That he is not moved by any sectarian feeling in the matter is plain from the fact that he is just to the schools themselves, giving them a large share of the funds. It would hardly be surprising, in view of the venal attacks upon him by the Roman Catholic Church, if the Commissioner should be tempted to make a scapegoat of the schools of that church; but we are glad for the honor of a government officer that he has been just, and we are glad as American citizens that he has decided on an American plan of administering his office and will treat all alike. We hope that the renewed attack of men which his decision will bring upon him will not have any power to deprive him of his office.

The first world's meeting of Congregationalists was held in London beginning with July 13th. The Presbyterians have held several international meetings, and the Episcopalian have several times met in general convention in London, and the Methodists expect to gather for the second time in Washington next year. The number of delegates was to be three hundred; a hundred went from the United States, another hundred were to come from Great Britain, and the rest from the rest of the world. The meeting was simply a conference having no legislative power whatever. The subjects considered had reference to Congregationalism in its phases and relations, to social ethics, church unity, ministerial training, the Sabbath, asceticism, modern unbelief, and the foreign missionary problem. One of the most striking addresses made was that of Ben Tillet, one of the labor reformers of Great Britain and leader in one of the most famous and successful of modern strikes.

Everybody knows Mr. Spurgeon, the great English Baptist, and everybody who loves the church of Jesus Christ, is interested in his health which is just now very precarious. It is pleasant to record the fact that a great religious meeting, the Congregational Council, has said so many pleasant things about a minister of another denomination, and offered so many fervent prayers for his recovery. It is doubtful if there is a man living who has Mr. Spurgeon's influence, but we are inclined to think that his influence is so largely of a personal and local nature that it will not figure very largely in the great product of religious life and thought of a hundred years hence. He can hardly be said to have planted the seed out of which great religious movements of a coming generation will spring; indeed it is given to few men to do this, and it is no disparagement of a man to say that in his day and generation he was a mighty Christian power but not a permanent abiding force. We unite with thousands of believers in the wish and prayer that his days may yet be many on the earth.

St. Paul's church of Chicago received a $10,000 legacy, the income of which was to be used in parish work. It was decided to employ a pastor's assistant with the money received from the fund, and a young woman was chosen for the place, which she has filled several months most acceptably and usefully. What does she do? She recognizes strangers as they enter the vestibule and introduces them to members of the church, calls on people in sympathy with the denomination but for some reason not attendants at any church, calls the pastor's notice to the needs of families and especially to the needs of the poor and sick, finds out where charity funds can best be used, looks up the children that are found in mission schools and benevolent kindergartens, helps the Superintendent in getting teachers for the Sunday-school, prepares an annual register and directory of the church, and is a general aid to pastor and church. Some one of the church calls her a "human providence," and the experiment has proved very successful. Of course it has, and would prove successful if the right assistant, whether male or female, were found; but there are certain reasons why a woman can do this work better than a man. She can at least do most of the things a man can and do very many that he cannot.

PERSONALITY AND RESPONSIBILITY OF REFORMERS.

Certain it is that all true reformers recognize themselves possessed with this personal element, and also feel themselves to a certain degree responsible for the success of the work to which they put their hands, but how to preserve these in their true proportion is not a matter always easily to be determined. Sometimes the experiment assures its success, and when the reform in hand, as it sometimes will, takes on such proportions of development as to more than fill the channels prepared for its onward flow, he becomes perplexed in his own mind as to what is to be the likely outcome of the cause he has so ardently espoused. It has become very much larger than anything he has planned for, and forgetful also that, if it is God's truth, he will very likely provide for it new forms, give it to new modes of expression, develop it amid a grander set of associations than any he has thought out, it is not strange that he begins to cast about himself and inquire whereunto his things pertain, and wonder why truth ever should treat him thus, in taking on other methods of growth than those which he had devised. This is no doubt a common experience with men who may, rightly and wisely, regard themselves entrusted with some great and sacred reform, and having identified it with their own persons, and yet, being unable to discover that the truth they advocate and are ready to die for has taken on a vitality altogether its own, become puzzled and greatly disturbed that they cannot keep the work within the narrow boundaries which they have fixed for it.

It is a blessed thing when the would-be reformer goes frequently to some high watch-tower of observation, and there earnestly prays for
and reverently watches and waits to behold some new and God-given mode of expression that is to give the truth such a mighty uplift, though it be witnessed, to some degree, at the cost of his own pride and personality. That God does not come over the earth as a certain measure, to have been set as a guard, conscious that it will soon appear in more beauteous and grander forms, and with new sanctions attending it. But these are precious times to any man unless he is firmly anchored to God by an unfeeling trust, and to truth, which is God's child. Doubtness does not come over the earth as an enemy, to vegetation, but as a promoter thereof. So truth is sometimes obscured, not to weaken it, but to give it new and increased vitality. He is a true reformer who believes the cause he advocates is vastly wider than the narrow limits of his own comprehension, and who recognizes himself as a creature, and can lend a helping hand at here and there a point where human personality may be almost, or quite, considered a necessary factor in the world's progress.

There are two kinds of reformers. One is a reformer in theory. He is confident that his own plans will succeed, all others will fail. He is like a commanding officer who fights his battles on paper, easily gains his victories as his pencil moves from one strategic point to another on his map. The other is a reformer in fact. He has the ability he preaches, and is ready to have his own overruled when divine wisdom suggests other and better plans and institutes other movements, and is more than glad to see the work go on in ways much better than he can fully understand, devoutly content that he can lend a helping hand in some seemingly unimportant matter, but which may really be more significant than human ingenuity could invent, and rejoice in himself to be swept on by some mighty impulse, working with it to important, though to him unseen and unknown results. A man may be crushed by the forward movement of the reform he would promote, if he has the ability who speak only on the iron track in front of a swiftly moving engine, but as he may move sixty miles an hour if he is on board that engine and in safe alliance with the mighty power that moves it; so may the reformer be safe, and mightily aid the reform, if he is equally in agreement with the mighty power which gives it its locomotive movement, however rapidly it may be swept forward. As there is an onward as well as a circular movement to the planetary system; in the circular the motions regularly returning upon themselves producing the seasons, day and night, are not sufficient to make out the long period; he offers a free ticket to all. Let none be so proud of his fifty cents' worth of morality as to refuse to take a free ticket, which is a matter of no distance. The difference between sinners and inconsistent Christians seems quite small; but it is great and impenetrable by all human means as the difference between the healthy and the sick man is in full health. One is dead; the other is alive. One is the dwelling-place of Satan; the other is in a state of sin by nature; the other is in a state of grace by regenerating power. One is eminently

CHRIST OUR PHYSICIAN.

(John 3:14, 15.)

s. n.s, in the South-Western Prol tg Barnabas. Then they received the law, the pattern for the tabernacle, and instructions for the priesthood. Marching on two months after, we find them at Kadish, on the way to Cyprus. Up to this point and far beyond, there is a continuous record of their murmuring and punishment by the Lord.

Kalsh-barnabas was their head-quarters for thirty-eight years; and it was near there perhaps they complained and died from God broke out against them. But as a people they did not lose their sense of sin. So, when Moses. Here they sighed for the flesh-pots of Egypt, and God sent quails; but with the quails was a plague of poisonous serpents that roamed in the same locality for the second time against Moses, and was healed by his prayers. Here, spies were sent to Canaan, and returned with false report; ten of them died by the fiery serpents, as a punishment for talking against God's presence, were defeated by the Amalekites and Canaanites. Korah rebelled, and his troop was cast down; and his head was confirmed by the rod that budded. The people complained for water, and Moses-suppli

and plied them from a rock. Here, refused permission to pass through Edom, at the command of God, they started all over the Red Sea. At Mount Hor, Aaron died and was buried. After a month's mourning they went on, and that is one of weariness and privations. Again they were discouraged. And Moses said: "Why have you brought us up to die in the wilderness, there is no fresh water?"

Then God sent fiery serpents and many people died. But after a time Moses erected a serpent on a pillar, and all who looked on it were saved. Now Christ told Nicodemus that he is saved from sin he must be born again. Nicodemus, greatly surprised, exclaimed, "How can a man be born when he is old?" And Jesus replies, "As Moses lifted up the serpent so must the Son of Man be lifted up, that whosoever believeth in him should have eternal life."

All have sinned. "I was shaken iniquity," says David. "The soul that sinneth, it shall perish," says Ezekiel. The bitter Israelites must die, unless a remedy be found for the poison into every vein, nerve and tissue. A hundred bites were not required to kill him; he did not have to spend years in getting the virus into his system, as the drunkard. Hence, merely avoiding contact with the serpents after being bitten, could not save him. The smallest of venoms may produce a quick death; that was the inevitable result.

As with sin. One transgression made all men rebels, with death, physical and spiritual, hanging over them. And one sin, unforgiven, will shut the soul up in hell forever. No need to spend a lifetime in the world of confusion, for even the depravity of our nature would do that, without any actual transgression. We are all biting men. Some of us are "dead in trespasses," and avoiding big sins will not save any more than keeping away from serpents after once being bitten. And in ourselves there is no way of escape.

There may have been skillful physicians in Israel; but all their efforts failed, and even Moses could not cure a single man. And yet, he could save, and he did save all who looked at the brazen serpent. What a glad moment for stricken Israel! when fathers could say, "Rejoice with me, my son was dead and is alive again!" when mothers received back their babes from a horrible death! But the dying Israelites are not dead beyond human agencies—over the heads of his friends—to the brazen serpent. So with the sinner. He must look away from himself, and his own efforts, and their prayers, beyond his good works and morality, to the Son of God on the cross. Obedience to physical, social, and moral laws brings inward and outward gain; but not merit heaven. After man has done all that can be done to elevate his character, his heart is still corrupt, and in the sight of God, he must be changed by Almighty power. Hence, the most vicarious have as much prospect of heaven as those who are simply moral, though doubtless some will be punished more than others.

Illustration: two men start to an entertainment, admission to which is one dollar. One has fifty cents, the other a dollar. Of course they will stand an equal chance of not getting in. Nor will fifty cents of morality avail to enter the Sabbath school or the United States army. So the man who is content to dwell in the prison of self-will and spirit, will not be saved. He is not in the position of the man who has not the money to enter the theatre, but the man who has not the heart to enter the presence of God. One is dead; the other is alive.
against God; the other is commandable to his will; born from above—salvation is something outside ourselves.

God has but one remedy for sin. He saved the whole human race by sending his Son, his only Son, to die for them. He saved from poisoning by their own defect, for the life that was in his body was pure and never died; refuse to look and die.” Yet he might have saved them in some other way. But he has only one way to save sinners. Christ must save us, or we must perish. Divinity must be secured to save humanity; nothing else could satisfy divine justice. The poison of human nature was there, but was not in all the realm of God’s omnipotence and omniscience, or the vast storehouse of his wisdom, an antidote that could neutralize that poison, and which he could use to create a soul that could recreate the soul but that of the Holy Spirit.” His prescription cannot fail. How fails to depend on the vile drugs of man’s compounding.

It is a simple remedy and adapted to all. But what a small thing to the dying lamb, who, having cried everything else, was exalted to look at a piece of brass and be saved! He is writing in a death-struggle. A friend comes and tells him the astonishing story of the brass serpent. It all sounds like mockery, and because of its simplicity he refuses to look and dies. They carry the tripe to market, and good works, and finding to fail peace in these things, he turns with contempt from anything so ridiculously simple as believing on Christ. He is not enough of the world—of human nature, and the kind of religion human nature needs. Christ tasted death for every man.

But amusingly reports the report of his friend. He turns toward the brass serpent, and at once the hectic flush on his cheek subsides, and the sweep of his limbs subsides. In a moment he is sitting up, then he stands—a man. So the sinner is saved by looking to Christ. And such rejoicing! Angels shout, saints sit down, and angels sit down in the high places. And there are voices in earth and heaven, saying, “Worthy is the Lamb, to whom be glory, power and dominion forever!”

DARWIN ON INHERITANCE.

It is not necessary to quote Mr. Darwin’s explanation of the mystery of inheritance. Starting with the fact that an animal’s body is essentially built up of multitudes of living cells, aggregated in tissues and organs, he assumed that from these cells at large, minute particles, called “gemmules,” were perpetually being detached from the parent cells, capable of self-reproduction and development; but the special fate which, according to the theory before us, awaits these particles, whether they are attached to water-weeds, will bear a very large amount of artificial division of its body, as Trembley long ago proved, each portion growing independently. More remarkable, a similar ground may be touched upon if we cite the case of the sea-anemones, which may be with an offering of a single cell from one of these, “eyes,” or bud, he is reducing to practical demonstration the main fact on which Darwin’s theory is founded.

The animal world is prolific in similar instances of the continuous and ordinary division and fusion of the tissues of living beings to reproduce new individuals. The little fresh-water hydra, which exists as a tubular animal attached to water-weeds, will be a very large amount of artificial division of its body, as Trembley long ago proved, each portion growing independently. More remarkable, a similar ground may be touched upon if we cite the case of the sea-anemones, which may be with an offering of a single cell from one of these, “eyes,” or bud, he is reducing to practical demonstration the main fact on which Darwin’s theory is founded.

What is Inheritance? by Dr. Huxley. Wilson, in Harper’s Magazine for August.

WHAT DOES IT COST?

W. in Morning Star.

Our answer to this question as applied to that which we possess, to that in which we profess to be rich, is the idea of estimating our valuation of the object, the depth of our interest. Let us apply the question to Foreign and Home Missions. What do they cost us?

It is high time for every professing Christian to take this question into his prayer chamber, to lay it before God, there to face the actual cost to him of the Lord’s work, there to compare what he pays with what he can afford to pay. Here to consider whether he is willing to give to Christ for mercy to me? The end of his century comes on quickly, the world is not unequivocally, the reason why it is not in partly the fact that he does not, which was the only way. It was, cause of its simplicity he refuses to look and that against God: the only way.

In the United States Congress, I repeat, as an average of twenty-five cents a head a year for foreign mission work, and one laborer in the field to each five thousand members. Is not this all a church can do? The Moravians are God’s church and say to one small payment! This de-nomination gave last year about $12 a head and sent out nearly two per cent of its membership, mostly, according to the professional principles, “where no one else cared to go.”

The church of Christ in the United States could do a great deal and out and out—between two and three hundred thousand laborers and contribute at least one hundred and twenty million dollars to carry on the work. The Free Baptists have done more, and the foreign field three hundred, and support them with an offering of $180,000. This could be turned by us, and even if the church of to-day knew as well as the baptism of the Holy Spirit meant as it did seventeen centuries ago. These figures are not the drain on the country and on the North called out 2,759,800 men, and received over 2,600,000, the national bounty paid being over $25,000,000 and the private outlay of all this comes to $285,000,000—a total of $300,000,000! Cannot the church Christ meets its obligations, should not the church meet its obligations, as thor-oughly, as honestly, and as willingly as the United States?

Many Christians are doing much, far much as they can, and the institutions in hand for what they can. The twenty-five cent average, being largely made up by offerings outside the church to the funds of the church, and by the funds of the church take for them, to give a house of the sand’s of professed Christians give nothing. Are there not some Free Baptists in this list? (And Seventh-day Baptists? Many pray God to “give wings to his Gospel” and insert, “But don’t ask me to pay for them.” Many pray, “Send forth laborers,” with the mental reservation, “Send them to the church; if I don’t want to, and I am willing to give all we can,—money, children, time, toil, self,—we are not in a condition to ask God to make any one else willing; and all such prayers are a mockery.

When the mission field costs us and the church all we can afford to give (and this is always the case) then we shall be in good condition to besiege the darkest places of heathendom, and in the name of Christ, to advance the building, well filled, well supported, well provisioned for what cannot but be a campaign of conquest for Christ and his glory.
CONFERENCE and Anniversary are at hand. We hope there will be a large attendance; there ought to be, for every reason. And we wish that every church would feel that it cannot at all afford not to send its pastor. His attendance means gain to the church; his absence means loss.

FROM E. H. SOCPELL.

Another year has speeded by laden with its toils and anxieties and the time has come for my annual report. For a long time past I have been unable to corresponding less. I have tried to be a faithful worker, though laboring at a disadvantage in many respects, and, despite all discouraging features of my work, I feel that some good has been accomplished during the year now closed.

Since I left Iowa, I have spent half my time with the church here at Garwin, the other half being employed in missionary labor in various parts of Iowa where labor seemed to be needed. In performing this general missionary work I have governed myself by the actual needs of the various places from which I have received a call, answering only such as seemed to warrant the expense. The places where this kind of labor has been expended are Marion, Keota, Rolfe, Gowrie, Newton, Des Moines, Grand Junction, Perry, and Dellum. Aside from these places I have preached in First-day churches and distributed Sabbath tracts at Iowa City and Glidden, and have visited Welton several times, always paying the expense. Wherever I have labored, and while traveling upon the cars, I have made a good use of our Sabbath tracts, and have conversed freely upon the Sabbath question, as well as having preached upon some special topics related to the theme of the year. This general work has naturally caused me to form the acquaintance of many Christian workers of our State, and those adjoining, and has led to pleasant, and I trust profitable, correspondence with many. Besides this general work I have preached regularly at Garwin, Grand Junction, and Marion. During the year I have been called from my field by the following occasions: delegate to South-Western Association at Hawlett Springs, Miss., to the Council at Chicago, Semi-annual Meeting at Dodge Centre, Minn., North-Western Association at North Loup, Neb., one week special labor at Carter, Iowa City, and a trip to West Hallock, Ills., for Mrs. Socwell’s health; but in these cases I have provided for my work during my absence. I certainly have great hopes for our work in Iowa if the proper attention can be given it. With the experience I have had in the past three years in Iowa, I have become pretty well acquainted with the needs of the field, and trust I can thereby be able to render better service.

I report for the year: 52 weeks of labor, 99 sermons, 52 prayer-meetings, 197 visits, 9,150 pages of tracts distributed. The amount of traveling expenses incurred in the work, $44.13.

May the Lord direct us in the work of the opening year, giving us strength for greater labor, and lead us to greater victories.

FROM L. F. SKAGGS.

The time has come for my annual report, and first I want to thank my heavenly Father for life and health and also for the many appointments in the last year. I have just returned from visiting four places, and the interest is good at all. This visit was in the midst of wheat harvest, and the attendance was fair, considering the surroundings. I have tried to faithfully preach the whole truth, yet we feel sad that the report does not show more fruit as the result of our prayer and toil, yet when we remember that God has said his word shall not return unto him void, but shall accomplish that whereto he hath sent it, we have hope that some may bring thirty, some sixty, and some a hundred fold. I would like very much to have seen you at the North-Western Association, and talked with you about future plans and work on this field. I doubt less have made many mistakes incident to inexperience in mission work. I will try to take better care of my health in the future than in the past, if the Board should think best to continue me in their employ, it will make my expense a little higher, but I see that I cannot be useful without health. If you do not attend our Association please send any advice you may have for me, and it will be thankfully received. Do you know how much it would cost for a return ticket by railroad from St. Louis to where the General Conference is to meet? I would like to be there if I can, for the money. I have been successful in having weekly meetings at each place, led by some one. The interest is good at Swinnell, Garvin City, Barry Co. We visited this place the first Sabbath in June, accompanied by Eld. W. K. Johnson. By request Bro. Johnson preached on Sabbath-day upon the subject of being so much occupied upon society organization, and on First-day upon the perpetyty of the moral law; the writer preached once. We organized a church with five members—three brethren and two sisters. Eld. J. B. Redwin was received as an ordained minister. The church chose Wm. Redwin as their clerk; his name was Thomas, Barry Co. The name of this church is Corinth. They chose Bro. Frank Wells to serve as their deacon, who was ordained by Eld. Johnson and the writer, after examination. There were three others keeping the Sabbath, who will join them in the near future, and a number of others who are desirous of keeping the Sabbath, and the writer is happy the prospect of their perseverance is encouraging. It was at her age to expect such a result, and tried to have her rejoice in the prospect of an improvement in eight.

The day was warm, the people crowded about the door and I could see long benches fall or unclothed in the yard waiting their turn, yet in my room—long needed—where the sick in emergency and of old hours can come to me by the outside door to the room on the verandas, without coming into the dining-room or kitchen at all. With the prospect of this pleasant study before me, I worked on faithfully till noon, and then sat by the table as my assistant and if I had treated forty-five cases for our morning’s work.

CHICAGO, July 3, 1891.

The way to be a successful worker is to learn to be a cheerful one.
woMan's WOrK.

I know not what the future bath
Of marvel or surprise.
Assured above that life and death
His mercy underlies.—J. G. Whittier.

FROM SUSIE BURDICK.
Shanghai, China, June 23, 1891.

It is a matter of real regret that the report for the past quarter must contain such a record of sickness and interruptions. At the opening of the quarter with Long Tong as matron, and a more satisfactory native teacher than before, there was promise of much good work being done, but there has been more or less sickness throughout the entire time which has naturally caused many interruptions.

During the month of April, one of the larger girls was very ill and we were finally obliged to send her home, as some change was imperative and no other possible. She has been improving of late, with the hope she will be with us again at the opening of the year.

Following close upon this was the sickness of another of the larger girls, Doo Lan, and while she is much better now she is far from well, and we feel the deepest concern for her welfare during the summer.

On the fifth of June one of the little girls, Yeo Sung, died after an illness of two weeks. She was eleven years of age and had been in the school a little more than two years. She knew the story of our Saviour and I have had the most perfect confidence that she has gone to Him, for surely she had never rejected him, and that there has been precious work. Whenever ye shall ask the Father in my name, he will give it you. It was a great satisfaction to be able to give this child a Christian burial from which all idolatrous ceremonies were entirely absent. The services were conducted in the little chapel. The girls had selected the hymns. Mr. Randolph and the boys often help little ones to come unto me, and other well-chosen passages. Prayer was offered by the blind preacher, who, with Duan Sien Sung spoke of the resurrection and our precious hope of a hereafter. Then the little girl was laid to rest in the Christian burial ground near the mission. During the services, there have been more or less listeners, and with much more quietness and attention than we had thought possible, and we most earnestly pray that their thoughts might be directed to the one true God, our heavenly Father.

On the tenth of June it was thought best to disband the school on account of the threatened pestilence, and some of the girls who had not known from day to day what it would be necessary to do, but as it was rumored that on the night of the tenth this mission in common with others in the neighborhood was to be attacked, we deemed it better to send the girls to their homes as in the event of a riot they would be safe in native homes, and of less value. So the quarter which has been so full of interruptions does not even close properly and in order, but we will look forward to better success another year.

There is reason for deepest gratitude that our native helpers have been so trustworthy, and that on the part of some of the girls such a spirit of self-sacrifice has developed. The girls who usually stay here during the vacations, because of their unsuitable homes, have been sent to Duan Tsung Lan's home in the country, for the summer, I hope, as it seems a most happy arrangement.

In sending the report of the last quarter, I neglected to write of the little day school which has now opened. It is in the old school chapel, and furnishes a very suitable room and Mary has been the teacher. We had a small beginning, but the number has grown, although it is not yet a large school. I have been very glad to undertake this school as it is pleasant work and by many considered as sure of spreading the gospel as any. So the last quarter of the year has come to a close and we are glad to leave it in His hands in whose name we have been working, praying his blessing to rest upon the efforts which have been put forth.

BY THE BEST.

Women's organized work amongst us has loyal friends. Many of the men amongst our people are as kind, as helpful, as sympathetic as brothers could be to sisters. Many of our women know for themselves and for others that much more is being done by our women than by any other denomination. Many of these are quietly at work; but my doubting brother or sister, some of these will become in point of fact your most formidable obstacles, should such a thought seize you that you would over-rule the organization. They are inspired by a zeal that comes of earnest consecration. They are consecrating their lives, their presence where they have sought God's direct blessing to rest upon our women's work. You and I might well tread with reverent feet over the ground which their prayers have covered. They are praying within the closet, and at the local society gathering for every phase of this great and difficult work. Many of these are quietly at work, but there has been more or less sickness throughout the entire time which has naturally caused many interruptions.

The best and most certain result of this Christian work is the great enterprise. Heathendom was to be attacked men. He commissioned his disciples to go into all the world and preach the gospel to every creature. The most excellent way to apply to all Christ's followers from that time to the present? If so he has committed this work to our hands and we are his agents in forwarding this great enterprise. The unknown at our doors, as well as abroad, is to be overcome. In obedience to the principles involved by Christ we ought all to have a part in this matter. To-day, the Lord of the harvest is calling urgently for laborers. Many are cheerfully and generously responding. Of such it shall be said, 'Well done.' But what of those who are listlessly leaning on their sickles and bringing no garnered sheaves?

"Why stand ye here idle?" should not be a question addressed to any of us; but rather may it not be a bidding that when we are called to give a statement of our work we may have no undone duty pressing upon our consciences. True, we are not all called to go to distant lands to proclaim the gospel, but it is equally true that every one has a field of labor, be it narrow or broad, and it is the duty of each to do the best work of which he is capable. Our spiritual interests are our own best interests, and these are best promoted by unselfish service in the cause of our Master. We are not only to serve him with tributes of praise but with gifts that shall enable other to praise him. This is recommended in the 1 Corinthians 16:20, "Let every man... give as he may. Write that it is more holy to give than to receive." We can comprehend the truth of this only as we apply it in practice.

Christian beneficence is a grace that grows by cultivation. Every child as well as adult should share in the duty and delight of giving. "God loveth a cheerful giver." Giving gradually increases until it may become a large school. In obedience to the principle inculcated by Christ we ought all to have a part in this matter. To-day, the Lord of the harvest is calling urgently for laborers. Many are cheerfully and generously responding. Of such it shall be said, "Well done." But what of those who are listlessly leaning on their sickles and bringing no garnered sheaves?
MILWAUKEE: A GERMAN CITY IN AMERICA.

Aside from its purely material attractions which are of more than passing merit, the city of Milwaukee provides for the discriminating traveler, a study of characters and social events never before observed. The Alte Längnäs Mountains.

It is as much as anything else the process of race assimilation and the effect of foreign-born people who were attracted to America. The character of the American is to attract thinking strangers to the chief city of Wisconsin. Democratic as the native American is, he comes to wisdom from others, and confident as he usually is of his own ability to come out ahead in a general competition with representatives of all nations, he can never be disconcerted with a well-defined disposition to watch closely his foreign-born neighbors and their descendants, and to note intelligently their adaptability to a progressive civilization.

In recent years this disposition has become so marked in some parts of the United States, as to represent a delay in the completion of the functions of Castle Garden, whereby the present population of the country may be protected from undesirable conditions, and the future prosperity of undeveloped regions more substantially provided for. No intelligent American, who has had a position in it, could merely wish it to be cancelled, to the end that America should continue to be America, and not a prominent collection of quasipatriots, unalterable by naturalization, and irreconcilable for the immigrants. Whosoever his transient whims, every American is at heart broad enough to welcome immigrants, but he is a liberal-minded people who have adopted a policy of naturalization, and are in the main a liberal-minded people who have adopted a policy of naturalization. They have nothing in the early history of Milwaukee to suggest its present character. Like most of its neighbors, it was a frontier trading-point, a part of the tributary country in the course of time made it a city. It had its rivalries, its ups and downs, and its anxiety and its school, and, until its separation, at the confluence of the Milwaukee, the Menomonee, and the Kinnickinnic rivers, on the western shore of Lake Michigan, it was the largest city of the whole.

It was a natural location for a successful city; and had not Chicago, eighty miles to the southward, risen and overshadowed it, Milwaukee might have been the great city of the West. Doubtless Solomon Juneau, as he shrewdly selected a site where the Indians came in their canoes to barter with the wandering voyagers, had in mind a future city that should control the trade not only of the three local, but, also, of the other two, and how the reign of nothing of the contingency of modern railroad building, nor could he foresee how the business of the plain and old-fashioned river would pass from the three rivers would be focussed at Chicago.

In estimating the present character of Milwaukee's growth, one is somewhat deluded that years ago, before the conservative element had put broken bracks upon the wheels of progress, Milwaukee was one of the most enterprising, enterprising, entreprising cities of the East. The growth of manufacturing industries was encouraged; and some pains were taken to advertise the city. The new settlements in Eastern towns and villages. This progressive spirit in time attracted the notice of Germans who were seeking new homes in the West, and when they reached at length decided that Milwaukee was a good place to go to, they set about mov-
SABBATH REFORM

ONE of the encouraging signs of the times in the Sabbath agitation in the frankness with which the secular press treats the question of the day of the Sabbath. Witness the comments of the "Albany Times," in this issue, on Dr. Talmaige's sermon on the Creation week; and the "Chicago Tribune" in two extracts published last week. The tenor of this frank treatment will no doubt be held by the advocates of Sunday to abandon their effort to establish the Sunday Sabbath from the Scriptures, and draw the line of battle between the true Bible Sabbath on the one hand, and the "American Civil Sabbath" on the other.

HOW NOT TO DO IT.

The Christian Secretary of June 6th has the following, which we reprint chiefly for the strong ground of the statements on which the demand for the Sunday closing of the World's Fair should not be made. We quite agree with the Secretary that "If the fourth commandment makes no demand upon Christians to observe Sunday in any particular way, it is folly to try to make such demand upon unbelievers by its authority."

The friends of decent Sunday observance should spare no pains, nor miss any opportunity, that may promote the desired end. Sunday laws prohibiting unnecessary work and money-making exhibitions and excursions should be based upon the considerations of justice and philanthropy. The so-called Sabbath, divine, or holiness, day is not for the rest of the world; it is for the Jews. It was not an institution of severe desecration and work and money-making exhibitions and excursions; but a last attempt to bring about the world's salvation by the presence of Jews among us. Such, in their judgment, is the meaning of the fourth commandment, as they believe it to be divine inspired, "every line, every sentence, every letter of it."

The first chapters of Genesis tell us that the work of creation was begun on the first day of the week (Sabbath), and that the Lord rested on the seventh day (Satur­day), and blessed it and sanctified it. Gen. 2:1, 3.

It is easy enough to see why the reverend preacher had to write "the sixth, or the seventh, of the Lord's Day, at the Sunday Sabbath from the days of Moses who walked with God, to the days of Talmage, who misrepresents him. The statute of the State of New York speaks of the solidarity of the Sabbath of creation, as "the first day of the week, commonly called Sabbath.""

CHRISTIANS AND JEWS.

A modern contemporary says on the subject of Jewish immigration:

The exodus of the Jews from Russia, if it proceeds to the extent now expected, is likely to paralyze the industrial gravity and complexity in the future, and for this country more especially. The Jews will provide the majority of workmen, which, if they compete so long as they remain a peculiar people, separate and distinguishable from the rest of mankind. If they maintain their inferior race. But they are not inferior. With respect to practical sagacity, intellectual acuteness and tenacity of purpose the Jews are superior. They are they say."

So far as the United States is concerned it is difficult to see what foundation our contemporary perceives for the suggestion that any "social problem of great gravity" will be raised by the presence of Jews among us. There is no more objection here to the Jews, as such, than to the presence of any other faith. There is objection to the ignorant and boisterous, whether they are Jews or Christians, and whatever their nationality or origin. For the Jews, as Jews, the Press certainly has no word of condemnation or repudiation, and we believe that the vast majority of the American people are of the same mind.

The suggestion that there is jealousy of the Jews on account of their practical sagacity, intellectual acuteness and tenacity of purpose, is cowardly. No such feeling has any hold in the United States. The fair dealing Jew is on the same level here as any other fair; he is a memento of his race. And is preserved of the finest and rarest of English and Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighting about 300,000, and requiring at least 50 men to carry it. In 1512 a "syndicate of Venetian Jews" offered Pope Julius its weight in gold for 14,000,000 ducats, but, though needing the money so badly, he would not sell it for the present standard value of gold as compared with that period the book ought to be worth, upon the basis of those who bought it for 14,000,000, and it is doubtful if Rome would sell it for any such amount. Yet, notwithstanding the enormous money value of it, it has found its way into practical service. It is too cumbersome for use, and is preserved as a memento of the past, and as a library treasure. Occasionally some scholar may read it; but it is as a Curiosa antiqua, or as a book that is consigned for comparison in textual reading, but it is not a book for daily use, or for mind enrichment, or for comfort and instruction. While it has its place as a legacy from by-gone ages, each man and woman and child in Christian lands can have the Bible in his own language at a small cost, which can be steadily day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who can will have it. Many a poor woman whose Bible cost but fifty cents makes better use of it than the President and the Senate in the halls of Congress. While it has its place as a legacy from by-gone ages, each man and woman and child in Christian lands can have the Bible in his own language at a small cost, which can be steadily day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who can will have it. Many a poor woman whose Bible cost but fifty cents makes better use of it than the President and the Senate in the halls of Congress.
The Sabbath Recorder.

The question of what should be paid: a minister for a temporary pulpitt supply has never, so far as we know, been answered in any systematic, satisfactory way. We have known churches, when the pastor was away, or when they were temporarily without a pastor, to call upon some neighboring clergyman to preach for them and forget to offer him anything for his services; sometimes they will ask him to set a price upon his labor, and sometimes they offer him, without any dictating, fair compensation for his services. Now, if there were some understanding about what is right in such cases, some uniform unwritten law as to the compensation to be made for such service, it would often relieve from embarrassment both the supplying clergyman and the church committee. We are glad to see that the subject is receiving some attention at the hands of some newspapers and other interested parties. The suggestion has been made, and seems to meet with general favor, that a fair compensation for a single Sabbath would be one per cent of the pastor's yearly salary. Thus, if the church pays its pastor a yearly salary of $1,000, it should pay a supply $10 for a single Sabbath. Or, to state the comparison in another way, the compensation for a supply should be one-fifth of that of the regular pastor. We commend the suggestion to all those whom it may concern.

An exchange vouchers for the truth of the following story, which shows that spiders and men are not altogether unlike in many things. It illustrates also the fact that alliances for the purpose of plunder are not always satisfactory, especially to the weaker of the aligning parties. Some men who were trying to keep cool in a stable at Yorkville recently had an opportunity to witness the fidelity of a little spider and the rascally perfidy of a big one. Incidentally, also, they saw how a horse fly from above, and the little one atvottom the ground. Then the big spider seized the fly from above, and the little one attacked from below. Simultaneously they injected venom into him, and soon there was a dead fly to divide between them. The small spider, who had fought and worked valiantly, came up to the tuna and his treacherous conjuror seized him by the back of the neck and pitched him out of the web. We are pleased to learn that Prof. Ludwig Kunifien, of Buseyville, Wis., for several years in the employ of the Smithsonian Institution at Washington, D.C., enters upon his duties as Professor of Natural History in Milton College next year, which opens Wednesday, September 2d. Prof Kunilden will be a valuable acquisition to the faculty of this institution.

The sabbath recorder.

I have drawn the sword, and battle are mine alone: and, as some volcano isle; the flowers, the fruits of life and love, the canker, the worm, the curious, the fit that on my bosom preys. The fire that on my bosom preys. The flowers, the fruits of their lives. It is not the a lone set a price upon his labor, and sometimes they offer him, without any dictating, fair compensation for his services. Now, if there were some understanding about what is right in such cases, some uniform unwritten law as to the compensation to be made for such service, it would often relieve from embarrassment both the supplying clergyman and the church committee. We are glad to see that the subject is receiving some attention at the hands of some newspapers and other interested parties. The suggestion has been made, and seems to meet with general favor, that a fair compensation for a single Sabbath would be one per cent of the pastor's yearly salary. Thus, if the church pays its pastor a yearly salary of $1,000, it should pay a supply $10 for a single Sabbath. Or, to state the comparison in another way, the compensation for a supply should be one-fifth of that of the regular pastor. We commend the suggestion to all those whom it may concern.

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A friend suggests that for the benefit of some readers, we announce the time of the General Conference. The first sessions will be held on Wednesday, August 18th. The anniversary of the Missionary Society will follow on Thursday, the last of the Easton Traction, Dr. Walter Scott on Sunday, 21st; the Tract Society on Sunday, 23d; and closing sessions of Conference will be held on Monday, 24th.

Bro. C. W. Thickelid writes that in the midst of the hurry of harvesting and threshing a bountiful crop of grain the people of Stone Fort are in the midst, also, of a most interesting spiritual work. In the conduct of this work Bro. Thickelid is ably assisted by Bro. M. B. Kelly, Jr., a theological student of Alfred. A home news item from DeBryer and vicinity also shows that the time of wheat harvest is not a bad time to gather in a harvest of souls. Indeed, there is no bad time for that kind of a harvest, if only the people have a mind to work.

The Sabbath Recorder.

Our Washington correspondent this week draws a picture of the immorality connected with the Sabbath law. Rarely every such Christian in Washington, and every other man who has a Sabbath law, in the land. But why not attack these hideous evils in their own name, and not under the plea of Sabbath violation? The deplorable thing is that such evils should be tolerated at all. They are practiced on Sunday more than on other days because more people are at leisure on that day, and the opportunity and the occasion for them is proportionately greater. If this be true, then all laws tending to enforce idleness on Sunday, laws creating and enforcing the pure Sabbath, only increase the evils complained of in such as they lead to enforced idleness. The remedy lies certainly in Sunday laws, but in the adoption of all practicable measures for the suppression of vice wherever and whenever found. As to the better observance of the Sabbath, since that is purely a religious matter, it can be secured only by the quickening and development of the consciences of Christian people. And that can be had only by the power of God through the agency of His Word. The idea of a civil Sabbath is a fiction. The State can make a holiday; God only can make a Sabbath. Human laws can regulate the institutions of the State, and, if properly enforced, suppress crime; but in all purely religious matters, of which the Sabbath is a conspicuous example, no appeal to authorities should be made save to the law of God. What God hath forever separated let man not try to join together.

ABOUT FARES TO CONFERENCE. The committee on railroad fares to General Conference authorizes us to say that up to the present time the following points have been secured:

1. All clergymen can have one-half fare on the regular or special half fare orders which are made out for the regular railroad lines for clergymen on application. To those who have these orders nothing more need be said; those who are not already in possession of them should lose no time in securing them, if they desire this benefit. Make application to the General Passenger Agent of the road over which they travel, or if not in such case, to the general agent or road agent. Enquire for the regular half fare rates of any road which most of us are already familiar with. The certificates are usually kept in stock by the tickets agents at all principal stations. Ask the agent of whom you buy your ticket to give you a certificate of the fact that you have bought a ticket of him for which you have paid full fare. At the Conference the Secretary will certify to your attendance at the meeting, and the ticket agent will send you a return ticket, by the same route as that by which you came, at one-third the regular fare. These tickets will be closely limited, three days before the opening of the meeting and three days after its close (Aug. 16 and 27) being the outside limit.

This instruction is for all points east of Chicago and St. Louis. Persons west of Chicago should confer with the committee, Bro. J. L. Orwaty, at 210 W Madison St., Chicago, as to their wants and what can be done for them.

2. A round trip ticket to the Stonington Line of the New York Central, from New York or any other points, can be bought for $2.50. For all who start from, or go through, New York this is undoubtedly the best route to take; but to those who prefer it, the certificate plan will be available by the Shore Line, from the Grand Central depot.

A possible additional statement may be required next week, but the foregoing are the main points. Let those whom they may concern study them carefully, and govern them.
"A PRAYER FOR MILL YARD."

The following prayer was deemed appropriate for Mill Yard in 1890; how much more in 1891.

The writer, Elder Black, then said that under the nickname of "Sabbatarians," our people in England had suffered the loss of their meeting-house, trust estates and funds, which have long been used, as objects of envy, cupidity, and plunder, among their brethren of other denominations. Certainly the experiences of the former time were not unlike those which our brethren in London have but recently passed through.

Of these we hope to give our readers fuller information at a distant day.

 Almighty God, who once accepted the prayers of Thy servants, and will avenge their just cause, through those long with their oppressors! Deliver Thy people, and this house of prayer, where the Sabbath of Jehovah is restored to its proper place, as assembled thousands. We attempted to have it as we considered one of the greatest evils of the age, and would arise in their might and if necessary stop them. The good people of Minnesota.

SABBATH SERVICES IN MINNEAPOLIS, MINN.

On Sabbath afternoon, July 11, 1891, the members of the Great Church of Endurance, Minnesota, went on an excursion. (How strangely the above statement will be read by and when the Sabbath of Jehovah is restored to its proper place among Christians.) This was the time for Seventh-day Baptists to honor God's holy day by a religious service. The Exposition Building was open. The art rooms in this building were designated as the "Minnesota head-quarters." In the largest section of these rooms we had our meeting. The notice had been read in the morning in the great audience room in the hearing of the assembled congregation. We attempted to have the news read the day before, but for some cause the secretary failed to read it. All Seventh-day Baptists, and all others interested, were invited. Twenty-two were present.

Eld. O. U. Whitford from Rhode Island; Eld. O. S. Mills and Mary J. Haven from West Virginia; Osmo Green and Washington; New York; Elder W. H. Hills and wife, Eld. C. J. Silland, and others, from Wisconsin; Samuel Mills from Iowa; Elder S. R. Wheeler, Jennie Burdick, Josephine Olin, and others, from Minnesota. The lady from Kansas was a stranger to us. Our little number, twenty-two, was a more speck as compared with the vast assemblage of fifteen thousand. But no doubt we all prized this service as much as any part of the great meeting.

Here, in one of the greatest evil's and at the same time, I might say, necessarily, one of the liquor selling, which is everywhere illegal, and open selling of intoxicating liquors, both abroad the steamer and upon the ground to which they run, is a violation of the laws of men which I am surprised to find existing here; gambling in many forms is, I am told, permitted on nearly all these boats as well as at the places to which they carry passengers, and only yesterday I heard of a heart-broken woman, streaming down her prematurely old face, how her daughter, a young girl not yet eighteen years of age, was led to ruin by frequenting these Sunday excursion steamers, and could every good father and mother in Washington have seen her and heard her as she exclaimed in her pain:  "Pater in soli deo confidet."

If there were no law to break up these Sunday excursions and save the young men and women of this town from being enticed to ruin, as my daughter was, I tell you, there would never be another Sunday excursion on the Potomac River; the good people would rise in might and if necessary stop them by force.
THE RELATION OF THE CHRISTIAN ENDEAVOR SOCIETY TO THE CHURCH AND SABBATH-SCHOOL

BY MISS ALICE E. I'ASSON.

Read at the Young People's Hour of the Eastern Association, June 19, 1894.

The recent rise and rapid spread of the Y. P. S. C. E. throughout Christendom is doubless one of the most remarkable features of the present century in the church. It is worthy of comparison with the great missionary uprising near the beginning of the century, and the Y. M. C. A. movement near the middle of it. It was as much needed as either of them, and both have done a great work of preparation for it.

There are pastors and Christian workers who feel the church is becoming too much organized to do efficient work, that formation of societies is a maln of the age. They believe the energies of the church are becoming dissipated organizations. For these persons we truly sympathize, for they have the good of the church at heart. They are jealous of anything which tends to diminish its power or cloud its glory. They are content with the ordinary means and methods used by their fathers. In consequence of this conservatism they have not yet received the Christian Endeavor movement with open arms. Let us look for a moment into the merits of this, new reformation. The mission of the church and the mission of Christ are identical. The Christian Church was organized to publish the plan of salvation. Our Saviour said, "As the Father hath sent me into the world, even so send I you into the world." It was apparent that all the disciples had something to do. The primary object of the church is to save. Its first mission is not its last. Saved men are means not ends; they are saved that others may be saved. Now what relation does the Y. P. S. C. E. sustain to the church? We have seen that the mission of the church is identical with the mission of our Lord. And now we add that the mission of the Christian Endeavor Society is identical with the mission of the church, composed of young people endeavoring by various means to save the world, to form a society for Christian Endeavor. The object of the two societies is one and the same, hence their lines of work, if not co-incident must be very nearly parallel. The Christian Endeavor Society was fitted to help the church. It was born in the brain of one of the church's most faithful servants. A pastor was inquiring how he might edify the church and save the young; how he might utilize their gifts and graces for the church. Then the Holy Spirit put the plan of the Society of Christian Endeavor into his mind. In the church, for the church and by the church this society originated. Though the Y. M. C. A. working in the church, for the church and with the church, being careful from the start to give precedence to the church, has secured, by these means, identity of interest and hearty co-operation. The Y. P. S. C. E., though nominally of more recent birth, lives and works under the shadow of all its threats and dangers, being its being from the church's own heart. The Rev. Dr. S. V. Leech, a pastor in one of the most prominent M. E. churches in the State of New York, says: "I find the Christian Endeavor Society helpful in stimulating the religious life of the young people, in promoting a sense of responsibility on the part of the young in the church. In no way does it weaken, but rather strengthens their love and loyalty to their own church and denominations." Rev. P. S. Hough, D. D., testifies, after several years of experience with such a society among the young people of his church, that he has never known any society of young people of any order of service be any sort of vote to the church and pastor than the Y. P. S. C. E. of the First Baptist Church of Chicago. Rev. Ernestas Blakeslee, pastor of the Congregational Church, New Haven, Conn., says: "I highly prize the Y. P. S. C. E. as a most useful department of church work. It fits into a formally vacant spot, and when rightly cared for by the pastor brings him strength and joy. It has infused a new and most helpful element into our church life, especially into our prayer-meetings." Such testimonies might be multiplied many fold from churches where the Christian Endeavor Society has had a fair and full chance to do its work. Un- doubtedly the Y. P. S. C. E. is a movement of the church, for it is distinctly and unmistakably a church organization. It is directly under the denomination to which it belongs, because it owes allegiance only to its own church. It is responsible to its church and to that alone. In conclusion the fact seems to be that Christian Endeavor Societies have come to stay. The working Christians of the future are in them, and the relation which shall exist between these Societies and the church will be precisely what the church chooses to make them.

SYMPOSIUM.

WHAT DOES YOUNG PEOPLE'S WORK MEAN?

BY A MANY-SIDED VIEW.

First of all we think it means an examination and a purification of the individual life—a cleansing so thorough that our hearts may be fit temples for Christ's spirit. One of the greatest sources of influence for good in the world—one salutary in its effects—is the stream of silent influence issuing forth from an upright, consecrated Christian life.

The Christian Endeavor animates the flower to newness of life, and to more vigorous action; so ought the sunshine of God's love, streaming into our lives animate us to newness of life, and to more zealous endeavor to be reflected in the lives of others, not to stop there but to pass on transforming and giving stability to character.

The Christian Endeavor animates the Christian church to do the work of salvation with all its powers and consecrated to his service, going out into the world to work with and for mankind standing forth in the full vigor of manhood, with the enlightenment of God's spirit for a background, and his Word as a guide to the feet, what does the work of such a life mean?

1. I think it means a continual growth and development in Christian character and manhood. It means a marshaling together of the forces...
—an army of young people should shoulder the burden, and be in the battle with each other; lives equipped with the sword of the spirit and with the breastplate of righteousness, prepared to do valiantly in one common work for truth and right. It means a broader conception of Christ, and a better understanding of his work. A feeling of broad Christian charity toward all, especially toward those who may differ from us in religious beliefs. Charity ought always to flow from a good heart, seeking to heal the wounds inflicted by adversity. It never irritates but strives to calm the mind when distressed. If any man falls into disgrace, with charity toward him shall not any man afflict him with pain or sickness, charity looks sadly and languishes with him. "Charity suffereth long and is kind."

It means a better knowledge of people and of people's ways, for when we come to work with them we shall detect peculiarities and oddities, and only as we study to know of their inner lives shall we be able to cultivate that tact and discretion which will enable us to approach other lives, to work with them successfully for the accomplishment of good.

It means more of self-sacrifice, and less of selfishness; forgetting self and self-interest; to love a brother in Christ in whom we have our hearts go out in tenderness and sympathy for others. Then shall we imitate the blessed example of Him who went about doing good.

It means that we must meet with disappointments, trials, and persecutions, but let us as the old "count it a joy to suffer for Christ's sake."

It means a word of kindness fitted spoken, a deed of love to some burdened with care, a feeling of sociability and of courtesy for all, a reclaiming of the perishing, a light to those who are walking in darkness, a key to release those who are held in the bondage of sin or by habits of evil, and a helping hand to those who are cast down and in need of assistance.

It means a firm adherence to principle and loyalty to truth under all circumstances, never swerving with the tide of popular opinion or skepticism, but to stand firmly and boldly upon the right.

It means to us as Seventh-day Baptists an enduring faith in the Sabbath of Jehovah, and a better observance of that day. To teach others to see the truths of God's word our lives must perform. Hospital, just issued, shows that pollution and misrepresentation, to Christ's sake."

It means! a word of the exemplification of those truths. It means to us as it is.

It means that if in one common work the establishment of the exemplification of those truths, and of Christ, and a greater,--it means! a word of the exemplification of those truths.

It means that if in one common work the establishment of the exemplification of those truths, and of Christ, and a greater,--it means! a word of the exemplification of those truths.

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SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

LESSON VII.—THE FIVE THOUSAND FED.

“For Sabbath,—Aug. 14, 1891.


INTRODUCTION.—Christ continued his discourse in proof of his authority, referring to the Baptist’s witness, the testimony of his divine works, and the testimony of the Old Testament Scriptures which the Jews had read. The intervening events were of great importance to the mission, and the interest of the Gospels the student will find occurring the events of Matthew, chapters 22-14, Mark, chapters 3-6, and Luke, chapters 5-7, concerning Christ’s life and mission. John’s narrative of the gospel the discourses of Christ appear to be the principal thing, the miracles only serving to accentuate and interest the layman of the first place of importance to the extent that all the evangelists relate it.

EXPLANATORY NOTES.—v. 1. “After these things.” Spoken of in the preceding chapter, and yet giving no definite indication of a long time. “Jesus went over.” From the west side of the sea. He had come up from Judea into Galilee, probably to Capernaum. “Galilee...Tiberias.” John, writing after the destruction of certain cities, does not mention the devastations both along the lake, Tiberias then being its most familiar name. Foreign readers best know the sea named from the new Roman capital, Tiberius, on the west shore, and in honor of Tiberius Caesar, the emperor. v. 2. “Great multitude.” Made up in part of those going to the Passover. Multitudes thronged him everywhere. “Saw his miracles.” Some recent miracles he had wrought. v. 3. “Went up.” On the table lands. “There he sat.” With his disciples with whom it appears he spent some little time, seeking their private instruction and rest, but few and far between. v. 4. “Passover...was nigh.” Mentioned to note the time of this event, and also explaining the presence of so great a multitude. “And there were with him...fish.” From the boats where he sat, overlooking the plain below. Seeing them coming he came forth to meet them, and began to teach them: “Without many figures...” Matt. 14:15. “Then...the day was far spent.” When “he saith unto Philip.” Why especially to Philip? Did he have special need of testing as to his faith? It seems so, for, v. 6. “He said to him.” Provocative statements before the good, and shows what one is. Our life is an education. “He himself knew.” what he was about to do. Jesus was not asking for counsel. v. 7. “Philip answered.” Knowing that he did not quite trust in Jesus’ divine power. “Two hundred pennyworth.” About $28. This was probably the amount in their apostolic treasury, Jer. being treasurer, v. 8. “Andrew.” The first converter and one to declare, “We have found the Messias.” v. 9. “There is a lad here.” Greek, a little lad. How important a part children play in the transactions of our Lord and our church! Let the children’s effort be appreciated. “Five barley loaves.” Flat, round cakes of coarse flour, estimated to serve eight persons, and about as large as the two “little fishes.” —“But what are they?” The need is very great, the supply very small. Notice the true benevolence displayed. They share what they have. John’s description of the “five loaves” is strictly for the parable for the peasant class. v. 10. “Make the men sit down.” Men, used generically. It included women and children, and was usually a resting place upon the grass. “In ranks, by hundreds and by fifties.” Mark 6:40. The men numbered 5,000; probably women and children were at least 2,000 more. v. 11. “Gave thanks.” A universal custom among Jews, and especially upon the divided Supper. Acts 27:35; 1 Thess. 5:5. v. 18. “He dismissed them.” Jesus works, even in giving spiritual food to men. He also dismissed his disciples. If the world is spiritually fed, the church must receive from Christ and distribute to the nations. Home and foreign missions. v. 12. “Were filled.” Christ never gives stingily. “Poorly ye have received, freely give.” “Gathered up the fragments.” Jesus, with divine power multiplying abundance, directs the saving of the pieces remaining. O ye rich, how much ye waste that might well swell the store of the poor. And this is meant for means to spread the truth. v. 13. The disciples obeyed, and “filled twelve baskets.” The baskets were cubit, i.e., traveling baskets, and once the need of the multitude, not polluted by the Gentiles, v. 14. “Then those men...” Of verse 10. “Had seen the miracles.” Rev. Ver., “The signs which were done...” —the power he wields with him. No other prophet ever did so great a thing. “That people.” Readium. Deut. 10:15. “The Messiah and world’s Redeemer.”

LESSONS IN BIBLE LAW composition, teach, food. Thus Dr. Swinney in China, and we through her, may have compassion for the souls and bodies so needy. While waiting to be treated the gospel is proclaimed. The first Joseph Stennett, who purchased the translation. The phrase: “The Jews are charged with...”

CHRISTIAN GIVING.

There can be but one opinion, that the great need, at the present time, for the speedy evangelization of the world, is money, more money. The missionary spirit has been aroused. Light is shining upon the dark places. Pagan lands have been penetrated by the trader, traveler, discoverer, philanthropist, and missionary. The customs, curing evils, religious needs of these lands, have been portrayed by tongue and pen. The heart of Christendom has been touched, and hundreds and thousands of consecrated men and women have offered to go, as soon as they can be sent, to carry the glad tidings. What besides are needed at home, and all over the world. The watch-cry of the Y. M. C. A.: “The evangelization of the world in the present generation!” should be made the watch-cry of all Christendom. A great step would be taken toward this accomplishment if all Christians would devote one-tenth of all our cash income that belongs to him. Instead of the “five thousand fed.” Abraham gave tithes to Melchizedek. Gen. 14:20. This was afterward and all through the law of giving in Israel. In the next to the last chapter of the Old Testament the Jews are charged with robbing God, because they had withheld the tithe. In the New Testament Christ gave his sanction to tithing, while reproducing for neglecting the weightier matters. Matt. 23:23. In 1 Cor. 10:6, “Paul gives what seems to me the rule for Christ­ians giving in the week. Lead each of you by something itself, depositing as he may be prepared.” Emphatic Dialog (translation.) The phrase: “Every first day of the week,” indicates that our giving is to be with regularity. “Each of you,” etc., shows it to be binding upon all that are wage-earners or possessors of property. “We have the right and the duty to give, the poor, old and young, male and female. Question: Should not the wife, if she so desires, have the distribution of half, or a third of the benevolent funds of the family, according to the proportion of the property that is legally hers? “A law that insists that a woman will not receive this giving is to be proportionate: but what is that proportion?” I ask, unless it be the tithe which the Lord says is his own. Lev. 27:30. Shall we not, then, apply this as the New Testament rule for giving? Regularly, each one of us, as prospered. The tenth of our income, lay by itself, on the first day of the week, if it is re­ceived weekly; if not, monthly, quarterly, or as Lord. And this method of communion might make its work in every one’s practice this plan? I wish, I believe the Nort­onville Church alone, by this method, would raise little less than $5,000, and that would be about $10,000 better than now. As one’s practice and preaching should agree, we purpose, at least for the balance of the year, to ‘lay it’ itself, for our great, one-tenth of all our cash income receipts. Will not 10,000 Recorder readers join us in this much needed and worthy end­orf. G. M. COTTRELL.

THE FOUR STENNETTS.

In the Recorder of July 9th, I am referred to as one who could give some account of the Stennetts: There were four Stennetts, ministers, and Sabbath-keepers, or as the late Elder Black published, "illustrious Seventh-day Baptists." The late Dr. Warfield writing on the Sabbath question, maintained that Rev. 1:10 refers to the mission. If we dispute this who are worthy to be reasoned with? To this in his review of Dr. W., Elder Black replies,—“Does the Doctor think that such Christian poets, orators, divines and scholars, as the four Stennetts, the two Bamfords, Coxe and Black, and such have not only been beguiled but triumphantly dispositioned his positions, were men not worthy to be reasoned with?” See Elder Black’s “Chronological Reformer” for 1848 and 1850, pp 28 and 32. To my frequent inquiries Baptist brethren here admit the Sabbath-keeping practice of the Stennetts. The elder, a great Bampford, had a largeious family of children. He wrote the Royal Law, now published by our Tract Society and was pastor at Wallingford, and preached as often as he could for the Finner’s Hall Seventh­day Baptist Church, which had been raised up by the pious and learned Bamford. His son Joseph, the poet and orator, preached in turn in his brother John and Joseph, till the church called him to the pastorate about 1800. Joseph was born in 1663 and died in 1713. His son Joseph became a member of the Seventh­day Baptist Church, Pinner’s Hall, and afterward pastor of Little Wild Street Baptist Church, and in 1753 was elected to the degree of Doctor of Divinity. Samuel Stennett, D. D., succeeded his father, Dr. Joseph Stennett, in the pastorate of Little Wild Street Baptist Church, and toward the close of his life he ministered to the Pinner’s Hall Seventh­day Baptist Church, retiring on the election of Elder Burriside to the pastorate. The order of the generations of the pastors Stennetts, thus is: Edward Stennett, Joseph Stennett, Joseph Stennett, D. D., and Samuel Stennett, D. D., i.e., father, son, grandson, and great grandson. The first Joseph Stennett was the author of many beautiful hymns, among which is the one so well known among us all.—“Another six days’ work is done, Another Sabbath is begun.”

An extended life of the poet Joseph is published in the Sabbath Memorial, with portraits of him and his son, and of Joseph Whiston and Hannah Stennett, supposed children of Edward, were members of the Bamfords. It may be well to add here what may not be generally known among our people, that the works of Joseph, who was a Sabbath-keeper, though remaining a clergyman of the Church of England.

W. M. JONES.

[11 NORTHAMPTON PARK, CANONBURY, LONDON, N., July 23, 1891.]
TOPICAL SELECTIONS.

DEATH.

The Egyptians had a skeleton at their feast perpetually to remind them of death; the Eastern tyrants could not set away the slave who stood beside his throne in his hour of triumph, to bid him remember he was mortal. Even down to the modern times it is considered by many pious men and women right and fitting to keep hourly before their eyes the thought of death. The Chinese and other Oriental nations put the idea and even the name of death out of sight. It is considered ill-bred to say that a man has died. "He has gone away;" "He has sauntered the world," they say, with expert evasion.

"DEACONING."

A long time ago, a mean, unknown, country deacon was in the habit of arranging his potatoes for market by putting a few fine specimens on the top of his baskets, thereby deceiving and cheating his customers. This trick was soon detected and from the official position of its author, has become generally known as "deaconing." Of course, the unfortunate stigma is not to be understood as attaching to the dealings of all deacons. But the whole fraternity has been made to understand by this that care should be taken that the deposit to the church school is large and is sufficiently attended and is full of interest.

DeRyter.—At our late Association here it was urged upon pastors and people that we make special effort for a revival of religion and an ingathering of souls. We have been trying to do in these churches and God has blessed us. At Otsego the little company has been encouraged by the coming of some new ones and greater interest in the Sabbath services. It is really a privilege to attend these meetings and see how devoted these sisters are in their work. At Lincoln Eld. Hoffman has preached to large congregations of those he has been greatly helped by. At Oscyler Hill the work has been steadily forward, ten have been baptized and a deep spiritual interest pervades the whole community. At DeBayer the churches united in some extra meetings. Eld. E. C. Huffman preached three evenings. Four have stated their determination to live a Christian life and we are making arrangements for baptism. Eld. Huffman started to-day for Watson but Eld. Livermore is to spend a few days here and greatly helps in the preaching.

A noteworthy fact is that these meetings have been going on in the busiest season, during hay- and harvest, clearly proving that God is ready if we give ourselves up to his service. And now while we thank the Board and Bro. Hoffman, who under God has led in this work, we still plead with people and pastors to make it their constant effort for a revival of religion and an ingathering of souls.

NEW YORK.

First Alfred.—Last Sabbath the Rev. J. G. Burdick, of New York City, preached for Pastor Williams. Burdick was carrying here on account of the falling health of his father, Stephen C. Burdick, whom visitors at Alfred for nearly forty years will remember. Many of our people are preparing to go to Conference. President and Mrs. Allen have returned from their visit to Vancouver and other points in the North-west, greatly refreshed with their trip and filled with hope. J. H. Saunders has graded his lot in the burnt district, opposite the church, and has his new house enclosed and under cover. There is now a fair prospect that our town will be furnished with an abundant water supply, both for culinary purposes and for fire protection. It is high time.

NILE.—Since Eld. Lewis left us in the spring our pulpit has been supplied by different persons, as we could get them. On Sabbath, July 25th, Eld. L. A. Platts, who was pastor here twenty-five years ago, preached for us, and baptized a brother who was a member of the congregation at that time. Last Sabbath, August 1st, Eld. D. H. Davis, who is spending a few weeks in this section, was paid and occupied the pulpit. The congregations continue good, and the Sabbath-school is largely attended, and is full of interest.

For a long term of years a fortune, now aggregating $5,000,000, has lain in the vaults of the Manhattan Bank, New York City, awaiting the establishment of a legal claim. The principal was deposited by one Isaac Phillips, a shipwrecked man, who died in 1834, his wife and only child having previously died. The bank declined to pay over the deposit to the heirs at law—a niece and two nephews—unless they could furnish exact information as to the time and place of the testator's death. These they were unable to do, and for twenty years the case has been unsettled. An authentic record of Isaac Phillips's death was finally agreed upon as a legal prerequisite, and this led to a search for the old family Bible. It was traced to the coffin of a niece who was buried, in 1866, in Easton, Mass. On being examined the record was found perfectly legible, and the missing page, which was found at the end of the pages, shows that the heirs have proved their title to earthly possessions from a copy of the Sacred Volume; more fortunately still will they be if from the same source they shall be able to prove their "title to the skies."—Ez.
WASTE OF NERVOUS FORCE.

The needless waste of nervous force, of which both men and women are guilty, is in many instances a voluntary movement of daily life is illustrated as follows, in a little volume called "Power Through Repose," by Annie Payson Call:

Do you hold yourself on the chair or do the chair hold you? When you are subject to the laws of gravitation give up to them and feel their strength. Do not resist those laws as if you were trying to resist the enforced rest of waiting. Just one word surprising to see not only from what should be any marked result.

"For no, but..."

But what? Aunt Sophronia seldom says anything particularly pertinent or entertaining.

In fact, she says and does very little.

"That is the story, but Aunt Sophronia is always good-natured, and yet nobody's visit gives us so much pleasure as Aunt Sophronia's. There must be some other and positive reason."

Mrs. Parkins sat in silence for a few moments, as if in a brown study, and then, dropping her work, explained: "Willy, do you know what it is?"

"Well!"

"Whenever Aunt Sophronia opens her mouth to speak, it is almost always to bring out, either safely or unsafely, that way, some good quality of one of the children."

"I guess that's so," said Mr. Parkins, raising his elbow and substituting his recollection.

"And did you ever hear her so much as refer, in all the times she has been here, to any of their numerous failings?"

"Never!"

"Then we've found her out."

"Yes, we've found her out, but she can't come again too soon!" -You'dl's Composition.

THE MYSTERY OF MEMORY.

How far back in your life can you remember?" asked a psychologist yesterday, referring to great events that must have happened when I was not of the carriage, the tension will be somewhere their numerous exceptions, but this seems to be the general prostration for a long drive, and you sit in your legs or the cars, you have tried to help the horses or to hold yourself still while the carriage is moving. A man should become one with a carriage driving as much as one with his horse in riding. Notice the condition in any place where there is excuse for some anxiety—while going rather sharply around a corner or when in the roughest part of a road. You will see that your feet are not pressed forcibly against the floor of the carriage, the tension will be somewhere else.

You are using nervous force to no earthly purpose and to great earthly loss. Where any tension is necessary to make things better it will assert itself naturally and more truly as we learn to drop all useless and perdurable tension. Take a patient suffering from nervous prostration for a long drive, and you will find that your more nervous strain is relaxed; even the fresh air will not counteract the minutes or bring that for which we wait to trust the endurance of memory. If we only let go and our legs or the cars, you have tried to help the horses or to hold yourself still while the carriage is moving. A man should become one with a carriage driving as much as one with his horse in riding. Notice the condition in any place where there is excuse for some anxiety—while going rather sharply around a corner or when in the roughest part of a road. You will see that your feet are not pressed forcibly against the floor of the carriage, the tension will be somewhere else.

You are using nervous force to no earthly purpose and to great earthly loss. Where any tension is necessary to make things better it will assert itself naturally and more truly as we learn to drop all useless and perdurable tension. Take a patient suffering from nervous prostration for a long drive, and you will find that your more nervous strain is relaxed; even the fresh air will not counteract the minutes or bring that for which we wait to trust the endurance of memory. If we only let go and yield to it.

"That is about the average," replied the gentleman, although many people claim to be able to recall events in their lives as far back as the age of two. I myself can recall one or two events that must have happened when I was not more than two years old. One thing that I recall is that I have a vivid impression of sitting on my father's lap on the floor and playing with my blocks. My mother came in the room. She wore a hat with an ornament of a big bird. All this is clear to me, even to-day. Memory is a strange commodity, and we are often so way. When we look back we see that there seems to be a tendency in all men to carry away trifles and meaningless events that must have happened when I was not more than two years old. One thing that I recall is that I have a vivid impression of sitting on my father's lap on the floor and playing with my blocks. My mother came in the room. She wore a hat with an ornament of a big bird. All this is clear to me, even to-day. Memory is a strange commodity, and we are often so

THE NEW YORK SEVENTH-DAY BAPTIST CHURCH.

The Chicago Seventh-Day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3:30 P. M. The Mission Sabbath-school meets at 5 P. M. at the Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

WANTED.

A SABBATH-KEEPER to take charge of a "small fruit" farm near Utica, N. Y.

P. O. Box 348, Utica, N. Y.
THE SABBATH RECORDER

August 6, 1891

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THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

GEORGE GREENE, President, Mystic, Ct.
WILLIAM G. POOLE, Secretary, Mystic, Ct.
E. R. B. HALL, Corresponding Secretary, New York.

ALBERT L. CENTER, Treasurer, Westerly, R. I.

This company has been in existence since 1856, and has been conducting missions in various places in the world for that length of time. It is now engaged in the work of propagating the gospel of Christ in many foreign lands, and is doing a large amount of work in the United States.

The society is supported by contributions from members and friends, and is managed by a board of directors elected by the members. It is a non-sectarian society, and seeks to propagate the gospel of Christ in all parts of the world.

The society has been engaged in the work of missions for many years, and has sent out many missionaries to various parts of the world. It is now engaged in the work of propagating the gospel of Christ in many foreign lands, and is doing a large amount of work in the United States.

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THE SABBATH RECORDER.

Vesuvius has again burst forth into state of eruption. The lava has now reached the village at Rio Del Carallo.

A dispatch from Vichy states that Dom Pius, the Pope, has suffered a relapse and is again confined to his bed. A Berlin dispatch says that floods are doing immense damage to property in the province of Colonbia.

Forest fires in the vicinity of Sonor, Cal., have destroyed houses and other property, and now threaten to wipe out the city of Colonia. Men have been sent to fight the flames.

A New-York Convention of Boston held a meeting July 31st, at which speeches were made urging the hearers not to forget the hardships and privations of their countrymen at home, and setting forth the means that would assure them of citizenship in the United States.

The steamship Portia arrived in New York from Halifax July 31st, with a number of passengers on board. They say the closing of the lobster fishing season has created a panic among thousands of fishermen, who are now employed in them, and they are unable to meet the bill of costs of the condition of affairs might be exaggerated.

MARRIED.

STEVIE — In Wellsville, Allegany Co., N. Y., John B. and Sarah Stevie, 3 months and 5 days.

A young woman who was driven with a complication of disease, attenuating in consumption and terminating her life. She was con-