxes. Let those who have even but little to send, it is sometimes seem to find how little they have which to give. Just here let me say a word for the Thank-offering boxes. Let those who have even but little to send, it is sometimes seem to find how little they have which to give. Present let us not be more than we now are, there might be some force in the remark; but as an illustration this becomes different. Not to occupy many of these points now, is to surrender them forever to others whose teachings we do not fellowship; is to have no influential Baptist church there in coming days; is, in short, to surrender the field to error, because, forsooth, error had first raised there. But the work is being done in some of the mission fields in Ohio and other States many years ago, there are now towns to the thousand and upward in which there is no Baptist church. It is not proselytism to plant the standard of truth anywhere. It is loyalty to Christ. In all these communi-

ties the Baptist were on the same mission, and a Baptist element in that place that will sustain the church. Not to provide these is to waste in the West what we gained at great cost in the East. If the reparation of Baptists from Pedobaptists was originally justifiable, if it is justifiable to maintain Baptist churches in great cities of the capital of the State of New York. It was occasioned by the narrow spirit of proselytism, which is the spirit we want to get rid of.

Brother who, leaving kindred and friends, has devoted his life to the work of spreading the good news among the heathen. After the conclusion, Eld. Davis spoke a few words expressing his delight to be with us and join in the service. He told us of some of the difficulties of the work in Shanghai. One young man has expressed a desire to be a preacher of the gospel. He seems now possible to allow continu-

ing the dispensary so that the work may be enlarged with much less expense than if we were obliged to move to another place.

There are two women, members of the church, competent in many ways, who have offered themselves as nurses in the hospital which it is proposed to build. We trust that the visit of Bro. Davis and family to this country will be a great benefit to them, a blessing to us as a people, and an incentive to the enlargement of our work for China.

W. C. W.

NOT PROSLEYTISM.

If we Seventh-day Baptists need justification and inspiration for greater effort on the home mission field, here it is from our brethren of the American Baptist Home Mission Society:

Occasionally the criticism is made that it is unwise to establish a Baptist church in a western town where one or two other churches are already established. It is even charged that to do this is to exhibit the narrow spirit of proselytism. The fact is that this town was never occupied, were never to be more than they now are, there might be some force in the remark; but as an illustration this becomes different. Not to occupy many of these points now, is to surrender them forever to others whose teachings we do not fellowship; is to have no influential Baptist church there in coming days; is, in short, to surrender the field to error, because, forsooth, error had first raised there. Because this field has been occupied in some of the mission fields in Ohio and other States many years ago, there are now towns to the thousand and upward in which there is no Baptist church. It is not proselytism to plant the standard of truth anywhere. It is loyalty to Christ. In all these communi-

ties the Baptist were on the same mission, and a Baptist element in that place that will sustain the church. Not to provide these is to waste in the West what we gained at great cost in the East. If the reparation of Baptists from Pedobaptists was originally justifiable, if it is justifiable to maintain Baptist churches in great cities of the State of New York. It was occasioned by the narrow spirit of proselytism, which is the spirit we want to get rid of.

It is not proselytism to plant the standard of truth anywhere. It is loyalty to Christ. Many thanks, Dr. Morehouse, for these true and noble words. They have the right sound; and shall be our motto and our inspiration to new and better endeavor. All our work as Sabbath-keeping Baptists should be done in a genuine Christian spirit, and with the true humility that ought to characterize all who are redeemed by the infinite grace of God; but we need not surrender respect for ourselves, or act as though it were a question whether we really have the right to live and labor for the world for the salvation of men and for the glory of God through the blood of his truth.

A. E. M.
RELIGIOUS VIEWS AND CHARACTER OF GOV. SAMUEL WARD.

In a recent number of the Sabbath Recorder it was stated that this distinguished Sabbath-keeper joined, by baptism and the laying on of hands, the Westernly (First Hopkinton) Seventh-day Baptist Church, August 5, 1769. He was at that time in the forty-fifth year of his age, and had fully a large acquaintance with the scriptural doctrines and precepts of the Christian religion. In the following year, his wife, a sister living with him, and two daughters were baptized and united with the same church. He experienced great satisfaction in their action. With this connection he remained a consistent and honored member until his death, about seven years afterwards, March 26, 1776, while serving as a delegate in the Second Continental Congress of Philadelphia.

Rev. Samuel Stillman states in his sermon at the funeral of Gov. Ward: "As a Christian he was uniform and sincere, a hearty friend of divine revelation, a constant attendant at the Lord's Table, and a worthy, useful member of the church to which he belonged." Gannuell, in his excellent biography of Gov. Ward, says: "He was a sincere and humble Christian. He was connected, as were his ancestors before him, with a church of the Sabbatarian persuasion, a name given to what was then a large and highly respectable denomination of Christians in Rhode Island, who practice the rite of baptism by immersion and adhere with singular tenacity to the ancient Jewish Sabbath as the day of public worship. He was, at all times, a careful observer of the simple forms of the church with which he was connected." He was carefully educated from his childhood in the teachings of the Bible, including, of course, the texts of the Seventh-day Baptists. His father, Gov. Richard Ward, as well as his grandfather, Thomas Ward, Esq., were members of the Newport Seventh-day Baptist Church, and were distinguished for their piety. The latter was a Baptist before coming to this country and was one of the first members of Seabrook's church. On the tombstone of the former is engraved this sentence: "He was a member of the Sabbatarian Church of this place, and adhered the doctrine of his Saviour by a sincere and steady practice of the sacred duties of life." The character of the religious instruction of Gov. Samuel Ward's mother may be judged from the following extract of a letter written to one of her children when he was nearly eleven years old: "I hope, in all the hurry of business, you will not forget, or by no means neglect, to read the Scriptures daily, and to pray God to give you understanding in them, and a heart to love him. I would have you as your sweet youth, and to seek him; for he hath said, such as seek him early shall find him. Seek first the kingdom of heaven, so that an entrance may be ministered to you in the everlasting kingdom of our Lord and Saviour Jesus Christ, which is the daily prayer of your mother."

He had a sincere regard for the institutions of faith presented to the church on his reception, he says: "Being fully satisfied that baptism is a Christian duty, I desire to be admitted to that ordinance this day." Referring in the same document to the commandments of God, he declares, "The mind and will of God in the Holy Scriptures, which, excepting the ceremonial law and some part of the Judicial law peculiar to the Jews, it is the duty of all mankind to whom they are made known, sincerely to believe and obey." He makes this pledge to the church: "I sincerely desire and resolve by the grace of God that I may walk in all the commandments and ordinances of the Lord." Soon after this event, he writes his sister Hannah, who seemed to be in a despondent mood: "Nothing is wanting to complete your happiness but a solemn submission to the Christian religion, and to the Second continental Congress, he writes a most affectionate letter to his children, describing his feelings on learning of the death of his oldest daughter, and closes with this sentence: "I say nothing of my own business because of the Sabbath," the time of writing being the seventh day of the week. While serving in the most exciting period of the Second Continental Congress in 1775, he counsels his children in a home, in a hurried note penned upon the Seventh-day, as follows: "It is not in my power to observe the Sabbath as I could wish; but I hope we are careful of our duty to God, your Father, in that respect, I am concerned in this matter about little Betsey. I hope your sister will be careful of her in this as in all other respects." Here he mentions his youngest child, slightly over seven years of age, whose mother had died four years before.

He entreated a hearty love for other Sabbath-keepers in this country. He bewailed, while in Congress, the want of Sabbath-keepers, and from the society of the brethren and sisters in his church, and says: "Again, I think much of the noble pleasures of religion, of the worship of God in my own family and in his house; and long to share these truly important and real pleasures with you and my brethren and friends." He was a gentleman, and from the time of writing this letter, he was speaker of the Newport Church. On one occasion he urged his sister Hannah to send for this godly man, and to consider him as visiting him twice and with this declaration he was imputed to the church: "Your cousin Betsey Larkin was baptized this week. Bro. Bliss preached upon the occasion. He is much admired by all. His behaviour was very affecting, and in every respect full of decency and solemnity." In 1774, he speaks of Eld. Jonathan Davis, the second pastor of the Shill Church, as visiting him twice at Philadelphia, and "one of our brethren of his church" also calling to see him once, and remarks in reference to the former: "He appears a very modest, good man;" and in reference to the church: "My desire is very great to visit them, but whether I can conveniently do it is left to the Lord." He had a keen sense of his own singleness and imperfection. In his confession of faith he says: "My sins I sincerely and heartily repent of," and with this declaration he was immersed by Eld. Joshua Clarke, the elder of the Westernly Church at the time. In 1785, four years before making an open profession of Christ, while he was serving as Governor of Rhode Island, he wrote from Newport to his wife, as follows: "The continual hurry we have lived in has interrupted too much of our devotions. Guard against this same evil." This is said in connection with the expression of an earnest advice for her to instruct the children in religious affairs, and to lead them in worship at home.

He had, at all times and in the fullest degree, a definite appreciation of the presence, mercy, and constant goodness of God. Referring to his sinfulness at his baptism, he says: "I firmly rely upon the unbounded goodness and mercy of God, for the sweet name of Jesus Christ, for pardon and eternal life." He again says at the same time, "Mankind having fallen into the most gross and unnatural idolatry, superstition, and wickedness, it pleases God for their recovery to make a revelation of his mind and will" for the purpose of giving them the means for salvation. Declaring to God, the Father, of whom are all things, and one Lord, Jesus Christ, by whom are all things, he adds significantly: "The universe, thus created has been preserved and governed by infinite wisdom, power, and goodness from the beginning. He writes his wife before her death in 1770, in respect to "the protection and mercy of God," as follows: "He is ever present with you; to him, therefore, look and pray for everything necessary for you and yours. His goodness is unbounded, and of his mercy you have had large and repeated experience. He has delivered you out of many troubles and disorders. His goodness is unbounded and still the same." To his sister he said: "For your comfort, the Lord has told us that he is abundant in goodness, forgiving iniquity, and is not willing that any should perish, but that all should come to repentance." He writes his cousin from the First Continental Congress: "Divine scepters and sacred thrones supported his action, all his offspring, has kindly attended me on this journey, and brought me well to Philadelphia last evening." "Let us resolutely keep our eyes fixed upon the city not made with hands, which infinite goodness designs as the end of our journey." Of his daughter, who died at this time, he expresses this sentiment in these words: "Infinite goodness has removed her from pain and sickness to a country where all sighing and sorrow are excluded." In anticipation that his death might occur before that of his companion, he urged her in these words: "Re-commit yourself and your children daily to the care and protection of God. He whom your husband served, and to whom, in all your troubles, he always recommended you, is still with you. Be resigned, therefore, to his will; for in this, as in other events, his goodness and mercy provides."

As already stated, he was greatly solicitous that his children should receive proper religious instruction. Compelled by his public duties to be absent for long periods from home, he often expressed his wishes on this subject. While at Newport, he wrote to his wife: "Teach them (the children), above all things, to love God with all their souls, and to endeavor to obey him in all things. Teach them to read the Scriptures daily, and in all their ways to acknowledge God. The Lord may assure them that this is the only true way to happiness here and hereafter." To his children he says directly after their mother's death: "May those who are not prepared for the last change be sensible, that youth is no security against death; and immediately set about that great, solemn business, for their recovery. He whom your husband served, and to whom, in all your troubles, he always recommended you, is still with you. Be resigned, therefore, to his will; for in this, as in other events, his goodness and mercy provides."

Historical & Biographical.

The Sabbath Recorder.

[Vol. XLVII, No. 20]
In the Bible, I should really like to know.

Opening of the Revolutionary Nation to the battle of Bunker Hill, he exclaims: "Let us commit our cause unto God, not doubting but that the judge of all the earth will do right." He prays God "to receive us again with his favor, to restore to us the enjoyment of our first rights and principles, and to continue them to us and our posterity. Referring for the special advantage of any religious sect good Sabbathian were arguing against the ob-

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SUNDAY AGITATION IN CANADA.

A brother in Canada writes: "An attempt at coercive Sunday legislation was made in the Canadian Parliament last winter; but the bill only reached the legislative council chamber. In the latter it

nion has united, at their annual meetings, in resolutions to gather from all parts of the dominion so many thousands of petitions as will make sure for Canada the desired legislation. And the pressure of these bodies, with what aid they can secure from other denominations, are pushing things in real earnest, so that there shall be no failure this time.

On the other hand, the Religious Liberty Association of Canada, numerically and financially weak, but in full assurance of a righteous cause, has made arrangements to remain hearty
taking God for the defeat, for the time, of the iniquitous measure, although under the apprehension that the bands of the Syrians would muster again at the return of the year. Thus it appears that we, as well as the brethren in the United States, have to learn again the lesson, that eternal vigilance is the price of liberty!

The Independent is a copy of a leaflet, assigning some reasons for signing petitions against Sunday legislation. These reasons are as good in the United States as in Canada:

1. Because I believe in religious liberty.
2. Because I believe religious legislation to be opposed to religious liberty.
3. Because I am opposed to the enforcement of religious doctrines by law.  

SCATTERING TRACTS.

A brother, but recently a convert to the Sabbath, who has been introduced to the readers of this department, under date of Bloomington, Nebraska, April 29, 1891, writes:

I have been giving away tracts and talking to persons who come into my shop. One young saw a tract on my booth, and as he was reading it I asked him if he was interested on that subject. He said he was, and I gave him an assurance. I have been sorting the tracts and putting one of each kind in a small book; will stitch them together and mail them to all ministers in this State and Kansas.

Many who are almost persuaded hang back and seem to be afraid to come out in the face of the whole community, and especially of those whose minds are more real down-right energy, more of the old apostolic fire that will, with Paul, say, "Yea, doubtless, and I count all things but dross for the excellency of the knowledge of Christ Jesus my Lord."

May God give us more zeal and more of that holy boldness that will enable us to say all we have heard, and sent, even to have I also sent them into the world." As if he had said, 'As thou, Father, hast sent me to a world of sinners, so have I also sent them into the world.' And if every one of my disciples— to be missionaries to their fellow-men. And if every disciple would be faithful to the charge—would so live, and pray, and speak for Christ as the devoted missionary might do, would not the whole world soon be evangelized, and the prayer of Christ be that all would believe on him as sent by God?

As the Scriptures are the Christian's Bible, so the Christian himself is the world's Bible. May he so live as to make a living Bible of himself. And if his life, as well as words, commends the religion he professes, men will take knowledge of him that he has been with Jesus, and so will Worthy to him. What is the task of the every disciple so to imitate the Master as to lead men to the way of duty and to heaven. They be who shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.
A recent dispatch to the Associated Press from Cleveland, Ohio, says that one of the most remarkable religious revivals in the history of Cleveland occurs there for the past three weeks under the direction of the Rev. Mr. Mills, the evangelist, and supported by a vision of the principal evangelical churches. Wednesday, May 6th, was observed as a "midweek Sabbath," and full one-half of the business houses and many of the manufactories were closed for the Sabbath, giving time to those who had the chance to offer their hearts to the power of the Redeemer. In the meetings held Sunday, the 10th instant, in the midst of so much clamoring about heresies and disaffections and unbelief, it is refreshing to read such a paragraph as this: We feel like calling upon councils, and prebendaries, and pastors everywhere, where to give to us, the people, the simple story of Jesus and his love. We are not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes. We hunger for it, we perish for want of it. Teach us how to believe, and believing come to him: We get enough of doubt and infidelity o'er earth's unrest.

The New York Independent has gleaned some interesting statistics from the Baptist Year Book for 1890. The number of Baptists is 3,164,227, a net gain for the year of 94,180, or three per cent. The aggregate of contributions is $11,215,576 76, a gain of $1,016,320 15, New York leading the States with $1,578,765 53. The number of members, 319,213; then comes Virginia, North Carolina, Kentucky, Texas, South Carolina, Mississippi, Alabama, Tennessee, Missouri, New York, Louisiana, Illinois, etc., while Nevada is at the foot of the list with only 40. The statistics of education show 147 higher institutions (not including Chicago University) with 24,438 pupils, of whom 2,392 are preparing for the ministry. That is not a bad record. The contributions average over $80 per member, which, if maintained in our little denomination, would give us a large per cent over our present annual collections. It will be interesting to some of us to learn that the first ten States in the Union containing the greatest number of Baptists are all Southern States. To this may be added the statement, derived from another source, that the Baptists of this country received during the past year thirty-four ministers from other denominations; sixteen from the Methodist Episcopal denomination; six from the Congregational; four from the Free-Will Baptist; three from the Disciples; two Wesleyan Methodists; one Presbyterian; one Lutheran, and one Roman Catholic.

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to an excellent sermon, before the Seminary, by Rev. D. W. Huburt, of Milwaukee, from 1 Kings 2:2, "Slew thyself a man."

For the majority of the students the interesting part of the week's programme opened when they began to be ushered into the august presence of the examy members, and in the service, hear these D. D.'s and LL. D.'s and Ph. D.'s. they bravely stood up to meet the scrutinizing and yet kindly gaze directed at them over gold-bowed spectacles, trying to vindicate their scholarship, and satisfy them, if possible, that proper work had been done during the year. The anniversary of the Rhetorical Society was held on Monday evening, when Rev. H. A. Delano, of Evansville, delivered a brilliant oration. On Wednesday evening the Alumni Anniversary was held, on which occasion Rev. E. A. Stone, of the class of '71, discussed some of the difficulties confronting the minister in his work, and suggested their solution, after which Rev. G. L. Morrill, of Minneapolis, class of '31, read an essay on the relation of the pulpit to politics. The "Seminary Quartet," furnished music for this occasion. At the close of the meeting the "Morrill Twins" favored us with a fugue that seemed, in the child of a "king," which was heartily encoraged, not so much, we imagined, for the excellency of the music, but for the fact that two preachers, who were as near alike as two peas. The essayist, the twins, and a student now in great good may be done, and that "the good shall return.""  

On Wednesday evening, at the Immanuel Baptist church, occurred the annual meeting of the "Baptist Theological Union" and the much-talked-of union of this seminary with the Chicago University, recently founded through the munificence of John D. Rockefeller, was consummated. This was an occasion of rejoicing among the friends of the seminary, which has maintained for years a magnificent work of instruction. A substantial and intelligently financed financial burden weighing upon it, has preserved its reputation as a first-class seminary.  

The commencement exercises were held on Thursday morning the clouds and mist, which had cast a gloom over the city for several days, broke and cleared away at the rising of the sun, all of which seemed in good accord with the brightening prospects of the school, and with the programme of the day, which was the commencement exercises. By 10 o'clock the Baptist church was filled, and people still continued to come until all available space was occupied. The graduates, 19 in number, 28 including the Danish-Norwegian and Swedish students, received their degrees. The number of the class, also, 19, was chosen by lot, which delivered orations which reflected much credit upon themselves as well as the school.  

Space forbids mentioning even a few of the excellent points made in each one of the speeches, and will only allow the names of the orators and their authors, which will aptly suggest the thought of each oration.  

J. R. Baldwin, "Every Man in His Place."  
Ferry W. Longfellow, "The Blessedness of the Minister's Life."  
William B. Owen, "The Minister and Biblical Criticism."  
S. J. Shoomkoff, "The Balboa of Europe."  
Following the last oration was music by the "Blakes Quartet," who furnished the address and presentation of diplomas by Pres. Northerp.  
The exercises of the day closed with the Alumni Banquet given at "Blake Hall."  

Westley.-The Pawling Church considers itself fortunate in securing the services of Mr. Booth Davis as a pulpit supply until the coming of Mr. Daland. The expressions of appreciation for his first sermon, delivered on the Sabbath of May 3d, are universal.—Mr. Whitford's departure, for his new field of labor was delayed until June 6th, and Mr. and Mrs. Whitford being quite ill with influenza, his absence is keenly felt; and is an especial loss to the community just now, when his ready tact and earnestness would so ably support the Gospel. The Temperance Meetings conducted by Mr. P. A. Burdick, Mr. Burdick began his labors here on the eve of May 3d, with a union meeting, in which the different churches were well represented; both the pastors and the choirs participating. Rev. E. A. Witter is musical director, energetic and fortunate in his manner and selection. It is too early to predict results, but the interest and response were evidently on the increase. Pray for Westley, that great good may be done, and that "the good shall return."  

Ashaway.—The First Hopkinton Church has, as we think, taken a step in advance, by recently adopting the plan of free seats. We have little sympathy with redeemed men and women that are not grateful and liberalgivers; but insasmuch as the church is appointed not only for the saving of the unsaved but for the saving of the saved, free sitting arrangements are in harmony with the doctrine of a free gospel. Another forward movement, under the leadership of Pastor C handall, is the holding of weekly gospel meetings, on the night after the Sabbath, in a public hall more centrally located than the meeting-house. The special object of these meetings is to reach non-church goers; and the attendance thus far has been very encouraging. Our pastor feels the need of help in the pastoral work; and out of this feeling, and the recognition of the fact that a large percentage of the church people are not in the meetings, there has grown a desire to make greater use of the church building during the week. One of the results is the regular weekly meeting of the Prayer Band, which is expected to grow the permanent appointment of, several brethren and sisters as pastoral helpers. It is possible that the church may take a more active part in the religious work of the day, which is attendance thus far has been very encouraging.  

Rhode Island.  

A. E. M.  

West Virginia.  

Berea.—By invitation, the Rev. J. L. Huffman came to this place on the 10th inst. to assist in conducting our Quarterly Meeting and remained with us ten days, preaching seventeen times. His sermons were very pointed, and were received with great power, and were listened to with marked attention by all present. It was a very busy time, yet the attendance at the meeting days and on Sabbath and First-day was large. There was a general turn-out of all denominations, and especially of the young people. The church was filled with old friends, and was favored and encouraged, and although none profess conversion during the meetings, yet we trust that many planting of good seeds. We are glad that our young people have undertaken this work, and that the services of one so especially adapted to the work have been secured.—We are having fine weather for April,—and the mists of the long, dreary winter has dried up. We are even needing a good shower. There is fine energy for all kinds this season. Now that all nature is praising God, we expect our church, revived, to go forward in the work with new vigor.
LESSONS IN ZOOLOGY.

A little brown bird sat on the twig of a tree. A-swinging and singing as glad as could be, And shaking his tail and smoothing his breast. And having such fun as you never could guess.

And when he had finished his gay little song, He flew off, down the street and hopping along, This way and that way with both little feet. With his sharp little eyes looked for something to eat.

A little boy said to him: "Little bird, stop! And tell me the reason why you go with hop; Why don't you walk as boys do and men, One foot at a time, like a duck or a hen?"

Then the little bird went with a hop, hop, hop, And he laughed and he laughed as he never would stop. And he said: "Little boy, there are some birds that talk, And some birds that hop, and some birds that walk.

"Use your eyes, little boy, watch and see What little birds hop with both feet like me; And while little birds walk like the duck and the hen; And when you know that, you'll know more than some men.

"Every bird that can scratch in the dirt can walk; Every bird that can walk in the water can walk; One foot at a time, that is the way that they walk.

"But most little birds that can sing you a song Are so small that their legs are not very strong To walk or run, with or catch things. That's why They hop with both feet. They all know how to fly!

"I've many relatives, and each one of them sings; "We said," and Perchens, and other sweet things. And whenever you meet them while out at your play You'll see what I've told you is true. Little boy, good day."

—The Kindergarten.

LITTLE differences are not observed by most people. One of the great marks of a thinker or of a scholar is his ability to note little differences and his readiness to observe them.

The first difficulty with which an uneducated or imperfectly educated person has to contend when he engages in any pursuit in active life, or when mingling with persons of culture, is his inability to perceive little things at a glance. If he is in the employ of another something is given to him which he has seen done dozens of times. He performs it correctly with the exception of one thing. His employer speaks of it, and the answer is likely to be, "I didn't know that that would make any difference."

Every business or professional man knows the value of habits of accurate observation, accurate reasoning, and painstaking accuracy in doing what is to be done. There is need of such habits in every one who would succeed.

In music a few little things make the difference between a finished performance and an indifferent one. In a piece of scientific work of any kind it is attention to every little detail which alone insures success. In business life it is the attention to many of these little things which is to be held accountable for many a failure. And they are things, too, which the careless observer, unacquainted with the particular trade, art, or science, would be apt not to notice.

And in our Christian lives too it is these little differences between right and wrong, refinement of manner, that make up a Christianly cultured person. Here, if anywhere, we must be accurate. Here, if anywhere, carelessness is a crime.

Let us begin forming these habits of accuracy at once. In the home, in the school, at the tasks of childhood's days is the place to acquire them. Be it a problem, and there is some sub-ordinate calculation to be introduced, perform it to the last detail; never say: "Oh, well, that is near enough, I understand the principle of the thing." Is it algebra, never be careless about a sign or an exponent. Is it a language, be sure that you know the reason for every case, mood, or tense. In all of these school studies we have the opportunity to acquire the faculty of choice discrimination between things which are "about the same," but which are not. May we learn the lesson well! Then when questions of duty come before us, higher tasks than those of school or of business, we will be prepared the more readily and promptly to "prove the things that differ."

If we begin by being careful in all our tasks to notice little differences and so continue, we will never be so ready to forgo the obligations upon us as Sabbath-keepers or as followers of our Saviour, Jesus Christ.

SKILLFUL ENDEAVOR.

Certainly the successful life of endeavor for Christ requires not only a living enthusiasm of soul, but consecrated hands and consecrated hearts as well. We have said before, and love to repeat it in all of our work, not only in a certain sense, is an endeavor acceptable, intelligent or otherwise. Yet doubtless only intelligent endeavor is acceptable from those who can give it. The Christ-life requires more tact, more quick and careful thought, more extended knowledge of the facts of life, of what men have done, and why, than any other life in the world.

Our endeavor, then, ought to be the best we can make it, not only in earnestness but in ability. There is something about a really consecrated life which does us good to see. A man all of whose powers, great or small, are fully consecrated to Christ is a source of cheer to us all. Or, "the life for instance, Dr. Eggleston's hero, "Bud," who always put in his "best licks" for the right, and on the other side some statesman like Senator Colquitt, or scholar like Gladstone, whose great ability is consecrated ability, stirs us in just the same way as the widow who cast her all into the temple treasury.

And the world has not seen the power of one man fully consecrated to Christ.

Whatever our talents, they are, doubtless, capable of improvement. Education will even create new. Under the press of the duties of school life boys develop almost unsuspected abilities which are needed. Here is a sign or detail; never need strong, highly-educated workers in the line of missions. For the successful work in this we turn to this committee.

A FEW WORDS ON FINANCE.

We might talk as a text, "Let all things be done decently and in order," and then remark that the contributing of the money to the work of the Lord is one of "all things." We, as the young people of this denomination, have undertaken a certain specific work in the line of missions for this year. Now let us first determine how much we can give in this particular direction, and next let each society report to the Secretary what it proposes to do, in order that the committee may see what may be expected. It is not proposed to confine the participation in this work to the young people who belong to the local societies. The Committee would be pleased to receive from all the young people wherever they may be not only (and I may say not primarily) that the fund may be increased, but also that we may be united in the work. For the more we work together the firmer will be our bond of union and we certainly can accomplish more for the cause if united in our efforts.

As to the amount that each individual and each separate society shall undertake to contribute, no one presumes to dictate. The Secretary has suggested to each society amounts which are estimated to be in a fair proportion. Several societies have pledged more than others. We are glad to see their enthusiasm for the work. Let no society, however, take this as an excuse for not coming up to the standard, for sufficient pledges to cover the whole $600 have not yet been received. But as was said above, the committee does not wish to seem to compel any to contribute what they think is well able.

The next step in order after making the estimate of how much to send to this committee is to raise the money. I will, however, skip that point, as methods must be determined by local circumstances. This point is worthy of consideration.

The third point is to send the money.
Human Authority in Religion.

The personal influence of good and wise men in the Christian church is an ordinance of God, and when the limits is set by the Church, it is an effectual blessing. It is perfectly right as well as perfectly natural that any man who is endowed with eminent gifts, added to sincere piety and fervent earnestness, should win the respect, affection and confidence of his brethren. They involuntarily place themselves under his direction, take him as their guide and teacher. He becomes a high authority in their estimation; not so much by virtue of any particular office he may happen to hold, as by virtue of his personal goodness and wisdom. So far all is lawful; but go beyond this and the most serious consequences follow. If any man was ever entitled to the kind of authority I have described, it was St. Paul, who not only had these personal excellencies but possessed supernatural inspiration. Therefore, he bears the title for which he is venerated today. He is a prophet in a high sense. The Church of Rome invested its head with one of the powers of Rome, an unerring guide, a head of the Church, a pope, endowed with this special authority.

In the small college, the student gets a larger share of the time and attention of the professors than is possible in the larger college. And since the effect of a small college is to develop the student's personal powers, the effect of the larger college may not have so wide a reputation as those in the larger college, yet they are frequently the same men at different stages of development. For instance, Harvard and Yale have each three professors to-day, who a few years ago were professors in Bowdoin College. And a man is quite as good a teacher while he is making his reputation as he is after he has reached his full stature. The small college cannot afford numerous and highly specialized faculties. It can, however, give a freedom of choice that is desirable in the fundamental branches of education. The small college also offers advantages in point of economy. The large college can figure out ways and means of producing the exceptional results in a way that is impracticable in the small college economy is the rule and extravagance is the exception. The moral tone of the small college is greatly elevated by the superfluity of wealth in irresponsible hands. Religiously the small college draws sharp lines. A student cannot drift. He must at least know where he stands. The large college is more liberal and tolerant; the student is more religiously inclined.

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THE SABBATH RECORDER

SABBATH SCHOOL.

INTERATIONAL LESSONS, 1891.

APRIL 9:

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A NEW TRAIN OF THOUGHTS.

Lesson II.

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Lesson III.

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Lesson CXXXVI.

A NEW TRAIN OF THOUGHTS.
At early morn there was an exhilarating freshness about the air that seemed to give us new life and strength for the journey before us. At about 7 a.m., having been driven slowly onward, and had gone only a short distance when the company’s pilot came on board and took us safely in to the wharf.

The number of steamers moored in the harbor at once showed us that this place was not, in commercial importance, the least among the eastern ports. The Holtz line of steamers (the line by which we are traveling) seems to be at the head of all other companies, there being four of their ships in port at this date. They have a fleet of about sixty steamers running between England and India, the Strait Settlements, China, and Japan. The trade of the Strait's Settlements is said to have greatly increased within the past few years. These settlements consist of the island of Penang, or Prince of Wales Island, the Province Wellesley, on the main land opposite Penang, and the western coast of Malacca peninsula between Singapore and Penang. Singapore is an island situated off the southern extremity of the Malaya peninsula, from which it is separated by a narrow pass. This island is about 17 miles long and 14 wide, in latitude 1 degree 17 minutes north, and longitude 103 degrees 15 minutes east. It is the seat of the British government of the Strait's Colony, and is a great shipping emporium for the East India Islands. It is said to stand third in importance among the English colonies, India being reckoned first, Canada second, and Singapore third. As a city, Singapore can boast no fine buildings. Like most eastern towns the Europeans live together in a portion separate from the natives. The buildings present a dingy and dilapidated appearance. Even the best portions of the foreign signs are generally in a deplorable state. In the oriental, though many of the buildings are of foreign style. The want of architectural display is in a large measure compensated by the natural beauties of the place. In every nook and corner has the divine Artiste sketched most fascinating pictures of beautiful flowers, commingled with the rainbows of the tropics. A great variety of trees is everywhere to be seen. The palm, banana, cocoanut, pine-apple, bread-fruit, mango, and lime are some of the most common. The population of this place presents as great a variety as does the natural productions of the soil, there being a great mixture of nations and races. Aside from the Europeans are various Indian races, Chinese and the aboriginal Malaya. There is also quite a distinct race that has arisen by the amalgamation of the Chinese and the Malaya, who are said to be superior to either of the parent races, being almost entirely free from the characteristics of either. The Chinese are more naturally indolent of the Malaya. They have inhabited the island from an early date and yet they seem to keep up a knowledge, of the Chinese language, doubtless for the sake of commercial communication with their native land. As one passes through the town and sees the numerous sign boards, he can almost depress that the Chinese trade is very great. The men employed on the wharves in handling cargo are almost entirely Chinese, as well as those who are engaged in the Jia-Riicha business. There were many Indian merchants and traders, chiefly from Bombay, to be seen engaged in peddle fancy goods on board the various ships that come to this harbor. A class of Indians known as the Kings, were engaged in the business of money exchange, visiting the ships and exchanging the coinage of China and Japan, into the coinage of the Straits, France or England. On the 27th mile of the course, we came to the Settlement’s Settlement. The hackney-cabs and oxcarts are almost invariably driven by Indians. The dress of the Indian consists of some fanciful colored skirt and a loosely fitting garment with a turban worn about the head. The women have a peculiar custom of wearing their hair in a braid, and it is said that although we were “in the world we might not be of it.” We found great help in reading those portions of scripture relating to the Sabbath institution, its perpetuity, sacredness, and the calamities brought upon the children of Israel on account of their disregard for it, and blessed the order and measure that he had put upon the affairs of his church. We have a people that we were to visit the Botanical Garden, about which we had heard much. After much bantering we engaged a hackney-cab for the trip. These cabs are a four-wheeled covered vehicle, drawn by a small pony brought from the island of Sumatra. Our driver was a typical specimen of this class of Indians. He was able to speak some English, and we thought ourselves fortunate to be able to communicate with him in making the engagement, and in giving directions as to where we wished to go, etc. All being satisfactorily arranged we set out. The morning was delightful, the east rain not only having cooled the air, but laid the dust of the streets, and a fresh, pure breeze blowing from the sea. It was a most agreeable change and relief to get away from the heat of the city. Soon after we arrived the garden was much interested in the grotesque pictures furnished us by the mixed races, as well as in the beautiful scenes which nature everywhere afforded. Having given the directions as to where we wished to go, we were obliged to leave the matter entirely in the hands of the cab-man. He drank his tea and made his idle round, and that he could not go to them. We must have the花园s, and that, according to agreement, he would not receive the specified sum of money. He was evidently much disturbed and was meditating what to do, for he drove very slowly for some dis-
SPECIAL ANNOUNCEMENT.

In order to introduce the Sabbath Recorder into families where the paper is not now being taken, we make the following special offer for new subscribers:

Sabbath Recorder...$1.00.


We have perfected arrangements with the publishers of these volumes to give a handsome set of four volumes of about 400 pages each, whereby we can furnish the Recorder for two years for $5.00. The price of the "Notes" alone is $4.00. This offer applies to new subscribers only. Any of our present subscribers may avail themselves of this opportunity by remitting $5.00 and furnishing a new name to whom to address the Recorder.

SPECIAL NOTICES.

MRS. W. C. TYNORTH of Sisco, Fla., would be glad to receive the subscription for any lady for the Ladies' Home Journal for 50 cents for the balance of 1891. Subscriptions must be in her hands by June 20, 1891.

The address of President W. C. Whiford, Dr. E. S. Bailey, and Geo. H. Balbock, until further notice, is 111 Newgate street, London, E. C.

The Fifty-fifth Annual Session of the Eastern Seventh-day Baptist Association will be held with the Shiloh, N. J., Church, June 4-7, 1891. The following program has been prepared by the Executive Committee:

FIFTH-DAY—MORNING SESSION.


APRIL SESSION.

2.30. Devotional exercises.

2.45. Miscellaneous communications; reports of officers; reports of delegates to Sister Associations.

3. Communications from corresponding bodies.

4. Adjournment.

EVENING SESSION.

7.30. Prayer service, Theodore Davis.

7.45. Sermon by delegate from the South-Eastern Association.

SABBATH MORN. SESSION.

9.45. Devotional exercises.

10. Reports of committees; miscellaneous business.


APRIL SESSION.

Devotional exercises.

2.15. Sabbath-school hour, conducted by L. E. Live.

4. Adjournment.

SABBATH—EVENING SESSION.

7.30. Prayer service, conducted by J. G. Burdick.

7.45. Prayer and conference meeting, conducted by E. A. Witter.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending $1.50 to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Moher, Afr. Alfred Centre, N. Y.

THE WEEK can be ordered from the following houses:

1. G. R. Poole, 201 N. Wabash, Chicago; price $1.00.

2. John Sisco, 20, 1891.

3. Miss Janet Sisco, 10, 1891.


5. W. A. Poole, 20, 1891.

6. B. F. Poole, 20, 1891.

7. J. B. Poole, 20, 1891.

8. T. H. Poole, 20, 1891.

9. E. B. Poole, 20, 1891.

10. J. E. Poole, 20, 1891.

11. A. B. Poole, 20, 1891.

12. B. A. Poole, 20, 1891.

13. J. A. Poole, 20, 1891.

14. E. A. Poole, 20, 1891.

15. T. A. Poole, 20, 1891.

16. J. E. Poole, 20, 1891.

17. B. A. Poole, 20, 1891.

18. A. B. Poole, 20, 1891.

19. E. B. Poole, 20, 1891.

20. J. B. Poole, 20, 1891.

21. J. M. Poole, 20, 1891.
THE SABBATH RECORDER.

May 14, 1893.

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HIGHEST AWARD
-sponsored by the
GOOD LIVING SOCIETY
for Animal Food Products
Sorticous to Health
in response to homeshoppers.

THE YEAR

DR. COOKE,-At Milwaukee, Wis., April 15, 1891, of cancer. Mrs. Cook,
aged 87 years, was an affectionate wife, a devoted mother, a
consistent and devoted Christian, fond of her family, and
very kind in her cares of her, is of the church, and until the last she
bore her dust to its resting place.

MRS.-In New York, April 30, aged 62 years, Mrs. A. E. Love, daughter
of Mr. and Mrs. A. E. Love, of New York.

DIEU.-In the town of Sharon, R. I., May 25, 1891, of her benefactions, the poor
and the poor, and from her benefactions, the poor
and from her benefactions, the poor.

THE YEAR.