A COMPARISON of the statistics of the Presbyterian Church of the past ten years with those collected in 1881 shows 26 per cent increase in churches, 24 per cent increase in ministers and licensees, 164 per cent increase in adult baptisms, and 50 per cent increase in infant baptisms. During the same decade the population of those collected in 1881 shows a 24 per cent increase. This analysis is and its Promise for the Future.

The recent death of George Jones, editor and proprietor of the New York Times, removes another of the old-time newspaper men of New York. There is one thing at least worth remembering about him, which is his reply to Connelly of the "Tweed Ring" who, after it was known that Mr. Jones had that ring's secrets offered him $50,000 to keep still: "I don't think the devil will ever offer any more for me than that," said the newspaper man as he dismissed his temper. How about the lawyers who took the money of these men to get their homes, inhabited at first almost entirely by farmers who were so poor in many cases as to know the hardships of poverty, but who were men of intelligence, of thought, never very prominent in national concerns, yet her history is one of loyalty to the principles of our country and of sublimest courage in defending them.

Upon reading the Christian Union correspondence from Northfield we felt like saying something; but we find it so well said in the New York Times that we quote:

"Nothing hurts a good cause so much as a bad argument, and the argument in question is the worst. A correspondent of the Congregationalist, writing with the warmest appreciation of the Northfield meetings, expresses regret that they should have been marred by frequent and severe attacks on the higher criticism. Speakers who could lay no claim to scholarship, have hurled invectives against orthodox principles of Bible study which are entirely reverent, and can only result in a better understanding of the divine Word. Cheap ridicule, as well as sordid denunciation, has been used. Theories which, whether ultimately established or not have no destructive bearing upon the essential truths of Scripture, are branded as sacrilegious lies. The result of all this ill-judged vehemence is that the plain people who listen to it get a panic idea that religious affairs are in a bad way, and are made to feel that if some professor should succeed in proving there were two Jesus Christendom would be overthrown. We recognize much that is arrogant and mischievous in the higher criticism, or rather in some of its representatives. But we do not doubt that it is rendering in certain directions a valuable service, and we see no reason why Christian believers should be either scolding, or scared in their attitude towards it. The Bible has everything to gain from man's most searching study. Let it suffer from the narrow-minded and mistaken advocacy of its assertive champions."

The battle of Bennington was fought Aug. 16, 1777, and Vermont was admitted to the Union March 4, 1791. The dedication of a battle monument at Bennington, August 19th, was the occasion of the celebration of both of the above events. The President of the United States was present together with many distinguished people not citizens of Vermont, and a fine address was made by Ex-minister Edward J. Phelps. There were other speeches, a fine parade, a dinner, fireworks, and the usual paraphernalia of a great celebration.

The history of Vermont is probably as full of the romantic and the heroic as that of any of the States of our Union. Her people, both men and women, were the very flower of devotion to liberty and religion, and there is a steadfastness to her citizenship which is unsurpassed. There is abundant material for the hero-worshiper to feed his devotion upon in the lives of the people who, by defeating Burgoyne at Bennington, made his surrender necessary late in the year and saved the Hampshire grants and New York from falling into the hands of the British. And her struggles with New York, who was determined to extend her boundary to the Connecticut River, were hardly less heroic than her struggles with the common enemy. The constitution of Vermont contains "the first prohibition of slavery ever put forth on this continent." A State in which few of the wealthy who came to the colonies made their homes, inhabited at first almost entirely by farmers who were so poor in many cases as to know the hardships of poverty, but who were men of intelligence, of thought, never very prominent in national concerns, yet her history is one of loyalty to the principles of our country and of sublimest courage in defending them.

Reverence for the origin, founders and heroes of one's country lies very near the heart of all good citizenship, and these centennial celebrations are well magnified into great occasions and the opportunities they present are well used when they are used to stimulate the faith of this generation in its heroes and the principles they gave their lives and fortunes for. When a nation disconnects itself with an honorable past and becomes ashamed to recall its heroes; when there is no tingly of the cheek and quicker beating of the heart in the presence of its monuments representing its battles for freedom and human rights; when it forgets how much prosperity makes our prosperity possible, and there is not a keener pride in our principles than in our wealth; then will the savage of Macaulay's prophecy look upon the ruins of our cities and civilization, but not till then. We hope that no criticism of the future will deprive us of our Joashua Stark, and Paul Revere, and John Paul Jones, and make of them myths as William Tell is now made a myth.

When the Catholic Church knows the value to itself of the element of reverence for the past has a good illustration just now. In the town of Treves, Prussia, and in charge of the Catholic Bishop of Treves, it is claimed exists the real seamless coat which Jesus wore and for which the soldiers who executed him gambled. The claim that is set up for this garment is that it was secured from the soldier who wore it, hold as a relic by the first disciples and preserved until it was presented by St. Helena, together with the true cross, to the church of Treves. It has been exhibited at different times, and the claim has been made that great miracles were wrought by it at each exhibition. The last exhibition was in 1844, but so much criticism was called forth by it and so many people withdrew from the Catholic Church because of it that it has been kept out of public sight till the present time, when it is to be seen by the public for six weeks. The Bishop of Treves has published the history of the relic and told of the wonderful cures and miracles performed in 1844, and has expressed his belief that its exhibition at this time will do great things for the Christian religion. It is said that a great many hundred Catholics of our country have gone on a pilgrimage to Treves, and probably the pilgrims will be numbered by the hundreds of thousands. It is very difficult to believe that money-making is not at the bottom of the whole thing; but if not, a wretched superstition is. We would very much like to know what Catholics think of it; e.g., George Lathrop who has recently become a communicant of this church. A place in France, Argentsuil, has a "holy coat" too, declared to be the true one by a Pope and no less than nine have been exhibited in it. If it were to become a crime in all countries to appeal to superstition we fear the Catholic Church would be a mere "Gideon's Band."

FAINT NOT.

W. D. TUCKER.

Is the way hard to travel, my brother? Think not of the difficulties of the way, but of the rejoicing there will be when the pearly gates shall open and you are permitted to enter that glorified city of God, where your dusty garb shall be replaced by a robe of everlasting beauty. Are you discouraged? What advantage will you, can you gain, by giving up the struggle and returning to the world? What comfort can the world give you? You who have once known the joys of a redeemed soul, how can you be satisfied with the pleasures that are only for the moment and then leave the sting of regret and disappointment? You who have struggled upward these years, can you for one moment look longingly to earth? Heaven is nearer to you than when you began. Only a little
longer and the victory will be yours. Earth shall fade away as heaven appears in view. It is better for you to go ahead, difficult as the way appears, than to turn back; for before you lies the land of promise wherever all is joy and peace, where there is no night; but the lamb is the light thereof, where all sorrow and sighing can never come, and behind you lies pain and wear and eternal death. Before you is the crown of rejoicing, behind you there is despair. Which do you want? Take courage, brother. Why should you faint by the way? Christ traveled this same way before you. There is not a thorn in your path to which your own foot has pressed it. There is not a sharp stone to cut your feet but his own foot has felt its jagged edge. He watches your every step and feels a pang every time we suffer. He that touches you, touchest the apple of his eye. Trust him, for has he not this light of the apple is called cider as soon as it was pressed from the grape. Again we find the following:

I. Application to the temperance question.

Granting it to be true that all wine in the Scripture was fermented and intoxicating, is it the appropriate truth to make prominent at this time? Is it agreed by every candid mind that the liquor traffic is disastrous and appalling in its results beyond all human calculation. Then why, oh why, does any one think it proper to declare tensely that prohibition from all which intoxicates is unscriptural. If the long article in the Recorder, July 30, 1859, pages 483-3 were true, I should certainly think it the wrong truth to promulgate as the great truth of the moment. A multitude of people are hindered many from reforming and sent many a reformed drunkard staggering back to his cup and to death. Moreover such writings are giving untold courage to the most reckless liquor dealers in our land. Dr. Abbott, in his closing paragraph, says: "The law of Christian love requires a general abstinence from all wines, one fermented, the other unfermented, must be dismissed as a pure invention. There was but one wine known to the ancient-Scripture wine. This was the wine Christ made, drunk and blessed. There was no other used in his time or known to Jesus." Now please turn to Gen. 40:11 and read: "And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup." Comments by J. F. and Brown. "Everything was done in the king's presence, the cup was washed, the juice of the grapes pressed into it; and it was then handed to him." Here was the menstruum as the temperance wine. Why should we say that this was all unknown at the time of Christ? Did not the Jews know the Scriptures? Was this Scripture all unnoticed and forgotten? Again, under "Wine," in Smith's Bible Dictionary (unabridged), we have these statements: As "wine," the Bible uses it of fermented wine, the unfermented have but little information. Sometimes it was preserved in its unfermented state, and drunk as must. . . Note in this that the liquid was called wine as soon as it was pressed from the grape. Again we find the following: It may be at once conceded that the Hebrew term translated 'wine' refer, occasionally, to an unfermented liquor. Now this is in full harmony with our present manner of speaking. The juice of the apple is called cider as soon as it drips from the press to the receiver. If it does not have any ferment before it is called cider. No more does the grape pass from the press to the fermenting vat before it is called wine. So also as cider is preserved in its unfermented state for months so is, and was, the grape-juice kept. Now a word with reference to the Lord's Supper. The word wine is not used in connection with it. In all three Gospels, and also in Corinthians, the terms employed are the "cup" and "the fruit of the vine." It certainly must be allowed that the unfermented grape-juice is "the fruit of the vine" quite as much as the juice after it has been fermented. The grapes were taken in the hands of the Saviour and pressed into the cup in sight of all the disciples in just the same manner as it was done in Pharaoh's time.

In the time when slavery was threatening the life of the nation, it was not wise for us to promote by our own means to make out of human bondage was sustained in the Scripture. Nor is it wise when the liquor men are clashing at the nations throat, and alcohol is stinging to death six hundred thousand of our boys every year for our learned men to make it prominent that a certain intoxicating drink was used as a beverage in Christ's time. Since it is more difficult to keep wine or cider sweet that it is to allow it to ferment, it may be admitted that much of the ancient wine was fermented. But that all of it was cannot be admitted by the good authority herein quoted. Just as learned men can never agree in settling the exact use of the word in any one passage, so we say Let prohibition from the accursed cup has the benefit of even doubt. Let us have before us that truth which gives life, peace and happiness, not that sort of which brings shame, poverty, wretchedness, death to body and soul.

TEMPERANCE SERMON. REV. S. R. WHEELER.

Theme.—The right truth at the right time. This sermon is presented in the following order.

I. Scripture and its meaning.

II. The application of this Scripture to the temperance question.

III. Doubts expressed as to the truth of the following statement in Dr. Abbott's article: "All wine is fermented and intoxicating, the one fermented, the other unfermented, must be dismissed as a pure invention. There was but one wine known to the ancient—fermented grape-juice. This was the wine Christ made, drunk and blessed. There was no other used in his time or known to Jesus." Now please turn to Gen. 40:11 and read: "And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup." Comments by J. F. and Brown. "Everything was done in the king's presence, the cup was washed, the juice of the grapes pressed into it; and it was then handed to him." Here was the menstruum as the temperance wine. Why should we say that this was all unknown at the time of Christ? Did not the Jews know the Scriptures? Was this Scripture all unnoticed and forgotten? Again, under "Wine," in Smith's Bible Dictionary (unabridged), we have these statements: As "wine," the Bible uses it of fermented wine, the unfermented have but little information. Sometimes it was preserved in its unfermented state, and drunk as must. . . Note in this that the liquid was called wine as soon as it was pressed from the grape. Again we find the following: It may be at once conceded that the Hebrew term translated 'wine' refer, occasionally, to an unfermented liquor. Now this is in full harmony with our present manner of speaking. The juice of the apple is called cider as soon as it drips from the press to the receiver. If it does not have any ferment before it is called cider. No more does the grape pass from the press to the fermenting vat before it is called wine. So also as cider is preserved in its unfermented state for months so is, and was, the grape-juice kept. Now a word with reference to the Lord's Supper. The word wine is not used in connection with it. In all three Gospels, and also in Corinthians, the terms employed are the "cup" and "the fruit of the vine." It certainly must be allowed that the unfermented grape-juice is "the fruit of the vine" quite as much as the juice after it has been fermented. The grapes were taken in the hands of the Saviour and pressed into the cup in sight of all the disciples in just the same manner as it was done in Pharaoh's time.

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MAKING THE MOST OF LIFE.

To the Editor of the Sabbath Recorder:

While you are publishing extracts from friends and correspondents, will you please publish one for me, clipped from the Examinor.

Yours truly,
W. C. TITTSWORTH.

Dulles, N. J., Nov. 10, 1859.

It is related of a well-known college president that a promising graduate once asked his advice as to the wisdom of spending several months in Europe. The president's reply was, in substance, "If you would make the most of yourself go, but if you would make the most of your life plunge at once into work." In the former cal¬ling was that of a teacher. The young man took the advice, because a very successful teacher, and is now himself a president of a college. The advice, therefore, seems to be justified by the results, and yet we are strongly disposed to call it bad advice, after all. The young man succeeded in spite of the advi¬ce and not by reason of it.

Such counsel, we maintain, rests on a false philosophy and is a common error in argument. It is a fallacy as it puts into words. To make the most of self, provided it is not done for self, is not making the most of life. To make the most of one's life unless he does make the most of himself. A Christian man owes it to God and the world to make the most of himself, and to make the best man it is in him to be, and then to use every power for the glory of God and the good of man. A man who proposed to himself to make himself more thoroughly for his work, than his means and correspondents, will you please publish one for me, clipped from the Examinor.

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of or a physician or a scientific investigator, and expects to make daily use in his calling of whatever learning and skill he may gain.

Such advice is, therefore, worse than illadvised. Let the student, in counselling his pupil to content himself with the training given by an American college, advise him to use in his calling of which the smallest quantity of alcohol ill-around me his strong arm and save me to the end. were convinced that he was the resurrection, Gospel, John 20:25, 26. It is the duty of the student to fit himself thoroughly for the needs no encouragement., but rather repression. Zech. 13:7. The history matches exactly. risen from the been sufficiently answered..." The world has been kindly and enthusiastically

Christ did not make, use, or give to be lifted up," which interprets interpreted by...The long illness of Mr. Spurgeon has been sufficiently answered..." The world has been kindly and enthusiastically...

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MINUTES OF THE FORTY-NINTH ANNUAL SESSION.

The Forty-ninth Annual Session of the Seventh-day Baptist Missionary Society was held in the Seventh-day Baptist General Conference, at Westerly, R. I., August 20, 1891, commencing at 10 A. M., William L. Clarke, acting president, in the chair.

After singing "Come unto Me" by the choir, and devotional exercises, consisting of the reading of 2 Cor., 8, by T. L. Gardiner, and prayer by W. C. Dalman, followed by singing of "The morning light is breaking" by the choir and congregation, the chairman, after a brief address, called the meeting to order, whereupon A. E. Main, Corresponding Secretary, on behalf of the Board of Managers, presented their Forty-ninth Annual Report.

A. L. Chester, Treasurer, on account of illness, being unable to attend, his report was also presented by the Corresponding Secretary.

Upon a motion to adopt the report, remarks were made by L. C. Rogers, commending it, and adding words of great encouragement.

J. H. Hunt said that the reports of the committees of our Society have shown so much of interest on the part of the masses, as indicated, among other ways, by their contributions.

J. Maxson called attention to the need of funds, in order that our work may receive necessary enlargement, and urged the great necessity of following our gifts with our prayers.

O. U. Whitford spoke of the open doors which should be entered now. Let us pay our debt, but not the part of the masses, as indicated, among other ways, by their contributions.

Remarks were also made by George H. Babcock, L. M. Cottrell, G. B. Utter, and L. L. Cottrell, after which, the hour of adjournment having arrived, upon motion, the report was temporarily laid upon the table.

Voted that the Committee on Nominations consist of seven members, and that the chairman appoint the same.

Voted that the portion of the Annual Report of the Board of Managers which refers to the changes in the Constitution be referred to a committee of seven, to be appointed by the chairman.

The chairman gave notice that the committee would be named at the commencement of the afternoon session.

After singing the "Doxology," by the choir and congregation, and the benediction by A. E. Main, the Society adjourned.

AFTERNOON SESSION.

Singing by the choir.

Prayer by J. Clarke.

The chairman announced the following committees:


D. H. Davis presented several Chinese and Japanese lanterns, which, together with two silk flags, also donated to the Society, were announced for sale.

A paper prepared by Mrs. D. H. Davis was read by Mrs. O. U. Whitford.

After singing, D. H. Davis addressed the meeting, speaking of the pleasure, after twelve years of absence, he had in appearing in person before the Society, for a report in person awakened a greater interest in those who hear it.

Those who visit a field become enthusiastic in its work. Our people need information, and he endeavored in his address to give such information as should be in lieu of a visit to Shanghai. But even without this information, every one should be interested in Foreign Missions because of Christ's command: "Go ye into all the world and preach the gospel to every creature." Some are not interested for various reasons. It is unfair to compare the cost of Foreign Missions with work at home, because in foreign work it is necessary to be counted in, even to buildings, etc. If such matters were counted at home, including schools, Bibles, etc., the cost of saving a soul at home would be more than on the foreign field.

Mr. Davis then spoke of the advantage of Shanghai as a place for Sabbath Reform work. It is a cosmopolitan city and the people have been in making a beginning. God's care over the work there is all that has made it all at a success. His care has kept it when our support has failed. The growth of foreign mission work in China in the last ten years has been most rapid; and the native growth has been equally so. Seventh-day Baptists have shared in it. In answer to questions he had heard raised, Mr. Davis said:

1. The Chinese are susceptible to religious influences, and to the gospel just as it is. The gospel of Christ is, in the other hand, just suited. They are capable of receiving spiritual influence.

2. Work on foreign fields is no sincere.

The ten years passed there, he stated, were the most laborious ten years of his life.

3. It is impossible to say what line of work in China is the most important or successful. All must be maintained, and he believed in every one of them.

4. Many hostile influences hinder the progress of the gospel, particularly among European citizens in China, and their making a business of the vices of the Chinese. But the word of God will conquer and conquer.

Upon motion it was voted that the special committee appointed to consider the special committee was lost.

After singing, short addresses were made by A. E. Main, in connection with the Seventh-day Baptist General Conference, at Westerly, R. I.; August 8, by T. L. Gardiner, and prayer by W. C. Dalman, followed by singing of "Our Father's Kingdom!"

The seventh resolution reported by the Board was adopted.

It was voted that the second resolution be adopted without change.

After remarks by A. E. Main, A. B. Prentice, H. L. Jones, A. H. Lewis, T. E. Williams, and the benediction, the Society adjourned.

Upoon motion, the report of the Board of Managers was taken from the table, and opened for further discussion.

The special committee appointed to consider the proposed changes in the Constitution presented their report as follows:

The Special Committee to which the resolutions touching the modification of the Constitution of the Seventh-day Baptist Missionary Society were referred, beg leave to recommend as follows:

1. That the first resolution reported by the Board be so altered as to read as follows:

"Resolved, That in connection with the Constitution, the following shall be substituted for Article 2: "The members of this church shall consist of all persons who are members of the church. Also, any person who shall contribute twenty-five dollars in his own name, and not more than twenty-five per cent. of the entire fund raised by the society for life, if a member of the Seventh-day Baptist church shall be established. When the vision is to be substituted for Article 2: "The members of the Seventh-day Baptist church shall be established. When the society shall be recognized as delegates to such sessions."

2. That the second resolution be adopted without change.

A. H. Lewis.,
A. B. Prentice,
F. R. Williams,
W. Gardner,
H. L. Jones.

After remarks by A. E. Main, W. C. Dalman, J. Crandall, and E. C. Crandall, the Society adjourned.

EVENING SESSION.

After singing and the benediction, the Society

followed an anthem by the choir, and devotional exercises conducted by George J. Crandall, B. F. Rogers, and J. L. Chester, George J. Crandall preached an earnest sermon from Acts 26: 15.

After singing and the benediction, the Society

FORTY-NINTH ANNUAL SESSION.

THE SABBATH RECORDER.

[Editor's Note: The text contains a list of resolutions adopted by the board, followed by a resolution to adopt the second resolution without change.]

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After singing and the benediction, the Society
I have labored on my field seven weeks. Preached my first sermon to our little church in Chicago, after attending the mission school. There was a good attendance and after the service there was a very interesting conference meeting. I remained in the city a few days and during this time I read the appeals and motions and sent them. They were raising funds to pay off their pastor who had lately left them. They were canvassing for funds to secure a new pastor. Preached to them a sermon on "Our missions and their need." Sabbath-day, June 6th, a collection was taken after the sermon, amounting to $4, which was increased to $7 by personal contributions. The next day they were to have a church meeting to hear the report of the committee on the plan to found a mission. I was also to return and call a pastor. I was invited to stay to that meeting and present the financial needs of our Missionary Board. I did so, and very cordially and heartily did they appoint an excellent committee of ladies to canvass the church and society for funds to carry on our mission work at home and abroad. The church meeting gave a very hearty call to Bro. E. A. Witter to become their pastor.

Bro. M. G. Stillman, who is supplying the church at Utes, Wis., personally canvassed that small church, which is rapidly growing less by its members moving to Milton and Milton Junction, and for their numbers it has done the best of all the Southern Wisconsin churches in response to the call of the Board for funds. The Walworth Church had not completed its canvass, but its pastor assured me that it would be attended to and he thought the church would do better this year than the previous year. That is what I heard and learned in this short trip among the Southern Wisconsin churches that if they do not come up to the estimate given them and the amounts asked, they will do much better than they ever yet have done. I attended the Ministerial Conference and theu church held their meeting on Sunday afternoon, giving all very interesting reports of membership, condition, and work. These reports were followed by a programme of exercises which were very inspiring, and made me feel very hopeful of the future of our denominations. Before leaving Wisconsin I went from Wisconsin to Dodge Centre, Minn., to attend the Semi-Annual Meeting of the Minnesota churches, held June 12-14. The meeting was well attended and all the churches represented but one,—the Alden Church. A good revivals pervaded the meetings. Interest was given to the meetings by the reception into membership of eight members, by the laying on of hands and consecration prayer and the right hand of fellowship and words of welcome by its pastor. These eight were baptized the Sabbath before. There were also five others received into membership of the church by letters. Bro. Snowell, deacon of the church, had just returned from a trip to the west and was able to give the church the report of the people whom he had visited. They were raising funds for mission work. The Rock River Church had not yet instituted a canvass, but Bro. E. B. Saunders, who is looking after the church and missionary spread, said it would be seen to in due time.

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These years were beginning to add to the sorrows of Samuel and Tase Hubbard. January 20, 1670-1, their only son died at Newport. This year of 1670 was one of unprecedented rage of the Indians, who had laid waste to all the coast, and who had already settled the disputed tract claimed by Massachusetts and Connecticut, as well as by Rhode Island, under which latter jurisdiction they held their titles. Burdick had already been arrested on his homestead and imprisoned at Boston for adherence to his colony. Clarke was in a few years to be shut up in Hartford jail for a similar reason.

In 1674 began a movement which resulted in the formation of the sect called Rogereneus at New London, Conn. In the earliest stages of this movement Mr. Hubbard had a share, but no one was more disturbed by the final result than himself. At first the leaders were baptized members to Newport; but after the seventh-day Baptist Church by a deputation of which Mr. Hubbard was a member. After many visits, through similar committees, to these New London brethren, the Newport Church cut them off, all except Jonathan Rogers, who had married Nathaniel Burdick, a granddaughter of Mr. Hubbard, and who did not accept many of the vagaries of these enthusiasts, though they were his relatives.

The King Philip War, in 1675, temporarily broke up the Westerly settlement and sent its members to Newport for safety. Among these were his two daughters and their children. He wrote home to his wife that he expected to be stripped of his property against New England by wars by the natives, and many Englishmen fall at present." "This island doth look to ourselves as yet by mercy not one saint, blessed be God." On the coming of peace his daughters returned to their homes, whither he often went to visit them, and to advise in their growing prosperity, as well as to lament with them over their troubles from Connecticut injuries.

The summer and autumn of 1677 brought to him two peculiar experiences. The first was a vote of the church, that he had not, as he writes, "the gift of prophesying publicly in the church, tho' heretofore judged so by those brethren of before 1692. His wife survived him, and was as Clarke writes, "in public praise but was advised not to go." People who came, expecting to find him dead, beheld him standing and writing.

In the last years of Roger Williams's life Mr. Hubbard often sent him messages of sympathy and Christian love. Aug. 25, 1680, he writes that his son-in-law, "Clarke, hath been in Hartford this last night," he says, "and now a prisoner." This with the fine of £10 was imposed in consequence of the conflicting claims to the soil about Pawtucket River.

At the age of three score and ten he found about him but few of the friends who had, in 1648, welcomed him to Newport. Dr. John Clarke had died in 1676. Eld. Tory, who had laid hands on him, was gone, so was "my dear brother John Crandall," four governors of the colony, and "several of the church." But in the midst of his increasing loneliness, he writes calmly and sweetly thus: "All God's holy ordinances are all good, especially prayer, public, private, and in families. O sweet rest, refreshing dew, I have had by that ordinance of singing psalms in private and in public also. " "God's holy Scriptures, his word, is as so many fresh pastures yielding fresh flowers and fresh streams of comfort. Let thee and me labor to get ourselves off from low things, striving, yes, pressing after holiness."

On the death of Roger Williams in 1683, it is certain that his words at "Mayford" mourned sincerely the death of this leader and friend, who fifty years before had taught by his lips the lesson of soul liberty, and had, with him and others, shared persecution for conscience's sake.

March 28, 1686, Mr. Hubbard writes to a friend in Boston as follows: "Just now I remember what my mother's words were near seventy years ago, that thankfulness for mercies was a coning way of begging more mercies. And I may say with old Jacob, that I came over as Paul to give public praise but was advised not to go."" A man of these enthusiasts, though they were his relatives.

Yet Maria White was a singularly gentle person in her aspect and manners—fair, sweet, benign, ideal—and it was beneath the surface that the firmness of purpose lay. She had been for a time a pupil with her cousin, the late Maria D. Pay, of Cambridge, at the Ursuline Convent of the Benedictine nuns, and was there, if I mistake not, at the time it was burned by a mob. This may well have imbued her with the love of religious freedom—I know it had strongly that effect on me as a boy watching the flames from Cambridge. She had also been a member of the class of Margaret Fuller's class, and shared their tonic influence. She had also spent much time in the study of the Rev. Convers Francis of Watertown, a man of unusual learning, and a reformer, though a mild one. At this house she had doubtless met his more potent and energetic sister, Lydia Maria Child. Moreover, Maria White was her own brood, bred of the classmate, had given up all else to devote herself to the anti-slavery agitation, becoming an itinerant lecturer in the cause. It was in a manner a form of indulgence of the most ardent nature, and it needed a strong influence to transfer him to the progressive side. But for many years following—indeed, up to the time of his first wife's death, in 1838—he was in his general attitude a strong reformer.

The soul's warfare.

How frequently in the New Testament is the Christian life represented as a warfare. We find enemies set forth with whom constant conflict is maintained, regarding the treasure of our own hearts, thirstily lusts which war against the soul," pride, covetousness and other evils which, constantly springing up, are as an army within us. Then there are the temptations of the world and the frequent assaults and enticements of Satan. So we find the apostle Paul sets forth his own experience as the Christian needs. He tells us of "truth," "righteousness," "faith," "prayer" and "the sword of the spirit, which is the word of God," as indispensable weapons in the midst of his serious. How few Christian professors in our day have any conception of the Christian life as such a warfare as Paul describes, and how few realize any such conflict as Christ intimates when he makes his grand promise "to him that overcometh."
SABBATH REFORM.

THE OUTLOOK.

For the past nine years The Outlook has been our principal agency for the propagation of Sabbath truth. Of it and its work the Board in their annual report to the Society at its anniversary, just held, says:

The Outlook has been continued through the past year with an average circulation of 53,000 religious copies. The question of the value of this form of our aggressive work was considerably discussed at the Chicago Council and at the various Associations held in June last. The Council commend the Outlook and advised its continuance, but suggested that more short articles appear in its pages. The editors have attempted to comply with this suggestion, and have called to their aid various writers in the fulfillment of this purpose. Your Board is of the opinion that while less correspondence has ensued combating the views advanced, and the facts presented, in former years, the permanent effect of the work of The Outlook upon thoughtful men, and through them upon public opinion, is more plainly seen than at any time before. The facts which it has presented have been so entirely new to the average clergymen, much more to the general reader, that years were necessary to insure their consciousness. Of course to the editors has been to make a broad and thorough search for the ultimate facts touching all phases of the Sabbath question, and of kindred questions. They feel that that work is not yet accomplished, and that the final survey of the field of early Christian history, and of pre-Christian times, will add more substantial facts to support the Sabbath truth, as it cannot be supported in any other way. They believe it to be most important to show that the exclusion of the Sabbath, and the introduction of Sunday, was part of a wide-spread paganism of Christianitv, by which the authority of the Scriptures was practically overthrown through pagan philosophy; that the purity of the church was well nigh annihilated by false theories and practices concerning baptism and church membership, drawn from pagan water-worship; that the union of Church and State, and the establishment of pagan power, were brought about by adopting the theory that religion is a department of the civil government; that Sunday legislation, and all similar politic-religious movements are pagan in origin and sentiment; that modern social vice, with its terrible evils, is the direct offspring of ancient sex-worship, in which lust was sanctified and social impurity was made a religious duty rather than a crime. In so far as The Outlook has been able to present facts touching these great evils which came into Christian history from paganism, side by side with the Sunday, it has awakened a deep and eager interest on the part of its thoughtful readers.

Another important feature of The Outlook has been, and will be, to show that the great opposition to the Jewish element in early Christianity sprang from paganism, and that the Mother Church was Jewish, and not Roman. Your Board believe that those who have written in The Outlook are more and more deeply interested in its continuance. The following extract from a letter from the General Agent will explain itself. It is a valuable testimony from one through whose hands the great bulk of The Outlook correspondence passes: "In answering your note of July 1st, wherein I am requested to give my opinion of the present status of The Outlook, as to its acceptance by the public, its relation to our denominational work, and to the general work of Sabbath Reform, first allow me to say that I am strongly impressed with the thought that we have never before placed before the public any publication (unless it be The Light of Home) that has been characterized by such a wide-spread acceptance by our own people, upon the question of Sabbath-observance, as has been The Outlook. Notwithstanding the fact that it was especially designed for the clergy and the Bible student, it is being read by no small number of laymen. This condition of affairs is attributable, I believe, to the existence of such an organ as The Outlook. As to the future of The Outlook, your Board feels that it has in its present form must be enlarged rather than diminished. All that we have done in the past, all that we have attained for the present, demand that we push forward. We have done much to prepare the way and produce the agitation concerning Sunday, which is now so extensive and so rapidly growing. The Sabbath truth have adopted our methods. Since our last meeting the American Sabbath Union has established a 24-page quarterly in New York, entitled The American Sabbath, an edition of 10,000 of which is issued. It is the "organ" of that society. No institution so great and important as which we are engaged can be carried forward without an "organ," a periodical which shall represent the truth, and those who publish it, far and wide. The Outlook has already earned a place, and compelled recognition by its scholarship and thoroughness in the Sabbath world, and as a foundation for the future. From this time forward it ought to be issued monthly. In this way its work of original research can be kept up and made more attractive to the general reader, by being printed oftener, and in briefier articles; and much greater attention can be given to current events. In suggesting this the Board does not imply that there has been any mistake in issuing it quarterly. We needed that form, as an invading army needs "siege guns" for heavy fortifications. But the walls of apathy and prejudice are now down, so that we need "light artillery," to make way for infantry and cavalry a few years hence. It would be a serious mistake to withdraw ourselves, in any way, from the attention of the people. Our efforts must increase as the combat thickens and deepens. A continuance of sixteen pages would give the same number of pages annually as under the present issue. Our General Agent calculates that the expense of such an edition would be about $6,000. We ask the Society to give these suggestions a careful consideration.

OUR NEED OF CHRIST.

We need Christ as a Redeemer from sin. For this sin of ours must be forgiven. Blot it out we cannot. It has entered into the unchanging substance of the gone days. There is no power in us to pass from this present, back into the deeds of the finished days, to straighten what was involved in them, to purify what was vile. The past is stereotyped in eternity. The sunshine brings us every morning a clean, white day; the night shuts the volume of the day written with full acts beyond the power of our resuscitation. We cannot recover it. You may run it into what you will; but when you have left it cool no strength of yours can change its shape. Time is fluid, but runs it into the mould of action, it is fixed and unchangeable. So the past stands there with all its imperfection, and over it necessarily broods a divine condemnation.

And as you have no power of art to change the accomplished past, they can you out-balance it by any present goodness. You cannot accumulate goodness. Goodness shall help you to your place for Him who in His infinite wisdom, has put all up evil habits; cast of all sins; and through you stand, to-day and for to-day, gold through and through, you have nothing that God's law tells you to do for to-day. You are not in the least ahead of its requirement. You have accumulated no goodness. The duty of taking up the way of life and of faith; to you, and to your fellow-ministers, when you see such a member of the Sabbath, we are not able to. The only way for infantry and cavalry to come. The books for to-day at best will only balance. You cannot get an amount of goodness to your credit that will cancel the evil of the past. Ah, how sorely every one of us needs the atoning Christ to manage for us that evil past; to ameliorate it with his forgiveness. Let me not try to help myself. Let me give myself to Christ, and then his infinite and atoning help is mine. I am free; I am forgiven.

HERESY-HUNTING.

The following from Rev. Dr. Theodore L. Cuyler, in the New York Evangelist, has the true ring:

What is cheaply stigmatized as "heresy hunting," is commonly a simple demand that no minister who betrays his own colors, and false to the standards of doctrine which he has solemnly sworn to defend. Freedom of thought and of speech are very excellent, but within certain just limitations. But no soldier has a right to wear the uniform and draw the pay of his regiment, and then draw against his regiment, or cut down the regimental flag-staff. When a Christian minister sincerely disentice from the vital tenets of his own church, the honest face for him is to resign. If his fellow-ministers ask him to retract, or to withdraw from the church whose seal he renounces, they are not "heresy hunters," but honest men demanding honest dealing.

THE SABBATH RECORDER.

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The Sabbath Recorder.


Rey. W. C. Eatesworth, Sinai, Fla.

Associate Editor.

Rey. A. E. Main, Ashaway, R. I., Missions.

Mary P. Bailey, Milton, Wis., Woman's Work.

T. G. Williams, D.D., Alfred Centre, N. Y., Sabbath School.

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


John P. Rogers, Business Manager, Alfred Centre, N. Y.

The last surviving officer of the battle of Waterloo, General Whichcote, died in London, England, August 28, 1891. Thus the heruvving years swept away the men who have stood connected with prominent events in the world's history, leaving only the events themselves to tell their tale to coming generations for good or evil.

No University in the world can boast a larger graduating class in a single year than does the University of Chautauqua whose class of 1891 numbered 1,068. Of course, there are not all finished scholars, nor are all who graduate from a regular university. But they have all pursued, with a commendable degree of faithfulness and proficiency, a four years' course of systematic study; and none can doubt that such a course of reading will have a most salutary influence not only in shaping the intellectual, and moral character of the people of this country. University extension has a most practical illustration here.

The New York Disaster.

The newspapers for a week or more have been profuse in their reports of the appalling disaster in New York City, by which, in the collapse of a large business building in the lower part of the city, sixty persons at least, met an awful death. We do not refer to it at this late date as a matter of news, but for the purpose of pointing a lesson or two.

1. The cause of the accident is still not definitely explained. One doubts that the floors of the different stories were too heavily laden for their strength. The building was erected ten years ago, when the city was young, and was, no doubt, equal to the demands made upon it at that time. But business has grown, other and heavier work than that for which it was designed has been gradually pressed into the building. The builder built for the present not for the future. How many men have made the same mistake in respect to their own lives. He who plans only to meet present demands is sure to be found wanting ten years hence. The world moves. The ages, in a marked degree, a progressive age, and if one will keep pace with it, he must lay broad foundations, and build superstructures large enough and strong enough, to meet the most exacting demands.

2. In the building was a number of large printing presses, which were kept in constant motion. The ashes, in a marked degree, a progressive age, and if one will keep pace with it, he must lay broad foundations, and build superstructures large enough and strong enough, to meet the most exacting demands.

and year after year, through a long life, and who can say what it will not do for truth and the good of man? See, also, what power there is in mutual efforts to accomplish great results. Had the machinery in the fated building been set so that the vibrations from different machines were running parallel to each other and combining to make one united pull upon beams and walls, the calamity might have been long postponed, possibly entirely averted. But they pulled together and their terrible work was soon accomplished. Do we not need to learn more solemnly the importance of this two-fold lesson in our work for the salvation of men and the building up of truth in the world,—the lesson of being always at it, and all at it? We talk of personal consecration, and we know something of what it means; but we have not yet felt the power that would work if each one of us, day by day, put thought, and heart, and money into the Lord's work as he gives us the ability, and each would do this in full fellowship with all the rest. The vibrations of spiritual power that would be caused by such constant, united effort would unloose God, soon sweep the calamity away, and build beautiful palaces of truth for God and humanity.

3. An incident in the work of recovering the lifeless from the ruins illustrates the strength and beauty of brotherly love. A young man employed in an office only a block away had just stopped into the restaurant in the fated building, having assured his companions, among whom was a brother, that he would return in a few moments, when the crash came, and he was hopelessly buried in the terrible ruins. Almost instantly the brother was at the spot, and as the work of recovering the bodies of the unfortunate victims began and moved slowly forward, he eagerly scanned every piece of garment that came as well as every mangled human form, in the vain effort to trace the identity of his brother. The weary days wore on; gangs of laborers grew faint with their exhausting work, and were replaced by fresh relays, and these again by other gangs of men; but in the scene the officer kept back the curious crowds that filled the streets in the vicinity of the disaster, filled up their hours of duty and gave place to new bands of officers in successive orders; even the curious crowds grew weary and fell back, some coming and others going; but on through heat of noontday sun and fog and chilliness of night, the devoted brother kept his place at the spot where was the door of the restaurant into which his brother had gone; nor could he be persuaded for food, or sleep, or rest, to relax his vigil, lest some positive evidence of the fate of his brother be lost, and in his patience and perseverance be lost forever in the mass of waste so soon to be removed from human sight. At last, after five days and nights of such tireless watching, a bit of clothing was found which served to identify the lost brother, and to tell the silent tale that all else had been consumed by the flames that had burst about him, and he was utterly lost in the hopeless ruins. His brotherly vigil was over, and officers bore him to a place of rest. Such is the strength and beauty of a brother's love. And yet how utterly helpless it is in such a calamity! It proves it well that we are dependent on the power of prayer, as far as the object for which it exerts itself is concerned. Christ is our Elder Brother, tireless and true, and but mighty and able to save as well. In the wrench and ruin that is in the world, and above all, in that day when the heavens and the earth shall pass away, how shall we need the saving love of such a Brother! To-day, in our quiet, peaceful homes, in the hum and hurry of our business, in the whirl and joy of all our happiness, and in the grief and pain of all our disappointments and sorrows, He speaks to us in parable, tender words of love, and asks us to make of him our Brother, Saviour, and Friend forever. Shall we open our hearts to him now and receive into the love of him "who sticketh closer than a brother!"

The General Conference.

First Day.

We have not space to give the minutes of the late General Conference in full, but we give the account of the sessions sufficiently in detail, we think, to afford a fair view of the meeting.

About one hundred and seventy delegates were reported from over forty churches. Besides those reported as delegates, there were present large numbers of visitors who attended a portion of the sessions. The noonday meal was served in the Armory Hall, to which admission was gained by means of tickets. Over two thousand of these tickets were given out during the six days of the sessions. Under the guidance of the General Conference Committee there were eight sessions of Wednesday, the Sabbath services, and the sessions of Monday. The intervening days were occupied, as usual, by the Missionary, Education and Tract societies, respectively.

At the Wednesday morning session the President's Address, copies extracts of which were read, were made the principal feature. In laying this, the Executive Committee reported the enrolling and sending to the proper officials of the resolutions passed by this Conference at its last session concerning the Chinese question; and presented a general programme for the coming year. The President invited all to attend the next session of the Council, called by the Conference to be held in Chicago in October, 1891, reported the holding of such Council, their attendance on the same, and the general characteristics and results of that meeting. D. E. Tiltworth, of Plainfield, N. J., was appointed assistant secretary.

At the evening session the President appointed the standing committees:—on Petitions, on Finance, on Obituaries, on Nominations, on Denominational History, and on Resolutions. This was followed by the reports of the Treasurer and the Corresponding Secretary, which were adopted. The Trustees of the Sabbath-school Board made their annual report through their Secretary and Treasurer, and the report of the Sabbath-school Board was presented by Dr. T. R. Williams. Both reports were adopted. The Committee on Correspondence with persons interested in the Sabbath schools made a report, which we make room here as it is a comparatively new and interesting feature of Conference work:—

Your Committee to correspond with persons interested in the Sabbath question would respectfully report that they have held correspondence with persons who were hitherto strangers to our people, but who are now Sabbath-keepers; with five persons who are interested to know more about the Sabbath; with persons of other denominations who have been in communication with those desiring to know more about us and the cause we represent. About fifty letters have been exchanged with Tract societies, and other printed matter sent in answer to the calls for information. The Committee has had no report from those whom he has placed in correspondence with inquirers.

Of those found who are keeping the Sabbath, one, a Baptist clergyman of over fifty years standing, and a President of the First Alford Church; the Rev. Niles Kinney, of Barry, Ill. He is a man of learning and ability and wide
acquaintance among the Baptists; he also was 8rm in the General Conference in its work of organization and propagation. Two others, a young business man, Chas. T. Golding, of Newton, Iowa, and his wife, have united with the church at Garwin, Iowa, and Bro. Scowell spoke of their case. Others, who have joined, but not united with any of our churches, are more or less seriously working for the truth in the distribution of our tracts and literature as far as they can. Notwith-standingly—all at their own expense, except that they have been supplied from the depository with tracts. Among these, special mention must be made of Joseph of Bloomington, Neb., and John W. Renfro, of Glad- stones, Neb., both of whom have formerly preached among the Methodists and Baptists, respectively, and do now practically always defend the Sabbath on all proper occasions.

This correspondence, in the early part of the year, embraced letters from Mrs. D. H. Davis, of Chas., T. A. Smith, of Pottersville, Ind.; Mr. T. Potter, of Noank, Ct.; Bro. J. G. Burdick, of New York, meeting with these men about the same time gave them personal information, so that further correspond-ence with them was superseded. He has several times referred to these interesting cases in the Sabbath Re- cords. Your Committee also has had a very interest-ing correspondence with our Angelus of Augustana, of Preston, Ohio, a professor of languages in a Shaker community, and a scholar of marked character, He acknowledges the validity of all our arguments on the Sabbath question and declares himself in full sympathy with our efforts and prays for the triumph of the truth. He confirms the opinion of many correspondents that Sabbath-keeping practices of the Ayyabinsians, having himself worshiped them on that day. Two of his letters have been published in the Sabbath Recorder and in the Religious Tract Society, of which collection a copy must have come to the knowledge of your committee during the year. The following, that of Mr. Holland, of Montreal, Canada, Mrs. E. P. Hemmings, of Stockton, Cal., and Bro. I. M. Mylne, of Belling, Wis., however, lie outside this list from former years, and are all faithful workers for the Sabbath.

At the Council in Chicago, a letter was received from one Rev. A. J. Allands, of Indiana, Indianapolis, Ind., who had a meeting in some papers, who expressed great joy at learning of such a people, and stated that he had a church of Sabbath­keepers under his charge that place with flattering prospects of the coming to Christ would have taken us. It was referred to your Secretary, but not the brother's presence was passed. This brother and his people are evi-dently a company of independent Adventists. The doc-trine of the near-coming of Christ and the spiritual life and the importance of proclaiming that doctrine as the gospel of the present time, and as the special motive to obedience was very strongly marked. Bro Allands indicated a desire to be united, with his church, to our people. But from all your committee could learn from letters and some printed matter received, it appeared to him that, considering the magnitude of the doctrines of the independent methods of work, more good would be done by their own efforts than to unite with us. The committee made known the reason that he wished further acquaintance with us. The letter was referred to your Committee, but not the brother's presence was passed. This brother and his people are evi-dently a company of independent Adventists.

The work of the morning session consisted chiefly in the hearing and action upon the re-port of standing committees. Nortonville, Kan., was chosen as the place of the next General Conference, and Prof. A. B. Kenyon, of Alfred, was chosen as the next president.

The committee on resolutions reported the following list of resolutions, all of which were adopted as reported by the committee, with the fourth:

1. Resolved, That the vital issues involved in "Sab-bath, Truth, and the Deity." are, the most important in the history of religious life, and to the integrity of Christianity, that they demand our most serious attention on our part, in pressing the claims of the Sabbath upon the attention of Christian men.

2. Resolved, That we hail with joy the evident increase of interest among us in the work of missions, home and foreign missionary work, and the removal of want, and means to do it, as the very work committed to us by the Great Head of the church.

3. Resolved, That we view with approval the increasing importance of the year and the im-provements in the management and curriculum of our higher institutions, and urge upon our people that they give their earnest support and sympathy.

4. Resulted, The use of intoxicating beverages is the source of selfish-mindedness, and the want and the deepest immorality and the immediate cause of crimes.

WHEREAS, Upon the Christian people of the world rests the chief responsibility for the lessening of misery, the spread of Christian life, and the diminution of crime; therefore

Resolved, That we earnestly appeal to all Christian people, declare our-our opposition to the use of intoxicants in beverage in any degree, and that we urge upon our people their duty as followers of the Lord Jesus to maintain themselves pure, and to protect their brethren from the dangers of temptation, and to curb the desire upon a spirit of the apostle when he declared that he would abstain from the company of them, if by such use he should cause his brother to fall; and

Resolved, That the very principal reasons on which the action of God's people are founded. Therefore

Resolved, That we deem it impolitic and un-Chris-tian to make distinctions in regard to immigrants based upon race, nationality, or character.

Resolved, That the work of the seventh day Baptists be the Bible as supreme authority in matters of faith and practice; therefore

Resolved, That we commend to the careful study of our people those questions and issues which are being agitated by the Young Men's Christian Union by the "Higher Criticism," as applied to the Word of God.

WHEREAS, the sin of drunkenness is the direct result of the intoxicating liquor, being a moral evil, and that of the liquor traffic being open to all men, free of all form, or legal or illegal, Therefore

Resolved, That we regard the use of intoxicating liquors as a beverage, either as a healthful or an evil, and to protect legal and illegal liquor traffic by any form of legislation, Therefore

The afternoon was given largely to a pro-grame of topics discussed under the direction of the Young People's Permanent Committee. J. L. Huffman presented Mission Work for our young people. The Young People's Socie-ty the Pastor's Assistant, was discussed by several pastors who had experience in the matter. Miss Jessie F. Briggs read a paper upon Local Work for the Young People's Society; W. C. Whitford, on How shall we raise our money? Miss A. Maud Hoard, on Loyalty to our Denominational Societies; E. W. Clarke, on the work of the Young People's Sabbath Reform Work; and B. C. Davis, on How can the work of the Permanent Committee be broad-ened? These excellent papers have all been re-quested for publication in the Young People's department of the Sabbath Recorder. And the adoption of the reports of the Secre-tary and Treasurer of the Permanent Com-mittee, the following resolution, offered by A. E. Main, was unanimously adopted.

Resolved, That, as an offset to our appreciation as fellow workers for the Master, we hold, that in the satisfaction the spirit and work of our young people, and that them God speed in their labor for Christ and the Church.

The following resolutions were offered by H. D. Clarke, and adopted:

Resolved, That this conference return its heartfelt thanks to the Pawcatuck Churches and Society at Westerly for the bountiful hospitality and cordial wel­come given to the delegates and visitors, and we return to our homes praying that the blessing of our heavenly Father may ever rest upon them, and that under the consideration of their deserved success may be the grand harvest for the Master.

Resolved, That we approve the spirit and the acts of the committee that has secured to us reduced rates of travel and hotel accommodations.

The report of the Chicago Council to the General Conference was presented through a committee of the Council instructed to make such report, and was adopted.

President W. C. Whitford, of Milton, Wis., and O. W. Babcock, of Nortonville, Kan., were appointed a committee on preparing a test for the next session, if in their judgment it shall be needed; and I. J. Ordway, of Chicago, and D. E. Titworth, of Plainfield, N. J., were appointed a committee on reduction of fares for dele-gates to the next session.

At the evening session a little routine business was transacted, after which a service of sacred song was conducted by N. Warder Wil-liams. Solos were sung by Mrs. L. A. Platts, of Alfred, N. Y.; Mrs. and Mr. D. E. Titworth, of Plainfield, N. J.; Mrs. Walter Price, of Wes­terly, R. I.; N. W. and Alfred Williams, of Al-­bany, N. Y. Several songs were conducted by Mr. A. L. Titworth, of Plainfield, N. J. Thus closed a pleasant and profitable session.

From the opening to the close of the entire series of meetings the choir of the Pawcatuck Church rendered constant and valuable aid in the sacred song. The arrangements were excel-lent, the devotional meetings were fervent and spirited, and the collections, on Sabbath and Sunday, were generous, amounting to nearly $20,000.


When is the Time to Die?

I asked the glad and happy child,
Whose hands were filled with flowers,
Who, when catechized, gave the right answers among the vine-wreathed beams,
I crossed her sunny path and cried:
"Why do you not die, child?"
"Not yet! not yet!" the child replied.

I asked a maiden; back she threw
The treasures of her hair;
Great swell of youth, how dear I know,
Like peaches they glittered there;
A slender little arm, a lady's brow;
I heard her spirit sigh:
"Not now," she cried, "O not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms;
As gentle on her tender breast
She kissed her babe's dimness;
In answering tones her answer came—
"Her eyes were dim with tears;
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His silent vigil was not by time,
Nor dimmed by woes and care.
In seeking to record it, spoiled,
And flushed with scorn his eye;
"Talk not to me of death," he cried,
"I might, I might, but I would not die."

I questioned one; for him the tomb
Had long been all prepared,
But the young and blooming bloom,
This man of years had spurned.
Despised in his nature's dying fire
Flaunting high, as thus he cried:
"Life only life is my desire;"
The gospel, and crowned, and died.

I asked a Christian: "Answer thou;
When is the hour of death?"
He said in his low love
And peaceful was his breath;
And the same was seen in eyes stole
A smile, a light divine;
He spake the language of the soul,
"My Master's time is mine.
— Churchman."

Let us as followers of the Master always strive after such a spirit of consecration as shall make us ready for whatever in God's providence is sent to us.

It is the beauty of a well-formed Christian character to be ready for work or rest, joy or sorrow, pleasure or pain, sickness or health, life or death. It is to this end that our children are brought into the world. This ideal is one after which we should endeavor as an element of the true consecration.

True Consecration.

By ISA. A. Exانون.

Is it not reasonable for us, who are dependent upon God for life, health, and every blessing, to acknowledge him in all our ways? This demand is in keeping with our holy nature as living sacrifices. Nothing short of this will answer, for if the whole being is not surrendered the service must necessarily be a divided one. The word of God says: "Ye cannot serve God and mammon." Life is too short for the child of God to be idled by the way.

"One by one they sit down and die,
Lest when the time to do so.
Make a schedule, putting down rules for reading the Scriptures, rules with reference to prayer, the rules of the mind in reading, in meditation, and in writing, and he found that he never, for any length of time, could observe them. The demands of daily existence were constantly changing, and the circumstances, rolling in like great waves, were so different from any which he could anticipate, that the rules of the world would not long apply; but finally he has settled down to this philosophy: "Get into a state of mind by prayer so that it will be a delight and not a task to study God's Word as opportunity con­oth."
without them. We need more such young people. If God has given to you the money making talent, use it, and use it to his glory. Our work is to keep our eyes open, to be ever on the alert, to watch for opportunities to "fill in chinks," to be on time at Sabbath-school and at prayer-meeting, to sit up with the sick before every one else has and even before the sickness is generally known.

Our work is to give away our old clothes to the needy, to do the running around work on committees while older heads do the planning, to go off with more experienced workers on mission work, there to play the organ and sing and speak, to encourage every good work by speaking of it.

Our work is to stand ready at the call of our pastor, Sabbath-school Superintendent and leaders in the community, to be patient, to be slighted and snubbed and not get mad, to pray for the success of our leaders. Such is the work of the great majority of the young people.

A few may be called up, or rather out from the rank and file to do certain specific public labor in behalf of our Christ and his church. Our work is to support them. Our work is to pray for them, to encourage them to write to them telling of the condition of the local societies, to ask them to make the most of the work, to criticize it may be in a friendly spirit.

Our work is to interest ourselves in the interest of our work.

Our work is to become men and women, Christian men and women.

What your particular work is, I do not know, mine is unknown to you. But the ultimate work of us all is the evangelization of the whole world. Truly this is a glorious cause.

EDWIN SHAW.

TEMPERANCE.

-NEW VICTIMS are being continually added to the long list of cigarette suicides. A recent Milwaukee telegram mentions the sudden and simultaneous deaths of two boys at Prairie du Chien, after excessive smoking, and which led to a post-mortem examination. The boys' stomachs were said to be filled with the ashes of tobacco. In the presence of phosphorus was discovered. The symptoms indicated death by this poisonous substance, contained in the nicotine of tobacco used in preparing the papers and wrappers for the ordinary cigarette. All forms of the object used in the manufacture of cigarettes is both a nuisance and a peril. It ought to be summarily abolished. -National Temperance Advocate.

-A Bonvon telegram of the 20th ult., announces that a ship laden with $60,000 worth of New England rum has left Boston recently for the usual destination for the suppression of this very destructive drink. In some of the large towns the consumption of gallons. In some of the large towns the consumption of gallons. The papers and wrappers for the husks, which have been assumed of late by this increase with this increase in quantity of thirty-seven millions of such cigarettes, is increasing among the young. None of the rem­

-POPE L. -In the papers of the same date in 1891, the export of this nature dies hitherto (Mr. S.) has been stated to be at least as high as the returning.

-POPULAR SCIENCE.

A NEW career for women is suggested by the fact that a female sanitary engineer is now practicing in London. She appears to be a lady of varied knowledge, as she has been lecturing in London on hygiene, divinity, physiology, and sanitary science. She has been chosen to represent the women of England at the coming International Congress. She will be a real addition to the women of the world. This lady of versatile genius is Miss Scott, and she has been chosen to represent the women of England at the coming International Congress. She will be a real addition to the women of the world.

-For the second year in succession a young lady (Miss Hester Russell this year) has taken the highest place in the final examination for the M. B. degree of the Royal University of the British Empire. Distin­

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LESSON XI.—CHRIST AND THE BLIND MAN.

For Sabbath-Day, Sept. 15, 1891.

INTRODUCTORY NOTE.—C. L. "Blind from birth,"

Blindness is a very common malady in the East. This
being the case, the power of miracle, when it
was bestowed on him for this was born blind. This is the only one of the six
recorded miracles connected with blindness described as
being "born blind," the other five are the miracle of
the blind man in the temple. It may not be
incredible, for "since the world began was it not
heard that any man opened the eyes of one that was born
blind?" (v. 32.)

v. 2. "Master, who did sin?"
The Jews interpreted the view that every misfortune was
the direct result of some special sin. But here the man
so unfortunate was thus from birth; how, then, could
he have sinned and received this penalty? Was it his
parents' sin? There is some truth in their view, for
calumnies are the fruits of sin, though we may not
be able to identify the sin or sinner unless we go back
to Adam. As a natural consequence of sin, and
offspring must suffer, in many cases, from the folly of
parents. Lev. 26: 16, 2 Kings 2: 27. But all special
afflictions are not divine visitations for special sin.
parents," "Not that they have sinned, but not so as to
cause blindness." "Worthy of God . . . man,
even as to natural cause of sin and suffering, for his souls
may have been natural laws violated by his ancestors,
or some natural cause of blindness, but it should be a
divine work. "The sight was given to the blind man,
with Christ, and with his eyesight the blessing of salva
tion. It would also magnify Christ before the world
v. 4. "While it is day." While the opportunity lasts we
must perform the works of God, not laying up for
ourselves the works of darkness, but shining in the
light of Christ. From the chance of vicarious sin, the
associate his disciples with him in doing the works of
the Father. "The night cometh." The day of opor
tunity ends with all. It must sometime cease. "Work
while the day lasts," Christ had a work which he must
do before his crucifixion. Already the time drew near,
v. 5. Christ is the intellectual, moral and spiritual light of
this world. Wherever Christ is, there is no mystery, for
the gospel is received, there is found the greatest light
and civilization, the greatest temporal and spiritual
prosperity, the greatest law, the truest happiness. "He
spat . . . and made clay." No power in clay
to give sight. Christ adopts some means, always
to make men receptive. He always gives men such
things to do as a test of faith and obedience. We may
use means, but not depend entirely on them, but on Christ.
v. 7, "Go wash." Wash off the clay. The test of
3: 15. South-east of the temple mount, a tank or reser
voir 33x18 feet. "Sent," i.e., the outlet for water
draining from under the temple hill. The water that
came sawing, this is the visible test of faith, that
"came seeing." The condition of salvation is walking
by faith, even though we do not see all the reasons of
all the things that shall come to pass. "Neighbors." Who were the ones to observe his
cure and recognize him as the very man who was before,
and from birth blind, sick and beggar. He had been
accustomed to beg. Spiritual eyesight observed in
others occasions much debate. The world generally
observes the change. v. 8, "He is like him." Unwill-
ing to admit the truth, human ingenuity tries to
explain away Christ's works. "I am he." Personal testi
timony for Jesus and what he has done for us. This
battles the same identity, but how was the change wrought? v. 9, "How . . . opened." The world can admit the change is man's character, but how?
that is the question. v. 11. He tells them frankly all
about it. He is the Christ, the Son of God. "He was as yet quite ignorant. He still needs more light,
spiritual eyesight. v. 31. The rulers communicated
him for execution. Since communicated from synagogue or from the church is
divinely authorized, but not for owning Christ. Matt. 18
gives one lawful cause and procedure. "Jesus heard
of this communication, and being otherwise occupied
with his disciples and always known to him. "Doth thou believe on the Lord?" By this miracle and spiritual reasoning to
Christ, he has given confidence in him. He sees, he is
recognized as a prophet. Will he now confess him as
Messiah? v. 36. "Who is he?" He names Jesus now
for the first time. Believing him to be a teacher disi
pointedly apolitical, he is ready to receive instruction.
"That I might believe." I am ready to believe when I
know who he is. v. 37. "He that believeth with thee,":
Christ plainly declares himself to be the one. Does
not seeing and talking with the "Son of God" more
than counterbalance the reproach he had already suffered?
Matt. 18, "Lord, I believe." A prompt admission of the
truth. "The word was made flesh and dwelt among us." This was Jesus. "The Word was God," Jesus is God. No human theories can change this con
clusion. To believe the Bible is to believe the divinity
of Christ.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Aug. 26, 1891.

Secretary Noble is receiving, as he deserves, much commendation for his prompt action in
heeding the effort on the part of the brewers to
march men to advantage of a recent judicial deci
sion to flood the Indian country with beer.

It is not believed by good lawyers that the
United States Supreme Court will ratify the
construction which Judge Bryant, of the eastern
judicial district of Texas, has jurisdiction over
Indian Territory, has placed upon the
basis of the power of the United States to settle the
intrusion into Indian Territory of "ardent spirits" or
"spirituous liquor;" he having decided that malt
liquors were not included and that
erager beer might legally be taken into the
Territory and sold. Almost as soon as the news
of this decision arrived here the
informed minds that were about
ship, a car load of beer to the Territory. As soon
as Secretary Noble heard of this he in
structed the acting Commissioner of Indian
Affairs to telegraph the agent at Union
Agency to seize and turn over to the United States
Marshall passenger packages that might be
brought into the Territory. This decision
by Judge Bryant's has been criticized very sharply
here; it was, in general thought, clearly
the intention of Congress to prevent intoxicating
liquor of any kind being taken into Indian Terr
itory, but by some oversight "malt liquors" were
not specifically mentioned in the statute.
If one may judge from other decisions handed
down by the Supreme Court affecting the liquor
traffic it seems reasonable to predict that this
decision will be reversed. Secretary Noble be
lieves that such will be the case, and he is de
termined that no beer shall be openly taken or
maiden from the Territory. He has
thus far been successful in his
proposed measures, but not without
the aid of the sympathy of the
ablest philosophers, who have been perfect lights of
science in matters of theory, have been wholly
unable to reduce them to practice.

AN OLD TEMPERANCE Pledge.

It is a pleasure to look back and see how cer
tain great minds of early days gave heed to the
need of temperance principles, weighing care
fully the pros and cons of a cause that has now
become the issue of the hour. In an old al
man of the year 1857 is found the following:

"Being satisfied, from observation and ex
perience, of the moral and physical value of
that ancient spirit, as a drink, is not only need
less, but hurtful, and that the entire disposal of
it would tend to promote the health and happi
ness of the community, we hereby express our
conviction, that should the people of the United
States, and especially all young men, discontinue
entirely the use of it, they would not

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the good of only promote their own personal benefit, but
the circle of its shadow can tell an untrue.
An English magistrate thought he would con-
fer a great benefit on Allahabad by planting
pilp trees in the market-place. As soon as his
intention was known, many Hindoo tradesmen
called upon him, to entreat him not to
They told him frankly that such was the

Sahib could therefore see that the presence of these
sacred trees in the market-place would make it
impossible for them to carry on business.

In days of old" Tarquin refused to purchase
the Sibylline Books, that contained the tale
of his kingdom, because of the—as it seemed to
him—enormous price demanded. The owner
went away and, after burning three of the nine,
returned, demanding even more for the remain-
ing six. Again the foolish Tarquin refused to
pay the price, and again three were destroyed
and an additional price demanded for the re-
mainiug third. Becoming somewhat alarmed,
the hasty Tarquin consulted the augurs, who
assured him that there was no safety in refusing
to purchase at any price, and he finally paid a
more fabulous sum for a part than he would
have done for the whole had he taken them at
first.

TACT.
John Wesley was a gentleman. He was both
well-born and well-bred. Though of the stuff
out of which martyrs are made, he was gifted
with a tact that equaled the tact of women.
Uncompromising when principles were threat-
ed, he adapted his speech and manners to the
minds of Corwall and to the ladies of Lon-
don.
He was once invited to luncheon at the house
of a gentleman of wealth, whose daughter had,
not long before, connected herself with the
Methodists. One of Mr. Wesley's preachers, a
plain, blunt yeoman, unused to good society,
was also invited.
At the table, the young lady, who was re-
makable for her beauty, sat beside the blunt
preacher. During a pause in the meal, he
noticed that she wore several rings. Taking
hold of her hand, he raised it, so as to attract
Mr. Wesley's attention, and asked in a loud
voice:
"What do you think of this, sir, for a Metho-
dist's hand?"

"The girl turned crimson—for she and every
one at the table knew Mr. Wesley's aversion
to showy decoration. But the aged Christian's
tact was equal to the emergency. With a
good-natured smile, he simply said:
"I think the hand is very beautiful."

The beauty's face showed her appreciation
of the compliment, and a few hours later,
she expressed her satisfaction with the delicate
reproof by appearing with a ringless hand.

THE TRUE TEST.
Your preaching pleases your audience, but does
it benefit them? That is the true test. What
effect has it upon their lives? By the fruit
you shall know its service and value. There
is a story told of a saint who preached to the
fishes a most delightful sermon. The fishes
were all charmed; but the narrator says:
"The sermon now ended,
Each turned and descend'd;
The place of the ocean
The sea went on eating;
Such delicious way went,
But preferred the old way."

It is well to please an audience, but please it
to its edification. Make the truth stick. Rhet-
oric and oratory, whose end is entertainment,
are out of place in the pulpit.

THE INTERPRETING SPIRIT.
There can be no doubt that one of the offi-
cers of the Holy Spirit is that of interpreting
the Scriptures to those who reverently seek to
know their contents. When Christ spoke of
the coming of the Spirit, he declared to the dis-
ciples that he would guide them into all truth.
This is interpreted thus: "He shall take of my
and declare it unto you." Plainly enough, as the
Spirit moved upon the human mind and heart
in the work of writing the Bible, so is it need-
full that the Spirit should move upon men's
minds and hearts, and largely assist them in
the interpretation and application of the Scrip-
tures. We are informed that only a certain class of specially qualified
and officially constituted men are properly
pre pared to give a correct rendering of the Scrip-
tures. We are informed that the scholars and
learned divines of the age are essentially and
literally inspired in the execution of this work.

NEW YORK.
Scott.—This is one of the old and honored
churches of the Central Association. Many
of the prominent men and women among us
look back to it as their birth place, and many of
our oldest members have been sent there as
pastor. But like other Seventh-Day Baptist
churches, the death of the aged and removal of
the young to other fields, have diminished the
membership and power of the church. But
Seventh-Day Baptists are tenacious and those
that remain are earnest and self-sacrificing for
the cause they love. Last year Bro. J. A. Platts
came, right from his theological studies at
Alfred Centre, and settled among them.
In a few weeks, by mutual arrangement, the
church called a council for examination and,
having passed it unanimously well, he was duly
ordained to the gospel ministry. Three weeks
ago he closed the year's work with every prospect of
going to it in
in the pulpit.

Do you think of this, sir, for

A Quarterly Meeting of the Hebron, Hebron
Centre, and Single House churches will convene
with the church at Hebron Centre, commencing Sixth morning,
evening, Sept. 11, 1891. Revs. G. W. Burdick, G. P.
Kenyons and others are expected. An invitation is ex-
W. L. BRIDGMAN.

I B. S.

Wisconsin
MILTON.—The college is about to begin its
year's work with every prospect of an increased
attendance. Our President will soon be in
Wisconsin and look forward to many interesting
"chapel speeches" and talks in other places in
regard to his vacation travel. Prof. A. Whit-
ford spent a week of the vacation at Dodge
Centre, looking after the interests of his farm.
Our pastor is conducting a few special meet-
ings. There is much earnestness manifested
by the church, and we are working and praying
for an outpouring of the Holy Spirit, a revival
of indifferent, fastening on an ingathering of
the lost and unsaved.

EDWIN SHAW.

THE SATURDAY RECORDER.
only promote their own personal benefit, but
and the world.

With a tact that equalled the tact
of Scott.—Is this one of the old and honored
churches of the Central Association. Many
of the prominent men and women among us
look back to it as their birth place, and many of
our oldest members have been sent there as
pastor. But like other Seventh-Day Baptist
churches, the death of the aged and removal of
the young to other fields, have diminished the
membership and power of the church. But
Seventh-Day Baptists are tenacious and those
that remain are earnest and self-sacrificing for
the cause they love. Last year Bro. J. A. Platts
came, right from his theological studies at
Alfred Centre, and settled among them.
In a few weeks, by mutual arrangement, the
church called a council for examination and,
having passed it unanimously well, he was duly
ordained to the gospel ministry. Three weeks
ago he closed the year's work with every prospect of
going to it in
in the pulpit.

Do you think of this, sir, for

A Quarterly Meeting of the Hebron, Hebron
Centre, and Single House churches will convene
with the church at Hebron Centre, commencing Sixth morning,
evening, Sept. 11, 1891. Revs. G. W. Burdick, G. P.
Kenyons and others are expected. An invitation is ex-
W. L. BRIDGMAN.
MISCELLANY.

POETIC JUSTICE.

"Father, what is poetic justice?" asked Fred Stanely at the tea-table.

"Bless the boy! What put that into his head?" said mother.

"Why, there was something about it in our reading lesson to-day, and when I asked Miss Thompson what it meant she said we should see how it was made out for ourselves. "Poetic justice," she said, give her an illustration of it to-morrow; but I don't know how to find out, unless you tell me."

I was thankful for a moment and then smiled, as if struck by some amusing recollection.

"Poetic justice," he said, "is a kind of justice that comes over the unjust consequences of our unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration.

"I recall a summer afternoon, a good many years ago, when I was not as large as I am now. Two other boys and myself wanted blackberrying in a big meadow several miles from home. On our way to the meadow, as we paddled along the dusty highway, we met a stray dog. He was a fine, friendly-looking fellow, and we were all delighted to make up with us, and when we gave him some scraps of bread and meat out of our lunchbasket he basketed for joy and trotted along by our side.

"Boys," I said, "I am one of you." We named him Rover, and, boy like, tried to find out how much he knew. We gave him some tricks to do in return for his help, and he became a true friend.

"Boys," I said, "we've had an awful time, but I tell you it was worth it."

"Neither of them contradicted me, and, rising swiftly, we went slowly homeward, with Rover at our heels.

"That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice."

TOO BUSY TO PRAY.

Jesus appears to have devoted himself specially to the careful selection of occasions when his life was usually full of work and excitement. His was a very busy life; there was nearly always many coming and going about him. Sometimes, however, there was such a congestion of thronging objects that he had scarcely time to eat. But even then he found time to pray. Indeed, these appear to have been with him season of more prolonged prayer than usual. Thus we read: "So much the more went there a fame abroad of him, and great multitudes came together to hear and to be healed of their infirmities, but he withdrew himself into the wilderness and prayed." (Luke 4:42.)

Many in the past know what this congestion of occupation is—they are swept off their feet with their engagements, and can scarcely find time to eat. We make this reason for not praying. Jesus made it a reason for praying. Is there any doubt which is the better course? Many of the wisest have in this respect done as Jesus did. When Luther had a specially busy and exciting day, he allowed himself longer time than usual for prayer before a wash. A man once said that he was too busy to be in a church, and he ran away himself. Then the enemy had withdrawn, he could not do all that he had to do. There is nothing like prayer for producing this calm self-possession. When the dust settles down, and we are left with the current, it threatens to choke us, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.

-Jes. 8:20.

INTIMACY is never a destroyer of reverence where true worth exists. It is only where the outer appearance is a sham that closer knowledge disregitates an ideal conceived in or for a loved one. A true man's best is never on the surface, but only when he is well known can such a man be honored as he deserves. There is but a half-truth, even if that, in the cynical adage, "No man is a hero to his valet." It may be that a valet lacks the ability to recognize and appreciate the heroic; but the lack in that case is with the valet, and not with the hero. A valet cannot bring into sight weaknesses of a true man which one could not otherwise perceive; but those same opportunities will bring to view evidences of strength and greatness unforeseen before. We best love a friend whom we know best; and the more we know of a true friend, the more we love and honor him. And Times.

No care; however just, should be supported or defended by unjust means. The truth can always afford to be fair. No amount of reason, however right, will make a wrong course. Doing evil that good may come will always yield evil results.

SPECIAL NOTICES.

The next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin will convene at the residence of Rev. F. O. Burdick, Sabbath morning, at 10:30 o'clock, preaching by E. M. Dunn, followed by the Sabbath-school. At 2 P.M., preaching by G. W. Hill, and following the institutes and conference meeting, led by E. B. Saunders. First-day morning, at 10:30, preaching by N. Gardner. At 2:30, F. P. S. E., conducted by the president of the Local Union, Prof. Edwin Shaw.

Any persons coming by railroad to either Sharon or Harvard, by notifying the pastor or clerk, will be provided with conveyance to their homes.

Come and let us see what the Lord will do for us.

S. H. BURDICK.

The Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin will convene at the residence of Rev. J. L. Saunders, on Sabbath, September 4th, at 10 o'clock, A. M.

The following programme has been provided for the occasion:

Are our churches organized and offered on the apostolic plan? E. M. Dunn.

2. Is it right for our ministers to solemnize marriages on the Sabbath? W. B. West.

3. How shall the course of the literary and religious enterprise, in this world, be conducted by the Ministers, from a spiritual and practical standpoint? F. O. Burdick.

4. What is the true relation between our people and our denominational Seminaries? E. W. M.

5. What is the true relation between the Passover Feast of the Jews and the Lord's Supper of the Christian Church? N. Gardner.

Has the modern theory of the words of Christ in Matt. 22:37, 40, with the teachings of the Decalogues? A. C. Burdick.

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

How can we best draw out and utilize the Christian ability of business men in church work? E. B. Saunders.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1880, 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. Moore, Ag[], 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 10.30 A.M. and 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 $1.25. Address of the publishers mail, the names of all persons of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the question that any day of the week may be regarded as the Sabbath. A view is provided people are agreed in doing all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the Sabbath—the last day of the week—is the Sabbath. End of the chart.

The New York Seventh-day Baptist Church, until further notice, will hold service for Bible study at the residence of Rev. J. G. Burdick, 245 West 4th street, between Charles and West 10th streets, every Sabbath. Our friends are cordially invited, and any friends in the city over the Sabbath are especially invited to attend the service.

WANTED.

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E. F. BURDICK.

Utica, Wis.

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