EMOTIONAL BENEVOLENCE.

Emotional benevolence is giving when one feels like it, or giving under the spell of some man or thing, and not giving feelingly, but giving to please and gratify the givers, and to advance some cause; and emotional giving is the result of emotional giving.

This relates to the habit of giving a little to get rid of the one who asks money; and to the giving of gifts, without love or feeling.

As we frequently see men who are veiled in emotional religion, but who have no real benevolence, then it is a question whether one who has no real benevolence, and who has emotional feelings, and who has no real benevolence, and who has emotional feelings, should not be classed with the emotional giver.

This is the habit of giving by involuntary or emotional giving.

If we are to be relieved from the emotional giving, then it is a question whether one who has no real benevolence, and who has emotional feelings, should not be classed with the emotional giver.

The religious exercises are worth nothing as expressions of life till they are dependent, not on outward conditions and exciting causes, but upon a principle of conduct which is a matter of thought and conscience, and upon a principle of conduct which is a matter of thought and conscience, and upon a principle of conduct which is a matter of thought and conscience.
ly detest it, and thou shalt utterly abhor it; for it is a cursed thing. See also Psa. 31:5.

The consequence upon the newly converted idolators who cast off their idols as "vile" by sending to them our own make of images of man? Because we call them "dolls" are they none less a "lie"—"idols"? We say our children may worship the work of our hands—may admire, fawn, kiss and hug, call them "pretty tenderly, if the trouble be not curiously, the work of our artistic craftsmen, and in the corruption of our minds and hearts we say, "These dolls are splendid things to send to the poor heathen." See Hab. 2: 18. But some will say that "idols, or things to be worshiped only, and not only if one will take the trouble to look through the Scriptures for "images," "idols," "graven," "molten," and "carved," he will find everywhere both idols and images are alike an abomination to God, both were to be utterly destroyed, and nowhere is the making of images commanded nor commanded, except it be in the express word of God. "Thou shalt not make unto thee, etc." But the cherubim and oxen in the temple, and the brazen serpent in the wilderness, were all made by his express command unto Him; even as the sacred incense was for use in the temple only. Because Solomon made a throne for his throne is no argument of the same, for, otherwise, we read that "outlandish women caused even him to sin;" and "his wives turned away his heart;" and went after Ashtoreth the goddess of the Zidonians," etc. 1 Kings 11.

The Jewish historian, Josephus, gives no other evidence of the customs of his nation than that such things were contrary to their law as the making even of images of men, as Jewish, rulers—and to make to ourselves an idol of the civilized world.

If the gospels were a fictitious history the writers would not have been so precise in designating the period and localities of the alleged events, nor in narrating the real history which one or more of the gospels are as real history, then, no matter though his word which condemns it as false, even if standing on no higher plane than ordinary human history, they may be mistakes in these narratives. The office of the historian, who, in the right, conducted a preliminary examination, and deposed several others as high priests, and among them was Joseph Caiaphas. Annas still associated the high priesthood of the temple, and in chronological order,

The closing part of the preceding article under the above title was upon the credibility of the gospel narratives; the aim being to show that the Jesus whose history and teaching they purport to give, but really live and teach as they state, was the founder of the Christian faith.

The gospel narratives are either fiction, written in the form of history, or they are real history, whether true or garbled. If they were written for fiction, and intended by the writers to be taken as a history, then it is remarkable that they should, for 1800 years, be taken by millions of persons to be serious history. If they are the inventions of the writers, and meant to be taken, as they have been taken, for true history, it is wonderfully strange that the fraud should not have been exposed by the hundreds of critics, both friends and enemies, who have subjected them to the severest tests known to criticism. But if, on the other hand, they are real history, then, no matter though mistakes may have been made in the details, Jesus, the Christ, was a real person and was the founder of the Christian faith, which is the first proposition we set out to prove. I am not to be understood as admitting that there may be mistakes in these narratives. My point is this: if they are proved to be real history, even if standing on no higher plane than ordinary human history, in all which erroneous statements may unintentionally creep in, out impairing the credibility of the authors,—even with this admission they are sufficient to prove the reality of the person and teachings of Christ. The differences in the style of these writings, the differences in the chronological order in which the events are related, and the apparent, if not real, discrepancies in details to be found in them, show that they were written by different authors, or that it would be utterly impossible for four different persons to write stories so nearly identical in all their prominent features, as are the gospels, unless they were in collusion. But if they were in collusion why should they differ so much in chronological order, and apparently contradict one another in details? We may look upon the Christian faith as a chain of the most important events which one or more of the others give.

In closing the preceding article I referred to the fact that some features of these narratives link into the history of the period as related by Josephus. I may here add that the evangelists introduce elements of history which form a very important part of the whole web of human history for the last 1800 years and more. It is inconceivable that fictitious events—creations of the imagination—could thus mold the history of the civilized world.

If the gospels were a fictitious history the writers would not have been so precise in designating the period and localities of the alleged events, nor in narrating the events which one or more of the gospels are as real history, then, no matter though his word which condemns it as false.
are true to facts is that they implicate Jewish priests, the great Jewish court, the Sanhedrim, and the Roman governor, in the arrest, trial, and crucifixion of the Christ whose history they purport to relate. They say that these things were done by request of the Jews as a council, and mention the high priests and the Roman governor by name, as agents in the affair, and this within the life-time of some of the actors in the scene. If the things thus charged had not been facts they would have been denied as soon as the gospels began to be spread abroad, and that on the present day, by time Jewish writers. But the facts are admitted by Josephus as the part of the Jews, and by the historian Tacitus, on the part of the Romans. Josephus, the Jewish historian, was also a Jewish priest. He lived in the latter part of the first century. In Book 18, chap. 3, sec. 3, of his "Antiquities of the Jews," he speaks of Jesus as a door of wonderful works, a teacher who drew over to him many Jews and Greeks, and whom Pilate condemned to the cross "at the instigation of the principal men among us." It is admitted by some Christian writers that this passage in Josephus may have been mentioned in a late anti-Christian copyist, but it is said to be found in all the extant copies of Josephus, both in manuscript and in print. Tacitus, a Roman historian who wrote somewhere about the beginning of the second century, is quoted as giving an account of the persecution of the Christians under the reign of Nero, and as saying that Christ, the founder of the sect, was put to death as a malefactor by Pontius Pilate in the reign of Tiberius. Reference is made to his "Annals," lib. 15, chap. 44. Thus by very early Jewish and Roman historians are statements of the evangelists corroborated.

The limits of this article forbid the mention of many other evidences that might be named. Suffice it to say that the gospel histories, and the teachings which they record, have been the subject of controversies between writers from the second century down.

We will next consider the second proposition—that Jesus of the gospel histories came from God out of heaven, and taught by his authority, and that these things in person and teaching are a revelation from God.

WEAKNESS OF AMERICAN ROMANISM. ( Zion's Herald.)

We have been accustomed to think of the strength and prestige of Romanism, of the number of its adherents, of its resistance to reformers from within and without, of its expansion through the centuries and its extension across the globe, of its advancement through this century and in this country, of its success in converting, in elevating upon itself the world's languages, because the English language is a medium for hastening the absorption of American ideas. A moral, a religious, a spiritual, however, is the coming language of the world, and foreigners must learn it. Continental Catholics, emigrants, and immigrants cannot do without it. Necessity is laid upon them of learning and using it.

We propose for the restoration of Church unity, "the grace of God and the call of Christ to Christians of every name and condition. But the multitudes will wait for a reformed Romanism before they will listen, and they will not lend to coercion.

So much need be said in view of the prevalence of alarm and pessimism about the Roman Catholic question.

HOPE OF IMMORTALITY. (Spurgeon Review.)

Dogs and metaphors at best are poor support for the fabric of immortality. We live in the day of death and the day of the second coming of Christ. It is founded upon the eternal rock of truth, and will grow brighter and stronger with the rising star of intellectual light. In principle, it is rejected by few, just as all other logical propositions not actually coming within a single range of observation and experience, but not because of incomprehensible minority. Life is a wonderful, beautiful mystery, contrary to itself in all visible laws of the universe, and therefore, also, to exist. So let us continue to exist. We know that it is a part of the divine plan that man should exist, and the hope of existence is tied up with the existence of the world. We further know that in the divine lexicon there is no such word as annihilation. All things either in the world or in the universe cannot add one bit of star-dust to the universe, nor take away one atom of the ether in which the worlds are supported. Who can believe that while gross materialism is indestructible, the soul, the intelligence, the master of matter, can be futilely summoned from nowhere and then dismissed into a material cell. We shall not cease to exist when in the course of nature that prison-house is no longer able to withhold the soul. The intellect, the world, and the sublime of the divine destiny willed for it by the Supreme Ruler of the universe. It was not a part of the divine plan to demonstrate the existence of immortality; but it is a part of the divine plan to demonstrate to the breast of man an intense longing for immortality, and to cheer his fainting spirits with the hope of eternal life. We do not need to prove before the divine spirit that God has implanted within the breast of man had learned to conquer the animal instincts, when this star shines with a refulgence and a glory that will not dim, no insidious mist of unbelief conceal.


As is morality to the highest form of civil government, so is spirituality to the kingdom of heaven. The former, as a standard, is the product of reason; the latter was revealed. Some rely upon the moral standard only, for salvation in the next world. Cornelius was more than a moralist. He was better than Socrates. He taught "peace and love," "help the poor in their alms to the poor. The purely moral standard does not require the practice of these virtues. A moralist would stand his ground and say that a rationalist has no use for "prayers." The fruits named are spiritual. Cornelius was a religious man, more devoted even than the Phar­rasees. It is not in the moralists that we find the fruits of his life belonged. He was out of his normal place. A moralist has no use for the kingdom of God. He is good enough for him." And seeing but one kingdom he does not seek for another. Living up to the standard of this world he does not feel the need of another system of righteousness. The man who knows nothing of Christ's kingdom cannot appreciate his own danger; cannot see his own performance for what it is. Things are only from the religious point of view. A moralist might be a book reader, or a poet. It is founded upon the eternal rock of God. It is established upon unanswerable logic, and it is rejected by few, just as all other logical propositions as a second Nature to the soul. We shall not say "We shall not succeed."

We have a sublime hope that the result is...
THE SABBATH RECORDER.

MISSIONS.

We recently spent a pleasant Sabbath with the church at Berlin, N. Y., attending the prayers, preaching in the morning, and having a long conversation with the Christian Endeavor Society in regard to our mission work at home and abroad. Bro. F. B. Rogers closed his pastoral labors at Berlin on the first of April, after a long pastorate and the faithful work of over fifteen years. Bro. W. H. Whitford, of Brookfield, and a member of the senior class of Union Theological Seminary, is, we are glad to learn, to preach there during the summer vacation. This management will, we believe, bring blessing to all concerned. The interest awakened in our Mission work was cheering; and both the old and the young will find in Brother Whitford a good friend and helper.

Of many pleasant experiences in the last two months one of the most pleasant of all was the meeting of members of the Mission Band of Alfred University. Their intelligent zeal for the work of evangelizing the world; their manifest spirit of consecration to Christian service; and their desire and purpose to know and do what would be most helpful to the cause, did us much good and added to our own comfort. It is a joy to us that a colored man, upon being asked why so many of his people were Baptists, replied that he did not know unless it was because, being uneducated, they were obliged to take the Bible as it reads. It may be that so many of our Christian young people do not see or hear the gospel to the unconverted also and to those who have never had a chance to accept salvation, because they have not yet learned how some men try to explain away one of the plainest commands of our Lord, but really take it as it reads. If this be so, may they be saved from every influence that might turn them aside from their correct and devout apprehension of the desire and purpose of our great Redeemer to be known among all nations.

CAN THE CHINESE BE CHRISTIANIZED?

BY SECRETARY HENRY C. BARKER.

Can there be any facts on record that warrant our confidence in the achievements of grace upon a people, stolid, anti-foreign, superstitious and gross as the Chinese in their heathen state appear to be? Take the following facts which were brought to my notice in a single Sabbath and evening, while visiting Dr. Griffith John, of the London Missionary Society, at Hankow. Dr. John is one of the really great missionaries of China; great in brain, in scholarly acquisitions, solicited to apply for baptism, he frankly replied that he was going to wait six months one of the most pleasant of all was the

Here at my left and partly facing me sits an old man of seventy, large spectacles on his nose, considerable gray beard on his chin, shrivelled in features, but with a serenity and dignity as if he might live on for many years. That man, I am told, lives six miles out in the country. He always walks to and from the chapel services on the Sabbath and he doesn't miss one. He always sits in the front row and is very active in the church and was selling cloth on the streets. He walks from his home to his trading place every morning, but, busy as he is, he finds time to devote two hours of five days in every week to preaching the gospel on the streets or in some house of believers. Dr. John stands up, in the congregation, and tells people to look at the glass-sided, flanked with a thoroughly polished table, and though he is a young man, of thirty, he is in every way, a type of Christian. "He had his way and the mob subsided."

Here at my right sits an unusually intelligent young man of thirty. Clothed as he is in a long black cotton garment, whitened with paint, I am told, that he is of higher standing than those about him. On inquiry, I find that he is a young mandarin belonging to the viceroy's household. He has been employed at present as a draughtsman in the office of the viceroy of the province, living in the city of Wuchang, just across the river from Hankow. From my hotel window I could see him going in some way attracted into Dr. John's chapel, and heard a sermon from one of the ablest nati, and present the language of the boy, and pray again. He sought Dr. John and talked with him, saying, "I believe you have the true religion and I want it." He began reading the Bible to him, and when he began worshiping in his family, tractored the attention of his neighbors, and for five months he has been known openly as a Christian. While I was there, he was solicited to apply for baptism, he frankly replied: "I have been for a year mildly smoking opium, but I am sure that the powers and benefits of the appetite may be over me. I will wait six months and see, seeking help to overcome it wholly." He has become especially fond of Dr. John's preaching, and he watched this young man as he talked. "I have heard that blind boy, yet in his place, he heard the sermon and prayed back."

The ingenuity employed by those who seek gain, even at the expense of the physical and moral destruction of their fellow-men, is sometimes astonishing. When the writer was before, as we write, an illustration of this in a cotton handkerchief, of fine texture and brilliant colors, prepared by the Scotch laborers as an advertisement for our own and other similar articles, these dealers wish to entice the Africans to buy. These handkerchiefs are admirably calculated to please the eye and cannot be mistaken in the market. In the centre of the handkerchief bottles are each bearing a label of "Fine old Jamaica rum," etc. W. H. Rice, Est., of Chicago, who sends us this specimen, has succeeded in having them delivered to him from Scotland as a specimen of the articles which are given away to the natives of Africa by these Scotch dealers in advertent spirits. Can anything be more diabolical? When will Christian nations unite to prevent such outrages upon the native races in Africa and the Southern Seas? — Missionary Review.
WOMAN'S WORK.

One little Society in Wisconsin reports the holding of a box-opening service. Although but four boxes were mailed to the meeting the service was enjoyed by the few persons present. The women believe in the use of the boxes and are resolved to get them more extensively distributed, and to increase the use of them, believing that good will result therefrom.

A society of little folks, and a society which is itself small, reports itself as interested in missionary work, and sends a contribution, this time of two dollars and a half, to be used, as says the letter, "where you think it is needed most." It is the Mission Band at Dodge Centre. It has recently purchased a large Bible for the church. The members are from twelve to fourteen years old. Last year they sent eight dollars to the foreign work. What other society of young girls, or girls and boys, will report itself with the spirit of good cheer and of fraternity which their letter was full of? What better testimony will look to the organization of the children within its bounds? What do you suppose would happen by way of the starting of good influences if you were to do such a thing?

WOMAN'S HOUR—EASTERN ASSOCIATION.

Mrs. Ira Lee Cottrell, at the request of the Secretary for the Eastern Association, Mrs. E. A. Whitford, took charge of the Woman's Hour at the Association just held in Shiloh, N. J. She reports an enjoyable and profitable session. She likewise assures the readers of this column that others in attendance were quite expressive of their appreciation of the work of this hour.

Mrs. J. A. Davis' Book was offered by Miss Ann Davis, and a noble "Heaven's Gate," was sung by Miss Lizzie Pinzel. Miss Jesse Briggs read a letter from the Corresponding Secretary, after which Miss Julia Randolph sang, "Only a Cup of Water." Mrs. D. H. Davis presented the question of "The Sower's Seed." The Gospel of the day, the need of the gospel, and some of the means now used for this purpose. Following her paper questions were asked by persons in the audience, which both she and her husband answered to the great interest of the people. The choristers sang, "I have never yet heard."

Mrs. Cottrell likewise says that Mrs. Davis brought some clothing, so we devoutly pray for girls, one like one of the girls in our school in Shanghai, the other like a fashionable lady. We also dressed a boy like the little boys in the school. These children went up into the pulpit with us and sat there during the hour. She gives it as her impression that the presence of our mission work boys and girls among the large congregation will greatly help the cause of foreign missions.

MISSIONARY MONEY.

The Rev. A. J. Gordon has an article in the Missionary Review for July, 1881, upon "Missionary Money—Quality and Quantity," which possibly even many of the readers of the Review will read. Such cannot dislike it if they shall again see some of its points. Many, however, will not see it. Therefore, some extracts of it is here made.

"Not more men merely, but more man is a thought which he quotes from some one dealing with the question of Christian laborers. He turns it to use upon the money side of the question of one's work for the Master. He contends that hard cash is not the only requirement of the missionary treasury, saying, "There is money and money;" and it is perfectly certain that coins of exactly the same denomination may differ a million per cent in evangelical value, according as they bear only Caesar's image, or with that also the image and superscription of Christ. The small gift of the poor is as necessary to the work as the rich; and the consecration, has been reaping compound interest throughout the centuries. It is not a bare question of pounds, shillings, and pence with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value by the treasury of the Lord. "Come, ye princes and be wise also, be instructed to salvation for a matrimonial before God!" Gold and silver are heavy metals and the attraction of gravitation is bound to carry them down unless faith and love and consecration shall impart to them a heavenly gravitation.

Gifts for the Lord's treasury should come from a living hand and not from a dead hand. Post-mortem gifts lose vastly in that sympathetic value which is such a precious element in Christian charity. Gifts for the Lord's treasury should have in them the element of self-sacrifice. Concerning church fair to be held, Gordon speaks of the building up of the church, says that he feels bound to warn those who devise such things for the aid and promotion of foreign missions that though they raise a large amount thereby, they may fail to be credited with it in the "Book of Remembrance." "Why," he says, "asks a devout Christian housewife, may not the faithful who give on July 4th, 1891, the gifts which they take to church to be sold as my contribution to foreign missions and in this way render just as acceptable an offering as though I put my money directly into the contribution box?" But notice the needless indirection of the gift. The freezing and flavoring of the loaf are skillfully adjusted to satisfy the taste of the eater, when in the true worship of giving the mind ought to be free to be occupied with God to whom the gift is brought. The direct giver cares for the things of the Lord that she may render unto him an acceptable offering; the indirect giver cares for the things of the world—how she may please herself. It is good he holds who buys it gives nothing unto the missionary treasury, though he mistakenly thinks he does. He simply makes a purchase so sweet to the taste and so satisfying to the palate, that self-sacrifice is incompletely swallowed up in self-gestation. It may seem like a misunderstood object which we are aging, oh, candid reader; but we must strenuously maintain, nevertheless, that the widow's mitre is worth vastly more to the treasury of the Lord than the widow's mufllus.

In giving, as in everything else, we are to take up our cross and follow Christ.

PROTESTANTISM AND POPERY COMPARED, BY TWO CHINESE WOMEN.

NOTE FROM MISS COOKS, SINGAPORE.

I am sending you two small—called "Essays" on Protestant Christianity by two of our girls. They draw from the best of the Young Woman's Christian Association at home asked that two of our girls should send two essays on Protestant Christianity to all the members of our little branch; only Chin and Gemie tried, not at all expecting a prize, but Lord Kinnard was so pleased with the enclosed that the girls have just received from him two handsomely bound books—Chin's, "Through Sumatra to Galilee and the Jordan"; Gemie's, "Jerusalem, Bethany, and Bethlehem" by J. L. Porter, D. D., L. L. D.—as a mark of his approval.

ESSAY BY CHIN.

Protestant Christianity is protesting against the errors of popery, which is contrary to the teaching of Christ.

1. It protests against worshipping the Virgin Mary, because she was a sinner as we are. She herself needed a Saviour; she said: "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." Luke 1: 46, 47.

2. It protests against worshipping of images or saints. Our Lord said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4: 10.

3. It protests against confessing our sins to any one. Only God and one mediator between God and men, the man Christ Jesus." I Tim. 2: 5.

4. It protests against the sale of masses and the prayers of the faithful and just to forgive us our sins. "Who can forgive sins, but God only?" Mark 2: 7. St. John, through the Spirit, says: "If we confess our sins, he (Jesus) is faithful and just to forgive us our sins, he (Jesus) is faithful and just to forgive us our sins, etc., 1 John 1: 9.

5. It protests against any other mediator except the Lord Jesus. He said, "No man cometh unto the Father but by me." John 14: 6. There is one God and one mediator between God and men, the man Christ Jesus." I Tim. 2: 5.

6. It protests against abolution of sins by payment of money; our sins are pardoned by the blood of Jesus. "Through his name whosoever believeth on him shall receive remission of sins," Acts 10: 43. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

Lastly it protests against purgatory. St. Paul tells us by the spirit, when a person died in Christ he is "absent from the body, and present with the Lord." Col. 3: 1.

ESSAY BY GEMIE.

Protestant Christianity is protesting against the errors of the Roman Catholic Church. The errors we protest against are: worshipping the Virgin Mary, the second man Christ Jesus; the way the dead are to be saved; the way of getting the qualifications for the Lord's treasury. When a person dies, his soul goes to heaven or hell, according to his faith, works, and their works. "For he that believeth not shall be condenmed." Rom. 8: 13. We protest against all this because we do not read in our Bible that we are to worship the Virgin Mary, because she herself was a sinful creature like one of us, as we read in the Bible, "Many are called, but few are chosen." Matt. 22: 14. "For my Father's will be done in earth, as it is in heaven," and says in God my Saviour." Luke 1: 32.

Again, we are not told to worship the saints and images, for the Bible says, "Thou shalt have no other gods before me." Thou shalt not bow down to them or serve them, nor make any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. "Thou shalt bow down thyself to them nor serve them," etc. Ex. 20: 3-5.

Another thing is that we are not told in the Bible to pray to God through the Virgin Mary, but through Christ only. For the Bible says, "For there is one God and one Mediator between God and man, the man Christ Jesus," I Tim. 2: 5. The Roman Catholic Church believe that their priest can forgive their sins; the Bible does not say so; no one on earth can forgive sins, but Jesus only, and that only in his name; and he hath ratified his grace to forgive us our sins, 1 John 2: 2. The Roman Catholic Church believe by the way of works they are saved, but the Bible states, "Neither is there salvation in any other name under heaven given among men, whereby we must be saved." Acts 4: 12. The Roman Catholic Church believe that there is no difference between us and them, that not of yourselves, it is the gift of God, "Not of works, lest any man should boast." Eph. 2: 10. The Roman Catholic Church believe that when a person dies, his soul will be in purgatory, and they used to pay money to their priest to pray for the dead, which will be read in the Bible; but we know that when a person dies, he will be, "Absent from the body, and present with the Lord." 2 Cor. 5: 8. —Female missionary Intelligence.
HAS MILTON A BAPTIST?

I have sometimes found Baptists who did not know that John Milton was one also. Now, as it is well that folks should know their own relations, the following extracts may impart light to some. In his work "On Christian Doctrine," he says:—

Under the gospel, the first of the sacraments, so-called, is baptism; wherein believers, who engage themselves to be immersed in water, profess to identify their regeneration by the Holy Spirit, and their union to Christ in his death, burial and resurrection. Hence, it follows that infants are not to be baptized, inasmuch as it is impossible to receive baptism, or to answer for themselves, or even to hear the word. It is not that outward baptism which purifies only the fin; while, if, as Peter testifyd, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infant, nor required of them.

Again he says:—

It is allowed by those who, on the authority of Mark 8: 4, Luke 11: 38, have introduced the practice of affusion in baptism, instead of immersion, that to dip and sprinkle mean the same thing; since in washing we do so for the benefit of hair and face, but not of the body. The Bible is treated as a book apart from all other books, even by men who carry theories to its interpretation, and who are supposed to have great confluence, as Peter testifies, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infant, nor required of them.

From his "Paradise Lost," Book 12, 438:—

To his disciples, men who in his life
Still followed him,—to them shall leave in charge
To each an inquisitive, what of them he received.
And his salvation; them who shall believe
Baptism, and who, by faith, in baptism's stream, the soul
Of washing from guilt of sin to life.

Milton, and DeFoe, the author of "Robinson Crusoe" and many political works, attended the Little Whitefield Street Baptist congregation under the ministry of Dr. Stennett.

The foregoing is from an exchange, published some time since. Concerning the closing paragraph we remark that, at least, two of the Stennets were Seventh-Day Baptists. And possibly the Dr. Stennett mentioned here was one of them. Perhaps Dr. Jones, of London, or some one else, can tell us about it.

THE HOLY BIBLE.

In pursuance of the Protestant theory that the Bible is its own interpreter, as the divine revelation, it becomes the prime duty and the first essential of every Christian to put the Bible into the hands of his children, to read it, and always feel remote if the Bible is put, it may be assumed that it will be safe from ill usage. These are very significant words, and they suggest the revolutionary change in religious sentiment which would occur if belief in the Bible as the actual and infallible Word of God were to become a settled article of faith in the Church of England.

The various branches of Protestantism differ as to the necessity and necessity of disseminating the Bible, and therefore they unite in support of these societies. From one end of Protestantism to the other is the reverence and belief in the Word of God. Whatever doubts there may be as to the necessity of other religious agencies, there is none as to the Christian obligation to exalt everywhere for the distribution of the Bible to mankind.

The popular reverence for the Bible is also strong, and it extends far beyond that of the printed Book, and includes even those who reject the supernatural authority of Scripture. At least so far as the exhibition of outward and visible signs is concerned, all of the Protestant denominations are agreed.

Of course there is the danger to the infant of the old service, that of sprinkling, which is more in favor among the Baptists, but which is equally efficacious, and better in every respect. The Bible is treated as a book apart from all other books, even by men who carry theories to its interpretation, and who are supposed to have great confluence, as Peter testifies, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infant, nor required of them.

GOV. LONG AT HARVARD COLLEGE.

I look back upon my college education with less satisfying results than to any other part of my life. I was not thoroughly fitted. I was too quick at tasks, and, it may not drift in vain alleged by those who, on the authority of Mark 8: 4, Luke 11: 38, have introduced the practice of affusion in baptism, instead of immersion, that to dip and sprinkle mean the same thing; since in washing we do so for the benefit of hair and face, but not of the body. The Bible is treated as a book apart from all other books, even by men who carry theories to its interpretation, and who are supposed to have great confluence, as Peter testifies, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infant, nor required of them.

During this final period, then, we must take into consideration the diseases of the flesh, which heals, the broken bone reunites. Diseases of the spirit lead to the grave.

When the age of decay is reached, hidden changes are occurring in the body, which up to this point have been in vain alleged by those who, on the authority of Mark 8: 4, Luke 11: 38, have introduced the practice of affusion in baptism, instead of immersion, that to dip and sprinkle mean the same thing; since in washing we do so for the benefit of hair and face, but not of the body. The Bible is treated as a book apart from all other books, even by men who carry theories to its interpretation, and who are supposed to have great confluence, as Peter testifies, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infant, nor required of them.

Do what we will, however, life must have end. When the age of decay is reached, hidden changes are occurring in the body, which up to this point have been in vain alleged by those who, on the authority of Mark 8: 4, Luke 11: 38, have introduced the practice of affusion in baptism, instead of immersion, that to dip and sprinkle mean the same thing; since in washing we do so for the benefit of hair and face, but not of the body. The Bible is treated as a book apart from all other books, even by men who carry theories to its interpretation, and who are supposed to have great confluence, as Peter testifies, of which infants are incapable. Baptism is a vow, such as can neither be pronounced by the infant, nor required of them.

"Why do you keep turning that wheel, pilot?" asks a little boy who has wandered into the pilot-house of a steamboat.

"I turn the wheel, my little man, to make the current help carry the boat down the river," answered the pilot.

"And you can't change the current of this great river so that it will run under the boat?"

"No, but I can cause the boat to go into the current, and then keep turning the wheel that it may not drift out again."

Now if prayer will change the course of our lives so that we shall come more directly into the path of right doing, it will be of inestimable value at all times makes for righteousness, then prayer is more specifically answering, so far as we are concerned, than if that current of evil action actually diverted from its regular course. —Christian Register.
SABBATH REFORM.

The true character of the "civil Sabbath" movement is forcibly illustrated in the article in these columns on "The Continental Sunday," from a recent number of the New York Sun. That article shows clearly what a purely "civil Sabbath" is. Is it the thing which Mr. Cratts, Col. Sheppard and the rest of them want? We cannot. There are other things possible as the object of their wishes, and that is a religious institution to be known as the "American Sabbath," established, protected and enforced by civil law. But that is regulating religious matters by human laws, which are sacreligious; it is putting the authority of the State over the individual conscience in a religious matter, which is utterly subversive of the American principle of religious liberty. To hide this cloven foot, monstrous contradiction of terms, "Civil Sabbath," was invented, and is kept in the foreground. This, the article above referred to states, "must continue to be a holiday, a day of rest, recreation, and pleasure," in which "there will be less work and more play." And that is no Sabbath at all.

IS THE SABBATH SAVED?

1. DISCUSSION BETWEEN REV. H. S. BABCOCK AND W. S. PENDER.

A short time since, the people of Wallworth, Wis., were invited to attend a series of meetings at which it was designed to give an exposition of the last Day's Saints, by Messrs. Pender and Peterson. The purpose of one of these sermons was to prove the abolishment of Saturday and the establishment of Sunday as the Sabbath, and naturally led to some friendly discussion on both sides, which was a wise move, according to the thought by Mr. Pender to Mr. Babcock to discuss the question publicly. The following were the propositions agreed upon:

1. The Sabbath of the fourth commandment is of universal obligation. Affirmative, S. H. Babcock; negative, W. S. Pender.

2. The first day of the week is the day upon which Christian people should refrain from unnecessary work and observe as a day of worship each week. Affirmative, W. S. Pender; negative, S. H. Babcock.

Eld. Babcock began the discussion by calling attention to the fact that the laws governing man's wants and actions were established in the mind of God before man was created, also that the Sabbath was made for man and not man for the Sabbath, for the following reasons, among others:

1. Man needs rest and the present condition of six days work and one of rest meets the requirements. If because man is a religious being and needs opportunity for worship. 3d. He is a social as well as a religious being, and needs the day of rest to satisfy this part of his nature. 4th. Since man is naturally inclined to disobey, Sabbath was needed as a reminder of his duty to God.

Eld. Babcock then quoted Ex. 16, as proof that the Sabbath existed and was observed before the law was given from Sinai, which, taken in connection with Gen. 2 and 3, was evidence that the Sabbath was instituted at the creation of the world. At the time Babcock made such a statement, there was no evidences to the contrary, but since then, some have been heard which would make it appear that the Sabbath was not observed at any time previous to the Law, and the reason given in the following article is of the utmost importance.

Meantime, the document is included in the summary of Eld. Babcock's part of the discussion. The most important thoughts in addition to those already mentioned are as follows: In regard to the 16th of Exodus he held that if the people had kept the Sabbath all along there would have been no need for the Lord to prove them; also in Exodus 31: 17, the Sabbath is a sabbiga merely, and not a necessity, and the children of Israel only had to keep it. Proof is found in Nehemiah 9: 14, that the Sabbath was not instituted before the ten commandments. The first chapter of John is typical of the day of rest, that the world is at rest, and the Sabbath at Leviticus 25: 11, so appointed as a day for laying by men for the support of good works, as in 1 Cor. 16: 2. Again, Sunday was observed by Paul and the apostles by meeting for worship and the breaking of bread. John 20: 19, 26. Eld. Pender called attention to the fact that the day of rest was before the Law of Mark 16: 9, as proof that Christ's resurrection on Sunday was evidence that a certain day (the seventh) was limited, that is, was done away at some time or another, reasonably supposed to be at the first day of the week. His conclusion was that since the ten commandments, the fourth included, have been fulfilled and rendered of no account by the life, death, and resurrection of Christ, we can do no better than celebrate the day of rest of the day of his resurrection, which he thought conclusively proved to be the first day of the week.

THE CONTINENTAL SUNDAY

The Continental Sunday question has received much consideration in late in the legislative bodies of France, Germany, and Hungary, and the consideration is generally that the State has no right to regulate for the people when the majority of society dictates that one day in the seven should be set apart and protected by law as a day of rest from labor.

This day shall be Sunday or another was a question of debate in both the French Legislature and the Hungarian Diet; for neither wish to treat the first day of the week of the day of the week as a religious obligation. In each a proposition was made to leave the choice of the particular day to be settled by agreement between the employer and the employee; and the order that the legislation might not have the slightest suggestion of a religious character. At Pesth a proposal was rejected as a way of prescribing the day by law, and Sunday was selected accordingly, because it is a day of observance, and because all observers of the Sabbath, Christians, Jews, and infidels alike.

In the German Reichstag, when Monsignor Preppel suggested the particular designation of Sunday as the Sabbath day under the new code and the postponement of all purely religious motive in this legislation is shown by the refusal of the Diet to accept a proposition that instead of St. Stephen, reverend as the king and apostle of Hungary, should be kept as a national holiday. This was, according to the Authentic Table of London, "out of a delicate consideration for the feelings of the 600,000 or 700,000 Jews who are domiciled in Hungary, as also of the owners of the soil of St. Stephen's land." Sunday, therefore, was not made a legal day of rest as a Christian measure, but as a matter of secular policy, and inferentially as acceptable to Christians, Jews, and infidels alike.

In the German Reichstag the Sunday question was settled quite tersely on this theory. With certain necessary exceptions, occupations involving human labor are to be discontinued on Sunday. A resolution of the Assembly requests the Imperial Chancellor to communicate with the different Federal governments for the purpose of the reformation of Sunday railway traffic throughout Germany to the conveyance of passengers only; and the Emperor is authorized to extend the Continental Sunday to any other employments than those requiring purely manual labor. No shops are to remain open on Sundays more than five hours; and the municipal authorities are empowered to restrict the time still further.

These measures are concessions to the demands of labor rather than to any religious sentiment. They are intended only to give rest to the working people, so much of whom now toil the week through, and on whom they will modify the Continental Sunday, as it has been known. But it will not be the fast day anymore, but a day of recreation and pleasure. There will be less work and more play.

Peterson, also, the "American Sabbath," as the Sabbatarians call it, no longer exists in New York. The great majority of the people do not even attend the church, and of the minority that attend religious services the vast majority observe the remainder of Sunday as a day of pleasure. How the number of professed Sabbatarians who practice what they preach, is very small. Even Colonel Shepard is not included among them. The American Sunday and the Continental Sunday are growing more and more alike.—New York Sun.
The Sabbath Recorder.

Rev. W. C. Titusworth, Sioux, Ia. Associate Editor.

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W. C. Whitworth, D. D., Milton, Wis., History and Biography.

Rev. P. Mooney, Business Manager, Alfred Center, N. Y.

COME with thy darkness to the healing light,
We will not shun the soothing balm of truth,
And lay thy soul beside the lilies white,
At his dear feet.

We learn from an exchange that a good work of grace is in progress at Cuyler Hill, under the labors of Brother Huffman. Baptism will be administered by last Sabbath to fifteen candidates. May the good work go on.

It is said that over three hundred delegates, embracing clergymen and laymen, left for Europe July 1st, to attend the World's International Congregational Convention to be held in London on the 14th inst. The delegates came from all parts of the country.

A colored preacher has come forward with the theory that Adam was a colored man, and that the fruit of which he was forbidden to take was a watermelon. The secular press is suggesting that this is sufficient to subject the reverend gentleman to trial for heresy.

At the recent Commencement of a certain college, let us say, the president's baccalaureate sermon was on the suggestive theme of "The Secular Theology." Reports say the services connected with the delivery of the sermon embraced neither Scripture reading nor prayer. Whether this was intended as an illustration of the theme, is not stated. The circumstance is quite in keeping with the theme.

Speaking of the Baptist Young People's Union, to be held in Chicago this week, the Standard says editorially, "Think of it, go to it, pray for it." It is now less than two months before the assembling of our people in General Conference, and the Annuiversaries of the several Societies. The occasion will be one of much more than ordinary interest for many reasons. We urge all our people, in the laconic language of the Standard, to "think of it, go to it, pray for it."

A private note from North Loup, Neb., speaks of a very hopeful movement along the lines of the Christian life among the young people of that society. The work seems to have taken a start at the meetings of the Association, and promises to continue with blessed results. We hope these results may be witnessed not only in that church, but throughout the Association. This is very proper work for all our Associations. A fuller statement of this work will be found in the report of the North-Western Association, received since this paragraph was in type.

The young people's societies are everywhere receiving a large share of attention, as they well deserve to do. Besides the conventions which are held by the young people themselves, their work finds prominent place on the programmes for camp-meetings, etc. There lies before us at this writing, a circular announcing that at the Silver Lake Assembly, Wednesday, July 15th, will be Young People's Day. Excursion rates have been arranged on all railroads, and all Western New York is invited. The Y. P. S. C. E., the Epworth League, etc., are all to meet in one grand mass meeting to form each others acquaintance, consult together of the common work, and to partake of the good things of the programme freely offered to all.

The proper relation of faith and works, so forcibly stated by the Apostle James, is well illustrated in a little anecdote related of Christamas Evans, the celebrated Welsh preacher. It is said that one day he was discussing the potter question with his throttle wife, and perhaps in a playful, but still in a characteristic way, said to her: "Catherine, you never mind the potatoes; put your trust in Providence, and all will be well." "I tell you what we'll do, Charles," replied Catherine, "you go and sit down on the top of Moely Geet, waiting for Providence, and I'll go and hoe the potatoes; and we shall see to which of us Providence will come first!"

A good brother in North Carolina, noticing the statement somewhere that there is but one Seventh-day Baptist Church in that State, asks us to emphasize the importance of keeping that one little candle well trimmed and burning. Amid the various forces at work there, as everywhere else, this will not be an easy task. Therefore we ought to give the more earnest, prayerful, and sympathizing help to those on the front line. The elements are being stirred in that State on the Sabbath and general religious questions. With the nucleus we have, and a good strong man devoting his whole time on the field, we might add greatly to our power and strength there. And this is but one of many such fields.

MINISTERS and other Christian workers of America, are to have a rare opportunity during the months of July and August to hear two of the most eminent preachers of Great Britain. Rev. John Smith, of Edinburgh, Scotland, who has come from preaching so rapidly in that country, and exerted such a wide-spread influence among the ministers, is to be at the Bible Institute in Chicago from about the 10th of July to the 5th of August. Immediately following him, Rev. F. E. Meyer, of London, Eng­land, will speak at the Institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation in attending these sessions. There is no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 W. Pearson St., Chicago, Ill.

It becomes our painful duty to announce that Susie Davis, daughter of Brother and Sister Davis, of Shangial, died at the home of her grandfather, David Gardner, near Niles, N. Y., on the evening after the Sabbath, July 4th. Brother and Sister Davis had gone on the North-Western Association, intending to visit some of the western churches before returning. Meanwhile Susie was left with her grand parents for needed rest and quiet. When it became known of her death, this last act of love upon her, her mother was sent for, but she did not reach her child until the day after the de­stroyer had done his worst and terrible work. We are sure these deeply afflicted friends will receive the profoundest sympathies of all our people at home and in foreign lands. May the comforting Presence sustain and keep them.

SPECIAL effort is being made on the part of a few of our Local Agents to collect subscriptions due to the close of the present volume, and to remit the same to this office before the meeting of the General Conference. This is as it should be. Will not the Agents who have not made the effort do so, and will each one who has not paid the subscription go at once to the Local Agent, and leave with him the amount due, and thus help him to perform this important duty? This must be done during the month of July if we would show in our Annual Report that the Recorder is being paid for by those who have subscribed, and not willy-nilly, especially that this appeal be not made in vain. We are in absolute need of the amounts due us. We are confident that you could realize the position from our stand point, you would at once remit the small amount due from you, and thus relieve us of the burden of trying to publish the Recorder without the necessary means with which to meet its bills. In this same connection, we would remind the Sabbath-schools which have not paid for their Helping Hands that we need their help in the way of a cash remittance. Let us go up to the Conference this year with these matters closed up.

ONE MILLION DOLLARS is a handsome sum of money for one man to give to an institution of learning. But that was the amount given by Mr. James B. Colgate the other day to Colgate University. This is in addition to several smaller sums previously given to the same institution. We never read such announcements that do not make us think of how much more this one or that one might do. What would a million dollars do for Alfred, or Milton, or Albion, or Salem, or the little school at Fonke,Ark.? Indeed, such a sum divided proportionately between these schools would not be an unpleasant thing to contemplate. Well, we can hardly look for so large a sum from any one individual to all our own schools; but let us think of what we could do if, as we did last year, in our history should go by without witnessing some substantial additions to our endowment funds. There are few if any institutions in the country which do so much or so good work on so small an income as do ours; but while others are receiving the same proportions of immense increases to their facilities, our own will be out-stripped in the race if there are not some advances along these lines. The wisdom of Mr. Colgate in giving his money during his life time, thus in­uring the execution of his own will, is to be commended not less than the magnificence of his gift. In this respect, at least, we may imitate his example.

Rev. Dr. A. G. Palmer, of Stonington, Conn., died at his home in that village, June 30, 1891, at the age of 78 years. Dr. Palmer was personally well known to many of our readers, and he had extended that acquaintance by means of the little book which he wrote in verse to the memory of some of the worthy brethren in the Lord's service, such as Eliza Mathew Stillman, William B. Mason, Lucius Cranial, Deacon N. H. Langworthy, and others, which have been published in this paper from time to time. He entered the Baptist ministry in early manhood, and in this branch of public service he had a term of more than sixty years, thirty-nine of which were with the church in Stonington. His first wife was a sister of Deacon B. F. Langworthy, of Alfred, and he always had a very kindly feeling towards Seventh-day Bap­tists; and in his own Association he has often been known to make most vigorous defense of
Yesterday the attendance at the Glen Echo Chautauqua was large by many hundreds than it has yet been on a single day, and everybody who visited the grounds appeared to greatly enjoy the excellent and varied programme, which included lectures by the following well known gentlemen: Dr. T. F. Wright, on "Palestine as it was;" Prof. H. A. Dunham, on "Semi-tropical fruits;" Ex-Senator J. Ingalls, of Kansas, on "The Century;" Constantine Sterbnek, on "Richard Wagner," and Dr. Lysander Dickerman, on "The Hebrews in Egypt.

The greatest portion of the crowd was attracted by the announcement of Ex-Senator Ingalls' lecture, there being much curiosity among those who had so often heard him speak, for amongst the political speakers, he was regarded as "the man" by the Senate Chamber, to heart what he said and how he would say it on a subject so different from those he had previously handled. His lecture was a revelation to those who had before only considered him as a politician, as it proved him to be in addition to an accomplished and artistic word-builder, a deep student of history and social economy. As an orator Mr. Ingalls has few superiors, but of course this has been well known in Washington for many years, and those familiar with his personal habits, when a member of the Senate, have also long known that he was one of the best read men, on general subjects, for he devotes very little time to the social life of the capital, preferring to use his spare time in studying and reading, and, owing to the thorough manner in which he masters every subject he takes up, he is a most delightful conversationalist when he chooses to be.

To-day the weather bureau was formally transferred from the War to the Agricultural department, and at the request of Secretary Rush, of the latter department, President Harrison has assigned the following officers who have been connected with the bureau so continued duty therewith until further notice: Maj. H. H. C. Durell, to the Western; O. T. Orniss, to the Central; Ed. B. Harris, to the East; and L. J. P. Finley, Prof. W. M. Hardinge, of the University of Michigan, has been appointed Director of the bureau.

Assistant Attorney General Shelton delivered the regular weekly address to the Young Men's Christian Association Sunday afternoon, and very interesting was his discourse on "True Courage." After showing his hearers how much greater moral courage is than physical, or as some people call it, mere brute courage, which does not fear physical pain, the speaker took the life of Joshua as an illustration of what true courage is, holding that no courage could exceed that displayed by Joshua when he pleaded with his brethren to have an unaltering trust in God, though they had been in bondage for four hundred years, and he strongly impressed upon his hearers, that the key-note of Joshua's life and character is found in his own utterance: "As for the Lord, we will serve the Lord.

The concluding words of Mr. Shildes are worthy of being remembered by every young man who may live in a society that is atheistic in your cause and be a man of prayer. Do not neglect the little things, which, up to make a large effort every day, and end in the manner by which you are accosted by a true man, respected and honored by all who know you.

The outdoor temperance work is being vigorously pushed by the band of men and women who are not afraid of a little peremptory's spoiling their complexion or making their faced look as if they had just been through a fog. Instead of running away to the sun, they take off their overcoats or whatever article of clothing they have and proceed to cool the cold water poured to those who cannot get away from the city, and with the aid of some fifty or sixty who are out, settle doubts, give a thirty-minute sermon and proceed to cool the cold water poured to those who cannot get away from the city, and with the aid of some fifty or sixty who are out, settle doubts, give a thirty-minute sermon and proceed to

The THE NORTH-WESTERN ASSOCIATION.

Wednesday afternoon, June 29th, the time appointed for the Minister's Meeting, about fifty people convened in the North Lot, Neb., Seventy-day Baptist church, and in the absence of Bro. Main and the most of the ministers, Bro. J. W. Morton assumed the chair and asked G. M. Cottrell to act as a sermon, the "Sermon on the Mount," which he did from the text, "I am doing a great work so that I cannot come down; why should the work cease while I leave it and come down to you?" Neh. 6: 3. After the sermon, an interesting conversation on missionary matters was held, participated in by S. Burdick, S. H. Babcock, J. W. Morton and G. M. Cottrell.

In the evening an interesting sermon was preached by Bro. M. Harry to a good congregation, after which an earnest discussion of the Three and Sabbaths Reform work was engaged in by S. Burdick, G. M. Cottrell, U. B. Babcock, and J. W. Morton.

There was presented an auspicious preface to the Association proper, which began Thursday night with a sermon by S. H. Babcock, from 2 Cor. 5: 15, Theme, "Living for Christ.

The following delegates from sister Associations cheered us with their presence and help at this meeting: O. S. Mills, from the South-Eastern; J. W. Burdick, from the Eastern; A. B. Prentice, from the Central; and J. T. Davis, from the Western.

The following ministers were also present: J. W. Morton, O. Babcock, B. Clement, E. H. Soowell, F. E. Peterson, Stephen Babcock, A. G. Crone, C. Bush, and G. M. Cottrell. But few of the laity were present from other churches. Among these were Bro. E. B. Saunders to represent the Y. P. S. E. C. work.

Sermons were preached Sabbath-day by J. B. Prentice and J. T. Davis; Sunday, by J. B. Burdick; Thursday evening, by O. S. Babcock.

The letter received from the Woman's Board, showed that some had been blessed with revival, and there had been a note gain during the year. The usual resolutions were adopted. The great mistake made by many church members in neglecting to join the churches among which they settle was emphasized. The ministers, in one of their meetings, recognized the need of a more thorough evangelistic spirit and method.

The largest audience of the whole meeting, being between five and six hundred, crowded the church Seventh-day evening, to listen to our missionary, Bro. H. H. Durell, who was delivering a masterful address upon our mission work in Shanghai. The Social hour, Sabbath evening, conducted by S. H. Babcock, was of the usual type and interest.

The Woman's hour, Sixth-day afternoon, was of more than ordinary interest. It was under the direction of Mrs. J. W. Mapperson. Essays were read from Mrs. S. S. Soowell, on "The Dispensary Work;" from Mrs. O. A. Maxson (Nortonsville), on "Let there be Light;" from Mrs. H. L. Babcock (Nortonsville), on "Christian Beneficence." The following preamble and resolution was read and recommended to the women of the churches of this Association for their adoption:

WASHINGTOJ. Our Board Secretary, by virtue of his position, was requested to present a general view of the whole field of women's organized work, and to state and plan the work as to make it more forwaid harrassingly and successfully, and accomplish the greatest amount of good with the least expenditure; and, WASHINGTOJ. It is subject to note such demands upon her time, strength, and talent without remuneration for her services, that, as a matter of self-defense,

Resolved, That we, the women of the North-Western Association, raise our portion of a salary of $500 for her, in our coming year of 1892-3. Salary to begin Sept. 1, 1891.

The wife of our missionary from Shanghai, Camilla, Mrs. D. O. Babcock, also presented an eloquent and pathetic paper upon the condition of Chinese women, and illustrated their manners of dress by having three young people dressed in their garments.

The Sabbath-school hour was one of great interest, under the direction of Oscar Babcock, and a paper by the Stewards of the Sabbath-schools, who being present, gave a five minute address by merely all the clergy, which, for interest, variety, and general harmony, would be hard to beat any where.

But the crowning work of the Association had its inception in the Young People's hour, Sunday P.M., under the charge of E. B. Saunders, with J. G. Babcock at the bottom. An essay by Mrs. G. M. Cottrell was read by Miss Pearl Walker, subject, "Is the Young Man Absent Safe?" A tabulated report of the Society work was shown by T. H. Babcock, who gave a short talk on "The Local Union," A. B. Prentice on "The Young People's Band" in the Central; and A. B. Prentice on the same in the South-Eastern. G. M. Cottrell spoke on "The Pledge." E. H. Soowell on the Society work at Garvin, J. T. Davis a part of the oratory on the Young People's Band. M. Babcock reported for Long Branch; Stephen Burdick for West Hallock.

Then, after a few short prayers, one hundred and six took part in the conference meeting in about half an hour, and at the close twenty-six came to the anxious seat, nearly all seeking for the blessing of the East; To-day the work was resumed, after completion of other business, at the evening session, and under the general oversight, when forty or more were seeking Christ at the anxious seat and were rejoiced at this wondrous demonstration of God's mercy and power. The society work was well filled and conducted. On Thursday evening, Stephen Burdick preaching Monday evening, G. M. Cottrell Tuesday, E. B. Peterson Wednesday, J. T. Davis Thursday, A. G. Crone Saturday, still next week, assisting the pastor the rest of the time. Here is a large, rich field, and we trust its ripened harvest may now all be gathered in.

The next Association is to be at Milton, with N. Wallace, Moderator; L. C. Randolph, Secretary; G. M. Cottrell, Assistant Secretary; S. R. Wheeler; Oscar Babcock, alternate; to the South-Western, G. M. Cottrell. Essays: "The Inhabitants of the Persons in this Church, all our membership?" L. C. Randolph: "What is the Chief Weakness of our Denomination as an Evangelizing Power?" J. W. Morton: Instrumenary Sermon, M. Harry; alternate, F. E. Peterson; S. B. Soowell. G. M. COTTRELL, Sec.
Different from his own. Their goals were money and pleasure, while he had promised his life to a selfless purpose. He had given it to the Lord, and the Lord had sent him down here to spend three years in a theological seminary.

That was a year and a half ago. First impressions are likely to be wrong, and, no doubt, he was partly mistaken. I trust he has still kept a tight grip on his great purpose; but many of his ideas of men and things have mightily changed. You are invited to take a look over his shoulder First, at Chicago, her people, institutions, scenes, prospects, and Second, at her Sabbatarians, particularly the Seventh-day Baptist Church,—its work and its opportunities.

The history of Chicago is a fairy tale over which the school boy loves to linger by the evening lamplight. Sixty years ago the Indians were paddling their canoes in the marshy bay, and calling the stranger "Shake-asay." The only white people were the soldiers who garrisoned Fort Dearborn, which stood at the mouth of the sluggish river. The banks were muddy flats, suggestive of corn-stalk fields and village side-walks. That the Chicagoan is a fanatic on the subject; and thinks he is safe from observation. It was the North-Western time-table and enterprise. A spirit of boundless optimism and enterprise along with a ity very marked. Ohicago's key-note is pluck of faces which met humanity which jostled at his side, the constant mission to sign the "We bea.utifully consecrated, devoted to God."

The population in 1840, 150,000; in 1850, 4,000; in 1860, 150,000; in 1870; 300,000; in 1880, 500,000; in 1890, 1,100,000. The number of population is now forging ahead at the rate of 100,000 a year. It will be noticed that the only decade in which the population failed to at least double itself was in the period of 1870- 80, in which occurred the terrible fire which 'awakened the sympathy of the civilized world. The splendid self-reliance and "grit" of the Chicagoans has become historical in the fact that the city was entirely rebuilt in a style of BATARIANS and it's remorseless grasp. He felt in­

We can thus all be saints, if we will. We may not be perfect or absolutely holy, and yet may be set apart of God's Holy Spirit, consecrated by our own voluntary offering of our­selves to God, to become whatever he, in his in­finite mercy, wisdom and goodness chooses to make us. Then despite all our failures and imperfections we shall in deed and in truth be very saints.

THE WINDY CITY BY THE LAKES, AND THE SAB­BATARIANS WHO LIVE THERE.

In the gathering dusk of a beautiful September day a young stepper stepped from an express train at the North-Western Depot in the Metrop­olis of the West. With umbrellas in one hand, grip in the other, the evening paper peeping se­cially from the folds of his coat along with a North-Western time-table and his trunk check in his trousers pocket keeping company with his good jack-knife and leather purse, he took a swinging gait across the bridge and down La Salle St. His step was long and high, and was sug­gestive of corn-stalk fields and village side-walks. His coat was no doubt "all wool," but it was worn with a slightly rust­ic air; and as he passed the Tacoma Building he could not resist the temptation to count the stories,—one, two, three,—thirteen. His mouth was open. There could be no doubt about it— he was from the country.

As he passed down the street toward the Rock Island Depot the ever-flowing stream of humanity which jogged at his side, the constant panorma of faces which met his gaze, the cries of newboys and hucksters, the din of street traffic, and the sense of massive, overshadowing buildings gave him a strange feeling of loneliness. Not only was this life new and strange to him, but there was no talk about it, no sympathetic and restless. This great city was a monster waiting to crush the poor and friendless in its remorseless grasp. He felt in­

"Called (to be) saints" is the Apostle's designation of Christians in one place. What are "saints"?

"HOLY ones" to be sure," one says will come. In what does holiness consist? The biblical idea of holiness is that at least of being set apart, consecrated, devoted to God.

That was a year and a half ago. First impressions are likely to be wrong, and, no doubt, he was partly mistaken. I trust he has still kept a tight grip on his great purpose; but many of his ideas of men and things have mightily changed. You are invited to take a look over his shoulder First, at Chicago, her people, institutions, scenes, prospects, and Second, at her Sabbatarians, particularly the Seventh-day Baptist Church,—its work and its opportunities.

The history of Chicago is a fairy tale over which the school boy loves to linger by the evening lamplight. Sixty years ago the Indians were paddling their canoes in the marshy bay, and calling the stranger "Shake-asay." The only white people were the soldiers who garrisoned Fort Dearborn, which stood at the mouth of the sluggish river. The banks were muddy flats, suggestive of corn-stalk fields and village side-walks. That the Chicagoan is a fanatic on the subject; and thinks he is safe from observation. It was the North-Western time-table and enterprise. A spirit of boundless optimism and enterprise along with a ity very marked. Ohicago's key-note is pluck of faces which met humanity which jostled at his side, the constant mission to sign the "We bea.utifully consecrated, devoted to God."

The population in 1840, 150,000; in 1850, 4,000; in 1860, 150,000; in 1870; 300,000; in 1880, 500,000; in 1890, 1,100,000. The number of population is now forging ahead at the rate of 100,000 a year. It will be noticed that the only decade in which the population failed to at least double itself was in the period of 1870- 80, in which occurred the terrible fire which 'awakened the sympathy of the civilized world. The splendid self-reliance and "grit" of the Chicagoans has become historical in the fact that the city was entirely rebuilt in a style of BATARIANS and it's remorseless grasp. He felt in­

We can thus all be saints, if we will. We may not be perfect or absolutely holy, and yet may be set apart of God's Holy Spirit, consecrated by our own voluntary offering of our­selves to God, to become whatever he, in his in­finite mercy, wisdom and goodness chooses to make us. Then despite all our failures and imperfections we shall in deed and in truth be very saints.

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Temperance

The new anti-liquor law has gone into effect in Maine, and it is said that it bids fair to prohibit thoroughly the sale of intoxicating beverages.

The great German chemist, Baron Liebig, says that "as much flour as flour-mill can contain as much nitrates as eight pints of the best beer that can be made."

The liquor traffic is no friend of the workman; so far as employment is concerned. It gives occupation to many during the winter months, and much revenue to the state. For example, the annual output of a brewery estimated at $5,000,000, employs but 600 men, while an iron foundry employs 8,000, and a similar number of laborers.

The Russian Minister of War has issued an order by which common soldiers are prohibited from smoking in the streets, and officers enjoying the weed in public are subject to some of the clauses of the civil force (the police) in such matters. Their military station does not exempt them from any fine which the police may impose for smoking in any given place.

There were sent out lately from the Woolner Distillery, Pooey, the largest shipment of spirits ever made, beating the world's record. There were 15 car-loads, or 1,000 barrels of spirits, containing 82,430 gallons. The tax on this huge shipment was $74,311, and the entire business represented a deal of $100,000. The goods went to New York, Cincinnati, and Philadelphia.

This military commission of the Austrian army has declared that all persons who are found in the possession of spirituous liquors should be punished the first time by a public reprimand. The second offense by several days imprisonment in the guard-house for a short time; and the third offense, by removal from the medical professors. Prof. James who is as moving in the Harvard Monthly, is a medical graduate, but now Professor of Psychology. He contends that for the average man the Harvard standard is too high, and that the American standard, anyway, is higher than that of other nations, even Germany. To this Prof. Harvard Monthly is a country many times richer than Germany, can afford to give a higher range of education, and demands it. The professional schools have drawn off many young men from college, and a three years' course, has lowered the standard as those schools have lowered it, say, the medical schools especially.

The reply is, this is not lessening the amount of study, only putting the period mark of college lower down.

Catholic Harried of Schools. - Hatred of the American public-school system is becoming more and more characteristic of the Catholic hierarchy. Their opposition is not only to the system, but to the teaching it brings about.


Some parts of this book are, in their suggestions, liable to publish, but here is an extract taken from a chapter warning Catholic parents of the moral pollution of the public schools:

Tught little, and learning less at home and at Sunday-school, they [Protestant children] have no unvarying faith. What can such children among the masses know; about or for the comprehension of horrid sights as they are; in the use of the name of God in cursing, imposing upon the weak, stealing, and cheating? - Children large and small are often left unrestrained in招商引资 their vices, without imposing any penalty on them. Children are being taught to go to and from school, as long as they do not happen to be caught either by their teachers or guardians of public morals.

The assurance required to print and circulate such falsehoods is, under the circumstances, colossal. Who condones the building and rampant, the foul-mouthed boudoirs that disgrace some public schools? Catholic children, almost to a boy and a girl of them. Who fill our jails and reformatories? Catholics, in very large proportion. Who is this mass of graffiti, that is not lightly upon the people? Where is insurable corruption more rife? In those countries that are most complete in their education, and in those countries that are furthest removed from the influences of the American common-school system. With each one of these, the public is in fear, it requires more than the ordinary amount of Jesuitical deceit to attempt to palm off upon an ignorant Catholic community statements like those quoted above. Such falsehoods should not be read by — "Golden Rule."
**New York.**

**INDEPENDENCE.**—June 25th was the annual Children’s Day at Sabbath School. The day was pleasant and the gift of flowers beautiful, though not extravagant. A variety of exercises was given, all centering around the subject, “Of such is the kingdom.” Upon the large blackboard was an illustration, in colors, Bro. D. E. Livermore read the scriptures, Rev. J. Kenyon offered the prayer, and Miss Mary Pfister read the text of the poetry, with due respect for Responsive Reading. A Cawhish was given and several beautiful poems recited. The pastor’s sermon was from the text, “Of such is the kingdom of heaven,” and the collection for tract and missionary work. Following these services was the Sabbath-school Quarterly Review. The members read several items of the poems, peculiarities and scope of prophecy, and the good and evil of the kings. Miss H. D. Clarke read a paper on the “Warnings and Encouragements from the Lessons,” and the Superintendent gave a blackboard illustration of the burning of Jerusalem and bearing down of its walls. This was truly captivating. Among those present received a few pieces of Chinese cash for “keep-sakes,” and were reminded of our number now at Shanghai. In connection with the weekly consideration of Sabbath-school lessons at close of superintendent’s review, he will now give a series of black-board illustrations of objects and curiosities in foreign lands, which keep in view foreign missionary labor. The first of these was the “Dollars-boat one which is peculiar in loaning in China. The recent trips by canals of Bro. Randolph suggested the church is made to rejoice over a new and substantial pulpit Bible. Through the kindness of Mr. H. D. Clark and the young people, and cheerfully respend and presented the Bible, as the truth contained in this holy Book gladden all their hearts as read from Sabbath to Sabbath, and be the power of God unto their salvation.

**New Market.—**Our Children’s Day was observed on this year on the 30th of May. Since we could not unite in the general service of Decoration Day, it was quickly used in this special service at home. The church was neatly decorated with flowers and birds, together with an unusual attendance of babies and children. With songs, recitations, responsive Scripture reading, and stories, the evening concluded very enjoyable and profitable. Rev. W. C. Titworth and family, from Florida, are spending the summer with us, and we are glad to have them with us, and to note some evidences of returning health. The Christian Endeavor Societies of this vicinity are planning and organizing for an exciting summer, going forth from Dunellen to Jersey City by rail, and thence on the steamer “Myndlet Starin” to Newburgh on the Hudson, stopping every day at West Point. The oldest member of our church is Aunt Margaret Kempton. She lives with her daughter, at Stelton, about five miles from New Market. Her exact age is not known, but many of the oldest people, who have known her as long as they can remember, think she must be at least one hundred years old. Sunday afternoon, June 26th, we had a preaching service for her special comfort, and at her request several rev. Dr. Sliboles, of the Stelton Baptist Church, who were her neighbors, were present and participated in the service. The old lady enjoyed the service very much, and spoke with intelligence and tenderness of her hope in the blessed Saviour. A pleasant reunion of the family of our senior deacon, D. B. Titworth, took place Friday, June 26th, on the lawn of the residence of Dr. A. S. Titworth. Seven of the ten families of the children of the docun were represented. The immediate occasion of the gathering, was the presence of the family of Rev. A. J. Titworth, of Milwaukee, as he was spending a day or two here previous to sailing in the “City of Rome” for Scotland.

**Flushing.—**Sabbath, June 10th, was observed by our church as “Children’s Day.” All who were present pronounced it a helpful and enjoyable occasion. The pastor preached to parents upon the supreme importance of training children for God and the church; and to children upon the various ways in which they may labor in the susceptible services of the church. The regular choir sang a double choir song, composed of the young people of the school, and six little girls sang an “offering” from the pulpit platform, in a manner which touched all hearts. The floral decorations delighted young and old with their appropriateness and beauty. The school in its usual school work under the leadership of Superintendent D. E. Titworth and his assistants. The last review Sabbath, June 25th, was especially satisfactory. The school had chosen from each lesson during the quarter, something to “imitate” and something to “shun.” These were brought out in the following order, each item being supported by an appropriate passage or scripture.

<table>
<thead>
<tr>
<th>Theme</th>
<th>Scripture</th>
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<tbody>
<tr>
<td>Faith</td>
<td>John 14:11</td>
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<tr>
<td>Hope</td>
<td>Romans 12:12</td>
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<tr>
<td>Love</td>
<td>1 Corinthians 13:4-8</td>
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<tr>
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<tr>
<td>Peace</td>
<td>Philippians 4:4-9</td>
</tr>
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<td>Charity</td>
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<td>Self-Control</td>
<td>James 1:27</td>
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<td>Patience</td>
<td>Galatians 6:10</td>
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<td>Diligence</td>
<td>1 Thessalonians 3:7-9</td>
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**SABBATH SCHOOL.**

**INTERNATIONAL LESSONS, 1891.**

**THIRD QUARTER.**

- July 1. The Word Made Flesh.
- July 2. Christ’s First Disciples.
- July 7. Christ the Bread of Life.
- July 8. Christ at the Feast.
- July 9. The Poor Children.
- July 11. Review.

**LESSON III.—CHRIST’S FIRST MIRACLE.**

**For Sabbath-day, July 14, 1891.**

**SCRIPTURE LESSON.—John 2:1-11.**

**INTRODUCTION.**

In our last lesson we left Jesus with two disciples. The day following Philip and Nathanael were added. John does not refer to the calling of all the twelve. Jouning into Galilee, and he being in Nazareth, he found the family absent, and attending a wedding in Cana. That was Nathanael’s home, and with the remaining disciples he goes thither. See John 2:2-4. For this is a large crowd, which usually lasted several days. Already present, either as a friend or a relative, was “the mother of Jesus.” That she was present at home is seen by the way she addresses him. v. 2. “Master, master.” His disciples were called to the marriage, and thus he sanctified true joy on earth, consecrated marriage, and consecrated the value of the harvest. He was the first to join in holy wedlock, and started them in Eden on a holy career. 

- “They wanted wine,” being, no doubt, in humble circumstances, with a limited supply for the occasion. Hence it entirely would have been great mortification to the wedlocked pair. “The mother of Jesus” observes this embarrassment and appears to secretly inform the Bridegroom of the need. “He was pleased with her.” It almost seems as though she already recognized her son as the Messiah who could work a miracle. v. 4. The expression, “did he have to do with thee?” is not, in the original, one of disrespect, but as though he had said, “Being now upon my mission as the Son of God, I am not dependent upon man’s suggestion; my plan is mapped out, let me follow out my own course.” Either his “hour is not yet come” for public manifestations as the Messiah, though he might do this work privately, or else the word meant that such a work would not take place as soon as the wine failed entirely, and all other helps failed. v. 5. Whether this hour for manifesting power and glory came early or late, Mary accepts his statement and bids her future to be the servant. Mary now retires from view and Jesus is magnified. v. 6. In the court, or at the entrance to the house, “were six water-jars, made of clay” for the usual purification of the Jews. Using no knives or forks, or spoons, they were supplied with water. These were not water-jars but large pots for the same purpose, holding “two or three dollars’ apiece,” or, c. 38 or 37 gallons, a trink in being about 26 gallons. Six water-pots would be from 108 to 192 gallons. c. 7. The pots were emptied and filled up to the brim “with water.” This is a large wine but “good wine” (v. 9), that is, pure in a proper sense, rich, nutrition, unfermented. And such a quantity! A rich wedding feast, and impressing upon them his own power. v. 8. “Draw out now.” This seems to be the moment of the miracle, for it took no faith to fill with water, but to draw out and “inwardly” fill up with wine. This is the proper use for the water. The servants witnessed the wonderful power for those servants, v. 9. Here are independent witnesses to the miracle. The servants knew what they were carrying, and from what it came, and yet it seems as not knowing, tasting it and declaring it “good.” Such wine usually was served first, hence he called the bridegroom’s guests. v. 10. When they had “well drunk” according to their custom, and such oriental wines as a beverage did not turn their heads very quickly, if at all, then the wine of inferior quality was served. Dr. H. C. Fish said that in 1873, at Hebron, he found wine seven months old, rich and fragrant, which could be drank in very large quantities without intoxication. v. 11. Thus Jesus began his signs in Cana, which were to show his divine nature, his love for men and their welfare, his power over nature, being its God. “Manifesting forth his glory,” as God only can work miracles, “his disciples believed on him.” Surely now, they have found the Messiah, the hope of Israel.

**REVIEWS.**

- Consider how God’s Word condemned the use of intoxicating drinks, and consecrated the wine for the marriage, and taught temperance and sobriety. This lesson cannot be opposed to temperance and be worthy of the action of a divine and holy being.

**NEW MARKET.—**Our Children’s Day was observed on this year on the 30th of May. Since we could not unite in the general service of Decoration Day, it was quickly used in this special service at home. The church was neatly decorated with flowers and birds, together with an unusual attendance of babies and children. With songs, recitations, responsive Scripture reading, and stories, the evening concluded very enjoyable and profitable. Rev. W. C. Titworth and family, from Florida, are spending the summer with us, and we are glad to have them with us, and to note some evidences of returning health. The Christian Endeavor Societies of this vicinity are planning and organizing for an exciting summer, going forth from Dunellen to Jersey City by rail, and thence on the steamer “Myndlet Starin” to Newburgh on the Hudson, stopping each way at West Point. The oldest member of our church is Aunt Margaret Kempton. She lives with her daughter, at Stelton, about five miles from New Market. Her exact age is not known, but many of the oldest people, who have known her as long as they can remember, think she must be at least one hundred years old. Sunday afternoon, June 26th, we had a preaching service for her special comfort, and at her request several rev. Dr. Sliboles, of the Stelton Baptist Church, who were her neighbors, were present and participated in the service. The old lady enjoyed the service very much, and spoke with intelligence and tenderness of her hope in the blessed Saviour. A pleasant reunion of the family of our senior deacon, D. B. Titworth, took place Friday, June 26th, on the lawn of the residence of Dr. A. S. Titworth. Seven of the ten families of the children of the docun were represented. The immediate occasion of the gathering, was the presence of the family of Rev. A. J. Titworth, of Milwaukee, as he was spending a day or two here previous to sailing in the “City of Rome” for Scotland.
those changes will not be without their practi-
cial benefits. Whether those who abandon
themselves from the home church and-influ-
cences are the gainers or losers must also depend
upon their own character and this must be a ques-
tion for each one. A recent article in the New York Tribune is so
pointed that the following lines taken from
it seem very timely:

If religion means anything at all, it means a
life-long profession, a constant warfare against
the powers of evil, a daily example of godly life.
And no one can satisfactorily build himself up in
the desert city church of which he is a member.
It is not simply optional with him to walk in
with the bands of the Sabbath church of the place
where he is temporarily sojourn, it is his bounden duty to do so.
But going to church is not all of religion, either in city or in country. Religion is life, and it finds
its only adequate expression in conduct. The
Christian of the city church has a golden oppor-
tunity to show this in the summer vacation,
not perhaps in any great or striking way, but
in the little matter of courtesy and considera-
tion for others. But alas! he does not always
make full use of the opportunity. Life at
the average summer resort can be made much
more beautiful and tolerable by the infusion into
it of a little churchly activity. The church
attends. And instead of taking any part
in the petty jealousies and bickerings of
watering place life, as they are all too often done on
the Sabbath, he should be the leader in
a movement to make real the principles they so
anxiously profess the rest of the year.

IN AND AROUND NEW YORK CITY.

It was my privilege to spend a very busy and
profitable week in New York City the first of
April, where I found our cause "booming." The
gates of prejudice and opposition seem to have
been broken at last, and the seed sown so faithful-
ly for the past 30 years is bearing fruit most
abundantly. Our little church is now apparently
stronger and better equipped than it has been for years.
Mr. Burdick and his wife are doing all
that any two persons could be expected to do and
only God knows where their influence will not
reach.

All the world passes through New York City
to reach America, and this open door they are
guarding most zealously. One of the results of
this is that they have been able to get down to the
locks, distributing papers, including copies of the
Reviver and Outlook, among the seamen. The
Sabbath that I attended church, there was one
man who had come to the service through reading
our publications, and they told me that quite
often some of the seamen would come to church on the Sabbath or call at the pastor's residence to inquire more.

Over in Brooklyn a regular tempest in a
tea pot has been raging all winter over the
Sabbath. The Seventh-day Adventists have held
held Bible-readings, and got some interest
around. Then the Methodist minister called upon
them, and the Baptist minister called upon
them, and finally preached so unfair a sermon that it did more to
help convince the doubting than all the rest of
the winter's work. A Mrs. Hitchcock was brought
to a knowledge of the Sabbath through them, but not being able to endorse all their
documents, and hearing that the Rev. Mr. Burdick lived close, she
visited church one Sabbath and is now the strongest kind of a Seventh-day
Baptist, and through her influence her three
sisters and their families were brought to the
Sabbath, and are hopeful cases if they can only
be looked after. One of these sisters is a crip-
ple. Living in Wisconsin in her youth she be-
came convinced of the Sabbath and observed it
for a time, but being all alone and much op-
posed she finally observed Sunday with the rest
of her family. Mrs. H.'s nephew, in writing to
this aunt, said that he believed the Lord had
pressed on her heart this time to be a Sabbath
right teacher and preach the Sabbath doctrine
as she now might have opportunity. Who knows
but he was right? We called upon these
three sisters, one of them promising to send her
experience for publication, so we may expect
to hear further from them. A few blocks farther
we found Dr. Kenyon, who had been
observing the Sabbath for three weeks,
closing his shop on Friday evening and opening
Sunday morning. He seemed so happy in that
he was permitted to know the Bible Sabbath,
particularly about our people and indirectly about the Sabbath. The Baptists
have a golden opportunity, besides numerous other
branches of work that is bound to bear fruit.

We have always supposed that the Seventh-day
Baptists had a monopoly of Sabbath truth, at least insofar as the observance of the seventh day was
concerned. But this we find is not so. A Rev. Mr.
Smythe, a Presbyterian minister, now residing
at 61 E. 60th St., told me he had observed the
Sabbath punctually for 20 years, and he
is now a man of about 70, and has no pastor, devoting his attention to
teaching in a select school. He was not brought
to the Sabbath through the influence of any
one, but by careful study became convinced that
the seventh day Sabbath was the Sabbath of the
Bible and began to observe it not knowing
that there was another of like practice in all
that great city. He observes, really two Sab-
both, Sunday, because he was brought up in
that belief, and out of consideration to his
people and the tender memories that cluster
around his work in the Presbyterian denomina-
tion; and Saturday, because he will not so much as patronize
the horse-cars, preferring to walk long distances
rather than break the Sabbath over that.

He first heard of Seventh-day Baptists through the
Outlook, and considers the doctrines therein
set forth as "improper." Rev. Mr. Burdick first heard of him he had never seen.
Mr. Burdick has become acquainted with
several students from Columbia College and quite
an interest has been manifested, one young
man even expressing a hope that he could soon be
able to openly join our cause and become a
church member and observe the Sabbath. It was
quite refreshing to meet one.
He attended the Adventist Church; though not yet a member, and
had never heard of the Seventh-day Bap-
tists until we told him of them. He promised
to call at the pastor's house some evening, and
let us hope that he may become free indeed.

Some months ago Mr. Burdick thought
he had discovered a new Sabbath keep-
er over in Jersey City, and as he was
only he did not know if he stuck he had stumbled
upon. About five years ago Mrs. A. Jackson, of
 Hoboken, N. J., claimed to be cured by prayer
of a chronic disease. She then says that it was
revealed to her that the seventh day was the
Sabbath. At once she began to observe it, to
teach and preach the same, using all the
abroad. At first it was located in New York City; but after
a time it was removed to Greenville, just
outside the Jersey City limits, where the head-
quarters are now established at "Mr. Zion San-
uary." Not only is there a church at Greenville,
but also the head-quarters of a widen-
"A Borrowin' Fur the Lord."  
BY MERCY MASTERS.

Wal, Sary Ann! I've washed 'an scrubbed, baked an' ironed, cleaned house, tended babies and sick folks. An' s'times I've cum nigh dinnin' of 'em all at once; or az nigh as it az a mortal woman ken cum. But then I never found my-own heart to turn 'em out. But then Sary Ann, my Lord, it war purty soon, so'z to take my time to climbber-in' on it. Folks cum an' hitched my carpet, Mis. Economy: 5 never go in fur encuragin' of beggar. But I never thought them marks woz for the load I had when I come to Miss. Charity. I felt if she hedn't ort to spare a thing, but I know I hedn't ort to slight her coz she want the Lord's money to help her. But I couldn't see a blessin thing fur a min. az she said, an' I said so, an' I'm just smiled so happy like an' said, sez she, "Miss Mercy, yer needn't worry a mite, the Lord's money's for the Lord's people, not for the poor haint no use fur. He don't ax nobody to run him into debt by sich means.)

As I went a sayin', I woz nigh bein' clean doun with the load, but with Miss. Smith I tuk me to arn nothin':this good while. Mary Ann's willin' an' I'll read it to yer:"

Lent.

"Aven' az in the time we're all in, we have day; once we've never the grace to have day; once we've got day on't, and I'm now, after one day's work out a tryin' to getther up the pity sun folks is willin' to lend to the Lord. Yer don't know what I mean? Why didn't yer never read what it sez: "He that hath pity upon the poor lends unto the Lord; an' that which he hath given will he pay'em again.""

That's just what I'm a meanin'. Yer see Mary Ann Smith's husband's down sick, hain't bin able to arn nothin' this good while. Mary Ann's willin' enuf to work; but 'tween 'lendin' them babies and takin' 'em 'in' housework, I don't dare to tell the hul of this day's lesson. Yes, that's jest an' I luve to have yer know it.

Wal, Sary Ann, if the Lord should send me to pay back them old shoes, an' old hat 'en gloves of Miss. Greedy's an Mis. Turnpeyne. tha never 'lent em; fur tha'd be that insulted and hurtin' as it be to see them sold. But I never thought them marks woz for the shade of the sun. An' I said to myself, 'Tain't nothin' to be bein' able to furgit that part on't. It's just an' tell the hul of this day's lesson. Yes, that's jest an' I luve to have yer know it.

"It's a good thing to have a good day, an' I didn't think any 'body would have a good day, az long as the勤心 were well."

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THE SABBATH RECORDER.

July 9, 1852.

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SABDEN-7TH BOOK MANUFACTURING CO.
Condensed News.

Crop reports from the Pacific States are very encouraging. The wheat crop is especially good.

The Pope has refused the petition of the Poles in the United States for the appointment of a Polish bishop. Princes and Bishops have both made application for permission to the privileges of the international copyright law has passed by our late Congress.

The monetary crisis continues in London. Gold has totally vanished from circulation. Sovereigns are eagerly sought for to meet the demands of the public.

The temporary loans of 82,000,000 and 83,000,000 respectively, floated in England by the Chancellor last year have been removed at 1 and 1 1/2 per cent.

Excessive swarms of locusts are appearing throughout the whole of northern India and they have also appeared in the province of Bengal, where they are rarely seen.

The Telegraph's St. Petersburg correspondent declares the harvest in Russia things as the worst in years. He draws a harrowing picture of the continued drought.

The official London Gazette announces that Sir William Gorden Cumming's name was struck off the list of deputy lieutenants of Elgin county, Scotland.

A dispatch from Buenos Ayres says, "The budget estimates the revenue at 230,000,000 gold and 230,000,000 paper, and the expenses at 81,000,000 gold and 85,000,000 paper." A severe storm passed over northwestern Iowa last week Tuesday. Railroad bridges and houses were washed away, and a live stock was drowned, and several million dollars' worth of property was destroyed.

The shipment of 875,000 00 in gold to Europe shows that the United States can stand a severe strain without weakening, and demonstrates that this country is a pretty strong factor in the world's financial system.

Advices have been received at the army headquarters at Los Angeles to the effect that the threatened outbreak among the Moqui Indians at Oraibi village has been suppressed. The ring leaders were arrested, and a bill has passed the British House of Commons prohibiting the employment of children under 11 years of age. The government strongly opposed the bill, but was overridden. It is predicted that this measure will seriously damage the prospects of the United States in the next general election.

The People's Party of Utah, composed of Mormons, has dissolved, leaving its members free to unite with the National parties according to individual sentiment.

Chief Justice Goddard, of Arizona, has just decided that the Edmonds act, and other acts of Congress legalized at polymy, apply to Arizona and all the Territories under the exclusive jurisdiction of the United States.

Great indignation prevails at Walmart over the union of the military authorities in keeping a battalion under arms in full marching order for nine hours in an almost tropical heat. Four men died from sunstroke. Four men died on the field, and others, are fearfully affected.

The Hon. Honan Naylor, vice-president of the United States with Abraham Lincoln from 1861 to 1865, died at his home in New York, July 18th, aged 65 years. On the same day, at the age of 60 years, John Brown, one of the great English statesman, died in London, in the 50th year of his age.

The mortality in the State of New York for the first 7 months of May was 10,252, or 376 deaths daily. The daily mortality was greater by fifty deaths than that of May 1600. The rate per thousand (600,000 population) was 21.3 deaths per thousand. 100,000 deaths in this century. It is estimated that on June 15, 1889, the population of the world was estimated at 1,200,000,000.

Delightful Resorts.

Our readers who are desirous of finding pleasant places to spend the summer are inquired to peruse the table on the opposite page which contains 100 of the most popular and favorite resorts.

Tips for Travelers.

The death of Mrs. M. S. Barnes, of New York, June 18th, was a sad event in the social circle. She was a member of the New York Yacht Club and had a wide acquaintance among the social leaders.

The President of the General Conference has not yet received enough money to pay the expenses for last year. He has the hope that the churches that have not already paid their portion will do so soon.

WILLIAM C. WHITFORD, Brooklyn, N. Y.

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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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Dr. A. W. COON, 100 Lincoln—Tell patients suffering from cancer to call and see me at my office before they apply for a cure. It will save them much heartache and expense.

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The families of persons suffering with this disease are urged to apply to me at once.

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VARICOS VEINS

healed quickly to our new remedies and treatment. No action of an irritating character.

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