In the annual sermon before the late meeting of the American Home Missionary Society, Dr. Wolcott Calkins, of Newton, Mass., showed that three-quarters of the moneyed men of our country are members of Protestant churches, and that fourteen hundred millions of dollars are annually added to the wealth of Christian business men. From these facts he made a strong plea for increased contributions to the work of the particular society before which he was preaching and for the work of the church in the direction of all its benevolent operations. Undoubtedly there is a steady improvement in the matter of giving by Christian disciples, but there is any such proportion of improvement as we have a right to expect from the well-known fact that most Christian churches are growing richer yearly. It has many times been pointed out that there is a great change going on in the modes of living on the part of Christian people, and this change means a growing use and enjoyment of the luxuries of life. People who have twice as much money as they once had give but little more for the use of the church, and they truly say it is because they do not have it to give. Why do they not have it to give? It is not because the necessities of life cost more, for there has been not any time within the memory of the oldest people when the strict necessities of life—the things our forefathers found necessary, let us say—cost so little as they do now, but it is simply because the necessities of our present modes of living are greatly away, and the things of living are right and proper, but it is right and proper that they should absorb so much that our personal enjoyments are out of all proportion to our benevolences? Is it right for these modes of living to be first provided for and the remainder, if there be any, be used for the doing of good? In nothing is the selfishness of the Christian discipleship so much shown as in the proportion existing between the money used for the enjoyments and amusements of life and that used for doing good in our Master's name. The simple fact is that too much of our giving is left to be governed by feelings, just as our pleasures are governed, and we have the most leaning to self-gratification, of course the most of our surplus goes that way.

THE PRAYER-MEETING.

The most of the fault-finding about the prayer-meeting is done by the people who neglect it and do not do their duty by it, and the faults they speak of are largely due to the lack of loyal and faithful co-operation on the part of the Christian disciples, who, like themselves, are intelligent enough and have feelings and a right to think that they are entitled to growth and improvement, and Christian activity, but who stay away for most unworthy reasons. If the people who can talk fast enough when they wish to "grow," but say they cannot talk in meeting, would devote the same time to thinking about the truths their Master taught and lived that they devote to thinking of the mistakes other people make and the things the prayer-meeting lacks, they would have enough to do in meeting. The people who so readily decry and proclaim what they so scarcely sympathize with in their difficulties, could, with another spirit in them, become the very ones to help him if they would and only knew it.

But let us go to the root of the matter, and see what is a germinal difficulty, and, in many cases, the real cause of the failure of disciples of Jesus to be active in church endeavors and the Christian life. If believers in the habit so many people have of living on the side of their negative convictions instead of living on the side of their positive convictions; of living what they do not believe instead of living what they do. And the natural consequence is their lives count for nothing as positive forces in the church life. The Christians who find fault with the prayer-meeting and do not attend it, and prepare themselves to make it what they complain it is not, will not say they do not believe in the prayer-meeting or in speaking and praying in meeting. They are very free to say they do believe in these things, but because there are some things they do not believe and they persuade themselves they are acting in the interests of honesty when they stay away, forgetting it is just as dishonest to say they believe in the meeting and then not go, as it is to say there are some things about it they do not like. And the things they deny they live, and the things they positively believe and say they believe, they refuse to live. The things they do not believe control their conduct, and the things they believe are left to be bedridden in the soul, and their whole weight is added to that of the people who do not believe in the church for the church's sake. If a man is satisfied about the great question of the Christian life he can be excused from coming to the decision to live it because there are some things he might largely correct if he would, that do not suit him? And is a Christian disciple who believes that the church of Jesus Christ should be saved his name, and who believes it is for the best interest of his cause to have a meeting in which Christian believers speak and sing and pray in his name to be justified, or to justify himself because, as conducted, this meeting does not suit him, but would be more to his notion were he in sympathy with it and doing his best to make it what it should be the way of activity for Jesus' sake? Such a way of life in business or any secular matter no man of real purpose would consent to for a moment. Dr. John Brown, author of Brown's Concordance, used to say of the brilliant Edward Irving that not to vote his faith to protest at all was only a miserable, ragged garment of "don't-believes." And it is just as with many Christians, their rule of life, so far as church endeavor
is concerned, is a miserable set of "don't-believe." People who have begun to think for themselves and question some things they once took for granted, are apt to forget that the foundation of the church and its principles are as they ever were and that they are no less certain about God and Jesus and the inspiration of the Word than they ever were, and it is the greatest pity when they are governed by their doubts and not by their positive and surely-grounded convictions. And so it is a sad thing when Christian disciples, members of the church, who believe in the church and its activities, and who have no doubt about the usefulness of the prayer-meeting, leave it to decline, and their pastor to despair, because things are not up to their ideals. If only some one else will make things perfect they will then fall into line. It is not a good thing when you are thinking on the whole world when you have good bed-rock for a foundation; it is no more a good thing to build up your conduct on don't-believe this or don't-believe that. And it is no less ruinous to the work of the church in the world than to personal character. If the men and women who believe in Jesus with all their hearts, and believe that all men should choose him as Master of life for themselves, and that the church should use its utmost endeavor to have all men make him their King, would only move out on their positive faith the army of the faithfuil would make great conquests for Jesus; but as long as the life of the church is "don't-believe," this army will be mostly an army in winter quarters.

OTHER ILLUSTRATIONS.

MARY E. HAYES.

In the Recorder of January 15 and 22, 1891, reference was made to the stone books of the {037} Bible, confirmation of ancient records. The Sabbath-school lessons for the first half of this year have frequently been enriched by the commentator, in illustrations of this sort.

Some of these Oriental books are in what is called the prism, or cylinder shape. Many of them are made of baked clay. These are generally呈 circular in form, and of considerable height. They are generally six-sided, ranging from two to six inches in height. They are covered with a compact and minute writing, which, owing to the great care taken in the placing of them in the foundation walls of temples and palaces, are well preserved; and, while the inscriptions are frequently filled, they require the use of a magnifying glass, the characters are clear, and the pages, or sides, when not broken by the hand of the excavator, are easily read.

Preferring, after having given two illustrations, namely, the Moabite stone, and the Black Obelisk, to wait until the June lessons would be ready for use, the writer chose to make slight reference to some of these old records. There is great pleasure in obtaining for the Bible the heathen world's confirmations of its recorded histories. This little review is not made with anything of the assertiveness which might legitimately belong to a professional Assyriologist. The writer accepts the Old Testament scriptures as being a portion of God's inspired word to man. She carries in a grateful memory the sight of some of these stone, and clay tablets and books, and simply feels like sharing with the reader a little pleasure such as comes in giving to some one else your memory, as proposed to the practice of hoarding to one's self.

Prominent amongst the cylinder books, are five called Sennacherib's cylinders, four of which refer to his expedition against Hezekiah. The lesson for June 6th, recording the early part of Hezekiah's reign brought one into close proximity with Assyrian confirmations of Bible records. The cylinder contains a detailed account of his invasion of the fenced cities of Judah. The story is in singular agreement, so say the translators, with the statements of the Bible; though, naturally enough, Sennacherib fails to tell of his own defeat. This is the only one between the two narratives.

Another fine specimen of cuneiform inscriptions confirmatory of Bible history, is a bas-relief which represents before nine in warfare his throne in front of Lachish and receiving the spoil of the city as it passed before him. This specimen is said to be one of the finest wall sculptures ever discovered. Certainly it is an exceedingly beautiful piece of pictured and cuneiform history. It occupied several slabs in the hall of Sennacherib's palace, and was excavated by Layard at Konyunjik. It is now in what is known as the Konyunjik gallery, which is a portion of the Assyrian department in the British Museum. The pictured history closes with the following scene: The king sits upon a highly ornamented throne. Some badly drawn horses and chariots are seen in the foreground. He is attended by two servants, and, besides his driver, there are two grooms. Senacharib upon the throne, is seated before his tent, on a knoll among grape-laden vines and fruit trees, while at the foot of the knoll his chariot stands, and its driver. Two grooms hold the heads of the horses, the royal chariot is at the wheel, and the royal steed is held by a soldier. The slaughter has not yet ceased, but a high officer, followed by soldiers, stands at the king's foot-stool reporting, probably introducing the file of captives, who wait at a little distance. Under escort, some prostrated, others standing, all with hands extended in supplication. An inscription overhead interprets the scene in these expressive words: "Sennacherib, king of nations, king of Assyria, seated on an exalted throne, receives the spoils of the city of Lachish."

There are fine Assyrian sculptures representing the method of warfare used in besieging walled cities, also showing the way in which prisoners were carried into captivity, and some of them showing the putting out of eyes of the prisoners,—all these correspondingly with the Bible description of the captivity of Judah. (See lesson for June 29th.)

Thousands of stone and clay books have been brought to light by the indefatigable efforts of a few Assyrian scholars. Many of them are exceedingly valuable in their likeness to Bible history—not to speak of their own historical value. Could there be several lessons provided for each Sabbath, the interest developed by the more frequent comparisons would simply increase. There is ample chance for such Bible confirmations outside of the lessons which have been provided for the present six months' work. The value of these ancient records increases as Oriental scholars decipher more and more of the cuneiform writing. The outside world, even one who makes slight excursions from this mine of historical wealth, is a source of great comfort, and of pleasure. It is, withal, a line of study without end, and one cannot engage in this line of study without being very natural-ly driven to the Bible for collateral history, and consequent enforced research.

PHILIP BETHSAIDA.

R. H. M. M.

"The day following he went forth into Galilee, and inssut unto Philip, and said unto him, Follow me."

At first sight it would seem that Philip was hasty in his decisions, and unlike those kings our Saviour referred to who wisely plan and deliberate before they engage in action with Sin, or those who undertake to put up a structure and first estimate before beginning the work. Hasty decisions are often likely to be unwise decisions, that such were made could be wrong in so unmistakable a matter as accepting Christ, appears from the fact that there were those who left Christ after they had followed him, and also from our Saviour's remark, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

What often seems to be a hasty and unintel-ligent decision is really not such. Some men, by a course of training, qualify themselves to act wisely on impulse, who would not so act without such training; others again act with seeming haste, but whose almost unerring judgment and intuition prevent them from making mistakes. Gen. Garfield acted and advised from intuition, and so results seem to be more possible in one of his acts. Grant, on the other hand, would push and strike, acting on impulse, which resulted successfully from previous train-ing, study, and some degree of intuition. Ca-tion is good, provided it does not unduly delay action, as was the case with Gen. McClellan, who was one of Lincoln's generals. Those references to generals of our late war offer illustrations of traits possessed by Philip. He combined caution with action. I am inclined to think that he distrusted himself and his judgment, and when he made a decision, however hasty and unhesitating, it may have seemed to him that when he had decided to follow Jesus he adhered to his choice, and from the day when he immediately responded to the "Follow me" of Jesus until he entered into the toils of Phrygia, as tradition has it, he never wavered nor regretted his choice. That he was extremely cautious we learn from the fact that when Jesus said to him, "Would you that I should go;" Philip where the bread was to come from, to prove him, for he himself knew what he would do. Philip's calculation and cautious disposition are seen in the answer that two hundred pennyworth of bread was not sufficient. He had already estimated the size of the crowd and the impossibility of their supply on hand.

This cautious trait again is manifested when the Greeks applied to him to see Jesus. Whether this desire was prompted by curiosity or by bet-ter and higher motives, seems to have been a question of doubt in Philip's mind. Had the application been made of Peter, he might have said, "We have nothing here but five loaves and two fishes." Oh yes, our right along," and he would have dashed the whole crowd of them right into the Master's presence. But not so with Philip. Although they seemed to have some claim upon Philip's attention, either on the ground of acquaintance-ship or on national grounds, yet when they asked him, "We would see Jesus." Philip's conduct seems to say, "Well, I don't know about this, I will not be too hasty, nor will I act upon my own inclination or judgment; and before giving them any encouragement, or be-fore leading them into Christ's presence, or be-fore even making known to Christ that they desired to see him, he goes off and consults Andrew, they talk it over, and then together they tell Jesus.

But the most remarkable exhibition of Phil-
amount to in regard to what we should do, whom we should follow, and what we should believe, if it does not enable us to decide, and to decide rightly. The demand of decision and choice enter into life more than any other considerations. Hence, it required that the Holy Spirit should sensitize and qualify us in the Scriptures in order to decide the Scriptures in the matter of decisions and choices that are wise. The "Choose, ye this day whom ye will serve," of Joshua, is an appeal found from one end of the Bible to the other. Martha was cumbered with care, but Mary made a wise choice. Having accepted Christ it then devolves upon us to make further and final decisions, as exampled in the Bible. Knowledge and principles should be the determining factor. What says the Bible, should be the question, then, what upon which we are called to decide meets its requirements, the "Follow me," should be headed with Philip's promptitude. But let no one believe that when decisions are made there will be no opposition.

"Are there no foes for me to face, Must I not stem the flood," in a greater or lesser degree will be sentiment based upon the experience of every soul in proportion as that soul in its belief and conduct approximates to Biblical truth and principles, and not infrequently will opposition come from persons least expected to show it. Philip's declaration to Nathannael, "We have found," etc., is the true statement in a better condition, with the question, "Can any good thing come out of Nazareth?" But he who has Philip's gnosis of security can triumphantly use Philip's challenge, "Come and see." Truth courts investigation and woes the minds of candid men. To shun investigation is a confession of weakness, to suppose it is worse still, is to refuse to present to men for their acceptance, as Philip presented Jesus of Nazareth, we cannot with him say, "Come and see," then we have a feeble cause to maintain. But when we have truth and right on our side, to which we may apply the most crucial tests and the most critical light of scrutiny, then success achieved will be well worth having like that of Nathannael, from whom came the word of opposition when he responded to the invitation, "Come and see," but who declared afterward, "Rabbi, thou art the Son of God, thou art the King of Israel."

IMMORALS AND HERESIES.

We have not a word of criticism to offer against the arraignment and trial and exclusion of church-members for heresy. Two or three denominations are just now engaged in that sort of business on a somewhat extensive scale. Whatever be their recognized standards of belief, they owe it to themselves and their cause to see that they shall make such exchanges in their religion unless it has control of its own membership.

But it occurs to us that it would be quite as honorable and as helpful to religion if a little more attention was given for bad conduct. The Bible lays down a standard for living as well as for believing, and hereby hunts the moralists to God until the heresy hunters pass by church members who violate the plain law of morals. It is bad enough to deny the doctrines of revelation, but almost as a sin for an impure and corrupt church to arraign the heretics while it winks at the gross immorality and immorality of Chrislands in so many places. Baptists must bear their share of this reproach along with others, but they are not sinners above all men.

State churches are notorious for their low standard of morals. This is not saying that there are not some pure and pious people among them. Many of them have clean hands and hearts. What we mean to say is that the denomination which has the power called to the State, either in this country or abroad, demand less of their members in the way of allegiance and obedience than it should as a condition of membership than the denomination which has not had such alliance and which do not believe in such a union. The Greek, the Roman, the Lutheran, the Episcopal have the illusionary examples of what we mean. Most, or all of these bodies, do not consider that a man who believes in a saloon, a song, and the sacrifices, or takes the name of God in vain, has in his self liable to discipline or exclusion. Possibly the Episcopalian, as we know them in this country, to be excluded for any of those sins.

We would be too much disposed to give an emphatic exception of them. A State church, one in which the civil and the ecclesiastical are closely welded, 1. The surrender of the power, if it retains the desire, to keep itself a spiritual and pious body. The divine order is reversed, and the kingdom of our Lord has become the kingdom of this world. Church membership is nothing more than citizenship, and the difficulty of preserving the body spiritual and religious is the utterance, we thank God, of legislating men into righteousness. Never has there been such unappalled yoking together the things of heaven and earth. The separation of Caesar, but that there has been a letting down of the standard a redeemed soul is to be in contact with the man who were sequestered denominations. We do these denominations no unkindness in pointing out this peculiarity, for they consider it one of their virtues. Holiness as they do that members of the church are to be expected to be separate from the world, or at least pre-essential to salvation, they would crown it cruel to cast one outside the kingdom of God by discountenancing such a soul.

We have not given up the idea that the kingdom of God ought to be as clearly defined by its morals as by its creed. There are commandments and duties which do not depend on open sinning, which are as plain and important as the doctrines we are taught to believe; and some of these are not respecting the limits of the church. There is a Scriptural command that evidently teaches that it is better for the sinning man to be excluded than to be retained. The intended charity of keeping him in the church on the plea of consulting his better welfare is a cruelty to him. As long as he is taught to believe his sins are forgiven, and he is not going to turn away from them. He is encouraged in a false and fatal security which does him great wrong.

The political reformation of the churches is not so much the heresy they harbor as the immoralities they allow. The world cannot be cheated by a meekishness of godliness. Unless men put off their ungodliness they shall not be the church. But on the dress of pure life, the world will smile at their professions of godliness. A holy life has a power with none of the formulated and faultless creeds of Christendom.

The promise of divine power is for the soul that is in need of it, and the only way a man can be purified to see God. A political church has political power; a social church has social power; an intellectual church has intellectual power; a spiritual church has spiritual power. The glory alone has a man as has always honored purity of living. His face and his providence are against them that do not consider the sufficiency of the divine life in us and in all the yinul to save men is fixed by the standard of piety. By every argument the churches are taught to keep from their fellowship those who do not meet the standard of God's holiness. Their love for the Master. We have suffered in this country from the folly of being too leniently disposed against the Christian piety. The Puritan lines, which were not confined to New England, have run through the land until it has in many good many things besides our Sabbath. We have forgotten or have been unable to build up against this tide, and we have compromised with the world, and we have not had much trouble with these troublesome heresies. The low state of our law makes us an easy target of contagion of false doctrine that floats in the air.
We were forcibly impressed by the remark of Pastor Cottrell, of Shiloh, at the Eastern Association, that while the General Conference comes to many churches only once in twenty years, the Associations come much oftener, and therefore ought to do great blessings to many that are seldom or never reached by the influences of the Conferences.

The recent annual meeting of the Central Association abounded in interest and in helpful influence. All the reports of the Missionary and Tract Societies was discussed in an unusually thorough, satisfactory, and profitable manner. If great good does not come to the churches of that Association and to our common cause, what is the use in holding meetings of such inspiring power?

The constraining love of Christ,—his love for us and his love in us,—was the timely subject of the opening discourse at the Central Association, by Brother A. B. Prentice. This is the power to do, the power to give, and the power to receive; to imploy believers to more obedient lives; and to lead us all to more self-sacrificing devotion to our Master's cause. How we need to have this divine power abroad in us and work through us, unto the directing and sanctifying of our individual, church, and denominational life and labors.

As at the other Associations, so at the Western, Mr. and Mrs. Davis and the Missionary Secretary were cordially received as representatives of our missionary interests; and subjects and resolutions relating thereto were discussed with great earnestness and an encouraging unanimity of spirit and purpose. In his opening discourse Dr. Platta made most earnest and forcible appeals for forward movements; and this sentiment received cordial endorsement by many speakers all through the meetings.

The four Associations, thus far held this year, have certainly been meetings of great power and helpfulness with reference to our missionary cause, as well as to other kinds of denominational work. But what shall be the fruit of these manifest influences? Were these meetings attended by all of our people there would soon be, we fully believe, a good supply of laborers and means for carrying forward our work both at home and abroad. But only a small part of our people were there. We cannot therefore expect the best results unless (1) the warmth of feeling, the earnest words, and the good resolutions, be changed into the substantial forms of consecrated workers and money; and unless (2) those present carry to them that remained at home something of the fire of new devotion kindled at these holy convocations.

It has been supposed by some that Protestant translations of the Scriptures in use in China so mistranslate the fourth commandment as to give the impression that Sunday is the Sabbath therein mentioned. On general principles we could not believe the translators guilty of such sacrilege; and now we have the testimony of Brother D. H. Davis that the translation of the commandment is honest and correct, and therefore as we would have it. Of course the missionaries of other denominations teach, in their calendars, catechisms and books, and in their oral instruction, that Sunday is the day now to be observed; but while we believe this to be a grave error, it is quite a different thing from a deliberately false translation of the fourth commandment from Hebrew into Chinese, for the purpose of leading the people of China to suppose that that commandment requires the keeping of the first rather than the seventh day of the week.

At the Central Association the Missionary Secretary and Brother D. H. Davis and wife were formally recognized and fraternally received as representatives of our missionary interests. On Friday afternoon Elder Davis led in a short service of prayer, in the course of which he said that their hearts could not but go out, on such occasions, to the Christians in China for whom they had so long labored and prayed. In a resolution endorsed by a rising vote it was said that the sentiment of the Missionary Board when it calls attention to the growing work at home and abroad, and the demand for workers and means; and declared that it could not say retrench. Another resolution set forth the needs and opportunities on the home field. On the evening after Sabbath Elder Davis, Mr. and Mrs. Davis and several others circulated many articles brought from China, and Mr. Davis described in detail our mission premises and property. In the Missionary hour J. G. Burdick spoke upon the China Mission as related to the spread of Seventh-day Baptist principles, and W. C. Daland upon the growth of our mission. The missionaries answered questions relating to the amount of benevolence received, as against the needs and opportunities. As to our prospect as a Missionary Board may feel that there is no work done for the Master. We have received kind and encouraging words from many friends of Alfred, also a barrel of clothing and reading matter. Some beautiful Christmas gifts were received for each of our family from Mrs. H. D. Babcock of Leonardville, and a good quantity of stationers and books to the former's address. As to our work in North China I have the promise of God that he will soon be, we fully believe, a good supply of laborers and means for carrying forward our work both at home and abroad. But only a small part of our people were there. We cannot therefore expect the best results unless (1) the warmth of feeling, the earnest words, and the good resolutions, be changed into the substantial forms of consecrated workers and money; and unless (2) those present carry to them that remained at home something of the fire of new devotion kindled at these holy convocations. As to the prospects of the church, and to myself especially, I desire to thank all who have in any way assisted in sending Elder Huffman to labor in this field. His labors here have not yet resulted in anything calculated to the church. A colored man and his wife began yesterday to keep the Sabbath. The man was present at our meeting, and I asked him to come again. To-day he said he was thinking of going to his own church (Methodist) to try to persuade others to keep the Sabbath. I was pleased with the idea and encouraged his doing so. Interest in the Sabbath question has so spread and increased that it is now no longer possible for the leaders of the people to ignore the subject, for the time has come when silence on the part of the preachers in respect to the day of rest will be regarded by many as an evidence that they feel themselves unable to justify Sunday observance from the Bible.

Our wish is that Elder Huffman will come again and stay as long as the Board may feel justified in keeping him on this field. Yours truly,

D. N. NEWTON.

FAVOURITE, N.C.

Dear Brother: In behalf of the church, and for myself especially, I desire to thank all who have in any way assisted in sending Elder Huffman to labor in this field. His labors here have not yet resulted in anything calculated to the church. A colored man and his wife began yesterday to keep the Sabbath. The man was present at our meeting, and I asked him to come again. To-day he said he was thinking of going to his own church (Methodist) to try to persuade others to keep the Sabbath. I was pleased with the idea and encouraged his doing so. Interest in the Sabbath question has so spread and increased that it is now no longer possible for the leaders of the people to ignore the subject, for the time has come when silence on the part of the preachers in respect to the day of rest will be regarded by many as an evidence that they feel themselves unable to justify Sunday observance from the Bible.

Our wish is that Elder Huffman will come again and stay as long as the Board may feel justified in keeping him on this field. Yours truly,

D. N. NEWTON.
WOMAN'S WORK.

WESTERN ASSOCIATION.

The Woman's hour of the Western Association was conducted by the Associational Secretary, at 10 o'clock, Sunday morning.

The programme consisted of music, devotional exercises conducted by Mrs. Dr. Williams, a paper on "Woman's Responsibility to Woman" by Mrs. S. K. Butts, and a paper by D. H. Davis, our returned Missionary from Shanghai. All were characterized by deep Christian earnestness and were well calculated to reach within the hearts of the people a new love and greater zeal in helping forward the cause of our blessed Redeemer, both in home and foreign fields.

By request of Mrs. Br. Davis, and that the author will appear in the columns of "Woman's Work," as we hope will also the carefully prepared address of Mrs. Davis. Never before, we think, have our women been brought so much to see the need of our sisters in China, and the grand work our missionaries are accomplishing; and we think many who have formerly been indifferent have come to feel the blessedness there is in giving to send the light to those dark, besiegued fields.

A very interesting feature of the occasion was the appearance of three in native costumes representing a lady, a school girl, and a boy in school costume.

A special meeting of our women was called at 1 P.M., to consider the following questions: As women of the denomination shall we raise a salary for our Board Secretary? If so, how much?

After a free and rather informal discussion of the question, in which much sympathy was expressed for Miss Bailey, it was voted that we recommend to our Church that the Board Secretary be left, with our Associational Secretary to arrange with the Secretaries of the other Associations.

EARNESTNESS FOR SOULS.

This is the great need of all the members of our churches. If this consuming desire were in the hearts of pastor and people, there would be less time and thought for the profitless discussion of technicalities in faith and practice. Christ said, "As God hath loved me, even so have I loved you." Our power was his "blood earnestness." The seraphic Summerville, just before his death, speaking of his recovery, said: "Oh, if I might be raised again, how I would preach! I have taken a look into eternity." Think of Aladdin, of whom it is said, that "he was insatiably greedy for the treasures of souls." Why not, then, say, as John Knox did, when the stilling of the tempest was his thrice-repeated cry: "O Lord, give me Scotland, or I die." God gave him Scotland. No genealogy of Mary, no account of John Knox more than an army of ten thousand men. A passion for souls gives a man irresistible power. The Chinese convert was right when he said, "We want to know how to tell us of the love of Christ." All about us are souls in sin and death; we may hear their voices, but they are silent, because we are without God and without hope—men and women soon to stand at the judgment-seat of Christ. May God be eager unto him day and night and for their rescue—"Revelation 6:10."

Arthur, in Christian Inquirer.
ORDINANCE IN PUBLIC WORSHIP.

The position of preaching in the public service of the sanctuary can not be over-estimated. The great work of the church is the proclamation of the gospel. The one supreme obligation of the church is to provide for the instruction of men in the way of life. The character of preaching, as it deals with the most important and majestic of all themes that concern men for time and eternity, is necessarily suited to the most solemn services of religion.

Says Edie: "Preaching far exceeds philosophy and oratory, and yet is genuine philosophy and living oratory. No romance equals in wonder the story of the cross, no shapes of wonder have the divine style of Christianity, and no mode of speaking can surpass in pathos and penetration that of a man to his sinful fellows on the themes of God and eternity, Christ and heaven. How can men enter upon a service which deals with such vast interests in a thoughtless spirit? How can men stand before their fellows in an office filled by Noah, Ezra and Isaiah, by John the Baptist, Peter, and Paul, by him who "spoke as never man spake," without a profound sense of responsibility? How can men preach themselves, "cure a gout even when they should have a stone in the pupil to the level of the play-house when thousands about them are persisting for the Word they are commanded to proclaim?"

Upon the preaching depends largely the character of the whole service. Prayer, praise, the ordinances, the spirit and demeanor of the whole company are determined in great measure by the manner of the man who leads the worship. The gravity of the surgeon as he uses the knife where an error of a half an inch may be fatal; the exactness with which the judge as he weighs carefully the evidence in a case where the life of a fellow being is in the balance is felt by all present in the court room. The gravity of the pilot as he steers the vessel through the perilous passage makes its impression upon every observer. The serious and devout behavior of the worshipper of the highest order of sanctity, and speaks of the great matters of life and death and immortality to men cannot fail to have its influence upon the many who listen. The gravity and irreverence, coarseness and vulgarity in the pulpit will beget the same things in the pew.

Improvement in the pulpit would be the great need of the church at present to correct the effective of being layed less stress upon the sermon and made upon the service. In most of our advertising, we state the hours of preaching, and announce that "Rev. Dr. Blank will preach," as if that might be the great matter, and the people come to feel that the sermon is everything, and cultivate more a sentiment of worship for the "Rev. Doctor" than for God. The delight of worshiping with Dr. Blank or at Dr. Blank's church is in the worthiness of worshipping with the Queen or with the President, or in the "Court Church," or under the "Court Preacher," becomes a feature of the pulpit, the acquisition of the Most High. There can be no rational objection to the announcement of church services, and it may be true, as Dr. McGlynn says, that if Jesus were now upon earth, he would say, "Advertise the gospel;" but the English custom of making known that "divine services" are in progress has been an everlasting emphasis upon the "preaching." of Rev. Mr. Wordywind or Dr. Scrupedupadilla Veal.

Then the preacher himself cultivates this evil by his indifferent disposal of "the preliminaries." He is too often content if the congregation walk in at the right hour, and if he can teach them better church manners. He goes through with the opening devotions as if of small moment, and seem to expect them, and said; "This is mere form — Look out for the real thing. What God has to say is second oratory. Wait until you hear me." And so the people tarry and come in when the great man has gone to some other employment. It closes and explains, not "How blessed the worship!" "How glorious the gospel!" "How precious the Cross!" but "What a speech!" "What a talk!"

Improvement in the public services could be reached also by a different choice in the materials for preaching. The men that are so busy in the pulpit are the preachers of the ministry that their hands and hearts are full are not being raised up for heroism. Nothing proclaims the character and office of the church worship like the simple proclamation of the gospel. There is an order of preaching and praying in our time, however, that shames hands and hearts, "will and wisdom," with black person. We have monkeys and parrots in the building of our temple. A leading preacher of New York preys, "Duty is difficult, sin is easy, O Lord, don't be hard on us!" An evangelist who draws more than any man in the nation to-day is often shocking and repulsive in the pulpit, and places his own name as that of the serious man of God. Theazz determinates, as in the old fable, that the nightingale sings prettier than the cuckoo, the true well, and a fine, clear note, the cuckoo is better; hundreds take up the cuckoo song with an imitation more barbarous than the original, and cuckoos become the nightingale. No one can not be expected that the beauty and solemnity and order of public worship will be heightened by the solemn pulpit and the use of the buskins of the fool in presenting them. Clerical suavities are simply intol­erable. There is a difference as broal as the sea between the true pulpit and the preaching the Word of God.

Finally, improvement in pulpit manners would enable the pulpit to hold the worship of the people. It does not add to the solemnity of the services for the preacher to come in with a talkativeness and a chattering which carry on an animated conversation with members of the congregation; to say "Singing brethren," and then go on more animated in his talk than people before him; to the effect that he has his boots innocent of polish, like him who fills them; to complete his toilet in the sacred desk; to take off his hat in the pulpit and ride out of the church, and rebuke somebody; to say the air, and stamp the feet, and run the faulderchief through the hands, and bang the Bible, and make a great deal of noise, and call constant attention to the watch chain by fingerling it; to introduce stage tricks and after­dinner oratory and self-glorification into a ser­vice which calls up the most solemn and somber scene in the world's history. Think of Paul! Think of Christ! Cowper's preacher may affect the young age:

Simple, grave, sincere,
In doctrine uncorrupt, in language plain,
And postures without affectation, And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And all his life's and all his actions.
May feel it too; affectionate in look
And touch of hand; and as a messenger
A messenger of grace to guilty men.
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Christian Standard.

IS IT WROUNG TO BE RICH?

BY THE REV. D. S. BAKER.

It is not wrong to be rich, if—and if—a man is built that way. Money-making is by in­stinct, just as oratory, the arts, etc. Most men will never be rich; never could be, never ought to be, as it is not a natural, eternal, or never to excel in the arts. All the Georges and Powelletts in creation will never make wealthy men, nor "easy lives" even, of the masses whom they lead. Many a man, without very great effort, puts this and that to­gether, and produces wealth. He could hardly do otherwise with the head he carries. The larger number put this and that together and produce explosion and "scarcity." They usually do this by their thought, observation, and experience, exceptions to this rule may be found,—moderate exceptions. The extremes come of born genius.

The man having genius for an art has a nat­ural right to pursue it,—has a natural obligation to do so. There are cases where a man is fitted to wealth-making has the right—more, is under obligation, as a rule—to sue his genius. He can do it naturally, without strain and ex­ertion; he is instructed, fitted, wholly absorbed by it. He can find time for recrea­tion, for social and domestic duties, and religions as well. Making wealth easily, without dis­turbing the balance of the faculties, or the proportion of interests, cannot be, of necessity, wrong.

The world must have wealth and wealth­making men. The church, also; she must have both. The popular craze against capital and capitalists comes of ignorance, ignorance, envy, is from the same hot-bed as the other Old Country corruptions, taking root everywhere. You say, possibly, "Yes, it is right to be wealthy, but I am not. Dr. Blank is, he must put in the same provision for everything else. No one disputes the right of the artist, the in­ventor, etc., he has the genius and may exercise it; but no less the genius for wealth-making.

The right to wealth-making remains when considered from the higher plane. The natural and inherent human interest in rich men is religious right. Money is a power second only to the power from above. I repeat, the world must have wealth and wealthy men. The church, and it must come chiefly of men having the peculiar genius. The duty is clear. Men who can have the right ought to accumulate this power,—ought to do it from the hands and hearts of those who are the highest interests of all concerned and the glory of God. Doubtless many a Christian man, anxious to do the highest, finds himself fitted to the ministry, or kindred methods of work, who could do vastly more in the business sphere. A brilliant young man, well advanced in his profession, and contemplating the ministry, said recently: "I am in doubt of duty. I have been encouraged to preach; I have some inclination to it, and yet I do not feel anything. I put my hand to brings money. I am sure I could excel in business and money-making and do it honorably, and I desire to do so. As to preaching, I can do it naturally, without putting anything, but that my heart is not in it. I can excel in business and money-making, and I desire to do it. Wealth-making for selfish ends, especially for the indulgence of pride, ambition, and sensualism, is a fearful perversion of a noble faculty and a wonderful power. Making wealth by un­just gain, and by grining the face of the poor, is a monopoly deserving all the anathemas of college course, and contemplating the ministry.

Wealth-making for selfish ends, especially for the indulgence of pride, ambition, and sensualism, has never been a natural, obligation to pursue. There are cases where a man is fitted to wealth-making has the right—more, is under obligation, as a rule—to sue his genius. He can do it naturally, without strain and ex­ertion; he is instructed, fitted, wholly absorbed by it. He can find time for recrea­tion, for social and domestic duties, and religions as well. Making wealth easily, without dis­turbing the balance of the faculties, or the proportion of interests, cannot be, of necessity, wrong.

While the predominant prejudice for wealth-making is from the natural and inherent human interest in rich men, and the poor are the largest share. The wealthy and the love of money is but one word, the love of money is but one tool, and the tool of publicity.

Given, to the bottom dollar, all the time, is not the means, the ends, the relative good and bad, the highest good of all concerned.

By that admirable self-command which scarce­ly ever may unmask the true feelings, as the lips, the fruit of which is, that by concealing even from himself, as it were, every unkindly emotion, he ceases to feel it.—Stint of Sir Walter Scott.

Truth lies in character. Christ did not simply speak the truth; He was truth; and therein lies the secret of a thing not of words, but of life and being.

God takes men's hearty desires and will inter­cede with the Judge, where they have not the power, but he never took the bare deed instead of the will.
THE TRUTH IN ITALY.

"Have any of the rulers believed on him?" was a question asked by the people in Christ's time, when some unexpected movement in his favor was observed. The question implied that in the minds of the people, it might be expected that he would find followers among the poor and unknown, but not among the powerful and influential classes. To a certain extent Jesus himself taught that this should be the case. That, the truth is, they tarried for the poor, and ignorant, and outcasts, for they are for the time, and greatness. So, whether the rulers did, or did not believe in him, the truth was truth and would not fail. We have long felt and taught that the Sabbath truth is truth notwithstanding the fact that it is ignored and often despised by the wise and great, both in Church and State. The only question is whether any of the rulers believed on him?" with modifications to suit the time and circumstances, has often been asked concerning the Sabbath. While we have rejoiced to know that it was a truth for the common people, it has also been a pleasure to know there have always been those in high places, who do not follow their own course.

An extract from a private letter of Bro. H. C. Rolfe shows how this truth finds lodgment now and then, in the hearts of men of rank, who are not ashamed to proclaim it. The letter is written from Naples, in southern Italy, whither he had gone to put some boilers for the Babcock Company, of Glasgow.

Since my stay here I have visited several of the Christian missions, laboring for the spread of the gospel of our Lord and Saviour Jesus Christ, and have found to my joy two Sabbath-keepers of which Count Dr. von Ringelstein and Cap. G. P. Byengen are members. A declaration of war was made on the subject of worship kept by himself, in which he preaches occasionally. In his place are held two services every day, one for seven to nine, and one for preaching in the evening in the Italian language. You will in time, no doubt, hear more from Napoleon and the friends here.

LET THERE BE LIGHT.

The Rev. Dr. Talmaige, of Brooklyn, has recently preached a sermon on "One Week's Work," in which he pictures, in his characteristic way, the work of the creation week. The object of the preacher, as indicated in the concluding paragraphs of the sermon, is to call attention to the marvelous work of creation; and his prayer, "Oh that the eyes of men might see," is necessarily fulfilled.

Few men can make a more striking pen picture than Dr. Talmaige.

But the thing which surprised us in reading the sermon is the apparent design of the preacher to mislead and confuse the mind of his hearers and readers on the order of the days of the week, and consequently on the day of the Sabbath. For example, (Gen. 1:31), "And the evening and the morning were the sixth day," and his first sentence, "From Monday morning to Saturday night gives us a week's work." Following this introductory sentence, the preacher waives aside all consideration of the questions raised by science as to the character of the days, etc., as not coming into the scope or purpose of the discourse. Then, picturing the chaos of matter that was found swinging in space on that "first Monday morning," and out of which God had set himself the task of making a habitable globe and peopling it with living things, the telephone says:

But Monday morning came, I thought it was a spring morning, and having nothing to do, I got up and opened the window. The first thing needed was light... . . . The record makes me think that, standing over this earth that spring morn, with a great high ladder set up from the ground, the sun, in all its splendor, the heights of this world, and the chasms of it, and the awful reaches of it, and uttered, whether in the Hebrew of earth or some language celestial I know not, that word which stands for the area, bright, glowing, to all perceiving, that word which called into existence everything it touches, that word the full meaning of which all the chemists of the ages have boasted themselves to have discovered, that word which suggests a force that flies one hundred and one thousand miles in a second, and by undulations seven hundred and twenty-three trillions in a second, that one word that God utters—"Let there be light." And instantly the darkness began to simmer, and the thick folds of blackness to lift, and there were calculations and correspondences and flashes and a following up of repudiations, and in great sheet it spread out northward, southwest, eastward, westward, and a radius filled the atmosphere until it could hold no more of the light. Light, that is the most marvelous and supernatural intelligences look on. Light, the first chapter of the first day of the week. Light, the joy of all the Sabbath friends. Light, the greatest blessing that ever touched the human family. The role of the Superman is never given out of, for he covers himself with light as with a garment. Oh, blessed light! I am so glad this was the first thing created that week. Good thing to start every week with is light. That will make our work easier. That will keep our disposition more radiant. That will hinder even our losses from becoming too somber. Give us more light—natural light, intellectual light, spiritual light, everlasting light. For lack of it the body stumbles, and the soul stumbles. O thou Father of Lights, the great German philosopher in his last moment, said, "I want more light." A minister of Christ recently dying cried out in exultation, "I move into the light!" For the body is a temple of the Holy Ghost, the immortal spirit lives, and in the highest moments exclaimed, "Light! Light! Heaven itself is only more light. Upon all superlatives, upon all ignorant, upon all superior, immediately occurs light. The light of the first Monday is renewable. The blaze is going out. The colors are dimming. Only part of the earth's surface is visible. It is 0 o'clock, 7 o'clock, 8 o'clock; observation and darkening. It is Monday night. "And the evening and the morning were the first day."

Dr. Talmaige must know, as every man who has given any thought to the subject knows, that when the present names of the days of the week were given, the body of Christ was in honor bound to give the second, and not to the first, not to the day of the week, and so on through the succeeding days of the week. Thus, if he must use these modern names of the days in this picture of the primitive week's work, he was in honor bound to say Sunday instead of Monday in the above description of the work of the first day. But to have done so would have represented God as beginning a new work's week on Sunday. This would have set the five or six thousand people who formed the audience at the Tabernacle in Brooklyn, Sunday morning, May 24, 1891, and the large company of readers to whom the sermon was to be given, in the dark, with the eyes of the following Monday morning, to making some difficult questions about the reasons for keeping Sunday as a sacred day. Did Dr. Talmaige think that it would be better to envelop this subject with the mists of ecclesiastical tradition for the days of the week's work, and the modern names, than to let the clear light of God's truth fall upon it by the right use of terms? It looks so. Or did he mix the terms thus thoughtlessly? Such thoughtlessness could hardly be excusable, under the circumstances. In either case, his own words, "For lack of it (light) the body stumbles, and the soul stumbles," make an appropriate illustration; and his prayer, "O thou Father of Lights, give us light!" is most appropriate. "Let there be light."
THE BIBLE.

Within this ample volume lies The mystery of mysteries. Happiest they of human race To whom God has given grace To read, to fear, to hope, to pray. And better had they never been born Who read to doubt, or read to learn.

Through an oversight of the proof-readers the excellent article in our issue of June 11th, on "The Education of Our Girls," was permitted to appear anonymously. It was from the pen of Dr. Phoebe J. B. Wall, of New York.

Our Washington correspondent says that it is expected that city will send at least 200 delegates to the Y. P. S. C. E. Convention at Minneapolis, July 9th to 12th. From indications all along the lines there is every prospect that this will be the largest convention of the kind ever held.

Some time ago, some one offered a prize for a name for the Baptist Young People's Society to be organized at a convention called for that purpose to meet in Chicago, July 7th. The proposed names were to be sent to judges who were to report to this Convention. These judges report that the name proposed by the greatest number of persons, and consequently the one to be reported by them to the Convention, is Baptist Young People's Union, B. Y. P. U., for short.

We find the following in the Christian Inquirer, of recent date. We heartily agree with the conclusion of our contemporary:

That strange character, Hugh O. Pentecost, on a late Sunday indulged in the following remarks:

"Dr. Briggs says that nothing in the Bible is inspired but the Bible itself; that is simply judging with results. It is a direct attack at the theory of inspiration. When it is said that Dr. Briggs is starting a movement in order to burn the life out of the church, it is the truth. That is just what he is doing. Let the good work go on. One by one the clergymen are dropping out or being put out of the church, which will just slowly crumble away. It is now held by more by social laws than religious doctrines, and soon the Sunday newspaper will take the place of the Bible, and the Sunday theatre the place of the prayer-meeting.

We do not believe that Mr. Pentecost fairly represents Dr. Briggs in this statement, but when Dr. Briggs expresses himself so ambiguously that he finds he is gaining profound satisfaction to every free thinker and infidel in the land, we suppose we should have reason to stop and ask himself what he is doing. When a man can be applauded by Pentecost and Ingersoll he has reason to question the soundness of his own course.

The death, not long since, of Count Von Moltkke, of the German army, recalls the wonderful promptness with which he met the demands of a sudden and great emergency. It is stated that when the message came to him that war had been declared between Prussia and France, he turned to his secretary and ordered him to forward at once certain package of instructions, which were in his library, to the officers to whom they were respectively addressed. Those papers contained minute directions for the special work of each commander and general—one for transportation facilities, one for commissary stores, etc. It was found that everything was in readiness down to the smallest detail. The member of number of such instructions to be made, the horses, the medical stores, everything was in shape to be instantly moved, and the men, the machinery, etc., were waiting to move it. Before daylight the enormous German army, fully equipped and in fighting order, had moved toward the frontier from every quarter of the country. This achievement was the admiration of the world, and is said to be without a parallel. If it be asked, 'To what is it due?' the answer would probably be, 'To his great genius for war.' This, in a sense, is true, but some one has said that great generalship is there THAN in the work. This Von Moltkke had. He had been long anticipating such a crisis as this, and when it came it found him ready for it, even down to the most minute detail. But even this was possible only through the discipline of long and weary years of faithfulness in things of less importance. Of course, the victories over the Pruses and Austrians were due, according to this critic, to the fact that great pains were taken to inform the people wholly and constantly of the details of the work of the Boards. Our denominational paper should abound in such information, and the people should be trained to take and read that paper. Pastors can do much in the way of keeping these matters in view. We all need larger faith in our work, and more courage and zeal in its prosecution; we need larger sympathy with each other as workers in a common cause; we need to recognize those whom we have chosen to lead us in the work of the Boards as our leaders and directors, and loyalty to them. We need not think of retraceing our work at this important crisis. We must pay off our indebtedness, and, at least keep our work up to its present standard.

The meeting was small and quite informal in the manner of its conduct, we think the representatives of both Boards must feel that the satisfaction is that of loyalty to our work. If some criticism or fault is through misunderstanding of plans and methods; if some are indifferent it is through want of knowledge of our grand opportunities and of the heroic efforts our servants are making to improve them; still it is true that the majority are loyal and true and earnest. A deeper consecration to God and his service is the imperative need of the hour, and for this it was evidently the purpose of those present to labor and pray.

WESTERN ASSOCIATION.

The moderator of this Association, Henry L. Jones; the secretary, J. A. Platts; and the preacher of the introductory sermon, H. B. Lewis, having all moved into the Central Association during the year, were not present. The meeting was called by David B. Stillman to the chair; W. L. Burdick served as secretary, with H. D. Clarke assistant, and L. A. Platts preached the introductory sermon.

The following brief outline indicates the thought of the sermon:

Theme. — Present attainments in grace a preparation for better service. Text — Matt. 17: 6, "Lord, it is good for us to be here." It was Peter who made this exclamation in the presence of the transfiguration; glory. It is
REPORT OF COMMITTEE ON RESOLUTIONS.

1. Resolved, That we acknowledge with devout thanksgiving the long-continued blessing of our heavenly Father during the past year, and in humble penitence for our many shortcomings, we recommence the year to come to be true and faithful in his service.

2. Resolved, That we endorse the sentiment of the Missionary Board when they speak of the growing work at home and abroad, demands for workers and means, and call upon all the churches to go forward and not to retreat or stand still in the face of this truth, nor let the word retrench; that we must follow the light of this truth and go forward and not retreat, and that we will aid them by our sympathies, prayers, and means, so far as we are able, in the performance of the work.

3. Resolved, That it is becoming more and more apparent that the denomination is taking upon us as Seventh-Day Baptists, the special work of saving for the church and the world the Sabbath idea and practice; and that we must improve with increasing faithfulness every means for promoting our interest and our efficiency in this work of the Lord.

4. Resolved, That we deem our schools for higher education an important means to our success as a people, and that we pledge them our hearty sympathy and liberal support.

5. Resolved, That we view with continued interest the activity of our Christian women through the movement for Christian Endeavor Societies, and to our sister churches, and to non-residents, this, as a good channel through which this activity can work.

6. Resolved, That the unprecedented religious activity of our young people, especially the members of the Christian Endeavor Societies, afford us great encouragement; and we recommend that all our pastors and Christian leaders encourage and aid their young people in organized efforts for Christ and the Church.

7. Resolved, That the traffic in alcoholic stimulants is a great enormity, and that its support by license, and low, or unsalutary, is a constant open, unbroken, and cruel, to all, and a sin against humanity, or God; and that it is the emphatic duty of every lover of mankind, especially every Christian, to do his utmost to remove this greatest evil from the land.

8. Resolved, That the name of Washington, as a nation, was never greater than at the present time, therefore;

Resolved, That we urge all our people to give systematically and proportionately, according as God has prospered them.

REPORT OF COMMITTEE ON EDUCATION.

Your Committees on Education would most respectfully report that there is no new or especial interest in our churches on the subject of education, yet the same alluring regard for the best intellectual and moral culture of our young people prevails that has always characterized them. Under the rich providence of our heavenly Father we have enjoyed the advantages of a thorough system of education in almost all these places, and the same methods of education, art, music, and literature, and the spirit of culture and refinement, and the same, and more, in the South-Western Association, Brother and Sister Davis, of Shanghai, China, and representatives of the Missionary and Tract Societies. All gave encouraging reports of the work on their respective fields, and earnest and wise counsels for the future.

Each of our denominational societies, together with the Woman's Board, and the Young People's work, had its special hour for the presentation of its peculiar needs and plans, under the leadership of representatives previously appointed for that purpose. These exercised, as well as the general discussions of the Associations, to the purpose of all is to go forward and not back.

The report of the Committee on Obituaries showed that, so far as letters from the churches indicated, there had been no deaths during the year among the official membership of the Association. The Committee on the State of Religion noted the fact that in all the churches save one, there had been a slight decrease in membership. As this was the result, in some cases at least, of a revival of wholesome discipline by which many names which have long been as dead weights upon the church, have been dropped from the lists, the decrease may be a gain rather than a loss to the association.

The preaching, mostly by the foreign delegates, was earnest, able, and thoroughly evangelical in spirit and matter; and the devotional services were spiritual and fervent. Much interest was manifested in the presence and earnest words of Brother and Sister Davis, of China. On the whole, it is thought that this was one of the best sessions of the Western Associations held for many years.

The following reports were discussed, among others, and most heartily approved. They indicate the spirit of the Association on the subjects therein contained.

CONCERNING TANEY, IDAHO.

I believe I have not written since some time before our brethren left us last fall. I spoke then of the intended removal of the strength of our church to Forte, and about the 20th of October four families removed to that place, and two months later two more went south, leaving four or five parts of families, somewhat widely scattered, to represent the cause here. Most of these are planning to go this fall. We have not formally disbanded as a church; but before the brethren left us last fall the meeting-house was sold. Those of us remaining had the privilege of meeting in the house for our Sabbath services; but there were so few of us that we have preferred to meet at our own houses. The prospect now is that soon there will be no one to represent the Sabbath truth in this neighborhod. Ten or twelve miles west of here there are three families who keep the Sabbath, more or less faithfully.

Our church voted that the proceeds from the sale of the house be placed in the hands of the Missionary treasurer for the church building fund. It was sold for seventy-five dollars, on the 20th of October, 1891. I have not been able to pay but forty dollars when it was due, promises to pay ten per cent interest on the balance until it is paid.

I have forwarded the forty dollars to A. L. Chester, Westley, R. I. and requested that it be placed in the building fund as our church voted.

O. D. W.
THE SABBATH RECORDER.

THE MASTER'S QUESTION.

Have ye looked for sheep in the desert, For what their way?
Have ye been in the wild, waste places Where beast was hearing they? Have ye trodden the lonely highway, That dark and dusty street? It may be you see in the glowing
The prints of wondering feet.

Have ye folded home to your bosom That master's name?
And taught to the little last one
The stories of the master's name? Have ye searched for the poor and needy, What home, no room? The Son of man was among them, He had nowhere to lay his head.

Have ye carried the living waters To the parched and thirsty soul? Have ye said to the sick and wonderful, "Whose Jesus heals these whole"? Have ye told my painted children Of the strength of the Father's hand? Have ye guided their tottering footsteps To the shore of the "golden land"?

Have ye stood by the sad and sorry, To comfort the sorrow-stricken? Have you felt what it is to bear the weight of this sorrow and care? Have ye felt as others have felt, in private homes during the winter, then you or sister who may want to make their way, can rest just as well amid the prattle of little children, who are never so little trouble as when in such a place as this. And don't spend your time in castle building or in cherishing sentimental fancies. That is not resting, and is beside a very unhealthful amusement for any one. And last of all, don't explain that you can "never get away from home," and "never have a change" as long as there are scenes of beauty within a few miles of your own door where your feet have never trod.

The summer is the time of growth and development.

There is in our lives a time of special growth. Then it must be that we take special pains that the harvest we reap in after years shall be one we shall rejoice to gather.

In spiritual things this is especially true. After we are born into the life eternal, there comes the summer time of our Christian lives. Are we as careful of the summer time in the growing fields of our religious lives as we ought to be, or are we content to grow without care as mere church members to a harvest of weeds and tares?

HINTS FOR A VACATION.

Vacations are much like other phases of American life. Only a few years ago anyone could get along very comfortably without any, because most of our neighbors did. Now that the custom of "taking a vacation" is well-nigh universal, the few who are deprived of this seeming necessity are apt to consider themselves as particularly discriminated against by fortune. We Americans act the same in regard to all luxuries. In a village where all the houses alike are unsupplied with a "modern convenience," people contrive to live in perfect comfort and contentment. But let half the families bestow furnaces and hot and cold water upon themselves and the other half will immediately feel that their homes are almost without the barest comforts. What appear as far-away luxuries when unattainable by many become a necessity when many possess them.

Just so with vacations. Fifty years ago only the wealthy could travel much, and when people of moderate means began to go into the country for a while in the summer it was because the cities had grown so large and crowded that a respite in the country seemed the only possible relief. And especially during the heated term, was almost insupportable to those whose frames were not the most robust. People who lived "in the country" never thought of taking a summer vacation, because the country was the only place to go to, and they were there already.

All this is changed now. Every village shows its summer exodus as great in proportion as that has been seen in the city. As far as the evidence of the principle that every human being, sometime in his life, needs a change, it is perfectly rational. Certainly one dwelling in the country may grow as tired as one who lives in a city, and may need some different environment to bring the body and mind back to its normal tone. But in this case as in all others it is an unintelligent following of what has grown to be merely a fashion, it seems foolish at least, and very often become wrong. These words are written with a view to cheering up those young people who live in the country, as most of the readers of this page do, and who consider themselves unfortunate because they cannot take a vacation.

Now, in the first place, before you bemoan this fact too much just ask yourself what you want a vacation for. If all you want is what New York and Philadelphia get when they empty themselves into Newport and Richfield Springs, that is, "a good time," consisting of a repetition in a summer hotel of the gayeties they partake of in private homes during the winter, then you will indeed have to long in vain. These are the luxuries which only the few can have, and no words of mine will help you to obtain them.

But if you really want what most people claim that they want when they go on a vacation, a rest, let me ask you whether this desired good is so far beyond your reach all. Rest is a good thing. We all need it. Very few of us take enough of it. Sometimes I think that young people nowadays, with the drain upon them of their tiring amusements and late hours, need it more than any people who spend more of their time in healthful work and not so much in that arduous style of recreation which American young people so ardently pursue to the astonishment of every other nation on the globe.

Yes, rest is a good thing. But rest is not lawn parties, nor ice-cream festivals, nor even Sabbath-school picnics. Did you ever try how short a walk would take you into an entirely different atmosphere from that in which you are living? Try it. Go out into the woods. It is not necessary to walk a mile to get into the heart of them. Go just a little way beyond where the thickly set trees and underbrush close behind you, and you are in a solitude as profound as you could attain by traveling a hundred miles from home. To one who has been brought up in the city and to whom a country residence in summer is a never ending source of pleasure, it is really astonishing to see how little people in the country appreciate their great privileges. Here, within only a short walk from their own homes, are not the city people pay heavy to see, and yet people medium of the country hill in summer! Perhaps there is nothing very striking about the scenery around your home, and perhaps there is nothing very striking about the scenery around your home.

What of that? Is water-fall from thirty feet any less beautiful than one of three hundred? Granted that the latter is more of an object of curiosity, you do not desire to notice that you may see something astonishing, you know; you want something that will fill your whole soul with peace and rest. That can be done just as well by the lesser beauty as by the greater one.

Supposing that you can climb a hill near your home and look over a country which contains nothing of interest, you do not desire to notice that you may see something astonishing, you know; you want something that will fill your whole soul with peace and rest. That can be done just as well by the lesser beauty as by the greater one.

And yet we build up and create great cities. In the midst of nature's beautiful resources we have thrown up great cities. There are two things to remember in this respect. One is that there are two cities in the world. One is the city of the Lord, the other is the city of man. The city of the Lord is not far off, not even to lunch just ask yourself what you rest so, and, if you will, make your vacation the time of growth.

It is true that some villages are singularly devoid of beauty and that life in them is far from attractive. But the beauty in the country around is not far to seek, and, to come to something, why can you not through the whole summer take one afternoon in the week which you will call your vacation? Go off into the woods and really rest there; just be left alone and let yourself be saturated with those sweet sounds and scents which there abound. It will rest you more than summer traveling would, far, far more than a "summer resort would with all its teeming life and gayety.

But one word of caution for the maiden who may take this advice. Don't think you need rest so badly that you must take it even if your mother must spend the same time in hard work on account of your absence. If she knows what you want, she will arrange it so that you can take the time with a clear conscience. And don't disregard the pleading of a little brother or sister. If you can take a vacation during the summer, you can rest just as well amid the prattle of little children, who are never so little trouble as when in such a place as this. And don't spend your time in castle building or in cherishing sentimental fancies. That is not resting, and is beside a very unhealthful amusement for any one. And last of all, don't explain that you can "never get away from home," and "never have a change" as long as there are scenes of beauty within a few miles of your own door where your feet have never trod.

OUR MIRROR.

During the absence of the pastor while in attendance on the Associational meeting at Shiloah, N. J., the gospel meeting which is held in the evening after the Sabbath, was left in charge of the Y. P. S. C. E. of the First Hopkinton Church.

The meeting was ably conducted by the young President, Mr. Will Bellamy, the music composer, E. of the First Hopkinton Church.

The committee also has charge of the music at the regular Sabbath evening prayer-meeting. COIL. SEC.

MAXIMS ON TALLEYRAND.

Prudence in a woman should be an instinct, not a virtue.

What I have been taught I have forgotten, what I know I have guessed.

The love of glory can only create a hero; the contempt of it creates a great man.

A rich man despises those who flatter him too much, and hates those who do not flatter him at all.

Life, to a young man, is like a new acquaintance, of whom he grows disgusted as he advances in years.

If you wish to appear acceptable in society you must consent to be taught many things which you know already.

In conclusion we urge upon our fellowmen to be encouraged by government; wit and manufact-

There are two things to which we never grow accustomed—the ravages of time and the injustice of our fellowmen.

There are many vices which do not deprive us of friends; there are many virtues which prevent our having any.

The errors of great men and the good deeds of
At 8 o’clock, Rev. A. McLean preached from Rom. 8:28.
1. God’s providence is universal.
2. God’s providence is active.
3. God’s providence is sovereign.
4. God’s providence is active.
5. We should not be afraid of the future.

The association closed with the universal feeling of a pleasant and profitable gathering.

EASTERN ASSOCIATION

(Concluded.)

At the first-day morning session, after a short business meeting, the exercises of the Young People’s hour were conducted by Mr. B. C. Davis. The program was as follows:

1. Scripture reading, by the leader.
2. Prayer, by the leader.
3. Paper, “God is a Spirit,” by Miss Anna Davis.
4. Paper, “The Special Training of our Young People for the Sabbath school work,” prepared by Miss Grace Lane, read by Mrs. David E. Titus.

The entire session was good, being composed of excellent papers and beautiful music.

At 11:35, Rev. Clayton A. Burdick, delegate from the Central Board of Christian Education, was presented to the overseas committee, and it was voted to file his total gifts to Fruit Institute were $2,000.

Three to one of Harvard’s graduating class are opposed to the plan of a three years’ college course. This is significant.

The oldest college in North America was founded in 1636—the College of St. Ildefonso, in the city of Mexico. The next oldest is Laval College, Quebec.

G. E. Oldman, a Pennsylvania boy just out of prison, has been released. He asked no sentiment. He will accept the money and treat himself to a good education.

Mrs. Sarah B. Cooper, of California, has under supervision, it is reported, twenty-five kindergartens, containing altogether over two thousand pupils. Mrs. Land Stanford contributes about $30,000 yearly to the support of these schools.

The trustees of the Higher College have voted to spend at once $100,000 for a new physical and chemical laboratory, to elaborate the biological laboratory and add to the apparatus, and to choose two new professors for the physical and zoological departments.

William M. Rice, New York, formerly of Houston, Texas, has just given $20,000 to that city to establish an institute for the advancement of literature, science, and art. It is to be planned after the Cooper Union, New York, and will be known as W. M. Rice Institute.

The Congregationalists say that ex-President Robinson, of Brown University, and the late Charles Rossiter, of Brooklyn, the millionaire and philanthropist, have made a joint investigation for his estimate of the value of a liberal education to a man of business to-day. Mr. Pratt replied: "For more than thirty years I have been keeping an eye on the wages and tails, a very slender education suffices, but for all the rest of my business the better educated my men are the better they suit us. In fact, there is no kind of business in which an educated man has not an advantage over the uneducated. The demand for liberally educated men in all the great business enterprises of this年龄 is a day becoming more and more apparent.".

The agricultural department of Cornell University, at Ithaca, N. Y., held a unique celebration, June 11th, graccd by the presence of men prominent in the agricultural educational work. The program was in recognition of the great impulse to scientific agriculture given by recent legislation of Congress." Specimens on agriculture were exhibited by President M. H. Rice, and the course of study was announced. A letter of congratulation was read. It referred to the caqus for congratulation in the process of agricultural instruction. The whole affair was thoroughly elaborated. Specimens of fifty-four articles being entirely produced on the University farm, except oranges, salt and sugar. The men’s lists were made from wood grain, horsehair, and decorated with original wood cut. Even the songs and music were agricultural in character. The tables were in household form.

The program was well received and the discussion on the subject was extensive.

The department of public health, vegetables, chemical instruments for soils and fats, geological specimens and farm implements were displayed, and dotted with fruit and flowers were shown in vases made of squashed shells with the emblem "81" fashioned from ears of corn.

Temperance.

"No man and drink has full out;" that is the pictur­equely elegant way in which a man put it, at a recent meeting down at the mission.

No woman who marries a moderate drinker need build her hopes on a happy life. If her lover will not give up drink for sake for her sake is not likely to do so.

With five hundred physicians, total abstainers, who are members of the British Medical Temperance Association, it is claimed that Great Britain now leads the world in organized effort to effect medical temperance reform.

"So, Patrick, you have taken the teetotal pledge, have you?" said one Irishman to another. "I blame and I have," replied Patrick, "and glad inside am I that I’ve taken it." said the other, "which I’ll do now. I can’t live without a glass of Timothy to take a little wine for his stomach’s sake, and his often infirmities." asked the drunkard. "Faith, if he did, what’s that to do with me? My name isn’t Timothy; and I haven’t got my stomach rite and since I left off whisky I haven’t got any infirmities; what do I want worse for?"

Never laugh at a drunkard. Remember that the habit of drinking at the works and actions of a drunken man is bad. When we consider his immortal nature, and the doom the Word of God pronounces upon him, instead of laughing at him, we are justified in a different life. There is nothing laughable in the condition of a not, and when we remember his relatives, his wife and children, or parents, his condition is a sub­terner. Denounce him rather than laugh. Never laugh at the drunkard.

That lately, says the Congregationalist, we have known of boys who failed to secure good positions because they were drunked. And it is reported of the merchant in Georgia that he promptly rejected an applicant who appeared with a cigarette in his mouth, saying to him: "The next time you want a place do not go into the office smoking one of those things." If all employers should take such a similar stand it would have more influence upon boys than any amount of legislative notion, or of moral parents and friends. It is related that we heard of a young girl who applied for, and secured, a situation as book-keeper, which had been denied her brother because he was addicted to the use of cigarettes. The cases furnish a practical argument against smoking, which, if more general, would remove boys to see what they are in danger of losing if they persist in the harmful and expensive habit.

A CALL FOR TEARS.

The following little incident, incidentally to one of our vital trade wars—trades by putting temptation in weak men’s way: Dr. John Hall, the eminent New York minister, stood re­jected in New York in a suit of plain clothes of a plainly dressed man. Not far away was a well-dressed young man who was tipple. The people were making sport and laughing at the drunken man. Mr. Hall re­jected the stand and asked him at his: "I—a call for tears": "it is a thing to cry over." The man then told Dr. Hall of his own troubles—how he fled from Scotland to America, with a wife away from drink; of her death from the effects of strong drink; of two of his children who inherited the love of liquor; and how he was treated, with shame to a town in Ohio, where he was told liquor was not to be had. To him, truly, it was "a thing to cry over."
I. The Word Made Flesh

For Sabbath-Day, July 4, 1891


INTRODUCTION. Preparatory to six months of study in this most wonderful book, it is to be confessed that the riches of the subject are more than is at present the common possession of the student. In this volume the most devout scholars of every age since it was written, though bringing forth much ore, have failed to exhaust the theme. He who would penetrate this ocean of truth preparatory to the Christ of the universe, angels, and men. Perhaps some distinction from other writers failed to reveal the Christ, the Light.

THE GOSPEL OF JOHN. It was written in Hellenistic Greek, then widely known, while the thought is Hebraistic. The earliest writers inform us that it was the last written of the four, and the best biblical scholars agree that it was full as late as A. D. 46 or 47. Though not definitely stated, the evidence from all sources indicate Epaphras as the place of writing. Careful study and comparison with the preceding gospels show that John bears on himself the marks of such aspects of Christ's person, life, and teaching as the other writers failed to present. He presents Christ as the Lord of Glory, the source of all life, the divine, equal with the Father. As the Word, the Life, the Truth. Our lesson to-day is the profoundest, mysterious, and yet convincing argument concerning Christ's divinity.

EXPLANATORY NOTE. v. 1. "In the beginning," Before the creation, before time began: in the eternity when God only was. v. 10. "Word," A living, life-giving reality from which we may derive life, everywhere, derive spiritual light. All light of prophecy and instruction came through the Word. He conformed with Adam and the patriarchs. He was the "Angel of the Presence of God."
The Word became flesh. The Word that was with God (John 1:1) could have only one meaning—Christ. He is the Word, the living, personal reality, which is always and is everywhere in existence, is the source of life, physical, intellectual, moral, and spiritual. Col. 1: 15, 16, 17. From life comes life. "The light of men." The workings of Christ, and the sorrow from which we may derive life, everywhere, derive spiritual light. All light of prophecy and instruction came through the Word. He conformed with Adam and the patriarchs. He was the "Angel of the Presence of God." The Word became flesh. The Word that was with God (John 1:1) could have only one meaning—Christ. He is the Word, the living, personal reality, which is always and is everywhere in existence, is the source of life, physical, intellectual, moral, and spiritual. Col. 1: 15, 16, 17.

LESSON I. THE WORD MADE FLESH.

The readers of the Recorder will remember an article that appeared about a year ago under the heading, "The Commissioned Words." This article gave account of the organization of a Volunteer Mission Band at Alfred Centre, composed of nine young ladies and gentlemen. On account of reports that have reached us pertaining to be ideas that some of our people have formed in regard to, and in hope that we may give a definite idea of our purpose and work as a Band, we venture a few lines in the course of the Recorder. All are doubly glad to see the Student's Missionary Uprising, therefore a history of it is unnecessary at this time. But what is the significance of this unprecedented movement? I think all Christians will agree that it signifies a mighty influence of the Holy Spirit, working in the hearts of young people of our land, preparing them to go as heralds of the kingdom of Christ among the heathen. And if he is thus working, is there any reason to believe that he would move all other denominations so manifestly, and pass us by? Let us suppose, for a moment, that during this great uprising, all the hearts of the people of the country, and their determination to carry the gospel message to all the world, there should be no interest manifested in it by our own young people, what would be the natural inference? We should be compelled to infer that we as a denomination were not worthy in the sight of God to be his people. But, if we have been the cause of assurance that he has a work for us to do as well as other denominations. The success of those who are now on the foreign field, and the long-drawn desire on the part of others to go, is abundantly proof of this.

It seems that a good many have replied that the time for our fleshly haste is ended by the influence of excitement; and they have predicted that the interest would soon die out. I think, as a member of the Band, I would be safe in saying that not one member signed this pledge until he, or she, had made it a matter of careful thought and earnest prayer; and most, perhaps, also in some measure by the idea of consecrating their lives to the mission work, months previous to their knowledge of the existence of The Student's Uprising. As to interest in our work, after the lapse of one year we find our number increased from nine to thirteen; and our prayer-meetings, in order to allow all who have expressed desire on the part of others to go, are held every Wednesday and Thursday evenings, and every other afternoon, in order to pray that God may raise up others to take the places of these who have already gone. We will work and pray, and desire, God permitting, to become foreign missionaries.

Now we hardly expect that we shall all go to foreign fields of labor, but we do expect that some will go for we believe that God is calling us to this work; the Saviour has commanded us to go. To him let those who look upon us, and we have faith to believe there will be a way provided to send some of us. We are preparing ourselves as fast and as thoroughly as possible, hoping to be ready when the proper time comes to take up the work that God would have us do, wherever, and whatever it may be.

We close by pledging all who have expressed the sweets of salvation, to give of their time, their means, and their prayers, "as God has prospered them." Let us all think less about

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

THIRD QUARTER.

Sept. 26. Review.

THE MISSION BAND.

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SALMON COLLEGE COMMENCEMENT.

Commencement week at Salmon was indeed a feast of good things. During the four days beginning with First-day, June 7th, our quiet village became quite a bustling town, and the number of visitors present showed the interest that is being shown in surrounding communities in taking in the school and its good work.

The exercises were of a high character throughout, and it must be said that the crowds of young people in attendance received inspiration that will bear fruit in the days to come. The Baccalaureate Sermon was preached by Prof. S. L. Maxson, on First-day afternoon, in the Baptist Church, and was so highly commended by those who were so fortunate as to attend the services, going from, yet the attendance was quite large.

On the evening of Second-Day Prof. W. R. White, of Fairmont, delivered the Annual Lecture, a discourse upon the subject, "A black sheep."

His word pictures of leading men a hundred years ago were quite spirited, and his subject was illustrated by the life of Aaron Burr. It was a literary treat in itself, but defects in delivery detracted somewhat from its worth to the listeners.

It was rich also in historical lore.

Third-day, at 10:30, the audience was treated to an "Oratorio Contest," with the following programme of speakers in five orations:

- Descend of the Ten Commandments, Isaac G. Maxson.
- Julius Caesar. E. P. Garret.
- Our Colleges and our Country. Ernest Randolph.
- Life Worth Living. George Greenman.
- The Pastime. R. P. Randolph.

Fine music by the college choir was interspersed throughout the programme, and the spoken word was so nearly in perfection that the judges had no easy task to determine where bestow the prizes. Three of those were offered from the proceeds of the contest, to be divided in the ratio of $10, $8, and $4, if they amounted to $20 or less, and all surplus over $20 was to be expended in books for the college library.

The stimulus to strive after true culture, that comes out of such a contest, is of undoubted value. In this regard, each speaker secured more of genuine worth than could be received in material prizes.

The evening of Third-day was devoted to a drama entitled "Rainied by Drink," by the college students, the proceeds of which was to pay for apparatus for the use of the college. The large chapel was packed, and the telling lesson was made clear. The drama, so lately set forth by the excellent acting of the entire company, can never be forgotten by the hearers. After the play, the pastor of the Seventh-day Baptist Church made a "personal application" of the lessons. The proceeds amounted to something over $46.

The Third Annual Commencement Exercises occurred on Fourth-day of June. This, of course, was the "great day of the feast." There were seven speakers upon the programme, as follows: Mr. M. H. VanHorn, Miss Lida Hanes, Mr. G. O. Doak, Miss Iva VanHorn, Mr. S. B. Bond, Miss Ida Smith, and Mr. Ors J. Davis. Solo was offered by Miss Edna Lounsbury and Miss M. J. Hay, besides the excellent choral music.

It was an excellent programme, and spoke well of the good work Prof. Maxson and his able corps of teachers are doing for the young people of West Virginia.

As the close of the programme the President announced three persons as follows: the degree of Doctor of Pedagogy, upon Ora J. Davis and Prof. Wm. M. Blair, and the degree of Master of Arts upon Miss Elsie Bond.

The Commencement Exercises closed in the evening with the Musical Concert, conducted by Miss M. J. Haven, who for nearly two years has been teacher in the High School. She has done good work, as the culture displayed in this concert clearly indicates.

Thus ended one of the most enjoyable weeks that Salmon has ever known.

May Salmon College live to give them another "commencement week."

THOIO. L. GARRETT.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. D., on Sunday, June 14, 1891, at 2 P. M. Sec. and Vice-Pres. D. L. Titusworth, in the chair.

Prayer was offered by Rev. L. E. Livermore. There were present eleven members and one visitor.

In the absence of the Recording Secretary, Abel S. Titusworth was appointed pro tem.

Minutes of last meeting were read. A letter was received from Mr. Keith, of a Publishing Agent, in which he referred to the satisfactory collections on old subscriptions to the Recorder, and desired to know whether the Board thought it necessary to keep plates until the later numbers of "Personal People." On motion, the Corresponding Secretary was instructed to write to W. C. Daland in reference to the same.

W. C. Daland, appointed to represent the Board at the Central Association, wrote, asking for information as to what he was expected to do there. A letter was also received giving an interesting account of the meeting of pastors before the meeting of the Association. The Corresponding Secretary presented a letter from E. H. Scott, of S. D., addressed to his tract ordered published by the Board; also one from F. E. Bakker, of Holland, giving an interesting account of his work in promoting Sabbath truth. He stated his supply of tracts was about exhausted, and requested a further supply. On motion the Corresponding Secretary was instructed to supply tracts ordered. A notice was read from the Probate Court of Stonington, Conn., informing the Board that by will of Bro. George Greenman, just admitted to probate, a bequest of $3,000 had been left in trust to the Society.

The report of A. H. Lewis, appointed to represent the society at Bradford, Pa., was received, to the effect that on account of illness he was unable to attend.

Voted that J. G. Burdick represent the Board at both the North-Western and South-Western Associations, if he shall attend the same.

A. H. Lewis, appointed to represent the Board at the Eastern Association, gave report of the meeting of said Association, and relation of the work of the Board to same, giving particular attention to the Outlook, its future prospects, and the advisability of changing the manner of work of same.

The Treasurer reported cash on hand $806.89, and bills due $785.73. Bills were ordered paid. Minutes were read and approved, and Board adjourned.

ABEL S. TITUSWORTH, Sec. pro tem.

AN EXPLANATION.

HEWITTS PRINGS, MISS., June 12, 1891.

At the time of the Association our Sabbath-school numbered forty, with seven officers and fifteen members.

Soon after the Association Eld. Hewitt offered his resignation as pastor of our church, which was accepted. Whereupon he formed a new church and denomination, calling the church The First Seventh-day Baptist Church South. This took ten members from our church, the Sabbath-school remaining the same with the exception of one teacher and most of her class.

Since that time we have maintained a regular and full attendance with good interest. Our ranks are being filled up by new comers, three families having moved into the colony, which gave an addition of nine to our Sabbath-school.

During the year three of our Sabbath-school have been baptized and became members of the church, for which we feel very thankful. About two years ago the place of meeting and name of church and Sabbath-school was changed from Boonregard to Hewitt Springs. As we have no post-office in our colony the address remains Boonregard, Miss. Soon after this school was organized the Sabbath Visitor was very kindly furnished us by the Sabbath-school of the First Hopkinton Church, of Ashaway, R. L., being addressed to Eld. Hewitt. After the division, for some time we received the papers as usual, then failed to do so. We have been obliged in the school which did not receive them, therefore the Secretary was instructed to write to the Ashaway Sabbath-school to ascertain whether they were still being sent. We received no answer, neither were the papers received, and we supposed that they were dis­continued. But a few weeks ago the back numbers from January first were sent to the school by Eld. Hewitt.

We write this as an explanation why we wish all communications, helps and papers, for the Hewitt Springs Sabbath-school addressed to the Secretary.

We hope those who may be interested in our little解决 at our Sabbath-school here will continue so, remembering in your prayers the cause of Christ in this place.

LOTTIE D. CLARK, Supd.

EUNA DAVID, Sec.

MILTON COLLEGE.

The exercises of Commencement week at Milton College, will be indicated by the following programme:

Thursday, June 29th. - 8:00 P. M. Field Day Exercises.

Friday, June 30th. - 8:00 P. M. Sermon before the Christian Association. The Rev. E. C. Barnard, White-water.

Saturday, July 1st. - 8:00 P. M. First Joint Session of the Literary Societies.

Sunday, June 30th. - 8:00 P. M. Baccalaureate Sermon. The Rev. E. M. Dunn, D. D.

Monday, July 1st. - 8:00 P. M. Second Joint Session of the Literary Societies.


Thursday, July 2nd. - 10:00 A. M. Commencement Exercises. 3:00 P. M. Class Exercises. 8:00 P. M. Senior Concert. By the Chicago Imperial Quartet.
WASHINGTON LETTER.

(From our Special Correspondent.)

WASHINGTON, D. C., June 17, 1891.

The first annual assembly of the National Chautauqua, at Glen Echo, is now in full swing, having formally opened yesterday afternoon.

All of the contemplated permanent buildings are not completed, but the mammoth stone amphitheatre, with a seating capacity of 6,000, was, by hard and constant work, finished in time for the dedicatory ceremonies, and last night for the first time it was completely illuminated by electric light. The largest pipe organs in the country, thirty feet wide, and twenty-seven feet long, grace the interior of the amphitheatre, just back of the speakers' platform, and in the hands of Prof. Harry E. Brown, organist of the Brooklyn Tabernacle, its grand tones in the opening hymn, "From all that Dwell Below the Skies," filled every portion of the great building and delighted the assembled hundreds.

Rev. Dr. Talmaqse, who delivered the dedication address, spoke in his happiest vein, and seemed thoroughly imbued with the spirit of the occasion, and he had spoken but a few minutes before his honors all shared his sentiments. He was followed by Rev. Doctors T. B. Fairbairn, S. H. Green, and those who heard the long doctor volleys with which the dedicatory services were closed, sung by the entire audience and accompanied by the grand organ, will remember it for many a long day to come.

It was a most fitting and impressive ending to the very interesting ceremonies. At five o'clock in the afternoon the grand concert consisting of selections of appropriate music by the United States Marine Band, cornet solo by Miss Alice Raymond, and selections on the grand organ by Prof. Brown. In the evening at seven, services were held, and at 9.30 o'clock, P. M., the day was closed with an entire concert in the Imperial Hotel, which is regularly stationed on the grounds.

Everyone who attended the opening day a great success not withstanding the unusually warm weather. The managers are complimented on all sides for the wonders they have accomplished in such a short time.

Many Washington people are living in tents upon the grounds, where all the conveniences of the city may be had, including meals really cooked. Last night the entire grounds were illuminated by electricity, and they presented a very brilliant and beautiful appearance.

The facilities for reaching the grounds, which are about six miles from Washington, include about every known vehicle, and a newly completed electric railway, which, owing to an accident the day before, could not be tested as to its capacity to accommodate the crowds that wished to attend the opening. Strangers are loud in their praise of the beauties of the grounds and the several enclosures and preparations for the new Chautauqua, and all speak of the three weeks' programme as being exceptionally good.

Children's Day was celebrated in quite a number of our churches of various denominations last Sunday, and the attendance was generally reported as exceptionally large.

Rev. F. D. Power delivered a powerful and impressive sermon upon the sin of gambling, last Sunday night, taking the English Royal scandal which the American newspapers have unfortunately, devoted so much space to giving all the details of, as a text. "What an awful mess," said Mr. Power, "for the vision of a civilized world. What a fearful example this hereditary sovereign of a great people, this future of a great established church—a companion head of blacklegs, destroyer of youth, and triumph Monte Carlo. An earnest prayer should go up from the heart for those people that such a man may never come to the English throne. It is plain that the world has no conception of the extent and demoralizing influence of this vice. Through all grades of society and among all classes of the community, the horribly fascinating evil has spread until it is almost impossible to say where the vast mass of the population has seen at any time the gambler was a mere blackleg, a creature unknown to virtue and to shame, sunk so low in the social scale that conscience was dead, and intelligence became mere cunning, a man wholly given over to dishonesty, trickery and falsehood... To-day princes indulge in this sin in the full light of day, with ears that are as conscious to the voice of conscience as the face and courtes[y manners and pews in leading churches who would resent with scorn any implication of wrong doing, will take a hand in this business... The axe should be laid at the root of the tree. This enormity should be condemned by law...."

A NEW CHURCH.

To the Editor of the Sabbath Recorder:

The writer, accompanied by Eld. W. K. Johnson, last week visited Winnebago College, Barry Co., Mo. The college was filled with a spirit that seemed by electricity.

To-day Prince's tickets are now on sale, and every one of our correspondents and visitors to the Chautauqua will be able to secure a seat in the college hall, and the other principal buildings, at any time.

T. S. JONES.

A WANTED:

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

Address Oneway & Co., 205 West Madison St., Chicago.

SPECIAL NOTICES.

The Seventh-day Baptists of South Dakota will commence their Veterand Meeting, South Dakota, commencing Friday, July 3, 1891, at 10 o'clock A. M., and continue three days. There will be teams by Howard's and Souter, Thursday, July 2d, to meet persons coming on train. Persons coming at any other time must notify Peter King, Big Spring, Union Co., South Dakota. Everybody is invited to attend.

G. C. Swenson.

Dr. E. S. Bailey's address, until further notice, is Berlin, Germany.

The address of President W. C. Whitford, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

Mrs. L. A. Hull, late of Alfred Centre, N. Y., requests her correspondents to address her at Kirkwood, Des Moines, Ia.

Rev. O. U. Whitford desires his correspondents to address him at 223-225 Tabor Ave., Chicago.

The South Western Association will be held this year with the Delaware Church, near Billings, Christian County, and promises to be the most successful association ever held in that State.

Billings is 357 miles west of St. Louis, on the St. Louis and San Francisco railroad. Delegates will please notify Bro. H. S. Hoehly, at Billings, of their intention to be present, and he will provide conveyance from Billings to the church.

L. F. SKINNER.

CONCERNING REPORTS—Copies of the minutes and reports of the Seventy-seventh Baptist Church, held in Chi­cago, Oct. 28-29, 1890, bound in fine cloth, can be had postage free, by sending 75cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, A. F. Alfred Centre, N. Y.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:30 P. M. The Mission Sabbath-school meets at 5 P. M. at 205 Centre, N. W. To all friends of Billings, of their brethren from 8 A. M. to 1 P. M., St. Louis, and St. Louis railroad. Delegates will please notify Bro. J. B. Redwine, at Billings, of their intention to be present, and he will provide conveyance from Billings to the church.

L. F. SKINNER.

THE CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:30 P. M. The Mission Sabbath-school meets at 5 P. M. at 205 Centre, N. W. To all friends of Billings, of their brethren from 8 A. M. to 1 P. M., St. Louis, and St. Louis railroad. Delegates will please notify Bro. J. B. Redwine, at Billings, of their intention to be present, and he will provide conveyance from Billings to the church.

L. F. SKINNER.

THE NEW YORK SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Seventh-day Baptist Church, 49 West 4th street, between Charles and West 30th streets, New York.

WANTED:

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

Address Oneway & Co., 205 West Madison St., Chicago.

A POSITION as night watchman. For further particulars address E. L. RAND, Lock Box 345, Alfred Centre, N. Y.
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

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W. S. BOOKER, Recording Secretary, Rockville, Mass.
A. E. MAXWELL, Corresponding Secretary, Ashtabula, Ohio.
A. W. HUNTINGTON, Treasurer, New York.

The regular meetings of the Board of Managers were held in Boston, April, July, and October.

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CONDENSED NEWS.

Many cases of yellow fever have broken out in Virginia.

The one hundred and ten street railways in this State carried 384,000,000 passengers last year.

Sixty earthquake shocks were felt throughout the city of San Francisco and vicinity on Saturday, 18th, and many buildings were destroyed.

Bobolink says that fifty per cent of the Germans understand music, sixteen per cent of the French, and two per cent of the English.

The revenue cutter Corwin sailed from San Francisco for the Pribiloff Islands June 29th, with copies of the President’s proclamation ordering a closed season.

The Brazilian Government issued a decree, June 18th, directing that for the collection of customs duties the rate of exchange be fixed at twenty pesos on the dollar.

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An equal exchange offers us the advantage that there is no such a living descendant in the male line of Chaucer, Shakespeare, Spencer, Milton, Cowley, Butler, Dryden, Pope, Cowper, Byron or Moore; nor one of Sir Philip Sidney, nor one of the two, nor one of Drake, Cromwell, Hampden, Monk, Marlborough, Peterborough or Nelson; nor one of the two, nor one of the two of Wapping, Chatham, Pitt, Fox, Burke, Grafton or Camden; nor one of Bacon, Locke, Newton or Davy; nor one of Home, Gibbon or Macaulay; nor one of Hogarth, Sir Joshua Reynolds or Sir Thomas Lawrence; nor one of David Garrick, John Kambel or Edward Keate.

HIGHEST of all in Leavening Power.—U. S. Gov't Report, Aug, 1877.

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CANNONBALL.

WASHINGTON LETTER, A New Church.

HANNIBAL.

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