Those who have kept track of the bacalaur- eate sermons of the past commencement season cannot have failed to notice their lofty tone and loyalty to Christ and Christianity. Perhaps in no single year has so many practical sermons been preached to the graduates of American colleges; and if the tendencies of our institutions of learning are to be judged by them there is only ground for a superficialness with respect to the endeavor of the schools to make men and womanly women of their pupils. And it is the rule that the highest type of manliness put before these young people is that of yielding all their active and conscious lives to be determined by the will of God; or in other words, it is a manliness “the measure of whose stature is the fullness of Christ.”

Recent disclosures have shown us how the gambling habit prevails in England among the aristocracy. In connection with this we reprint some of the incidents of this proud occasion for Chicago, you will come upon such as these; women dressed like refined ladies going wild at the gambling tables, one of the horses ridden to death, the other horses cruelly mutilated by whip and spur to be made to do their best, the association in gambling and cruelty to noble horses of the very worst gamblers of Chicago and other places with people who, under the influence of a tremendous excitement, were taking their first lessons in the sins of the Driving Park.

And then read about the boat race—the boat race—at New London. Of course cannot be told how many young men changed hands among college boys alone, but the sum was probably large enough to pay the salaries in Alfred University. Poker is said to be a very popular game in college, and that it is going to be common everywhere, no one can doubt who Travels a little. Are you sure that the heir to the throne in our land is not in danger of the same sin as that which the heir to the British crown is known to be guilty of? That gambling is a common vice of our legislators is well known. There is danger so near home that we have no occasion to go so far as England to find reasons for serious thought about the building up of a sturdy, manly life among our young men.

Are Church Creeds Beneficial to the Advancement of Reform?

KIRKE B. SHERIDAN.

Without any desire to treat lightly the opinions of others, and without any feeling of malice, envy, or pride, I feel that it would be most meet in due season to call out some reasons why church creeds are injurious to the Christian religion.

If they were simply a belief, or set of beliefs that go to make up a Christian man or woman, belief in the Word of God that regulates moral character, then there is no sin but when they embrace all the wild speculations of one man, or a few men who gather themselves together in the capacity of a council, or synod, and fix articles of faith outside of that which is revealed, than I am opposed to creeds. To load down the people of God with such a mass of material and doctrinal speculations, by teaching that they are necessary to salvation, by making them a test of fellowship on the ground that a council or synod believes them, and has formulated, is to engage in a search creed to be enforced upon individuals is a great calamity.

With the light of the last days, when it is said of the end that men should run to and fro and knowledge should be increased, and when knowledge shall come to those upon whom the ends of the world have come, we have reason to look for additional light. But creed sticklers are opposed to additional light, and do not want it because it is contrary to their creed, and if any of their members are favored with this light and talk of it, they are at once branded as evil doers, disorderly walkers, conspirators against them, and many other harsh accusations, and then harshly utters a report calculated to injure and re- proach another. Against slander there is no defense. It starts with a word, with a shrug, with a look, with a laugh. It is pestilence walking in darkness spreading contagion far and wide. It is a poisoned arrow whose wounds are incurable; it is the mortal sting of the deadly adder; murder is its employment; innocence its prey; ruin its sport. The man who breaks into my dwelling, or meets me on the public road and robs me of my property does me an injury. He stops me on my way to wealth, strips me of my hard earned savings, violates the sanctity of my person, and brings my family into straightened circumstances; but he does me an injury that can be repaired. By industry and economy my circumstances may again favor me. Again, the man who comes at the midnight hour and fires my dwelling, does me an injury. He burns my roof, my pillow, my raiment, my shelter from the storm and tempests. He does me a great injury, but one which may be repaired.

The storms may indeed best upon me, and the chilling blasts assail me, my children may suffer as the result of my misfortune, but the charitable will receive us into their dwellings, will give us food to eat, rain to put out, and will in due time assist me in raising a new roof over the ashes of the old, and I shall again sit by my own fireside with my family, and rejoice...
the goodness of God and the friendship of those who have administered to our wants in our extremity. But the person who circulates reports calculated to lower me in the estimation of my associates and friends, by misquoting my sayings, misapplying my words, and misjudging my views, more than any other, hinders the common good, name, and influence, does me an injury which neither industry, charity, economy, nor time can repair. In Psalm 101:4, we read: “A frowning heart shall depart from me; I will not know a wicked person.” The 5th verse reads: “I know by my inward sense, that thou wilt cut off.” Again in Psalm 101:7, God says: “He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.” The Apostle Paul tells us, in Galatians 5:20, that the works of the flesh are “idolatry, witchcraft, hatred, variances, envisions, strifes, heresies, envysings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Now slander and persecution which have so dishonored the church, cut the stem and showed the juice of the plant. Jesus Christ. He felt that the danger he was in was from his belief which differed from his belief which differed from the standard church creed. And so the dying man, who, when asked what he believed, answered: “I believe what the church believes. When asked what the church believed, answered: “As I believe.” There are few who have the spirit of reform, who dare to differ from their church creed, consequently are obliged to keep silent rather than incur displeasure at the hands of those who do not have the light that they have. If all the reformers had indulged their weaknesses, we would still be in the dark under the material tradition. Christ, when he raised Lazarus, said: “Loose him and let him go.” The unfortunate thing now is that Christians are only half liberated. Christ has done his part, but Satan has instituted a bondage to hinder the light coming into the world, which was hindered the light of death all their life time. And this bondage is given a name which so many like,—creed. Creedism has done more to hinder freedom wherewith Christ has made us free, to divide and to make enmity, than any other part of the history of the human religion. Sectarianism could not exist without creeds; and creeds divide into sects, and separate those who should be children of God by faith on the Lord Jesus Christ.

It is evident that creeds, which load down the people of God with speculations supposed to be necessary to salvation, are a God-honoring scheme of human ingenuity, led on and fostered by Satan. I speak thus plainly because creed sticklers usually manifest a bad spirit towards those that have found that their creed calls for. When we take into consideration the fact that light is constantly coming into the world upon God’s truth, line upon line, and precept upon precept, here a little and there a little, we can readily see that no fixed standard can be set in the world, not even good in all its make-up for any great length of time, for God is certainly giving light that should take the place of error to many who will walk in it. I do not wish to be understood as saying that there is no truth connected with creed, or that it is necessary to change any part of the truth that may be found in them, but that if it were not for the speculations and far-fetched interpretations, which are formulated into creeds, they would be less objectionable. But human creeds have statements and interpretations which are bolstered up by inferences and with the aid of love. We must remember that good men have made serious mistakes. John Calvin believed in infant damnation, and denominations of believers formulated his belief into their creed; to-day some of the churches are trying to shake this belief out of their creed. One man has done his part, but another believes, answered: “I will cut off.” Again in Psalm 101:7, God says: “He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.” The Apostle Paul tells us, in Galatians 5:20, that the works of the flesh are “idolatry, witchcraft, hatred, variances, envisions, strifes, heresies, envysings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” Now slander and persecution which have so dishonored the church, cut the stem and showed the juice of the plant. Jesus Christ. He felt that the danger he was in was from his belief which differed from the standard church creed. And so the dying man, who, when asked what he believed, answered: “I believe what the church believes. When asked what the church believed, answered: “As I believe.” There are few who have the spirit of reform, who dare to differ from their church creed, consequently are obliged to keep silent rather than incur displeasure at the hands of those who do not have the light that they have. If all the reformers had indulged their weaknesses, we would still be in the dark under the material tradition. Christ, when he raised Lazarus, said: “Loose him and let him go.” The unfortunate thing now is that Christians are only half liberated. Christ has done his part, but Satan has instituted a bondage to hinder the light coming into the world, which was hindered the light of death all their life time. And this bondage is given a name which so many like,—creed. Creedism has done more to hinder freedom wherewith Christ has made us free, to divide and to make enmity, than any other part of the history of the human religion. Sectarianism could not exist without creeds; and creeds divide into sects, and separate those who should be children of God by faith on the Lord Jesus Christ.
place of the end. The question will never be raised in the judgment. What was your belief and creed? or to what church did you belong? But the question which will put all others into insignificance is, "Is his name to be re- corded? or to what church did you belong?"

God help us to be Christ-like in spirit and actions, so that when the last clock ceases to tick, and from a source which makes us peculiarly interesting just now:

I. The Traditional Method. Certain views have been held by our fathers for many generations. It is a part of that speculative interest into which we may have right to the tree of life and enter in through the gates into the city.

COLDWATER, Mich.

THE DIVINE AND HUMAN IN PROPHETY.

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THE DIVINE AND HUMAN IN PROPHETY.
Missions.

"IT IS TIME FOR THEE, LORD, TO WORK."  
PSALM 110: 235.

O Lord, through long and weary years,  
With wrestling toil and pitting woes,  
Thy church has scattered far and wide  
The seed Thou hast Thyself supplied.

And yet the signs of life have come  
Within the heart of every sinner's soul!  
Unsullied by the race's savor,  
Our task is to watch and to pray and to tell.

"Tis time for Thee to work," and bring  
To earth's bare fields the blushing of spring,  
And with Thee the Divine Sowing.

She ransomned down to swell Thy praise.

For what can our poor help avail?  
Without Thee, seed and sowers fail;  
And, with Thy people's cry shall be  
"Tis time for Thee! "  
"Tis time for Thee!"

"Tis time for Thee!"—the seed is sown,  
Nor will it, Lord, "abide alone"—  
For this Thy people's cry shall be  
"Tis time for Thee!  "  
"Tis time for Thee!"

Spirit of God! Through sun or shower,  
Reveal Thy life-incraving power,  
And in remembrance of old  
Make Thou the very deserts

REV. T. MINEY, in the Canada Presbyterian,  
says it is estimated that there are now in the  
Christian Church between sixty and seventy  
thousand Jews, many of them being distinguished  
for learning, and Christian zeal, love, and works.

The sad news comes to-day of the death  
of Miss Susie Davis, daughter of our returned  
missionaries, the Rev. and Mrs. D. H. Davis.  
As they have ours, so will they have the warm  
sympathy of many hearts; and we are all  
convinced that the last prayers of the  
"God and Father of our Lord Jesus Christ, the Father of  
mercy and God of all comfort; who cometh forth in all our  
affliction, that we may have full share of  
all the mercies of God; and are recognized by the people as true friends  
and helpers. That the divine Providence may  
be.  

Mrs. Randolph has our thanks for  
her copy of the "Moses and Pharaoh"  
of Dr. Wm. P. Langworthy,  
and for her promptness in sending word to  
the boys' school veranda, and  

FROM CHINA.

Under date of June 8th, Bro. Randolph writes  
as follows. A New York paper just at hand says  
that Jesuits have suffered most severely, and  
that the authorities have taken active measures  
to protect the missionaries and other foreigners.

In some parts of the interior of heathen China  
there has been an increased degree of activity,  
a thing not unknown in Christian America. Such  
powers as the United States, England, and  
Germany, would have something to say in regard to  
any serious or continued disturbances against  
foreigners in such seaports as Shanghai.

The whole country round about us is in  
a very sad state. At present, rioting  
seems to be contagious. The property of  
foreigners is constantly in danger of molestation,  
especially church and school property.

The occasion of this is clouded in mystery. It  
is thought by some to be an effort to bring  
the government into trouble with other nations,  
and that as though it might be the blood of the  
nation, asserting itself for the sake of plunder.  
Whatever may be the reason, a little foreign  
discipline would put an end to it. Their  
method of procedure is to placard or in other ways  
threaten a city or cities on a certain day. On  
the second day if no placard or notice is received  
it is not sufficient force to prevent it, proceed  
to fire, or pull down, and loot the foreign buildings.  
When they are ready for procedure a man  
dressed in silk takes an elevated position and  
commands while the crowd join in the destruction.  
Such proceeding took place at Ao-ho and  
Nankin last week, and at a city in that direction  
where the English newspaper was called "Chinese  
town" of Shanghai and See-ka-wa were reported  
edible in danger. As we are located near the  
road between these two points, we were some-  
what anxious. There were no results more  
serious however than loss of sleep. Last night  
about 10 o'clock we were wakened by a  
American Consul General had informed the Episcopal  
mission at St. John's that they would be  
tacked at midnight. This school is located about  
three miles west of See-ka-wa in the same di- 
cision of the other hospitals, so we were in the same dilemma as before, except that  
was apparently stronger evidence of an attack.  
Mrs. R. took the children to Mr. Fryer's. We  
called on the Chinese military officials for pro- 
tection, and they sent 44 soldiers to guard its  
place. Ten were stationed on the dwelling ver- 
anda, fourteen on the boys' veranda, and  
twenty marched back and forth about the pres- 
ence all night. It seems strange to hear the  
knocks belonging forth at our doors at all  
of the night. The officials send word to  
us to the latter and weshall not be harmed. I trust we are in no special danger. Your warmest friend,  
G. H. FITZ RANDOLPH.
WOMAN'S WORK.

SHIRLEY BASKIN, "If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it, you must work for it."

"I never could get interested in foreign missions? "I never been at a missionary meeting? "No. "Ever read a book on foreign missions? "No. "Ever attend a lecture on the subject? "No. "Ever hear a missionary sermon? "No. "Ever see a missionary? "No. "Ever give anything for the support of missionary work? "Why, no." "Would you be interested in raising chickens if you were just as ignorant of the business as you are of missionary work? "Perhaps not." "Would you be interested in your farm or your neighbor's affairs if you were no better posted on these points than you are on what God is doing in the world to-day through missionaries? "Well, may be not." "Who is responsible for your lack of knowledge of this subject?" No answer. "What excuse will you give at the last for not growing in grace and a knowledge of God? No answer. —Friend's Missionary Advocate.

The following, "By the Best," was presented at the Conference held in West Virginia in August, 1890, upon Missionary day, by the Woman's Board Secretary. Abstracts are given from it here because of requests for the publication of the paper. Our work, like any other thing having the functions of living organism, changes more or less during the year, according to the degree of life it maintains. The present year's growth works in the same way as last year, and will again show the necessity of continuing to talk about organized work for our women. But the questions or the assertions still coming to us prove that not all are thinking the same thing. To such the thoughts of the paper are more directed, even now, with the desire lying within easy reach of expression that all our women may have the opportunity to show active loyalty to the best powers with which God has blessed them, to the best inspirations of the heart over which the Christian's God does rule, to the best fulfillment of the obligations which are laid upon us who have been redeemed by Jesus Christ.

BY THE BEST.

Two types of experience. The one from mountain heights, a downward look, and God revealing himself in the midst! The other from the deep valley of trial, but an upward look, and God, the Comforter, still there! Again, an experience bringing one to look both to the heights and the depths of the Christian's world. God everywhere, in it all, to culminate in joy, to sustain, to comfort, to bless even in the midst of affliction.

This blessed revealing of the great Father crowns the pleading that you, my brothers and my sisters, shall ever one of us be governed by the best outlook upon life; that we be ruled every time, in individual and in organized work, by the best within us. God rules upon the mountain top, the place of high resolve and lofty sphere; but he holds omnipotent sway with all the valley of the Infinite, the noble living and of daily struggle. Repose upon the mountain top! Peace within the valley! The peace of God upon the heights! The repose of the weak in the lap of the Infinite! It is all the same best thing, for God is in it all.

So is it the same with the individual or with the organization. God is forever ready to guide and bless them both. If the heart of the woman and the organization at heart shall both be right, the service is to the Master, and good will it be. It is not without prompting simply to do good that our women are organized for the work of our people. It is not even to win souls at home or in foreign lands, nor to bring men and women to the Sabbath truth, but to follow the Master through acceptable multiples. This will bring its own result, a steady results, a result which, once set in motion, will be the winning of souls, here or there.

Organized service is a multiplier of good influences. The best conditioned organization will prove to be the most effective multiplier. This I do firmly believe, that our women are not opposed to woman's organized work because they have genuine occasion to be, or that they can give conclusive proof of the futility of such work. Some think that they are opposed to it; but through excuse, or by heeds, or reason, they have jumped at conclusions and have come to announce the kind of effort. These cannot be judged by what healthful organization would do for us. When some tell us that organization is a failure, because, as they say, no more money is raised for our denominational work than before we were organized, they are not looking around from lowlands, through immoral air; they are judging by a low standard, even if the judgment were true. When they tell us that they cannot see that the Woman's Board has accomplished anything anything, it is no time to be scared or discouraged. When they tell us that there is no time to be driven from the fulfilling of individual obligation to the best means of accomplishing those obligations. It is too much to claim. It is too much like the precipitous leap from the sublime to the ridiculous. Such wholesale denunciation of women and of work could not be just. Such statements come with a little breeze of their own which really serves to lift us out of the misanthropic atmosphere of discouragement, had we even the courage or the wish to live down there.

But, should any claim that our organization work is defective or incomplete, our answer is that you tell the truth, and a truth which we feel with keen sensitiveness. And yet, my friend, the greater part of this truth comes from the lack of harmony and unity of effort, towards which condition you hold, together with us, some genuine obligation. You who watch the failings, would you be living at your best, help those who are seeking to make it better, and who do so many times but for your opposition, who would make it vastly better with your whole-souled support and assistance.

Our women are not, at heart, opposed to good methods in the conducting of our work. Some, however, perhaps ignorant of what constitutes the best methods, ignorant of the advantages resulting from them, heedlessly stand in the way, a veritable block-adie, a stumbling-block, but, and I say it with full confidence, not a discouragement.

This congregated company of women, or men either, as to that, who stand, for any reason, in the way of our women who would serve the Master through the advantageous helpfulness of organized work, must be prayerfully, patiently, persuasively, overcome. They cannot be coerced. No one must think of driving them. Through the constraining love of Christ working through us, they can be persuaded, and they will be if we shall live at our best. Coercion is not within the province of either of us. The persevering love of Christ, working through us, to discover and to find his will, does belong to each of us.

"I am glad to think that I am not less to be wondered at than I would go right, but only to discover and to do With cheerful heart the work that God appoints.

I will trust in Him.

That He can hold His own; and I will take Him at the work. He sends me, To be my chiefest good."

(Woman's Board, Chairman, 7.

Ladies' Benevolent, Oldenburg, Wis., July 16, 1891.)
HISTORICAL & BIOGRAPHICAL.

The highest honor the graduating class of the present year can bestow upon any one of its members is to elect him First Marshal on Class Day, or what is virtually master of the several time-honored festivities for which Harvard famous. Cambridge is famous. The young man who is elected First Marshal must have first stood the test of four years constant fellowship with the third class; he must have been a favorite of the dormitory, at work in the class-room, and at play on the ball-field; with a heartiness and a frankness of the right man was elected; occasionally he was told that he had done, and bade him good luck, and told him to go in and try again. And the business of a First Marshail is to be the boy I have lain with on the turf at the foot of the tiers of felt through four long years, fathers, and as crowded with celebrities of the three great groups of under-classmen and to make known how all of these groups in turn cheer the can put up stained-glass windows and build dor-

FREDERICK BROKAW.

And yet, it very easy to turn and write for the other side, and to say that more to be said than of either of these two is Frederick Brokaw, who was given his chance at Long Branch last summer of the events of the world, either wrongfully or rightfully, for its own. The prevailing tone was Harvard pessimism, and the man who was doing freshmen were told, and the chief end of man was to drink, and gamble poibily, and wire pull for the societies, and cut recitations. In form and in substance it had been changed, and it has changed, so all who live in Boston or Cambridge will tell you, because the man was in the main was really with the life, owing to his place as the captain of the Varsity eleven, threw all of his influence on the matters of the foot-ball eleven, and a: either play or work, and showed at all times whether on or off the field, the courtesy and modesty and strength of a gentleman. I think perhaps the most striking instance of bandage for the rival captain's broken bones a week after the rival captain has defeated him in the matter of a ground, if once the shows the mettle of the man who is apt to fight fairly either on the whitewashed gridiron of a foot-ball eleven, the counting-room of a bank, and the college showed they thought so too, for they did not turn out Captain Cumnock after his first defeat, but held a great mass of strength and need. They had done, and bade him good luck, and told him to go in and try again. And the man who was given his chance to save the girl he loved, and the man who was given his chance to die for the man he loved, and the man who was the best place to the side of temperance in all things, fair and square, and the man who would not do—his name is the best name for him in this world, physically and morally, and he himself could fill, and having his arm against the wave that beat him down.

And the man who was given his chance to lose his life for the man he loved, and the man who would go out of life as he had lived in it—imposed on with good nature, and bearing good or evil gently and in patience.

And the man who was given his chance to be the boy I have lain with on the turf at the foot of the tiers of felt through four long years, fathers, and as crowded with celebrities of the three great groups of under-classmen and to make known how all of these groups in turn cheer the can put up stained-glass windows and build dor-

And as we have not been slow over here is taking off our caps to the young English lion, I have been ready to do as much, or as little, for this young American, as the man I have lain with on the turf at the foot of the tiers of felt through four long years, fathers, and as crowded with celebrities of the three great groups of under-classmen and to make known how all of these groups in turn cheer the can put up stained-glass windows and build dor-

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and the Freshmen romped on the turf around us, while he bit at the blades of grass and planned for the future when he, too, would be out on the field. I knew of the fathers who used to say, take him down to Astor Place when he was eight years old, and pointing at the great building that stretched down to the corner to say, "Fred, all this will be yours some day."

Then the "readiness is all," and Beckwax was really, I am sure; and the mothers whose sons are alive to-day who perhaps outlive them, and who yet envy her seeing her son die, dying as her son did.

The Bradford, Pa., Sunday Laws.

At a meeting of the City Council in Bradford, Pa., the Ordinance Committee, to which had been referred a proposition to enact a strict Sunday law for the city, reported as follows:

Your committee to whom the ordinance and petition was referred report adversely for the following reasons:

The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the last Ages and never should have been enacted by this great commonwealth, settled by William Penn and his Quaker friends.

We believe such a law is antagonistic to the principles of this public, knowing that it would, if enforced, deprive all laboring people of recreation; and furthermore, that it is an infringement on the liberty of men, women and children.

We believe the majority of those who signed this petition did so in ignorance of the fact that the act of 1794, which is a dead letter on the statute books, gives them the same powers this ordinance calls for. The only effect city legislation can have is to transfer the burden of enforcing this statute from the petitioners to the city, thus relieving themselves of the responsibility and odium of prosecuting the offenders against this law.

Your committee deem it unwise to place such responsibility and expense on the city.

We refer to the good people of Bradford that they can best secure the closing of all business places on Sunday by declining to purchase anything on that day.

No one, no seller,

When the above report was made Councilman Howe moved to amend by striking out the word "adversely" and all that comes after it, and substituting "favorably." This motion did not even find a second, and the report as made was adopted. This marks the failure of the attempts of the Sabbath law of 1794 upon the city of Bradford.

A Personal Experience.

I was converted to God when a child, thirteen years of age, my father being a regular First-Day Baptist minister.

When I was about ten years of age I had great respect for God's holy day. The Sabbath (as I then supposed it) was kept very strictly in my father's house. I often heard him quote Isaiah 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thine pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and do no work therein, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the month of the Lord hath spoken it." He used to claim these promises as his. My heart, under such teaching, ought to have been ready to receive fully the belief that every word of the Bible as the inspired word of God, yet I never had heard one word against the change of the Sabbath. I had heard of Seventh-day Baptists, but supposed they were astray in doctrine. I never dreamed they had the least Scripture proof for this doctrine.

Years rolled away and time brought great changes. I was very happy at times in the love of Christ, and found comfort in the Scriptures; but then I was kept very strictly in my father's house and could not even find a second, and the report as made clearly in God's word and firmly in the Bible: "They have taken away the stones that were over against the altar, and have cast them into the river, and have spoiled the priests and the Levites." I have found that, without the grace of God, I could not have stood this change.

I turned to the time of the Sabbath, when I read the prophecy of Isaiah 58:13, 14, and saw that the Sabbath was sanctified by God because that in it he had rested from all his work. I saw in Exodus 20 that because God made the heavens and the earth in six days, and rested on the seventh from all his labors, therefore he blessed the seventh day and hallowed it. I saw he had made that day holy to himself, as he had no other; he called it "my holy day," not the Jews' day. I also saw in Deut. 5:22 that when God gave the ten commandments he added no more. I also saw the prophecy of Christ; the humiliation and suffering spoken of in Isaiah 53, and the ability of those that believe in him, in chapter 55. It appeared to me that if applied to our time the 58th chapter does also, in the 21st to 8th verses. Then I turned to the time of Christ and could find no change. I could not believe there could be any alteration in a law spoken so clearly about as this, that, with no word of its being disannulled. God does not leave his children in mystery. It could not, it seemed to me, have been lawfully changed after his death unless spoken of by himself. I was convinced that the "bed is shorter than that a man can stretch himself upon it, and the cover is more than he can wrap himself in it." Isa. 28:20. Then I was in trouble. I saw that God would not bless me as he had if I disobeyed him. I said, "I do love thee, my Saviour." The answer came, "If you love me keep my commandments." "This is the love of God that we keep his commandments." 1 John 5:3. Then I saw that I did not love him as I thought I did. When I came to this test how could I do anything but suffer all the reproach for him who bore the reproach for me. I could have no more peace of mind; the rest I once enjoyed in Christ was gone; I tried to pray; I could not; I was guilty of not only ignorantly breaking God's commandments, but of unbelieving in not stepping out on the great promise of the Lord to me: "If any man will do his will he will know of the doctrine whether it be of God." I desired not only to believe, but to be able to speak the things that become sound doctrine. Titus 2:1: I knew that God is the same, yesterday, today, and the forevermore. Fred, I am sure; and the mothers whose sons are alive to-day who perhaps outlive them, and who yet envy her seeing her son die, dying as her son did. I was also told I would ruin my husband, who was a leader in the Methodist Church, of which we were both members; he probably would backslide if he got out of the work of the Lord. This troubled me very much. Weeks rolled on and change came. The more I thought I could give me light, but it was of no use, they could not give me one ray of light. I saw that the Baptist argued away the Sabbath precisely as the Methodist did the argument against infant baptism. I was told by a man who had believed the prophecies that God did not understand the Sabbath. He had made himself to be a Sabbath-breaker himself, and still he would baptize others. Believing immersio as the only mode, I plainly saw this was not scripture teaching. I could not accept anything outside of God's Word as a rule of life, or establish my faith upon it. I took Christ as my example; I flew to him in prayer, pleading for strength to do his will. In the meantime God was working in the heart of my husband. I did not talk to him on the subject, for I did not want him to walk in my light. I saw I could not excuse myself by false propositions, of which I had used to be a proponent. I went to him and asked him to answer every argument, but there was always some scripture to convict me. At last being publicly ridiculed and sneered at among a company of professors of Christianity, I found myself the only one interested on the subject; but one with God is always in the majority. I prayed earnestly that night for him to take from my head the cup of trembling; and, bless his holy name, he did it. The sweet peace that flowed like a river into my heart the world could not take from me. I found the Lord was the same. I found a love of the Lord. I found a true faith that the Lord would be my shield. I told him what the Lord had done for me, and he said, "If the Lord will, he can save my soul."

The Sabbath to me is a delight. "I delight to do thy will, O God." The Sabbath is the day that the Lord has sanctified to the honor of the Lord is sure, making wise the simple." Ps. 19:7. I never saw God so real before as when I was a child. Oh how I longed for him now that my husband is now keeping the Sabbath, and I know that Jesus was never before so precious as when I was a child. I am now the finished work, the perfect and fit finisher of my faith, who for the joy that was set before him endured the cross despising the shame, that same Jesus that endured such con­ tempt.. I have no more money, no time, no strength to meet him and not be ashamed at his appearing. I expect to enter in with the nations that have this same faith. "I fear him, so it is, hear it and know thou it for thy good." Job 6:27.

E. C. S.
The Corresponding Secretary of the General Conference, Dr. T. R. Williams, of Alfred Center, desires to call the attention of pastors and church clerks to the blanks which have been sent out for statistical reports. He is anxious to make as complete a report as possible, at the opening session of the Conference. For this he is absolutely independent upon the reports from the churches. Please send them in at once.

The treasurer of the American Sabbath Tract Society, J. F. Hubbard, of Plainfield, N. J., suggests that attention be called to the fact that the financial year of the Societies closes with the first day of July, and that all who desire credit for the current year should hasten to report before that date. And we could add that a very large number should so report. Let us lift our Boards above all question as to the advance movements for the next year, so far as a liberal financial support can do this.

An eminent Baptist preacher and writer has recently said:

Self-respect and polemical exigencies have compelled Baptists to recognize the importance of having a few eminent apologists or skillful special pleaders. We have now realized that our distinctive views call for superior mental ability on the part of all our religious teachers. We are in contestation with the old Jews upon the very threshold of the Christian life, intelligence and voluntary action. Neither of these can be wanting. We insist that transient emotion and formal ritual cannot take the place of intelligent conviction and personal choice. Our ministers must be teachers of truth, not mere manipulators or skillful special pleaders. Of this I have been an example. For this work the best preparation is none too good.

We commend these words to all our readers, old as well as young. If Baptists are "Protestants of Protestants," much more are Seventh-day Baptists. If Baptist ministers are not more intelligent and skillful special pleaders than the other denominations, much less are we, if indeed we are true to our profession. If our ministers are to "be instructors of intelligent men," they must first be solid, well-instructed, able men themselves, and then they must be the leaders and instructors of intelligent, conscientious, and godly men. For the broad general intelligence which makes such men, both in their pulpits and in our pews, we need our schools; for the special training of such ministers, we need our theological seminaries; for that deep, well-grounded, whole-souled religious conviction which makes all men strong in the Lord, we need a deeper grip on the Word of the Lord which liveth and abideth forever, we need a complete consecration of heart and life to God, in the love of Jesus Christ. These are great things to stand in need of; but they are all within the reach of a soul earnestly, conscientiously given to God.

A declaration of inconsistency of trying to define men's relations, civil and ecclesiastical, by set rules and laws was given the other day in the case of two or three of the ministers who have recently been expelled from the Reformed Presbyterian Church, or Covenanters, for declaring their belief in their right, as citizens, to vote for civil rulers. It appears that on leaving the old church there was a strong probability that the respective congregations of these ministers would go with them. A few days ago two or three of these offending leaders were being received into the fellowship of the Universalist Church. One of the Reformed Presbyterian clerics who had voted for their expulsion from the Reformed Church appeared and undertook to put a stay upon the proceedings, threatening to appeal to the courts to prevent the church property from passing over to the other denomination. The spectacle of a man who is right, the right to participate in the choice of civil rulers, and then himself appealing to those same civil rulers to prevent the other man from taking with him that which legitimately belongs with him, is truly edifying. It is the natural result working out from the very common principle of action among men that whatever serves our ends is right, all else is wrong. This is subversive of the whole spirit and idea of religious liberty, whether it undertakes to fix a faith or course of religious practice by civil law, or to determine one's duty to civil matters by ecclesiastical modes and means. The whole matter is most forcibly summed up in the language of our Lord, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." It will be some time yet before anyone will make improvements upon that precept.

Who Wrote IT?

In our issue of May 28th, we published what purported to be a letter written by Cotton Mather, concerning William Penn and other heretics, the original of which was particularly vouched for by the paper from which we copied it, but which is now declared to be a joke perpetrated some time ago by a clever but hard-pressed paper man who was at his wit's end for copy. Now we have never searched the ancient records among which the original of this curious document is said to be still found, and we were not personally acquainted with the clever but hard-pressed paper man who was at his wit's end for copy. But while saying these things in reference to that letter, it is repeated. When this story was written, which is not certain, Mr. Ingersoll made his prophetic speech at the Boston College. The letter which a clever writer two hundred years later perpetrated upon his readers as a joke; and that Col. Ingersoll was the author of words which he never spoke.

Susie Davis.

Last week we made brief mention of the death of Susie, the daughter of Brother and Sister D. H. Davis, our missionaries in Shanghai, China. The interest we all feel in these dear friends made the work which seems to represent, seeks to call for a more extended notice.

Susie was born in Veroa, N. Y., July 4, 1875, and died in Nile, N. Y., July 4, 1891, on her 16th birth-day. She early manifested a loving, gentle disposition, with a conscientious purpose to do what was right whenever the path of right was made known to her, and where she might lead. Under these conditions her parents wisely deemed it safe to carefully instruct the child in matters of Christian doctrine and duty, and leave her largely to her own conscience as to the time of her awaval of the Christian faith and to the way in which her life should be given to the service of God. A little more than six months ago she received baptism at the hands of her father at the same time that several of the Chinese girls from the school were baptized. The sweet, quiet peace which filled her soul as she followed Jesus in this beautiful ordinance illumined her whole being, and showed that as 75-ago she had made to the Lord was, on her part, fully made, and on his part was fully accepted. A deeper interest in the study of the Bible, a profounder interest in the heathen children about her, and a more earnest desire to lead them to Jesus from that time possessed her and controlled her impression. Her death was a severe loss to the congregation, to be carefully and intelligence marked by topics. In a few moments the turning of the leaves we found passages relating to the subjects of baptism, the Sabbath, the preciousness of Jesus as a personal Saviour, the beauty and reality of the life beyond this, among things which had been thus marked hand. The tone and spirit of her conversation and life bore conclusive evidence that while this Bible study was congenial work, it looked to the helping and saving of those about her.

In her domestic relations Susie was quiet, obedient, affectionate, and matured almost beyond her years, especially in the care of the younger children. This gave the mother greater freedom to engage in the work of the mission, especially in the girls' school in which her help so much was needed.

The return of this family to this country at this time was, in at least, that Susie might have the advantage of school life and training amid the full enjoyment of a Christian civilization and under unixed Christian influences, with a view to a more efficient and useful life among the poor of China for whom she had already come to possess a yearning love. But in
The death of this child is a common sorrow to us all. There was that in her life which prom-ised so much of efficient, cheerful, Christ-like service in the Church mission that, now that it is all gone, the loss seems almost irreplaceable. This was the child of the Church. It was the duty of others to attend to her needs after her death, not yet to accuse the sense of loss to those who remain, as in the hope that it may serve as a silver cord by which the hearts of our children and young people may be drawn closer to the All-pervading Lord and Master, and that perhaps some may be led by it to give heart and life to the foreign work of missions. Whether in life or by death, may it please God to give glorious victory to our own precious truth, in the salvation of the millions who are yet unsaved.

A CHANGE OF CITIZENSHIP.

A great many citizens of the United States were born in some other land than this, and were once subjects and citizens of other coun-tries than ours; they have deserted other rulers and cheered other flags than those they now show for and cheer. Some were once sub-jects of Queen Victoria, some of Kaiser Wilhelm, some of King Humbert, of Italy; but they have changed their homes from their old countries to this, they vote for the rulers of our government, they enlist in our nation's service, in war, and they obey our laws just as the people who have been born here do. A change of citizenship then means a complete revolution in one's allegiance, it means giving up allegiance to one and joining in allegiance to another government. There are many people in our country who come here to stay awhile and, may be, live during their lives, but they never become citizens here. They do not trans-fer their allegiance, and still depend on their old rulers for protection; they cannot vote here and they do not enlist under our flag; but we see, at present daily, Germans and Irishmen, and other foreigners who have become citizens here, with all the rights and privileges of native-born people.

The Bible and Jesus teach us of a change of citizenship of which we wish to say a few words to you. Ordinarily it is called conversa-tion. You will hear people speak of the heart, which means a change in one's determinations and purposes and affections.

Paul speaks of this change of citizenship in these words: 'Who hath rescued us from the power [i.e. government] of darkness, and hath transferred us to the kingdom of His Son.' You know how much the Bible speaks of the kingdom of God, the kingdom of heaven, and the kingdom of his Son, and it calls the Evil One who opposes God a Prince or Ruler who has his subjects and citizens who are opposed to God as their prince. Paul, in the passage quoted above, speaking of the power of darkness means the government of darkness, just as when we call Great Britain a power we mean a government which has power over its own subjects, and is able to oppose the power of other governments. Those who have God as the king of the kingdom are not so much loyal to any citizens of the kingdom of God, and those who obey and are loyal to the evil and wrong spirit that is in the world themselves belong to the government of darkness and evil, and the dark and evil things are the things they do and love to do.

Have you not often felt when you have sinned that, though you knew you sinned of your own accord and wilfulness, there was yet something that had power over you to bring you into the sin? And have you not felt, too, that you had something in common with sinful men and women, a kind of bond that bound you to them, though you did not like to have it so and dis-liked yourself because it was so? This is be-cause there is a kind of follow-citizenship among those who sin, expressed by the old proverb, 'birds of a feather flock together.' Those who do not like and trust your company, you dislike it and have no confidence in it, but yet keep it up from this law of your being which brings you into companionship with your kind, and this companionship, this fellow-citizenship with evil, makes you think and speak and do, determines all your current activities, your affections and your destiny, makes you think and feel and do your worst instead of your best, though you in your heart of hearts wish there was some way to think and feel and do your best. You give your hearts allegiance to the evil you despise and fear, and are citizens of a power you wish there was deliverance from but have never found in your- self. And there is a deliverance, there is another citizenship, there is an allegiance which will give you joy and peace, a government that offers you the joy and safety of the kingdom of heaven. Deliverance is in Jesus Christ, this other citizenship is the citizenship of the kingdom of God, the allegiance which will give you joy and peace is giving your heart's confidence to God, your Father. You may try to deliver yourself but you will try the wrong way of growing to as to try some other way of being a good man than the one God shows you in Jesus. Resolving to be a good man will not make you a good man as you doubtless know from many times trying, but Jesus will.

Such as you wished to get is of the citizen-ship of ignorance and out of fellowship with ignorant men. There is only one way—go to school, or if not to an ordinary school, give yourself up to be taught by some one you can put your confidence in, and go into the citizen-ship of learners and out of the fellowship of ignorant men who do not care to learn but are satisfied with their ignorance. You may try to set up a kind of learning of your own and say you do not like the multiplication table of the books but will have one of your own; only you would not be so ridiculous as that, but would matenally learn the multiplication table that a trusted teacher set you to learn.

Why is not this so reasonable as trying to set up some other way of being good than doing God's will? There is no other way of being good, and it is just as ridiculous to set about finding some other way as it is to set about mak-ing a new multiplication table. But if a teacher you can trust, one you are sure of as knowing God's will and being able to teach you what it is and how to do it. Jesus is such a teacher. God's way is revealed in and by him. Do not try any other way than his because there is no other way. Come into citizenship of those who are learning God's will of Jesus Christ. This citizenship is the citizen-ship of the kingdom of heaven. Let Jesus res-cue you from the government that makes this world dark and evil, that rules over everyone who gives allegiance to it so as to give him full of darkness, of thoughts and words and deeds that are fit only for the darkness and not the kingdom. If you will do the will of Jesus a new loyalty will spring up in your heart, a new fellowship will be your pleasure, a new aim and purpose will be in your heart, a new life will be your joy, and a new destiny will be your hope. Let Jesus be your Prince, and God your King, and the kingdom of God de-termine your lives; then, released from the government of darkness and transferred into the kingdom of the Son whom God loves.

W. C. T.
past and their work, for

And wait upon the grandmother

Of the golden sun of midsummer

She loves that water bright;

So lest evil should betide.

They are spiteful brownies

And do not pluck the strawberry-flower

When thou art in the lonesome glen,

The queen of all the fairies.

She loves that water bright;

We must carry with us

The training which will come to them as Seventh-day

And do not pluck the strawberry-flower

She loves that water bright;

My child, with earnest speed;

Get the water thence,

It is the work, my Mabel,

And more than this, poor Arily

Arise, my little maiden,

Arise, and tell the dear old body,

And listen now,

And that those help the grandparents

And that those help the grandparents

And when thou goest to the

To fetch the water thence,

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She loves that water bright;

My child, with earnest speed;

Get the water thence,

It is the work, my Mabel,

And more than this, poor Arily

Arise, my little maiden,

Arise, and tell the dear old body,

And listen now,

And that those help the grandparents

And that those help the grandparents

And when thou goest to the

To fetch the water thence,
Christianity. Therefore none but a Christian can be really an active member, even if he wanted to and the Society would let him.

4. What is the duty of an associate member? Ans. (a) To be sincere. (b) To be courageous.

5. Ought a person not a member of the church to be elected to an important office? Ans. No, not if the office involves control. A person ought not to be put into office as a bait. Such ought to be received, and circumstances should decide what offices they may hold.

6. What is the opinion of the Conference concerning the method of conducting the consecration meeting according to the model constitution? Ans. The roll-call has its advantages and also its disadvantages. A case was cited of one Society in which the consecration meeting was made wholly voluntary. An especially high time and at a wider interval. It was stated to be a successful experiment in the Society mentioned.

7. What ought to be done with indifferent active members? Ought they to be dropped strictly in accord with the constitution? Ans. This is a very important question. One of the papers in the constitution speaks of the active member, and the good of the individual. If the prosperity of the Society demands it, then they ought to be dropped. If to drop them would result in their own hurt, it would be better not to drop them if the Society can stand it. The dropping of a member for non-payment of active pledge ought to be done only after loving labor.

8. Do union Societies prosper? Ans. There is no reason to believe that they do not prosper. If the prosperity of the Society depends on the Society. A question to be considered is whether the method adopted was evidently copied from the Presbyterian.

9. Does the prosperity of the Society have associate members, active members method? Ans. Yes. The hymns with cap and gown. The gathering attracted a good many of them. There were about fifty taking an active part in this open air service, and all were fine, athletic, young fellows.

10. The authorities at Vassar College received a cable dispatch, July 6th, from the American consul at Ani­ver, Germany, stating that Dr. Frederick Louis Bitter had died suddenly in that city. No particulars were received. Dr. Ritter sailed from New York, June 17th, then being in perfect health. The deceased was the author of several historical works on music. He was appointed director of music at Vassar College in 1897, and has held the position since.

11. Do you ever—? A letter once said to a physi­cian, "I should like at night that you would not feel so worried over the works of the day that you would not be able to sleep." "My head hardly touches the pillow and I fall asleep; all is made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstan­ces; and so doing it, I have not been disappointed." This is a good rule for us to follow. Too many are disposed to say, "No matter how I do this work now; next time I'll do better." The practice is as bad as the reason. The student was in the lower class; when I get into a higher department I'll study. As well might the builder say, "I don't care how bad the building is to any thing, I'll do well here. Wait till I get to the top, then I'll do good work." Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means have you obtained such extraordinary accuracy and flow of language in the expression of your ideas?" I "laid it down as a fixed rule," said the doctor, "to do my best on every occasion, and in every situation, in order to know the most forcible language I can put it in."

12. Our Mirror.

The Rev. J. L. Huffman writes that his labors at Cayler Hill, N. Y., where he has been for the past two weeks, have been attended with great results. A very good baptism of about fifteen were baptized and more expect to go forward, and the whole membership of the church are feeling the influence of the good work. Mr. Huffman said he expected to organize a Y. P. S. C. E. before leaving, which is proof positive that his work among the young people is as efficient as a well, as he writes it is.

13. Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.

14. Education.

—Professor W. R. Ballentine, formerly of Rutgers College, was lately installed as president of Oberlin College.

—The Creek Nation in the Indian Territory has now a larger per capita school fund than any other people on the earth. They are not, however, the best educated.

—Forty-nine young men graduated at the Chicago Theological Seminary recently. Sixty-five were in English, one in German, one in Swedish, and one in Norwegian.

—Adolphe Cohn, formerly instructor in French at Harvard, has been appointed professor of Romance Languages and Literature in Columbia College, to succeed Charles Sprague Smith.

—A report on education, prepared by James H. Brickett, expert on statistics, by the census bureau, says the combined bulletins for the whole country show an increase in the.Fragment of the young of school age, of the number of children under 15 years of age attending school, of the number of schools per 1,000,000 population, and of the number of pupils enrolled in public schools of 47.8 per cent. The gain of population mean time was 24.80 per cent.

—A remarkable service was recently held at Cambridge, England. Just before the close of the college career, a band of undergraduates, drawn from the various colleges in the University, engaged in an evangelistic missionary. They were in strict attire with cap and gown. The gathering attracted a good many of the townpeople, who took part in the singing of the hymns with which the addresses were interspersed. The service was held in the Cathedral of St. Peter and St. Paul. A man stood in a ring, and one after the other went into the centre and addressed those around them. There were about fifty taking an active part in this open air service, and all were fine, athletic, young fellows.

—The author of a letter sent to a physician, "I should like at night that you would not feel so worried over the works of the day that you would not be able to sleep." "My head hardly touches the pillow and I fall asleep; all is made up my mind," he continued, "at the commencement of my professional career, to do my best under all circumstances; and so doing it, I have not been disappointed." This is a good rule for us to follow. Too many are disposed to say, "No matter how I do this work now; next time I'll do better." The practice is as bad as the reason. The student was in the lower class; when I get into a higher department I'll study. As well might the builder say, "I don't care how bad the building is to anything, I'll do well here. Wait till I get to the top, then I'll do good work." Said Sir Joshua Reynolds once to Dr. Samuel Johnson, "Pray tell me, sir, by what means have you obtained such extraordinary accuracy and flow of language in the expression of your ideas?" I "laid it down as a fixed rule," said the doctor, "to do my best on every occasion, and in every situation, in order to know the most forcible language I can put it in."
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

THIRD QUARTER.

LESSON IV.—CHRIST AND NICodemus.

For Sabbath-day, July 29, 1891.

SCRIPTURE LESSON.

John 3:1-17.

INTRODUCTION.

From Cana Jesus went down to Capernaum, some twenty miles north-east. There he drew out the dealers in cattle and the changers of money from the temple, prophesied his resurrection, and by miraculous acts won the confidence of many converts and students in this chapter we have one of his most full and complete summaries of the "plan" of redemption. He clearly presents the doctrine of faith, regeneration, and the atonement.

EXPLANATORY NOTES.

v. 1. "The Pharisees." The most religious sect of the Jews. They believed in the resurrection, and were the most zealous enemies of the Messiah. They believed, however, that he would be a temporal king and deliver them from Roman oppression. He came to bring not a system but a message, and they demanded an interview and learn more of his doctrine. That he came "by night" is not clear evidence that he feared the Jews. Christ did not reprehend him for any bad motive. As a Pharisee, he was "learned in the law," and could be at home in such an interview.

v. 2. "To whom John the Baptist did not cleanse." The doctrine of faith, regeneration, and the atonement. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." John brought to Israel a "kingdom," which was a "covenant," and John did not begin to teach faith, regeneration, and the atonement. The whole world lies in wickedness, "all have sinned," and must be divinely born. Man's character needs rebuilding in the image of God. It was not to teach, but to "do" the doctrine the learned doctor, Nicodemus, needed, but new life, spiritual life, in order to have a proper conception of, as well as to enter into, the "Kingdom of God," which is spiritual, and where Christ is King, and where the object of love and service is God. v. 3. "Jesus answered." Either the question, or the thoughts of his heart, as Jesus knew. v. 4. "Verily, verily." "Except a man be born again, he cannot see the kingdom of God." "Born again." Nicodemus was familiar with the sign of a new faith by Jewish proselytes, and also knew of John's baptism. Jesus shows this to be a necessity, but useless without other, grander work, the renewal of the Holy Spirit. It is not baptism alone, but baptism and true spiritual life associated together, v. 6. " . . . baptized also beyond water into the Holy Spirit, unless a man be born again, he cannot see the kingdom of God." "Born of water." Nicodemus was familiar with the sign of a new faith by Jewish proselytes, and also knew of John's baptism. Jesus shows this to be a necessity, but useless without other, grander work, the renewal of the Holy Spirit. It is not baptism alone, but baptism and true spiritual life associated together, v. 6. " . . . baptized also beyond water into the Holy Spirit, unless a man be born again, he cannot see the kingdom of God." "Born of water."

New York.

CUYLER HILL.—There has been a growing religious interest among the faithful few of this little church. Earnest prayers for the young, and pleasant addresses for the carelessness and backslidden in heart, resulted in spiritual blessings at the Quarterly Meeting in April. Since then regular preaching services have been held, and a Sabbath-school of more than thirty has been organized, and new zeal manifested in all the meetings. In such a warm religious heart, Mr. E. H. Huffman, the pastor, in his admirable way, has labored to get the people to labor among them, and how we ought to appreciate the Missionary Board who send him, and the Young People's Societies who contribute to his support. The Sabbath following our Association Bro. Huffman began preaching and continued in his earnest way every night for more than a week, and since then every other night, and visiting from house to house among the people. He is also looking up the non-resident members and writing to those whom he is not able to visit. Already six have expressed a desire for baptism and we expect to have a number before the next visit the baptist waters at the High Bridge. We celebrate the 4th of July in attending to the holy ordinances of baptism.

W. B. S.

WASHINGTON LETTER.

[From our Regular Correspondent.]

The Washington Young Men's Christian Association is blessed with a very capable and energetic set of officers, who are uniring in their efforts to provide such eminent speakers for their Sunday afternoon meetings that the interest will be kept up even during the heated summer months. They have adopted a plan that is worthy of being followed by other associations, which is to get prominent clergymen who are taking their annual vacation to come to this city for the purpose of addressing the association, and the first to accept the invitation was Rev. Dr. William McKibben of Cincinnati, Ohio, who delivered his address, "The New Birth," Sunday afternoon, taking for his text the words of St. John: "I write unto you, young men, because you are strong, and the word of God abideth in you." He told his hearers that young men are weak in not having had experience; that they must listen to advice, and not forget that they have the model young man in Jesus Christ, who did his work before he was thirty-three years old, and that repentance and faith are the only things to save a man; that the young man who invested his powers in the bank of Jesus Christ was the young man who would have the government bond, with interest.

Sunday and Monday were temperance days at Glen Echo, and the exercises on both days were under the auspices of the National Woman's Christian Temperance Union. Mrs. Mary A. Livermore, of Boston, was the principal speaker on both days, Sunday's address being based on John 3:3, "Except a man be born again . . ." Monday's on, "A dream of to-morrow." Next to Mrs. Livermore's oration the feature of Monday's exercises that was most pleasing was the mass meeting of children held in the afternoon. The little ones recited and sung as only children can sing—I always feel sorry for a person who does not enjoy listening to the gladsome songs of young voices, which seem to praise God with as much spontaneity as the bithselome birds do in springtime—and were afterwards addressed by Rev. Dr. S. M. Newman. Later Rev. Dr. E. S. Todd talked most interestingly on "Young Women's Work." W. C. T. U. has been informed of the existence of some of the so-called non-alcoholic drinks which are sold from druggists' coolers, and it is proposed to have specimens of these drinks analyzed for the purpose of ascertaining whether they contain alcohol. If they do the druggists are to be prosecuted for selling them.

The bulletin issued by the Census Bureau this week gives the number of public school pupils enrolled in 1890 in the entire United States as 12,092,721. Truly this is a most gratifying fact, showing the increased interest in education. For round numbers, one-fifth of our total population is engaged in acquiring knowledge which can render men of value to the community, and even though the most of them be compelled to leave school and go to work before they have received a proper foundation in elementary and high school education. There is good ground for hoping that the nation which has one-fifth of its population at school will, in the near future, make a vast stride forward, for the reason that it is well known now that education does not of itself make moral men and women, it does make men and women more able to resist the influences against immorality of all kinds, besides making them more accessible to both written and spoken arguments, to say nothing of the knowledge thus gained of the way things are from the examples set before the world in the lives of good men and women. When you educate a nation you have gone a long way toward Christianizing it.

THE SABBATH RECORDER.
MORE PARTICULARS NEEDED.

There may be a general interest in missions, but there is no one to carry along with them their plans and the scope of the work. This may be the best they can do in a general way, but the church and the individual need an abiding conviction of the wants of home and foreign missions, and a particular love for them; for the results would repay the interest in missions.

H. D. Clarke.

THE SCANDINAVIAN SEVENTH-DAY BAPTIST ANNUAL MEETING IN SOUTH DAKOTA.

This meeting was held according to appointment with the church at Big Springs, commencing Friday, July 3rd, and closing the following Sunday evening.

The meeting was called to order Friday at 10 A. M. by Eld. P. Ring, by reading the 22nd Psalm, offering prayer and extending a welcome to the brethren. Bro. Ring then introduced Bro. A. C. Swendsell, organized. Bro. Ring was chosen moderator and C. Swensell, from Centerville, secretary.

The meeting consisted in preaching, prayer and social meeting, business and discussion of Bible themes. The preaching was done by brethren Ring, Lindgren, Swendsell, Nielsen and myself. Some services were held in the English language by the latter. The meeting was indeed a good one, and we felt the reviving and comforting influence of the good Spirit of God. These brethren are much interested in missionary work. They agree to sustain a missionary on the foreign field. They have scraped to raise the sum and, to the best of my knowledge, have raised as much as they could, and as far as some one among them could find opportunity to work. They also took up a collection amounting to $43 for the Shanghai mission.

We had also opportunity to speak of our Swedish paper, Evangeli Ruhbarvar. Much interest was manifested in it; and now as we have come to take in the movement, we feel peculiarly led to take hold of it as never before. They took an expression of thanks to the American brethren for starting and sustaining the paper which they themselves could not have done without their aid. They expressed their wish that the paper may continue, and promised to do what they could for its progress; this they proved by donating $20 toward the publishing expense of the paper.

The brethren seem generally to be in good Christian fellowship with each other, and united in the love of God. There are quite a number of young people that have found the Savior in the days of their youth, and are rejoicing in his love.

The brethren have liberally thought of my travelling expenses, and in every way have shown much Christian love and hospitality. According to the wish of the brethren, I intend, if God is willing to visit the churches and scattered brethren in the counties of Dakota, Minnesota, Iowa, and South Dakota at their homes, and then return by way of Minnesota and visit the brethren in Isanti county and there about. The next Yearly Meeting was decided to be held with the church at Dansville, South Dakota.

O. W. Pearson.

WHO IS MANLY AND GENEROUS?

Recently an aged minister remarked that I would never find a miser who was a drunkard. His statement recalls the many temperance speeches. At one time, when the drunkard was portrayed as a generous, kind-hearted victim of the saloon-keeper.

Doubtless a miser rarely, if ever, makes a drunkard because his ruling passion, avarice, is incompatible with the extravagance of drunkenness, but it is a mistake to call want extravagance generosity. I have known some very mean men who were drunkards, and cannot now recall a drunkard who could justly be called generous.

For example, I have in mind now a farmer with farm free from encumbrances, who took to drink and involved himself so that he can never free himself. While he was squandering his means his wife and daughter were carrying on the work of the farm, plowing, sowing, reaping, building, to save something to give his weary and suffering wife and daughter. And when on the latter's part, contracting disease by her labors, which, doubtless, will always destroy much of the pleasure of living.

One can call a man who indulges his appetite at such costs clever, noble or generous? Yet he is a type, in greater or lesser degree, of all drunkards. As a matter of fact, the universal habit of intoxicating drink is.

Even the tobacco user is the embodiment of selfishness. He cares not that his poison affects not only his life but the life of his family. He is compelled to respect the rights of others, as a rule, he does it with a curse, a sneer, or a pitting smile at the weakness of those who are controlled by his vices. In short, selfishness is the essence of sin and of all sensual indulgence that border on sin, if not actually sinful.

To mistake one virtue for another is a vice in glowing colors, making the drunkard generous, the sensualist manly, brave and high-spirited, and the robber who is not guilty is manly.

No braver or more unselfish man ever lived than Jesus Christ, and all manliness finds its highest type in him. This is no sentiment, but an historical fact. Let him who would be a perfect man, and act the character of Jesus, and tell where his character was lacking.

Let me tell how one may become manly, true, generous in the proportion that he falls below Christ's standard of living, if he can.

COMMENCEMENT AT MILTON.

The first exercises of Commencement week were those of Field Day, on Thursday, June 25th. A large number of townspeople and others from the neighborhood gathered on the public square to witness the usual contests in tennis, running, jumping, and other games, which were entered into by the Milton students and spectators and viewed with interest by the spectators.

On Friday evening the annual sermon before the Christian Association was given by the Rev. E. C. Barnard, D. D., of Whitewater. The text was Proverbs 23:20, "Ponder the path of thy feet, and let all thy ways be established." A modern statement of the point of the sermon was made by the Rev. Mr. Barnard, and the sermon ended with a reference to the words of the text as a sermon to be cherished and preserved. The sermon was very appropriate, and the audience was visibly impressed with the truth of the statement.

The second session of the Commencement week was held on Monday evening, July 3rd, at the Milton Institute, and was attended by a large number of spectators. The meeting was opened by the Rev. Mr. Barnard, who gave an introductory address on "The Sepulcher," taking for his text the words of the text as a sermon to be cherished and preserved. The sermon was very appropriate, and the audience was visibly impressed with the truth of the statement.

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"Darina Green and his Flying Machine" was recited by John B. Godfrey, and "Toussaint L'Outure," by Fred L. Glenn. Dr. J. M. Stillman, the College Glee Club, and a ladies' quartet gave the music, which completed the success of the entertainments.

David O. Burton Whitford, Rev. E. M. Dunn preached the Baccalaureate sermon, Sunday evening, from the text, Prov. 4: 25, 27, "Let thine eyes look right on and let thine eyelids look straight before thee. . . . Turn not to the right hand nor to the left." Theme, The importance of being guided by impulse rather than by calculation.

I. Firm adherence to principle and our own best interests are identical.

II. The maintenance of principle develops manly and Christian virtue.

III. He who adheres to principle has the approval of his conscience.

IV. He who adheres to principle has the approval of his God.

V. Adherence to principle brings with it all other valuable acquisitions.

Monday and Tuesday were occupied by the final examinations for the term.

On Wednesday evening the exercises of the Alumni Banquet took place. A programme announced by its President, Prof. Edwin Shaw, was: Song by the Glee Club, "We Meet Again, Boys"; devotional exercises by N. Warcher, of Milton Junction; solo by Miss N. J. West ('91); address, "The True Catholicism," by Hon. J. C. Bartholf ('81), of Milton; solo by Prof. A. S. Sears, of Milton Junction; address, "The Opportunities of the Young Man," by L. C. Rendolph ('89), of Morgan Park, Ill.; solo by Miss M. J. Haven ('79), of Salem, W. Va.; remarks by President A. Salisbury ('67), of the State Normal at Whitewater; music by the Glee Club. At one o'clock the Alumni Banquet was served to one hundred guests. The occasion was made far more enjoyable by speeches from Prof. A. Whitford, Dr. E. S. Bailey ('73), of Chicago; Mrs. Ruth Whitford; J. Cunningham and Dr. James Mills, of Janesville; W. P. Clarke, of Milton, Ex-Lient. Gov. Cumback, of Indiana, and Hon. J. S. McMillan, of St. Paul. The speeches were all favored with good music. The remarks abounded in the sentiment of appreciation of the value of college work and experience and how our college lives in the lives, and holds the affections of those who have been under its influence.

On Wednesday evening ex-Lient. Gov. Wm. Cumback gave a lecture on the "Model Husband." The lecture was replete with humor and good points on the subject, and was evidently enjoyed, if not valued, by the well-filled house.

The regular Commencement was held on the college campus in the forenoon of Thursday. There were nine graduates. Five—Ebbie B. Davis, of Walworth; J. Dwight Clarke, of Milton; Lena H. Hall, of Milton Junction; Ade­naide M. Walker, of Milton; and Nettie I. West, of Milton Junction—were in the Teacher's course. One, D. B. Coon, of New Auburn, Minn., graduated in the Scientific Course, and Peter J. Coon, G. S., of Alfred, graduated in the Shaw, of Milton Junction, in the Classical. Degrees in course were also conferred: M. S., on An­thony Reed, M. D., of Chicago; and E. E. Campbell, M. D., of Walworth; A. M., on L. C. Randolph, of Morgan Park, Ill., and Prof. Edwin Shaw, of Milton.

The usual Class Exercises were in the after­noon. The memento was an enlarged picture of Prof. Albert Whitford. In the evening came the last of an interesting series of entertain­ments, the Senior Concert, by the Imperial Quartet, of Chicago, assisted by a local instru­mental quartet. This was simply a musical feast, and was considered one of the richest treats furnished by any outgoing class.

W. D. THOMAS.

IMPRESSIONS OF THE SOUTH.

Much useful information may be gained during a sojourn in the South of five or six weeks, if one keeps his eye and ears open and is not afraid of progress. If any has colored race made since its emancipa­tion from slavery, and what may we look for in the future? What are the present evils, and how can they be remedied? Are questions of vital importance to us all.

Progress certainly has been made in some directions, but we place the epi­demic too strong to be refuted that the moral condition of the blacks is deplorable. There appears to be an almost utter absence of self-respecting manhood and womanhood. Of course this is mainly the result of slavery, the poisons of which are slow to die. This state of things is made more deplorable by the blacks to forsake country life and congregate in towns where many are idle, for none can obtain employment if they would.

The churches, of which the Baptist and Methodist are the most numerous, are well attended, fairly well supported and, at least in the towns, the pulpits are as intelligently filled as we could expect. Many of the Methodist con­verts insist upon baptism by immersion. The rite of feet-washing is observed by many of these churches at the conclusion of the season. The Roman Catholics are making great efforts among the blacks, especially in the large towns. In Savannah they have a new and very inviting meeting house, situated where the colored pop­ulation is the densest, and the large congregation follow the services with intelligence and decorum.

The children influence upon the blacks, however, can never be a wider one. The ritual of that church is not inviting by many of them, but the result is the same. "We have a better way than the same." We have a tradition, and the result is the same.

Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

SPECIAL NOTICES.

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

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

Rev. O. U. Whitford desires his correspondents to address him at Milton, Wis. He also solicits corre­spondence from all points of his field concerning matters of interest in Missionary work.

COUNCIL REPORTS.—Copies of the minutes and re­ports of the Seventh-day Baptist Council, held in Chi­cago, Oct. 22-28, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minis­ter's library is complete without it. A copy should be in every home. Address John P. Mosher, Apt., Alfred Centre, N. Y.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washing­ton Streets at 3:30 P.M. The Mission Sabbath-school meets at 2 P.M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1.50. This chart of the Sabbath—its history, is a necessary tool in the hands of all our people should be of the complete answer to the theory that only the great day of the Sabbath is the Sab­bath. It is completely agreed in doing so, and all the class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—let us at our own discretion. The unique Sabbath, send or chart.

The New York Seventh-day Baptist Church, until further notice, will hold service for Bible study at the old place, and at the same time the new place, between Charles and West 10th streets, every Sabbath at 11 A. M. Strangers are cordially welcomed, and any friends in the city or over the Sabbath are especially in­vited to attend the service.

A WANTED.

A position as watchman. For further particular­ness address R. I. Land, Lock box 342, Alfred Centre, N. Y.
THE SABBATH RECORDER.

The Sabbath Recorder is a weekly Christian periodical published in Philadelphia, Pennsylvania. It focuses on religious and theological issues, particularly related to the Sabbath and its observance. The document contains various articles, editorials, and advertisements pertinent to the religious community. The text is written in a formal, educational style, typical of religious publications from the late 19th century.
HIGHEST AWARD at Pure Food Congress, 1897.

DIEHARD CONDENSED MINT MEAT

MARRIED.

RICHARDSON - SHILLMAN. - In Andover, N. Y., July 5, 1891, by Ely J. Kenyon, at the home of the bride's parents, against whom the bride's father, Dr. Erwin M., and Eila Stithman, both of Andover.

DEATH.

DAVIS. - At the home of her grandmother, David C. D., at Pineville, N. Y., July 7, 1891, as the only child of Rev. B. H., and Sarah G. (Ellis), of Jay, Oswego County, and their parents, Rev. B. H., and Elizabeth Ellis, of Manchester, the daughter of Mr. and Mrs. H. B. Davis of Jay, Oswego County, and her brother, Charles C. D., of Jay and his family, and her other relatives.

Lady Macdonald, widow of the late Sir John Macdonald, completed her first ambitious literary effort in a series of articles for The Ladies' Home Journal, the first one of which will appear in the August number of that periodical. Lady Macdonald, with a party of friends, traveled in her private car through the most interesting parts of Canada, and in a delightfully free manner and after the experiences on this trip, in these articles which she has given the title of "An American Woman's Trip to Canada," has written of beautiful illustrations, furnished by Lady Macdonald, will accompany the articles.

Delightful Resorts.

Our readers who are desirous of finding pleasant places to spend the summer should bear in mind that the Chicago, North-Western Railway furnishes every facility for a rapid, safe, and comfortable journey from Chicago to Milwaukee, St. Paul, Lake Geneva, Neenah, Marquette, St. Paul, Minneapolis, Duluth, Ashland, Lake Minnetonka, Yellowstone National Park, and the mountain resorts of Colorado and the far West. Paved fast trains, equipped with reclining chair cars, parlor cars, sleeping and dining cars afford patrons of the North-Western every luxury incident to travel by a first-class railway. excursion tickets at reduced rates, and descriptive pamphlets can be obtained upon application to any Ticket Agent, or by addressing W. A. Thrall, Tuition Agent, Chicago.

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ADVERTISING.

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MARRIAGES.

MARRIED.

RICHARDSON - SHILLMAN. - In Andover, N. Y., July 5, 1891, by Ely J. Kenyon, at the home of the bride's parents, against whom the bride's father, Dr. Erwin M., and Eila Stithman, both of Andover.

DEATH.

DAVIS. - At the home of her grandmother, David C. D., at Pineville, N. Y., July 7, 1891, as the only child of Rev. B. H., and Sarah G. (Ellis), of Jay, Oswego County, and their parents, Rev. B. H., and Elizabeth Ellis, of Manchester, the daughter of Mr. and Mrs. H. B. Davis of Jay, Oswego County, and her brother, Charles C. D., of Jay and his family, and her other relatives.

Lady Macdonald, widow of the late Sir John Macdonald, completed her first ambitious literary effort in a series of articles for The Ladies' Home Journal, the first one of which will appear in the August number of that periodical. Lady Macdonald, with a party of friends, traveled in her private car through the most interesting parts of Canada, and in a delightfully free manner and after the experiences on this trip, in these articles which she has given the title of "An American Woman's Trip to Canada," has written of beautiful illustrations, furnished by Lady Macdonald, will accompany the articles.

Delightful Resorts.

Our readers who are desirous of finding pleasant places to spend the summer should bear in mind that the Chicago, North-Western Railway furnishes every facility for a rapid, safe, and comfortable journey from Chicago to Milwaukee, St. Paul, Lake Geneva, Neenah, Marquette, St. Paul, Minneapolis, Duluth, Ashland, Lake Minnetonka, Yellowstone National Park, and the mountain resorts of Colorado and the far West. Paved fast trains, equipped with reclining chair cars, parlor cars, sleeping and dining cars afford patrons of the North-Western every luxury incident to travel by a first-class railway. excursion tickets at reduced rates, and descriptive pamphlets can be obtained upon application to any Ticket Agent, or by addressing W. A. Thrall, Tuition Agent, Chicago.

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