HOPING AND TRUSTING.
L. M. T. CLARK.
I know not what’s before me, a mist around me lies, 
Each day new joys and blessings come, as sweet and glad as may.
Beneath the shades of life’s old tree, I find in thought the blissful scene
Of each day’s duties, and the thoughts that fill the heart with joy.

As the steps of my onward path change my guardian soul is near.
I know not what’s before me, it is not, I should.
I would not know the life of life, though mingled with the good.
When clouds afloat my pathway where joys are wont to rise,
I wonder if they’re sent to me as blessings in disguise.

He knows my heart’s love, He knows my heart’s sorrow.
I cannot wait for the future, I cannot wait to know.
As the steps of my onward path change my guardian soul is near.
I wonder if they’re sent to me as blessings in disguise.

By the river side, by the river side,
I cannot wait for the future, I cannot wait to know.
As the steps of my onward path change my guardian soul is near.
I wonder if they’re sent to me as blessings in disguise.

The greatest changes are in the articles on Infants and the Pope. Instead of saying, “elected infants, dying in infancy, are regenerated and saved by Christ,” etc., the revisers would have it say that “all infants dying in infancy, and all other persons who, from birth to death, are incapable of being outwardly called by the ministry of the Word, are redeemed by Christ,” etc. The old declaration that the Pope is “that anti-Christ, that man of sin and son of perdition, that executeth himself in the Church, against Christ, and all that is called God,” gives place to the following: “And the claim of the Pope of Rome to be vicar of Christ and the head of the church universal is without warrant in Scripture or in fact; and is a usurpation dishonoring to the Lord Jesus Christ.” The confession will not say that God “passed by” the rest of mankind (the non-elect) if the report is adopted, but that God was pleased “not to effect them to everlasting life.” There is an attempt to soften somewhat the statements of the arbitrariness of God’s decrees by extending the influence of the negative way of stating them.

This question now is. Will this satisfy the revisionists? It will not, and it will not be surprising if revision becomes a serious matter in the Presbyterian Church, because it is very likely to be more or less mixed up with the Briggs case, the Briggs men being largely revisionists. It seems to us that the revision question can only be settled one way—by leaving the standards of the Westminster Assembly untouched as historic documents, and adopting a new Confession of Faith. Nothing would seem more certain than that the Christian consciousness is repudiating Calvinism in its main features, at least, Calvinism as it is popularly understood. And it is about as certain that the Christian consciousness is coming to care very little for dogmas in any form, but is coming to care very much for the practical Christian life.

Seventh-day Baptists may well congratulate themselves that they have a simple creed, expressed mostly in the words of the Bible itself.

The Sabbath Recorder.

FIFTH-DAY, JUNE 18, 1891.

UNTIL the Briggs trouble arose, the absorbing question among the Presbyterians was the Revision of the Westminster Creed. The report of the committee of the General Assembly, just adjourned, goes again to the Presbyteries for their action. It seemed pretty certain that the anti-revisionists had the matter in their own hands in 1890, and it was expressly stipulated that no change should be made which could make the standards un-Calvinistic. The report of the committee certainly will not make these very badly un-Calvinistic. The changes are principally in the elimination of objectionable words and phrases, and the substitution of milder and softer words and phrases.

THE DEACONESSES.

The deaconesses matter goes back to the churches again. The overture of the Assembly to the Presbyteries was rejected, but it does not appear that it was from objection to the establishing of the order of deaconesses, but from objection to the wording of the overture.

A MATTER of no little importance which passed the Assembly was a plan for taking charge of small churches in something like the way the Methodists assign preachers to all their churches. It is proposed to put preachers on churches which cannot, or for some reason do not, have them and see that they are supported. There is a great deal to commend this plan, and it is a question whether other denominations could not use it to advantage. Our Missionary Board stand ready to help feeble churches support pastors, but it seldom takes the responsibility of putting a man over a church without the expression of consent by that church. If the matter could be wisely managed, we believe it would be best for the Board to stand preachers over many of our feeble churches.

THE PRAYER-MEETING.

How shall the prayer-meetings, most really and best, help us to be spiritual in mind, temper, and habit; or be a means to growth in grace? The experience of most of us furnishes an answer to the question. We all know that the most inspiring prayer-meetings of our lives, those which most promoted true fellowship with Christian disciples, religious feeling and habits, and deepest peace and comfort, were not those which set us about self-examination and introspection, self-centered thoughts and purposes, but those which were fullest of practical Christian activity and evangelistic endeavor, when the combined interest centered intensely in the welfare of others, when we were trying to bring every motive to bear upon those who were not then at hand, to make them see and feel and act in the work which would give up the control of their lives to Jesus, and to induce them to accept him as the master of life for them. A doctor sometimes says of a patient: That man would soon be well if he would stop feeling of his pulse, and studying his
symptoms, and looking out for all the phases of his disease. Let him habitually turn his attention away from himself, and give it to something apart from himself, and he will recover soon. It is just as true that thousands of Christian discip­les will be saved in this way. "He that believeth on the Son of God hath eternal life." If their lives were lives of Christ-like activity, instead of lives of self-seeking in respect of the Christian graces. The church that has but one purpose, that of saving the lost, is likely to show the best prayer-meeting, and its members are likely to show the most likeness to Christ. But our times are giving a very large meaning to the word `salvation,' and we are even thought to have reference to the future life alone; getting men to heaven was saving them. But we are more and more coming to think of salvation as having quite as much reference to this world and this life, as to the future world and life; and instead of having the whole meaning of life center in the hour of death and the life beyond the grave, we are coming to think that the present life is so very important that death and the future have their whole importance from this life. Instead of seeking future happiness it is the Christian's duty to seek to make this world a place of happiness, leaving the future to God. Another question of our times or the church is: How shall we bring men everywhere and in all relations and conditions of living to realize Jesus Christ as king and master of life? Salvation has this broad meaning. Religion is not a de­partment of life set off by itself and connected with it by a certain rule, but the ruling principle of every day and act and relation, and to spread the knowledge of Jesus and the Christian religion means to proclaim the kingship of Jesus over every part of the whole life. There is an intense interest among all thinking people in the whole question of religion. Salvation means a certain broad meaning to the thought and activity of the church being directed toward bringing the kingdom of God come in the broadest possible sense, toward the great questions of missions and the great problems that lie before the Christian discipleship in evangelizing the world and bringing it truly to obey the Law of God. The whole organization of society, church, industry, and politics, the prayer-meeting would be, not a place of fostering a self-conscious­ness and to that extent, unnatural, Christian life, but a means to a real growth in Christ-like grace.

THE SYMPATHIZING CHRIST.

R. H. MAURER.

"Woman, why weepest thou?" This brief question, like the briefer statement, "Jesus wept," contains wonderful potentialities of thought. "Weeping," "woman," how much the two words have in common! Tears, sorrow in solution, the visible outflow of the soul's anguish, the outward sign telling of pain and be­reavement within are largely the product of woman of groan and weep, and the smile of the happiest. Huns of yore, where crimes begin, penal institutions, where crimes end, are largely filled with men, but neither in the one nor in the other do the tears flow so copiously as in the home where sin has left woman desolate. The greatest of all social fiends, intermarriage, her sin, she beheld the stake in the hour of death, but in the latter he strikes his severest blows; there the tears of innocent suffering flow, and they are the tears of woman, tears shed because of her own heart crushed with sorrow, and vicarious tears for her children. Her tears fell on a woman's breast, laid at the first funer­al, and as her mind followed the first vague­ bund, and woman will be the last in the world to weep, if it indeed be true that our Lord's de­scription of the fall of Jerusalem be applicable to the destruction of the world, for in connec­tion therewith he said: "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children." It was with Mary and Martha that "Jesus wept." It was amidst weep­ing women that he went to the cross, and a weeping woman was the first he met when he left the sepulchre; thus women wept with Christ to the last, and woman was the first to whom the Sav­ior said, "Thou shalt go before to prepare my way." Fitting companionships those. With what tenderness the Saviour asks: "Why weepest thou?" and what a natural question it was. The human heart, at all susceptible to the evidences of grief quickly prompts the question, "Why?" We wish to probe the wound to its depth and learn for grief. So natural is it for us thus to query, "Why do you weep?" or "What has befallen you?" that we are so unconsciously that we are doing as so we are ignorant of the cause of our solicitude. When we know that we are asking we do not know why we are asking, and the helpfulness of our prayer is sometimes a matter of guesswork, which would naturally arise from Jesus to the diseased woman, which helped her, and at the same time it is unlike that virtue in this, that we do not perceive that it goes from her. As the lower animals do much from in­stincts they know nothing of, so we instinctive­ly respond to evidences of grief, and since these evidences are the stark facts of human life, and the human spirit is adapted to certain surroundings, since peculiar endowments and provisions determine what the habit of an animal is, so, too, the readiness with which we so often unconsciously and in­stinctively endeavor to assuage grief or remove its cause, is proof that ours is a sphere of sor­row, in which it is as natural to experience trouble as it is for sparks to fly upward. The natural expression of the human countenance is that of sadness. Hence Faber's plaintive tones:

The clouds in heaven their placid motions borrow From funeral tread of men in secret rue. Mostly men's many featured faces wear Looks of abject woe, or looks of secret care, The very babes, that in their cradles lie, Out of the depths of unknown troubles cry. Labor but the protest of the weak against the strong. I weep for the fallen and for the wrong. Thy whole creation overfloweth with sadness. Lights, sounds, are full of sorrow and sigh. Even sweet scents have but a pensive charm. Doth earth send nothing up to thee but mourn? Father, canst thou permit thy own? Ah me! that sin should have such chemic power To transform man's animal! Alas! of all this sorrow there is need. For us earth is but an image bleared. Thou art content, if all this woes impartial The sense of exile to repentant hearts. Yet, it is not to the outcasts it is shown. Like children scared, we fly into thine arms,场景 over the path, and smile more With a swift faith which has no time to doubt.

To state this same matter conversely, to bring out another phase of it, just as the pres­ence of animal instincts, with their attendant organs and faculties, argue for the peculiarity of certain conditions of life and liberty, so these conditions demand—not only the presence of such instincts and the organs and faculties operated through them, but also the necessity for their operation, otherwise, neglect, suffer­ing, death, and the extinction of the species. So, too, this vale of tears, in which all must pass, is the road to the present and the exercise of the instincts and faculties which respond to sorrow's cry. Creatures which live in surroundings in which they have no use for certain organs are either without such organs or they are poorly developed. Creatures which have the use for such organs, because in the absence of light, they have light as objects. Without the conditions requiring them, certain organs are unnecessary, without the exercise of them in conditions where they are to be found, certain faculties are poorly de­veloped or not at all. Universal sorrow is met with a universal instinct to come to sorrow's relief, and sad indeed is that state where such instincts are suppressed. But the prevalence with which desire is everywhere apparent to know what causes the tears to flow or the heart to heave the sigh, argues that human sensibili­ties to sorrow are not blunted. Woman, why weepest thou?" The question of the sympathizing Christ, and wherever found and whatever degree, the desire to know another's cause for grief is prompted by a Christ-like spirit.

Now this desire to know, of whose presence we are often unconscious and of the nature of the motive from which it springs we are as often ignorant, arises from what might be called the philosophy of sorrow's antidote. When grief is defined it is more easily assuaged. It is very difficult and frequently impossible to soothe one's sorrow if we do not know the nature of it. And while we do not ask the why and wherefore of another's grief with the deliberate purpose of selecting what will be a most suit­able cue, yet that is the unconscious inten­tion, and when we once have the causes intelligently defined, then the words which we speak will be like the apples of gold in pictures of silver, fitly spoken. We may learn the cause of others' grief in other ways than by a direct question. By contact and association with those who sor­row, we may enter into some measure to under­stand the feelings of their hearts. Where the grief is of a protracted nature, as when one suffers some irreparable loss, a little tact and skillful­ful management will mitigate and soothe, where it cannot cure. Sorrow is often like rust on the soul, which is removed by the application of some implement, but where the rust has eaten its way too far below the surface, the best that can be done is to divert the mind at every ap­parent recollection of the cause. When we thus know the exact cause of grief, by a little skillful manoeuvre, as by a question, or suggestion, or story, the mind, for the moment and perhaps forever, is removed from the present matters. A whole day of comparative sunshine will take the place of a whole day of possible gloom.

Consistently with the idea that when the occasion for sorrow is defined, then the remedy can be intelligently applied, is another consider­ation, namely, that from the persons who have been instrumental in bringing about the trouble which has resulted in sorrow or anxiety of mind there come the promises of help and the assurance that one can understand more accurately wherein the difficulty exists because of their knowledge of the nature of the matter. But alas, it too often happens that they, of all persons, are the most remiss in that obligation. The selfishness which resulted in conditions
that destroyed the peace of mind, prevents the performance of that which will restore quiet to the perturbed spirit, but so far are such individuals suffering what is their moral obligation, that base ingratitude, pride and an unyielding resentment restrains them from even expressing a regret for the trouble into which their self-seeking has driven the innocent and the confiding. But just there is an unequal condition of affairs in this world in reference to other matters, so, through the sinfulness and selfishness of man, there is in this, that they who are best qualified to right a wrong, to bind up a wound, to set a mind at rest, even though it require more than words, are least disposed to do so; on the other hand, offers of relief and help most commonly come from those who lack the qualifications the others possess. Viewing this incident in the vicinity of our Lord's sepulture, as we would any other incident of like nature, we have here an illustration of this point. It was from the gentle Jesus, who never caused a pain, to whom the selfishness was unknown, that the sheolmen and elders of the congregation were put out, as the question came, "Woman, why weepest thou?" Is this he was a type of a class. It is the Christian gentleman and not the selfish boor who inquires to know the why and wherefore of the tears that flow.

Earthly friends may pine and grieve us, "Oh how we loved him!" But this friend will not deceive us. Oh how he loves!

The circumstances under consideration suggests the commonest source of grief. In life, we are sometimes surrounded in smiles, but these only smile together the channel through which will flow the future tear, when death shall make its appearance as it does in palace or in hut.

There is no rock however well defended But one dead lamb is there. That is free from well guarded and fended But has its vacant chair.

It was in the presence of death, as two beloved women sorrowed for their brother, that "Jesus wept."

IS THE ARK OF GOD SAFE?

REV. CHAS. A. BURDICK.

When the oven drawing the cart that bore the ark of God stumbled Uzzah trembled. He leaped from the cart and took hold of it to steady it. Probably timid Christians, seeing in these the bold and free handling of the books of the Bible by the apostles of the "higher criticism," feel much as Uzzah did. When the open enemies of the Christian religion, like Ingersoll and others, try to bring the Bible into contempt they do not feel in their strength, as two learned, to the point of influencing the foundations of the Christian faith. This line of evidence may be indicated by the following propositions: (1) That Jesus, the reputed founder of the Christian religion, was a real person in history, and (2) that he was sent from God out of heaven to be a teacher and Saviour of men, and to bear the keys of God's authority. If these propositions can be proved, the divine authority of the religion of which Jesus taught is thereby established beyond a doubt, even if it should be proved that there are historical mistakes, and even discrepancies in the Bible, or that some of its books were not written by those to whom they have been ascribed. If Jesus was sent of God, then his person and teachings are a revelation from God.

It will best suit my remaining space in this article, to mention, first, some historical facts which are corroborative of the main and direct evidences that prove that the Christ of the four gospels was a person, and the founder of the system of faith upon which the Christian church has been built. The direct evidence will be considered hereafter.

1. The Christian religion and the Christian church are facts to be accounted for. The Christian religion, as a system of doctrine and practice must have had a first teacher, a founder. Who was he? Has any body been able to trace this system of doctrine to any other than the divinity of Jesus Christ? The Christian church on its foundation has had its origin in time and a basis in fact. When did it have its origin and on what fact is it based? Christendom is divided into hundreds of denominations, and yet in all this diversity there is one point of unity. They all claim as their Founder and Head Christ. Can a person who is called in the aggregate the Christian church. Who can point to any other person as its founder? The ordinances of the Lord's Supper and baptism are used to commemorate certain alleged facts in the history of the founder of the church, etc., his death, his resurrection. Is it possible to trace these ordinances to any other source than the facts which they claim to celebrate?

2. Nearly all the enlightened nations of the earth recognize a Christian era, and reckon their dates from its beginning. All eras begin in some important event. The Roman era began with the founding of Rome, the Greek era with the year of the first Olympiad. The Mohammedan era began with the flight of Mohammed.

From what event does the Christian era count its years? From the birth of Christ, and so real and important is that event esteemed to be that the Christian era has superseded, as to the use of dates, both the Grecian and the Roman eras, in Grecian and Roman countries. Nearly throughout the civilized world, at least throughout the continents of America and Europe, and in parts of other continents, believers and unbelievers alike note their dates and instruments, as by "1801," or "1891," or "1501," or "722" B.C., or "60" years before the birth of Christ. How many of my readers have reflected how strongly this testimony that there may have been an error of three or four years in the date.

THE ERA OF YOUNG MEN.

Golden Days calls attention to the fact that the proportion of very young men, among those who occupy prominent positions in the business world, is larger than it has ever been before:

This is the era of young men. Not so many years ago it was held as a maxim that gray hairs and wisdom always went together, which is true, as a rule; but people went still further, and maintained that there was no wisdom without gray hairs. These ideas began to fade away before the opening up of the Wild West and the settlement of the new Territories. Quite naturally it was the young men who became pioneers and founded new cities west of the Mississippi. They became mayors at twenty-one, and in a few years later, at thirty were in Congress or governors of new States. A traveler from the East through Washington and Oregon will be astounded at the youthfulness of the magistrates, and perhaps equally amazed at finding public and private affairs managed as well as in the East.
MISSIONS.

Our returned missionaries report nothing more encouraging than the prospect of native laborers coming forth from our own schools.

REQUESTS are coming in for visits from our returned missionaries; and we will say that it is intended to accomplish as much as possible in that line between now and Conference.

One of the most interesting and thorough discussions of systematic, proportionate, Christian giving, to which we ever listened, took place on the first day of the South-Eastern Association.

Two female members of our Shanghai Church, who are working in merchant's families, are ready to labor in connection with our medical and Bible-woman work for wages about one-third of what they are now receiving.

The meetings of the Eastern Association were well-attended; and we believe that fresh interest was aroused in home and foreign missions, and in the work of the Tract Society. Could the multiplying opportunities for spreading Sabbath truth and leading hearts back by our people, much more money would be contributed for their publication. The minds of people in city and country are deeply stirred upon this question.

With regard to the work of the Outlook and kindred efforts it is rightly said that we must go forward, trusting God for the results; but when the work discussed is preaching the gospel, circulating the Scriptures, and publishing the Sabbath truth, teaching the children and youth, and promoting bodily well-being among the waking millions of China, then some persons seem to demand to know how much it costs to save each soul.

A letter from brother G. H. F. Randolph, of Shanghai, says: "You will excuse my brevity as I am burdened with work, having but recently returned from a two weeks' country trip. I am now hurrying to get some printing done and other things arranged to start out again in about ten days. The people seem hungry for the gospel and tracts where we have been. I frequently sold an average of one tract per minute while absent from the boat. Some encouragements, but have no time to write now."

The excellent opening discourse at the South-Eastern Association, by Pres. S. L. Maxson, of Salem College, presented an admirable platform for us a people to stand upon. He answered the inquiry as to what right we have to a denominational existence, by forcibly calling attention to four great truths taught in the closing words of Matthew: (1) Our King has supreme authority; and (2) he commands us to go to all men in all nations; (3) to go in the spirit and with the work and (4) to teach the redeemed, for the sake of their spiritual and upbuilding, all things that the Lord has commanded.

FIFTEEN or twenty persons met at DeRuyter's; Wednesday afternoon and evening to discuss questions relating to the work of our Missionary and Tract Societies. If the feeling manifested there with reference to the work of the Tract Society were universal in the denomination, the Tract Board would have no occasion to be otherwise than greatly encouraged; and such feeling would be more universal were knowledge of facts upon which the following observations are based more widespread. Missionary affairs were quite satisfactory; but what a blessed thing it would be if everyone would rise out of prejudice; seek needed information concerning related facts; and fall into line with God's revealed purpose to have his ways known in all the earth.

At the session 'of the South-Eastern Association the Woman's Work hour was led by Mrs. Huffman, who made an earnest appeal to the women for new consecration to the work they are called to do. She and Mrs. O. S. Mills spoke appreciatively of the work of the Secretary of the Missionary Board and of the reasonableness and justice of her receiving from the women of some of our churches remuneration for the large proportion of her time devoted to the work. And Mrs. D. H. Davis read a paper of great clearness and power on work for women in China, in general, and on the school and medical work; and in an instructive manner answered several important questions. It was a more encouraging meeting and of more heart-moving influences than any we recollect to have ever attended.

THIRTEEN of fourteen ministers, and about half as many other brethren and sisters, met in the Shiloh, N. J., meeting-house on the afternoon and evening of June 3d, to discuss questions relating to the work of the Missionary and Tract Boards. The following are some of the points brought out: Seventh-day Baptists stand closely related to the present discussions of denominational existence, because of the fact that one fourth of which will be to extol or to lower the scriptures, and therefore to strengthen or weaken our position in the religious world. One Baptist after another admits that Baptists must become Seventh-day Baptists or cease to be Baptists at all. One person says that the China Mission ought not to be enlarged unless it is in sending out a medical helper; another, that there ought to be, and might be, advancement all along the lines, at home and abroad. Life and growth require that there be enlargement. Our churches ought more and more to reach out after adjacent neighborhoods. The Missionary Board in its present organization is not in the best way of helping to secure local leadership in the smaller and pastorless churches. The "things that remain" must be strengthened. Some, without reason, suppose that the Missionary Board makes a "hobby" of foreign missions. One of our best ministers came to the Sabbath truth by means of a tract handed to him by a missionary. Some favored and others opposed the plan of having the mission and tract work managed by one Board. Many think that the Outlook has so far done its special work as to justify its discontinuance in its present shape, even without, however, a retreatment either in its publishing or Sabbath work form. Circulate printed Sabbath truth by the hands of living messengers and preachers. Important and interesting questions were answered that must have shed light on the work of both Boards.

The opening discourse at the Eastern Association, by Bro. Geo. J. Crandall, from Matt. 11: 6, was an answer to the inquiry, "Is there a remedy?" At one time John had clear evidence that Jesus was the Messiah and had believed it; but the preaching of Jesus, the following of the people, and other facts of Jesus' life, did not fulfill his expectation. John was in prison, suffering; hence he became confused and began to doubt his former experiences. As answers are pressing upon us for the question, "Is there a remedy?" Our opportunities to do work are many and great. As means to do this work we have, 1st, Young people in training in the Christian Endeavor movement. 2d. Quite a large number of our people have accumulated property rapidly. As God has had this thing is doing us great harm, we are rapidly rescissing our expenditures as our financial ability increases. We are doing with our money as worldly men do. I believe God has given us this means so that we might now enter these opening fields. If men who have wealth would lend this to us and send our returned missionaries, they can get ready the money is ready to put you into these opening fields, God would give us such power and success as we have no idea of to-day. Why should we spend more upon ourselves than is necessary to live comfortably, simply because we have the money that we may spend? With the calls of Christ's cause upon us, are we not choosing between him and ourselves? Christians must answer all questions of duty by reference to the teachings of Christ. It was Christ's will that his people should agree. John 17: 11. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth. John 17: 17. This agreement can only be found in the truth.

FROM S. R. WHEELER.

I spent the second Sabbath in May at Alden. Bro. J. B. Stiles helped me to reach this Sabbath services. Bro. W. H. Ernst is there now and preaches for the church on Sabbath. I occupied the pulpit the day I was there. The Trenton Church was visited during the week, and on Sabbath, May 16th, I preached twice, and on First-day once. Services had not been maintained for some months. The people were glad to have me visit them and voted that I should do so whenever I could. I shall probably not visit Alden again unless for some special reason. Bro. Ernst is there and they do not need the Sabbath services. As a visit from our returned missionary, Bro. D. H. Davis! We are looking forward with hope to the Semi-annual Meeting with the visiting brethren Whifford and Swell.

NOTHING so adds to the treasures of the mind and increases its power as healthy thinking. Learn to think for yourself. It is all very well to live your life by the teachings of others; but one should not let this take the place of one's own thought. There are times when we would have kept our money with our own hands and the stream widens and deepens.
**The Sabbath Recorder**

**WOMAN'S WORK.**

_W. C. Grimm._

_Women ask our Father of His children, save James and John for the present only; a reasonable service of good deeds._

_Pure and unspotted is thy heart to God for his goodness, manifested in the Lord; I will pay my vows; I will offer to thee the sacrifice of thanksgiving._" With the Psalmist reverence and gratitude of soul was not a sufficient return for such help; he must make an offering that would cost him something—the sacrifice of praise and service.

The question may arise, should none but those delivered out of great trouble offer the sacrifices of thanksgiving? Most assuredly. To some great misfortunes seldom come. Yet these should be even the more grateful that they are spared the trials and sorrows which attend lesser ones.

That God directs the ways of his children, none can doubt. He gives to each soul that discipline which will best develop a Christ-like character. Nature requires not only sunshine but storms and wintry blasts to develop and toughen the oak, while a large portion of vegetation would die if so much exposed. Some characters develop more beautifully in the sunshine of prosperity, surrounded by an atmosphere of love. Others need adversity, suffering, affliction to develop their best. In either of these extreme cases, or in a mean between the two, if we would be loyal and loving to God we cannot be excused from the burning-offerings, which in essence are equivalent to the Jewish burnt-offering, sin-offering and thank-offering; the first, or burnt-offering, signifying consecration to God, and devotion adoration to him as a divine being; the second, or sin-offering, the confessing and forsaking of sin; the third, or thank-offering: signifying the fulness of soul for his complete triumph. This spirit of gratitude when present with one, will be manifested in good will and good works.

While the use of the thank-offering box is not literally enjoined in Scripture, the spirit which prompts its use is enjoined. The box affords a convenient and ready-at-hand place of deposit for our offerings to the Lord. We drop into it the coin. It is sacredly dedicated to his use. To remove it for personal use, even in pressing want, would be sacrilege.

What should the thank-offering signify to us? That by reflection upon God's providence not only in general, but in particular cases, we are under some obligation to God for his preserving care, for his great love for us, and tender patience with us. One of the ways of manifesting our thankfulness, and quite an important one, should be in gifts to God for the extension of his work.

Mrs. J. L. Huffman.

**THE THANK-OFFERING.**

The Ladies' Benevolent Society of Milton, recently held its semi-annual box-opening service—a short report of which is here given. During the opening devotional exercises the President led in a Bible-reading—its subject being, "God's gifts to us and our gifts to God."

One lady read a paper giving condensed items concerning home missions, another gave items concerning foreign work. One member read a paper upon the significance of the thank-offering. The Ladies' Societies of our churches in Southern Wisconsin had been invited, and a few were present, and some sent written messages of sisterly greeting, being unable to be present.

Probable the most impressive feature of a box-opening service is the array of the little silent testifiers of good-will and gratitude, the row of boxes upon a table in the presence of the whole congregation, each containing within itself the history of many an uplifting of heart to God for his goodness, manifested in various ways according to his knowledge of the individual existing.

These boxes are destined to speak with increasing force and effectiveness throughout all of our borders, because of the soul wrapped up within the significance of the gifts enclosed.

Local Secretary.

**A RED LETTER DAY FOR ASIA'S MILLIONS.**

_April 10th, 1891._

"Blessed be the Lord God, who only doeth wondrous things. And blessed be his glorious name forever." _O Lord God of hosts, who is a strong Lord like unto thee?_ 

_Thou hast scattered thine enemies with thy strong arm._ Justice and judgment are his ways, and his paths are ever just.

Those who have eyes to see the importance of contemporary events, will recognize that one of the greatest epochs in history has occurred between March 9 and April 10, 1891. At half-past ten o'clock on the morning of the first named—a three days' Convention for Prayer and Consultation began in London concerning a movement affecting seven hundred millions of souls, or half the population of the globe. At that hour it seemed to many that the anti-opium cause was "a forlorn hope." Three days of prayer dispelled that feeling, and the delegates departed with renewed assurance of victory. They, and the churches which they represented, manifested their faith by their works. Hundreds of petitions against the opium traffic were immediately poured into the House of Commons. Members of Parliament were obliged to return to privileged newspapers that it was impossible even to acknowledge by letter the quantities of petitions thus received. The question of the Parliament on April 10th, which God had specially intervened to provide, in answer to the prayers offered at the Convention. The House of Commons was annually full for the occasion, by a private member. Sir Joseph Pease brought forward his Anti-Opium resolution; and it was voted against, by a vote of the House who usually support the government were found voting with the majority. It was "to catch vote," no victory by a vote, as the Indian Government newspaper organs have been falsely representing. God, through his people, has begun to scatter his enemies; and the triumph thus gained is the harbinger of the complete overthrow of the infamous traffic by which, under British auspices and power, millions of India, Burma, China, are being hurryed into incalculable misery, and to the grave. We are at the beginning of the end of one of the greatest, if not the greatest, of movements for the welfare of humanity. History has recorded or the world has known.

_Love has its desert shadow,_ His interpose of tears; 
And yet a sunburst often breaks_ Scattered swift our fears.

"For as a father pitteth_ The children of his love, So God, our Father, watcheth_ With pity from above.

_Out of the house of mourning,_ Reuben!ere we are, And evermore his face is kind, His ways are ever just.

_In evil and in blindness,_ Through darkness once we rove, But still our Father leads us home, By strength of mighty power._

_Margaret E. Sangster._

**A LITTLE GIRL'S TALK.**

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her: "Where's your money? There will be a contribution to-day." She went to get her pocket-book. "I can't find silver dollars," said her brother; "A tenth of that is three cents." "But three cents is such a stingy little thing," I shall give this ten cents. You see I would have had more here, only I spent some for myself last week. It would not be fair to take a tenth of what is left after I have used all I wanted." So she had put a dime in her pocket when someone said: "If we can raise that $300 for Home Missions to-day," she said: "Oh, this is Home Mission Day. Then that other has to go home and try to get her brightest dime with a doleful groan. I said, 'If you feel so distressed about it, why do you give it?' "Oh, because I made up my mind to always give twice as much to Home Missions as anything else, and I shall just stick to what I made up my mind to do." Now this little affair set me to thinking: 1. We should deal honestly with God in giving, for it is not fair," said the little girl, "to count your tenth after you have used all that you want." 2. We should deal honestly in giving. If the tenth is the petty sum, let us go beyond and give more. 3. Let us give our best things. That which is the nicest to keep is also the nicest to give. 4. Let us give until we feel it.

_The Home Missionary._
HISTORICAL & BIOGRAPHICAL.

AN INTERESTING LETTER.

The following letter and poem, written 53 years ago, have recently been placed in our hands. The writer, it will be remembered, "trod the untried and silent path" some 38 years after writing these words of Christian sympathy and consolation to one in deep bereavement. The letter and poem speak for themselves. L. R.

HOPKINTON, May 5th, 1836.

Respected Lady,—I remember that I told you I had written a few lines on the death of your lamented husband, and that I promised to let you have them if they were not published so that you could get them in that way. And as they have not been, and perhaps may not be, I think I ought to fulfill my promise. And though it is a very humble tribute that I am able to bestow, I trust the motive that prompted it will not be mistaken. For notwithstanding your husband and myself may have had somewhat different views on one or two subjects, yet perhaps we were more agreed in matters of opinion than the most of men, and I always thought him a man of uncommon integrity, and, in my judgment, he ranked among the best of men. And though we may have differed in some matters of faith, we lived, with propriety, mourn, while even we encourage our hearts with the hopes and promises of future felicity. And while I live and there remains yet perhaps we were

Respectfully your friend,

LUCIUS CHANDALL.

To Mrs. Eliza Stillman, widow of the late Matthew Stillman:

Dearest Sister,—We mourn our loss while we receive the dead. We breathe our sighs and wipe our flowing tears, We grieve to think life is forever lost, We lose his voice and taste of our own, If I could live to feel the infirmities of age, how I should be contented to part with the pleasures of society, how I may entertain myself or others, and how I may be prepared to tread that untried and silent path that leads to the other world. And then I cipher myself with the idea of immortality, and resume your wonted train of thought, and I do think we ought to do so, as the apostle says, "If in this life only we have hope of all men most miserable," and may I not add that with this hope none are so truly blest. And it is my heart's desire that you may be inspired with a large share of that imperishable and unfading treasure through life and in death.

Respectfully yours,

LEWIS CHANDALL.

HISTORIC FIRES.

Among the great fires of history, undoubtedly the burning of the City of Palermo, Sicily, in the year 640, by the Caliph Omar, is the most widely mourned, as the destruction of 500,000 volumes cut off much of the record of human knowledge at that time. The general impression of the importance and significance of this fire is, no doubt, augmented in great measure by the historical interest of the Secretarius, or Secretary, of the Caliph, who, as conqueror, replied to the protest against the burning with: "If these books are against the Koran, they are pernicious and must be destroyed. If they agree with the Koran, they are redundant and need not be preserved," and it is not generally remembered that Julius Caesar burned a monster library in Alexandria, which was known as the Bruciarian library, B. C. 48, nearly 700 years before the burning of the Serapeum library by Omar I. At times of sack and pillage Jerusalem has been burned time and again; the most noted instance being the siege by the Romans under Titus, during the year 70, when a faction called the Scarii set the city on fire in many places, and eventually 1,100,000 of the inhabitants perished by fire and the sword. Constantinople has, like all Oriental cities, suffered severely from fires, a large part of such losses belonging to the fathers of the Mohammedans, who bow to their kin. Said a Sultan: "If it be the will of Allah to burn the city, let it burn; but if not, I will not permit it to occur.

In Dillaway's quaint account of travels in the Levant in 1799, it is stated that the Sultan is summoned three times to a fire in Constantinople, and on the latter he called the fire Philip, and attend in person and bring mules laden with pinters for the firemen. A great fire at Rome, B. C. 12, B.C., caused the Emperor Augustus to take some measures to prevent the recurrence of such calamities, which had hitherto in the hands of bodies of police, numbering twenty or thirty, stationed in various parts, and re-organized in certain cities at times of fire by c u p a t e s of volunteers. He appointed new officers with the rank of magistrates, with the power of calling out the people, to build houses, and various other work. Each was attended by two lists, and provided with a fire organization of 600 elaves. It is probable that this was not entirely satisfactory, for in A.D. 137 a fire caused him to undertake further reforms on a scale characteristic of him who "found the city built of brick and left it burnt of stone." It may be supposed that at this time the firemen were divided into several companies, and placed according to his numerical order, or perhaps for some other reason.

The well-known fire at the Canongate in Edinburgh, August 30, 1540, was one of the largest ever seen in Scotland, and caused a loss of about $100,000. The fire was started by a person who wished to attack a certain person. The cause of the fire was a hangman's lantern, which was used by the firemen to collect the firemen. The fire was caused by an overheated baker's oven, and in the course of four days it swept over 45 acres, burning 12,000 houses, 20 churches, and 5,000,000 volumes. The damage estimated to be $21,071,000, say $35,500,000.

Such fires have been rare in the United States, but there have been several notable exceptions. The burning of the City of Baltimore, Maryland, in 1790, caused a loss of about $100,000. The fire was started by a person who wished to attack a certain person. The cause of the fire was a hangman's lantern, which was used by the firemen to collect the firemen. The fire was caused by an overheated baker's oven, and in the course of four days it swept over 45 acres, burning 12,000 houses, 20 churches, and 5,000,000 volumes. The damage estimated to be $21,071,000, say $35,500,000.

In 1672, the city of Boston was visited by a fire in which we live run forth in effects that were organized and sustained by the government of the city. Two notable examples of cantagions stopped some better moment, some noble inspiration, good and evil, like these in this quick electric atmosphere in which we live run forth in effects that we cannot touch or trace. Do not say, "I cannot help anything! You must do something yourself!" There is something you can do. There is nothing a man rests on, nothing that a man looks back upon with any satisfaction, save some service done by him that he may know he has helped to his fullest possible help to a human soul. —Phillips Brooks.

LEFCH.

Let each Christian sit down during some quiet hour, and think how he can increase his efficiency as a member of the church. We will have no trouble in thinking of ways in which he is not doing all he can. It will be well for each of us to conclude upon others that will help him do better, or, if he cannot think of such a thing, to let him seek some one else. Each in his little sphere will find some places where he will find use for all his faculties.

United Presbyterian.
THE PASTORS’ MEETING AT THE CENTRAL ASSOCIATION.

A few pastors and others gathered at the church in DeForest, Wisconsin, June 10th, for their informal conference. It was decided to spend the afternoon, or part of it, in considering the Sabbath and the form, and then meet again in the evening to talk about Missions. Bro. Daland took charge in the afternoon.

After an opening prayer by Bro. Frein, the meeting was opened for free conference, and, thus, in a quiet, pleasant, way, the work of the Sabbath was discussed,—for no other question came up. First its consonance was considered. Almost all were of the opinion that it should be continued, not, perhaps, in exactly the same form; however, all were sure that the work attempted by the Outlook must be carried on by some agency, and what so available as the one already on the field? Second, as to its form. Many were decided in the opinion that it should be more spicy, varied and interesting, fitted to awaken the attention of all laymen as well as scholarly clergymen. Some thought that the same material might be put into the Review instead of having a separate publication. What is the general opinion among the people? Uniform was the answer: By missionaries, pastors, and faithful work of our own church members. Fourth, Shall our efforts be directed mainly to clergymen or laymen? Quite general was the view that the reform work we prosecute must be among the ordinary rank of people. Another idea is to help many minds wake up to the importance of the Sabbath, through several thought it important that the work so well begun should be continued so as to reach all ministers in the future as well as today. All thought it of items of information concerning the work of the Outlook appeared more frequently in the Sabbath Reform page of the Review because our people would feel a deeper interest in the periodical.

NEEDS NO STATE AID.

Christianity will prosper and do her work for good morals and virtue without the aid of the State. She will find her way into families, schools, counties, and scatter her blessings through her agencies, and all the better for being left to herself. When she leaves on the Sabbath the work she can no longer carry on; when she rests her royal head in the lap of a worldly State she is plundered of the golden locks of her strength. Christianity is of God, and she lives by laying hold of him, and grows in the broad green fields.
THE SATURDAY RECORDER.


W. C. WINTHROP, D. D., Milford, Wis., History and Biography.

W. B. DALLAS, Lenoxville, N. Y., Young People's Work.

THE SATURDAY RECORDER.

LONG OR SHORT.

A good broker, himself a preacher, offers, through us, the following concerning the length of sermons:

"Dear brethren in the ministry, do not feel offended at this item; but it is not true of us that it takes much longer to preach when we have no message to give. The Evangelist, or the Discourse Minister, has a better chance for innovation, recommending that ministers cut their sermons down to fifteen minutes. He has the impression that what can't be said in that time won't be worth saying at all. There wasn't any opportunity for getting the parson, give the preacher no chance to get at his subject gradually or to leave it with a "a few closing remarks" but suggest that he should say as much as he can in half an hour of the better on a cold day—take one dive and then get ashore as soon as possible. Old Dr. Lowell, of Boston, used to preach only ten minutes, and he always had the opportunity to fully sleep in the pew, for long before you could get your forty winks he cried "Amen." His friends used to say that he drew so many oneraction to that with a tuck, but lifted his sleigh, let it come down with a thud, and that was all there was to it. If a sermon is good it can afford to be short; if it is not good it ought not to be preached at all. We rather think the Emperor William is right.

Certainly, no one should take any offense at a kindly suggestion from one of their own number. How else shall we be helpers together to our common work except as we exchange thoughts and express new and fresh ideas, that we may stretch out our hand as soon as possible. Your friends used to say that he drew so many one-railroads, are through the country, but we object to the tendency to cry against the length of sermons. If a country lawyer have a case to plead, involving the right of property, he has no opportunity to plead a case to the people, and thereby declare our will to be that of the majority, but it is impossible to explain the great importance of the subjects, and vast array of facts connected with their proper un-,

Our strength, that, while I stand of Richmond, and strong in Thee, I may stretch out a living hand. To wrestle with the troubled sea.

Four railroads are projected, or in process of construction, from the east coast of Africa toward the interior.

Reports from the Associations this week have crowded out some matter intended for this issue. It will appear in due time, none the worse for having waited.

To do well to-day the duty that comes to one's hand, is the best possible preparation for the larger duties which may be coming soon. The small duties superfluous, or ill-performed, while waiting for the great opportunity, are the drift-wood which choke the stream and prevent the coming of that for which we wait.

In our issue of last week we mentioned a reported fire in the printing office of the Seventh-day Adventists in Battle Creek, Mich. We have since been informed that it was not the general printing office that was burned, but that of Good Health, and other publications connected with the Sanitarium. The loss, though great, was not as heavy as was at first reported.

The great Roman Catholic cathedral in the city of Mexico was ninety-four years in building, and cost $2,000,000. It has several candles of gold, one of which is heavier than a man can hold. The cost of a single candle is $2,000. A single lamp costs $1,000 to clean it. So says an exchange. One cannot help wondering how much this display of wealth will do toward the conversion of a lost world to the mark and low Jesus.

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The University of the State of New York is not one institute, as might be supposed, but is composed of Colleges and Academies, scattered throughout the State, each of which must, of course, comply with certain requirements as to courses of study, examinations, etc., under the direction and supervision of a Board of Regents created by the State to exercise such direction and supervision. A charter for the University was taken out in 1854. The present Secretary of the Regents is Melville Dewey, an alumnus of Alfred University. Speaking of the recent measure, approved by the Governor of the State, for extending the privileges of the University to all within the State, Secretary Dewey says: "The educators of the State believe that the systematic movement for popularizing education among adults is one of the most important in the history of education. While all the world is recognizing this fact, New York is the first government to give this movement official sanction and support."

THE ASSEMBLY AND THE SEMINARY.

The most absorbing topic which came before the late Presbyterian General Assembly, at Dr. Breckenridge, was, with, doubt, the "Briggs question." Simply told it was this: Union Theological Seminary, a Presbyterian Institution, had transferred Dr. Briggs to the professorship of Biblical Theology in the seminary. In January last he gave his inaugural address, in which he made some statements concerning the Bible and some preaching, which were widely criticized as being at variance with the accepted standards of the church on those points. The relations of the Seminary to the General Assembly make it the duty of that body to take action at its first session after an appointment has been made, on the question of the approval of such appointment. In this case, therefore, the question was on the approval of the appointment of Dr. Briggs. The New York Independent—sums up the Assembly's action on this question in an able and judicial manner, which we quote for the benefit of such of our readers as may not have seen it elsewhere. We may add that the Assembly, by a large vote, the trustees of the seminary have vetoed by a large majority to retain Dr. Briggs, which is equivalent to a declaration of their purpose to place the Seminary in a position independent of the Assembly's control. Evidently the end is not yet. The Independent of two weeks ago said:

"The Presbyterian Assembly has gone overwhelmingly against Professor Briggs. In a total vote of 500 only 60 ranged themselves on his side, while 440 were constrained to express their disapproval of his appointment to the Professor of Biblical Theology in Union Theological Seminary. Under the circumstances it must be regarded as a very decisive vote. All that his friends could say in his defense was made by Dr. Dickie, Logan, Parkhurst, and Worcester, and it was said ably and eloquently. Compromise in his interests were proposed with the design of avoiding, in part, at least, the painful results of his appointment; but with the utmost calmness and deliberation the Assembly, the time for voting came, rejected all amendments and adopted the one recommended by the committees without a word of modification.

The action of the Assembly is not only an emphatic one, as indicated by the size of the majority, but it is a logical result of what has been going on for some time. It means that the Supreme Court of the Presbyterian Church does not regard it as safe or proper for Dr. Briggs to become Professor of Biblical Theology. Under a sense of duty to the young men who are being trained for the ministry in that institution, and to the great interests of the church, the Assembly, renders the appointment incomplete. You cannot therefore, retain Professor Briggs. We have vetoed his appointment, and thereby declared it to be that he should not be a Professor in Union Seminary."

What response the directors will make to this action we do not know. The point that it was a case of case and not of appointments, is of the
agreement. The Assembly has not regarded as well taken. Indeed, it was not strongly urged by any of those who spoke for Dr. Briggs, but it was very prominently presented as an element of the compact, and not really as an argument, or as the Assembly. The great majority were satisfied that the jurisdiction of the Assembly was complete. There is no separate power really to make the seminary of the Presbyterian Church, and the majority were satisfied that the appointment of the Assembly is in conflict with the opinion of the Assembly. Nevertheless, the expression proves of the irrevocable and unwise handling of the appointment the approval of the Assembly is in his speech in support of the resolutions recommending the programme. Amid all the attacks which are made, or an article of faith must now be destroyed so easily. The criticism of the Ministerial Conference, which are thought to be made, upon the Bible, upon the papers and sermons of May 29th, is a most urgent necessity. The Bible is the exponent of the spirit running through the Address, and soul refreshed. The Bible is the exponent of the result of the election of Dr. Briggs.

The Baccalaureate sermon was delivered by Dr. White. As the rich man appears to be in his opinion as the rich man and the truth of the idea, the tone of the Address, it exercises the duty devolving of the present hour is a most urgent necessity. It is the letter which killeth, but the spirit which giveth life. Too many of the former, the need of the practical, and the thrust of the word of God, as the Inaugural Address illustrates, is dangerous and unwise, and it is suggested, could re-elect Dr. Briggs, and the next Assembly could approve him. At least, this is Dr. Patton's view of the matter.

MINISTERIAL CONFERENCE.

The Ministerial Conference of May 29th, at Rock River, was somewhat light in attendance because of memorial services and funeral. The programme was mostly carried out as before published, and was heard with a good degree of interest. Since it would necessitate an article of considerable length to give a synopsis of the papers and sermons presented during the Conference and Quarterly Meeting, we offer this time to give the programme. The Ministerial Conference to be held on Sixth-day before the first Sabbath in September with the Walworth Church.

1. Are our churches organized and offered on the apostle's plan? E. M. Dunn.
2. Is it right for our ministers to solemnize marriage on the Sabbath? Wm. B. West.
3. Are the resolutions of the General Assembly concerning missions to be adopted? H. E. Dunn.
4. Have we, as a denomination, a mission to the colored people of the South? If so, what? S. B. Badecock.
5. What is the true relation between the people and our denominational boards? W. W. Ames.

8. What is the true relation between Church and State? F. O. Burdick.

We draw out and utilize the Christian ability of business men in church work. E. B. Stullman.

Let us add one word in reference to the programme. It is offered for publication thus early in the quarter that those appointed may be fully remitted of the parts assigned them, with the hope that they may choose their time during the quarter for preparation, and that having prepared, they can, if necessary, read and act upon some out of, and thus on the way for a new programme. The privilege of a place upon our programme is of so much value that it would seem that none should be unkindly of it. M. G. Stillman.

HOME NEWS.

West Virginia.

SALEM—Eld. D. H. Davis and wife, on their return to Salem from the Association, at the request of the pastor, exhibited mementoes of their China work to an overflowing house. The average crowd preserved the presentation and hand-shaking intended, and consequently the collection for missions not being taken in our meeting the Inaugural Address, Thursday night.

The Old School, on the evening of May 29th, in the Chapel Hall, on Monday evening, "The Black Sheep, illustrated by Aaron Burr."

"The Salem pastor, after preaching to two congregations, some miles distant from each other in his own parish, went, on the evening of last Sabbath, to Clarksburg, our county town, to the annual lecture before the presence in its glory."

The burdens come heavily upon these willing to bear.

June 9th.

NEBRASKA.

HUMBOLDT.—We are having much wet weather at present; farmers cannot cultivate their corn on account of the rain. Otherwise, everything seems to be quite prosperous. The state of religion is much the same as formerly, though two have been lately added to the church by baptism. We greatly desire a revival of religion, and we feel the need of the prayers of all God's people that this may be the all-important thing for which we strive and pray.

U. M. B.

And once more, and more important than all, the demoralization of the person, the presence, and the mighty power of the Holy Spirit; in earnest and continuous prayer for the demonstration of that power; in every step that we take and every movement that we make by boards, and committees, and secretaries, and pastors, and people, and missionaries abroad, the glory of God the supreme end, the salvation of men the secondary end, the love of Christ the supreme constraint, and the Spirit's energy the supreme power, all these enter into the everlasting bed-rock of missions. —Dr. Ashmore.
YOUNG PEOPLE'S WORK.

THE SUM OF IT ALL.

The boy that by ambition grows,
A bachelor's a dear,
Who multiplies the things he knows
And multiplies every frac­tion,
Who well divides his precious time,
The less he proportion giving.
To sure success most will cling.
Interest compound increasing.
—Dr. Roy Palmer.

The laws of spiritual life, and of the realm of ethics and religion, are as sure as those in the natural world, and as inexorable as the principles of mathematics.

One evil thought after another, one temptation after another unresisted, one thoughtless and unkind word after another spoken, and a character is formed which by-and-by reveals its own hatefulness in an enormous totality. As a burdensome debt is formed from little moments incurred without thought, day after day, so the result of continued evil is greater than the sin­ner imagines. And the true is of pure and noble thoughts, of kind and gentle words, of loving and Christ-like deeds. Let us add with diligence.

2 Peter 1: 5-7.

Losses are often incurred in business and in social life. How they are lamented and be­come to us, but they are nothing to the loss sustained by the soul. Did you ever observe how easy it is to lose the power to think purely, to regard others generously, or to preserve faith and noble thoughts, of kind and gentle words, of loving and Christ-like deeds. Let us add with diligence.

Mark 8: 36.

GEOMETRICAL ratios form the law of living things. Each of us has two parents, four grandparents, eight great-grandparents, and so on. Noah had three sons, but the list of the descend­ants of these is most wonderful in that enlight­ening chapter. Gen. 10. So a sin takes root and multiplies. Each gives birth to another, and ere long the sinner finds that his load is more than he can bear. How careful ought we be to guard against the first sin. One dandelion plant in a green lawn this year means a thousand next year somewhere. So our evil words and acts, and—blessed be God!—our good ones, too, multiply and spread in our own lives and the lives and characters of others. Let us be wise, and multiply our good works and the fruits thereof. Deut. 12: 3.

PRAYER.

A well-known German writer relates that when he was very young he remembers often, upon arising in the morning, to have heard his mother praying aloud for each of her children. And especially he noted that when she came to his name she wrestled long and earnestly in prayer, that he might be given wisdom and knowledge, and the fear of the Lord, and that God would bless his studies and deliver him out of every temptation, and prepare him to be an instrument of divine grace for the winning

of souls, and finally to grant him an entrance into the kingdom above. This oft-repeated earnest prayer became a beacon and a guiding star to his life, so that he became not only a famous writer in his own land, but one whose influence was always felt for Christ upon those who associated with him. How much of the good of his life is to be attributed to this prayer no one can tell.

Whether our friends believe in prayer or not—they cannot fail to be influenced by the fact that we pray for them. Let us not become discour­aged, but let us believe in God and pray for what we desire of spiritual gifts for others, es­pecially those dear to us. God will hear and answer in his own way. Not every one is per­mitted like the good Christian Scrivener to hear, all unknown to the minister, the words of his praying mother. But God is not limited to these ways and means. He can and will answer our prayers if they are in accord with his blessed will. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. John 15: 7.

OUR FORUM.

My dear young Brothers and Sisters:—What I say to young people may have no weight in your number. I do not wish to find fault or censure any one, and if what I say appears that way to any of you, please remember that I include myself among the receiv­ents.

I have had occasion now and then to prepare a programme in connection with the Y. P. S. C. E. work, and I have often found it quite annoy­ing because the young people are so backward about helping the Editor with the work. But the Editor is obliged often to persuade and even beg the young people to write articles for the Recorder. It seems as though they were con­ferring a favor upon him when they do write, rather than being honored by the privilege. Now I may classify the various excuses under three heads: 1. I can't do it. 2. I can't do it as well as some one else can. 3. I have not the time.

1. I can't do it. Well, my friend, perhaps that is so. But you would almost be angry if some one else should make such a statement. Evidently the person who asked you to write was either making fun of you, or else was labor­ing under the impression that you possessed this ability. The young person who writes for the Recorder is not a worshiper of art, is he a philan­thropist, a reformer, is his soul on fire with the love of Christ? His cash book, if it only be truthful and minute enough, will tell the story. Money is raw material for any fabric at the pleasure of the owner. In the things to which he converts it he reveals himself as the sculptor reveals himself in the plastic clay.

2. I can't do it as well as some one else can. Well, quite likely that is a fact. But is it a fair excuse? The person who asked you to write knew that, but he asked you to try it for him, and granted that he was sincere in his invitation and will be satisfied with your effort. The turn­tle does not pause in his journey because he is passed by the fleet hare; the busy squirrel does not despair when carrying away his winter store, nut by nut, kernel by kernel, because he sees the squirrel that carries fruit on his back. In the hurry of the moment, the tiny rail does not stop in its course because it cannot turn the massive wheels of the saw-mill. You are not expected to write like our Editor or some of our Corresponding Secretaries. If you should, people would think you were flatching. Do your best, and let the rest be taken care of in God. It will not ask you again very soon. But don't be angry if he should not.

3. I have no time. My friend, you have twen­t-four hours each day, all that any one has. Oh, you don't mean that; you have no time for this particular work. Of course you don't, un­less you have the idea that you can put the task of the work of a year in a few days. If you make choices, you have no time to read this story or that paper, to make a visit or go for a ride, unless you take it. That's the trouble. Let other people question them. Is there any duty in regard to the matter, or is it a sort of compliment offered to you, one which you may accept or re­ject at your own pleasure, and feel that you have conferred a favor if you do accept? I have seen both sides of this question and have been on both sides; I have pleaded each and all of these excuses in my own favor, and have been compelled to them coming from others, too. To be sure there are exceptions, but my friend, as a rule are we not wrong in pleading such excuses? If the work is the Lord's, and we believe it is, we have some duty in the matter, and we should take the time. What, stop your work in the shop, in the field, in the kitchen; stop your music­lessons, my painting, my lawn-tennis; stop my reading, my letter-writing, stop earning money, stop having a good time? Yes, certainly; di­vide your time, give a few minutes to this work, and equalize your efforts.

Now I do not mean this to apply simply to writing articles for the Recorder, or papers for the Young people's hour at our Quarterly Meetings and Associations, but to any good work in which you may be invited to assist with your talent. Yours truly.

EDWIN SHAW.

A TEST OF CHARACTER.

The use which one makes of money is a touch­stone of character. Dr. D. J. H. Worcester remarks in his book on "The Power and Weaknesses of Money":—

"Tell how a man spends his money, and I will tell you what the man is. Is he a miser, he is a sensualist, he is controlled by domestic affection, is the love of display his ruling pas­sion, is he a worshiper of art, is he a philan­thropist, a reformer, is his soul on fire with the love of Christ? His cash book, if it only be truthful and minute enough, will tell the story. Money is raw material, may be used for any purpose to the pleasure of the owner. In the things to which he converts it he reveals himself as the sculptor reveals himself in the plastic clay.

"We sometimes test our children at Christ­mas time by a present of money in lieu of other gifts, watching to see whether they will use it as though it were their own, or whether they are altogether too ready to be satisfied with your talent. Yours truly.

WHERE SHE SAVED.

"Emma, I must really say that your monthly house expenses are altogether too large.

"But I economize wherever I can, dear Paul. You must consider how the price of everything has gone up."

"And yet a few days ago you bought your third new hat for the winter."

"This hat, that doesn't concern you; I saved that out of my house allowance."

—Fliedende Blatter.
The Missionary hour, at 10:30 o'clock, Sixth-day morning, was conducted by Rev. A. E. Malin. In his opening remarks he emphasized the importance of our continued effort for missionary work upon us as Seventh-day Baptists. We who profess to obey the commands and teachings of the Bible, must take heed to the command: "Go ye into all the world and preach the gospel to every creature." It was not given to great and prosperous denominations to spread the gospel, but to us, as individuals, becomes us, who are baptized, Sabbath keeping Christians, more than any other people, to carry the light of God's truth to all the world. To obedience to this principle, more than to any other, will we find our happiness, or any possible success. We want to find out where the mission field should never be again left without the light of the truth of the Bible. We want to find out where we may be of service in the spread of Sabbath truth, and what it is to do to make the field known to us.

Mr. E. T. Tiptworth spoke of the necessity of being full rounded Christians. We want to be conscientious Christians. We want to have a standing and enthusiasm, a doctrine that we promulgate, but for a whole and perfect Christianity.

Mr. A. B. Burkett emphasized the importance of letting our priimaries be known to our business associates. As a general thing they will respect us for it. In this way we can each of us be truth bearers.

Rev. D. H. Davis, reminded us of the best fields for the dissemination of Sabbath truth, is Shanghai. It needs a tract repository just as much as New York or Chicago. The spread of truth and the evangelization of the world is after the above-mentioned order, and many other countries must go into China through Shanghai, and here is one of our very best places to spread the truth of the Sabbath. We have gained in influence and strength, and we can now bring the unconverted spiritual. We not distinguish between home and foreign missions, they are all one, and must go hand in hand, without jarring or discord, if we would prosper in our work. We want to find out more about it. Preaching to the large audiences cannot reach the people in this way. Rev. J. G. Burke, spoke of the missionary enterprise a battle, and the time to show a reason, that we are fighting a cause. If we are to see spiritual prosperity we must be spiritual workers, and we must have the power of prayer. We dare that what they are doing. The families upon the outskirtts are becoming fewer, and the territory of many of our brethren is being pared down to smaller cities. It is because our work is confined to the centers and the times are left to die. Our large cities have great opportunities for preaching Christ and his Sabbath. "Know ye not that your members go to work right about our homes just as much as it means to go to China or to any other foreign field. He spoke of the need of missionaries in different countries in which we had been laboring and of the great opportunities, not only for evangelical work, but for Sabbath reform work in these missions.

Rev. L. E. Livermore thought we ought to have prominent places in New York City and in Chicago where Sabbath literature may be deposited—where it may be easily obtained by frequenters of libraries. We may have free loans of tracts for free distribution and books for sale. People live in these cities for years and do not know that there are other truths to be known. We must let them know and give them the information through the means of the Tract Society.

Rev. Joshua Clarke spoke of a sister in his church whom he had supplied with tracts for distribution. Two years after their distribution a lady came, through their influence, to the observance of the Sabbath, united with the church, and is a strong and helpful member. It is his testimony that it does pay to scatter tracts.

Rev. A. McLean spoke of his custom of scattering tracts wherever it may be possible, to put them in men's carriage, on their seats in the cars, on their doorstep, or wherever he can get them under their notice. Give them something plain and simple. God's Word is the strongest argument that you can produce to men on that subject.

Rev. O. D. Sherman emphasized the importance of always being prepared with Sabbath literature, for opportunities come oftener than we would think for using them to advantage. We should be very glad if those who will assist in this movement, on their way to the East will stop at Grand Island at 4.45 the same afternoon, where they will have to wait seven hours for the train to Aurora. Mr. D. T. Tiptworth, spoke of the necessity of being full rounded Christians. We want to be conscientious Christians. We want to have a standing and enthusiasm, a doctrine that we promulgate, but for a whole and perfect Christianity.
LESSON XIII.—QUARTERLY REVIEW.

For Sabbath-day, June 27, 1859.

Topic.—The End of Transgressors.

The Superintendent may arrange for classes or individuals to dwell briefly on the different divisions of this review, after the opening exercises by the school. The Secretary read Isaiah 5: 1-7. Let the school recite the Topic and Golden Text. The charioteer will arrange for appropriate singing at intervals.

The record of the Executive Committee was read and adopted as follows, with the programme to be modified as circumstances may require:

FIFTH-DAY.

10 A. M. Call to order by the Moderator; Introductory Sermon by S. L. Maxson; Report of Executive Committee; communications from the churches; communications from Sister Associations; appointment of standing committees.

2 P. M. Annual Reports.

2:30 P. M. Minutes of Committees on Resolutions.

3:30 P. M. Essays, M. J. Haven, Eliaa Bond.

3:30 P. M. Woman’s Work, Mrs. J. L. Huffman.

SIXTH-DAY.

9 A. M. Pray, Sermon conducted by E. J. Davis.


10:30 A. M. Truck Society’s hour,—joint collection.

11:30 A. M. Miscellaneous business.

2 P. M. Unfinished business.

2:30 P. M. Devotional Exercises, M. E. Martin.

2:45 P. M. Woman’s hour.

3:45 P. M. Miscellaneous business.

SABBATH-DAY.

10 A. M. Bible-schol, conducted by the Superintendent of the Middle Island Sabbath-school.

11 A. M. Sermon by A. McLearn, delegate from the Eastern Association.

2 P. M. Sermon by C. A. Burdick, delegate from the Central Association.

2:45 P. M. Young People’s hour, E. F. Ralph, Randolph.

FIRST-DAY.

11 A. M. Miscellaneous business.

10 A. M. Our Schools, J. L. Huffman.

11 A. M. Sermon by A. McLearn, delegate from the Western Association; joint collection.

2 P. M. Sermon by A. G. Crofoot, delegate from the North-Western Association; unfinished business.

T. L. Gardner, delegate from Sister Association of the Middle Island, was appointed to preach for its quarter’s services.

A report received from W. C. Daland, who represented us in the South-Western Association, was read and adopted as follows, viz: On Nominations, J. L. Huffman, J. W. Davis and Judson F. Randolph.


The Sabbath-schools—O. S. Mills, P. F. Ford, Louella Davis.


On State of Religion—S. D. Huffman, J. L. Huffman, Eliaa Bond.

By instruction the Moderator appointed standing committees as follows, viz,

On Nominations—J. L. Huffman, J. W. Davis and Judson F. Randolph.


On State of Religion—S. D. Huffman, J. L. Huffman, Eliaa Bond.

A report received from W. C. Daland, who represented us in the South-Western Association, was read and adopted as follows, viz:

LeaONARDSVILLE, N. Y., Aug. 6, 1859.

L. A. Bond, On, Sec., South-Western Association.

Dear Brother,—Having been requested by your Association to represent that body as delegate to the South-Western Association, for the ensuing year, I would, as your delegate, respectfully report:

I attended the session of the South-Western Association held with the church at Hewitt’s Springs, Miss., July 24-26, 1859, and was invited to participate in the deliberations of the Association, and appointed to preach three times on their programmes.

The whole session was one of great interest. Many encouraging features of the work in the South-west appeared in the progress of the meetings. Nearly all churches were represented, except a few of the smaller ones. The year was marked by some defects and other losses, there was an increase of three in the membership of the Association. Besides this increase there were two new members in the membership of the Association, the church at Hammond, La., and the Delaware Church, near Billings, Mo. There was much preaching during the Association, almost every morning, afternoon, and evening during the session.

The Tract and Missionary Societies were each given an order, and the addresses made by the officers of the Association were marked by earnestness and loyalty to our Societies. The local publishing interests were also considered. The work done by the Societies in this field was an important element on the field of this Association, they should have the support and sympathy of the rest of the denominations as far as possible.

I may be permitted a word as to the South-western field as represented at Hewitt’s Springs; for of the other centers of interest I can only judge by hearsay. It is a healthy field, with great hopes of success, but, as usual, there were certain disadvantages on this field, but there are
Resolved, that we recognize our duty to engage in every good and reformatory work, and to maintain home and foreign missions in common with other Christians, still we should recognize more fully this distinctive and special work, and largely increase our efforts in the work of the world in endeavoring to transfer the authority of God from his own holy Sabbath to the human appointment of Sunday.

Resolved, 2d, That the excellent opportunity now afforded by the awakening of heart and conscience, so far as able, in supplying this need at the earliest practicable moment, is a matter much easier and a grateful task. and determined opposition on the part of those whose advantages in the field are ripe for the harvest. They are eager hereby urge all of our members to be their appointment and to supply the need at the earliest practicable moment.

Resolved, 3d, That our public schools, next to the church of the living God, are the bulwark of our Christian civilization and advancement, and that we enter our emphatic and united protest against the organized and determined opposition of those who would use this work to save the country from this great evil, and that we will preach, pray, and vote for its removal; and that no Christian man or woman can be innocent in the sight of God who is indifferent or half-hearted in respect to this great evil.

Resolved, 4th, That we are pleased with the interest and earnestness exhibited by our sisters in the work of the denomination, and while they continue their work through the organized Woman's Board, we pledge them our hearty sympathy and support.

The following was adopted, after remarks by J. L. Huffman and A. McLearn, etc.

Your Committee on the State of Religion would respectfully report that we have the subject under consideration as indicated in the letters from the churches and otherwise, and do respectfully ask that, emphasizing the Lord, in his mercy, has granted us some revivals of religion in the past, the state of religion is not what it ought to be.

Respectfully submitted,
S. D. Davis, D. S. Davis, C. E. Maxson,
J. L. Huffman, A. McLearn.

The following was adopted, viz.:...
Fifteen minutes were spent in devotional services, conducted by Rev. M. E. Martin.

The hour for Woman's Work was led by Mrs. J. L. Huffman, who spoke concerning the work of our women and the propriety of paying the secretary of the Woman's Board. Mrs. D. H. Davis, of the China Mission, gave a description of the sal condition of our China sisters, and the good work our laborers there are doing.

"Jesus loves me" was sung in the Chinese language by D. H. Davis, wife, and prayer was offered by J. Clarke.

Communications from Berea, Lost Creek, Connings, Greenbrier and Roanoke churches were read.

The following report was adopted after remarks by S. D. Davis:

The Committee on Resolutions have carefully considered the special resolution referred to them by this body, and would respectfully recommend the following: Inasmuch as our Association, five or six years ago, neglected to grant an order on the Treasurer for the expenses of Dea. A. F. Randolph, as alternate delegate to Sister Associations, which resulted in his non-attendance; therefore,

Resolved, That we regret our oversight in this matter.

The following report was adopted:

Your Committee on Finance beg leave to submit the following report:

Finding it in the treasury as per report. 

Also finds churches in arrears as follows:

| Bear Fork, 1888 | 10 |
| Lost Creek | 15 12 |
| Middle Island | 30 |
| Ritchie | 5 41 |
| West Union | 10 |
| Salemville | 5 10 |
| Roanoke | 10 |
| Copen | 15 |

Probable expenses of delegate to Sister Associations:

S. L. Mason, as officier; T. L. Gardiner, Salem; L. B. Davis, Seagar, the call was made and the list of delegates in attendance corrected. The minutes of the previous two days were agreed and approved.

The Moderator-elect nominated the Executive Committee, which was confirmed as follows:

- S. L. Mason, as officier; T. L. Gardiner, Salem; L. B. Davis, Seagar

The Clerk was instructed to engross a complete copy of the minutes of all the sessions of the Association not now recorded, and present his bill at the next session.

At ten o'clock the hour in charge of J. L. Huffman on Our Schools, was occupied, first, by Rev. W. J. Wolf, then by Rev. D. D. Davis, over the needs of Salem College. 1. It needs to be better understood. 2. It needs money. 3. It needs more good will.

Second, by A. E. Main, upon the elevating influences of education, as represented by our school.

The eleven o'clock Joshua Clark preached from Mark 10:15, 16, Song by D. H. Davis and wife, sung in the Chinese language. A collection of $28 16, jointly for the Tract and Missionary Societies, was presented in hand-shaking with the China missionaries, D. H. Davis and wife.

During the recess the missionaries exhibited and explained the Chinese costumes and many other articles from their field of labor.

The seventh resolution was spoken to by J. L. Huffman and adopted.

The eighth resolution was adopted after remarks by J. Clarke and O. S. Mills, by standing vote.

The ninth resolution was adopted.

The Corresponding Secretary read the following letter, which was adopted:

The South-Eastern Seventh-day Baptist Association to Sister Associations:

We are now nearing the close of the Twentieth Annual Session of our Association. The attendance on the first day was not large, but during the remainder of the session the attendance was large. So many friends and power has characterized all the sessions, and an unusual interest has been manifested in all our educational, literary, and especially in the educational work of our Association.

Nearly all the churches were represented by delegates and letters.

We extend our heartiest thanks to the Sister Associations for the presence of their delegates, A. McLean, of the Eastern; J. Clarke, of the Ritchie; A. E. Main, of the China; and C. B. Ashburn, of the Central, and trust that this valuable interchange of intercourse among all the members of the Missionary Society were represented by A. E. Main, and the Tract Society by T. L. Gardiner. An honor to be and by S. D. Davis. An honor to be and by S. D. Davis.

Your hearts have been cheered and encouraged by the presence of our returned missionaries from China, Brother and Sister Davis, who have rendered us valuable service and assistance in our deliberations, especially in their talk about the work in China, their description of the meaning of the work of the people, the workings of the mission and day school, the character of the converts and the exhibition of the Chinese rolls.

We extend to all our representative, Brother S. D. Davis, a hearty welcome for further details. We pray that the blessing of God and the presence of his Spirit may attend all your sessions.


The Executive Committee were instructed to inquire into the practicability of securing a more full, constant, and uninterrupted attendance at all the business sessions of all the delegates from the churches, and of lessening the burden of entertainment. The inquiry shall include the time in the week for holding the sessions, the amount of the accoutrements, and other points. They may act upon such as they deem advisable, and shall report with recommendations.

Churches desiring Bible-school Institutes were requested to apply to the Executive Committee, who shall arrange for two or more instructors to hold such classes, and secure the presence of the delegates.

Heartfelt thanks were expressed to those who have so nobly entertained the Association.

The time of holding next Association was left with Executive Committee.

The Secretary was instructed to forward a copy of these Minutes to the Recorder and recorders.

On motion the Association adjourned to meet with Ritchie Church at the call of the Executive Committee, by singing "God be with you till we meet again," shaking hands, and prayer by A. E. Main.

S. L. Gardiner, Moderator.

P. F. Randolph. F. F. Ford.}

SABBATH-MORNING.

10 A.M. Bible-school conducted by J. J. Lowther, Superintendent of Middle Island Sabbath-school. School opened by singing, reading the lesson, and prayer by T. L. Gardiner.

Instructed were given as follows:

Introduction, by P. F. Randolph.
Replies Began, by A. G. Crofoot.
Replies Delayed, by Clayton A. Burdick; Collected by J. Clarke; Repairs Answered by A. McLean.
Application, by A. E. Main.

Sabbath-school closed with D. H. Davis and wife singing, "Praise God from whom all blessings flow," in the Chinese language.


AFTERNOON SESSION.

2 P.M. Song service. Scripture lesson, Psalms 45. Prayer by M. E. Martin. Sermon by Clayton A. Burdick, delegate from the Central Association, Text, Isaiah 30:1. Group 45 P.M. Young people's hour, conducted by Edie O. Randolph, as follows:

Song, "Shelter in the Rock.
Prayers, by Ora Davis, Warden Davis, and Elsie Bond.
Song, "Calvary.
Young People in China, by D. H. Davis and Mrs. D. H. Davis.
Song, "Praise God."
Benediction, by A. McLean.

FIRST-DAY MORNING.

At the call of the Moderator, the session was opened at 9 o'clock A. M., with prayer by L. E. Steager. The roll was called and the list of delegates in attendance corrected. The minutes of the previous two days were agreed and approved.

The Moderator-elect nominated the Executive Committee, which was confirmed as follows:

- S. L. Mason, as officier; T. L. Gardiner, Salem; L. B. Davis, Seagar

The Clerk was instructed to engross a complete copy of the minutes of all the sessions of the Association not now recorded, and present his bill at the next session.

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Second, by A. E. Main, upon the elevating influences of education, as represented by our school.

The eleven o'clock Joshua Clark preached from Mark 10:15, 16, Song by D. H. Davis and wife, sung in the Chinese language. A collection of $28 16, jointly for the Tract and Missionary Societies, was presented in hand-shaking with the China missionaries, D. H. Davis and wife.

During the recess the missionaries exhibited and explained the Chinese costumes and many other articles from their field of labor. 

AFTERNoon SESSION.

2 P.M. Opened with song, reading the 1st Psalm and the first chapter of 1st John, and prayer by S. D. Davis. Sermon by A. G. Crofoot; text, Numbers 32:23.

After prayer by A. G. Crofoot the sixth resolution was spoken to and adopted, after remarks by A. McLean.

The seventh resolution was spoken to by J. L. Huffman and adopted.

The eighth resolution was adopted after remarks by J. Clarke and O. S. Mills, by standing vote.

The ninth resolution was adopted.
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Each of these delicious mince pies is made from the finest ingredients, ensuring a rich and flavorful experience. Perfect for any occasion, our pies are a classic treat for those who enjoy traditional British cuisine.

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