The Sabbath Recorder.

SEVENTH-DAY BAPTIST WEEKLY. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Vol. XLVIII. No. 21.
Whole Number 2465.

FIFTH-DAY, MAY 26, 1892.

Terms: $2.00 In Advance.

The Rev. W. C. Titsworth.

Sketch.

The Rev. L. A. Platt, D. D.

Wardner Carpenter Titsworth was born at Shiloh, N. J., Oct. 3, 1848; was born again at New Market, N. J., April 18, 1868; and went to the eternal home from his father's house in Dunellen, N. J., April 24, 1892.

These three points place us at the fountains of every man's history. At birth he begins the struggle of life with all its possibilities lying before him; at his conversion, with heart and life given to God and his service, he begins the true life; while in death he comes to the consummation of all life's plans and work, whether of the natural or the spiritual, and from that consummation he enters upon those joys of the life eternal whose blessed fullness it is not given to us on this side to know.

Mr. Titsworth began life with the inestimable advantage of being well born. He was the eighth child and the fifth son born to Isaac D. and Hannah Ann Sheppard Titsworth. Both branches of the family represent sturdy, strong, conscientious Christian faith and manner of life. Thus the very first breath he drew was with the emphasis of the child of hope born to parents whose earliest thoughts were of the future, looking forward to the opportunity for usefulness, the needs of men, etc., on the one hand, or the natural qualifications and scholastic attainments of the candidate, on the other. To these his answer was, "I'll see their force when applied to other people, but I am not sure that they mean me." In other words, he had not yet come to feel that the call of God was upon him for that especial work; he could not yet say with Paul, "Woe is me if I preach not the gospel," and he was too honest a man to profess to give himself to so sacred a calling while his heart was not wedded to it.

Pending this question his graduation came, in July, 1870, and he found himself pushed out into the world, compelled in some form to enter into its strife—to engage in some form in its earnest work. Accordingly he accepted a call to the principality of the Big-Foot Academy, in Walworth, Wisconsin, remaining there one year. This was followed by one year as principal of the Union Academy at Shiloh, N. J. These two years of teaching brought him into closer contact with young people and into closer sympathy with their plans, and led him to desire, more than ever, to help them to better ideals and to inspire them with the noblest purposes. This experience helped, rather hindered, the settlement of his own life purposes in favor of the ministry. Accordingly he entered the Union Theological Seminary in New York, in the autumn of 1872. But at the end of the first year, feeling the necessity of earning the means for further prosecuting his studies, and an urgent call having come to him to teach in the Westerly High School, at Westerly, R. I., he again engaged in teaching. This time he remained two years in that work. In the autumn of 1875 he re-entered the Seminary, from which he graduated in July, 1877. On the 29th day of the same month, having received and accepted a call to the pastorate of the church in Farina, Ill., from which the Rev. O. U. Whitford had recently retired, he was ordained to the work of the ministry, it being the writer's privilege, at his request, to preach the ordination sermon. Within a week or two he entered upon his pastoral labors at Farina. In the meantime he had preached some for the New York Church, during his last years in the Seminary, and in the summer of 1877 he had filled the pulpit of the Piscataway Church, at Dunellen, N. J., from the death of the beloved pastor, the Rev. Geo. E. Tomlinson, to the coming of his successor.

Thus it will be seen that Mr. Titsworth came to the work of the pastorate in the 26th year of his age, having added to the natural qualifications of head and heart with which God had richly endowed him, a liberal college training, the discipline and stores of learning afforded by three years of study at the feet of some of the ripest Christian scholars of the country, with the experience of four years of close and sympathetic contact with young and formative life as a teacher of youth, and with some valuable experience as a preacher of the Word and an expounder of the doctrines of the gospel. It would be no hazard to prophesy that a ministry thus begun would be a success. Standing at the end of the career thus begun, and looking backward over its fleeting years, as not duty to say it was a most gratifying success.

During the latter part of the second year of his pastorate at Farina, March 26, 1879, he was married to Miss Isabelle H. Glaspey, daughter of Deacon Henry Glaspey, of the same church, the late Leonard Andres, D. D., performing the ceremony. This fortunate and happy marriage may, with great propriety, be regarded as an important element contributing to the success of his work. In spirit and work, as well as in moral and personal fidelity, they were joined together according to God's holy order of marriage; and to his very latest hour he found in her the true help-meet in all things.

The pastorate at Farina continued till the end of February, 1891, lacking a few months of four years. At this time he became the pastor of the First Hopkinton Church at Ashaway, R. I., succeeding the Rev. A. E. Main, who had resigned the care of the church to take the general Missionary Secretarialship. This pastorate continued until August, 1885, a period of two years and nearly six months, when he accepted the call to the First Alfred Church.

Already there had begun to appear symptoms of that malady which finally cut short his useful life. Although he said but little about it, it was, in part at least, in the hope that a change in climate would be beneficial to his health, that he consented to these changes, after so short a period of service in each locality. Indeed, it was a question seriously entertained by him whether he should not, on account of his health, give up public work, and especially public speaking, and spend his days upon a farm, or at some sort of private business or labor. The counsels of his brethren and his love for the work of the ministry, however, prevailed, and he began, in September, 1888, his labors at Alfred. These labors, with some interruptions, continued until April, 1890, when his final resignation was accepted, and he went out from the work to come not back to it again; and at the end of three swift years to lay down all implements of earthly toil, and to enter into the perfect and eternal rest for which he had been so long desirous and, through grace, an eminent fitness.

During the first years of his labors at Alfred, as on his previous fields, Mr. Titsworth was not only earnest in his pulpit ministries and constant and faithful in pastoral work, but he took a deep and hearty interest in the destinies of localities adjacent, and in the pastorless flocks in the Association, which he visited as often as faithfulness to his own church would allow, and oftener than his own strength would sometimes justify. His great heart took in all who especially needed his faithful ministry, and he joyfully recognized the apostolic rule of indebtedness to all whom it is possible to help. It is doubtful whether he ever thought that in this very service he was winning the blessed
THE SABBATH RECORDER.

As a pupil of Mr. Titsworth nearly twenty years ago, in the Western High School, I gladly bring this my tribute to the excellency of his work in that department of labor.

In his work as a teacher, Mr. Titsworth was a conscientious, careful, diligent, and earnest student and teacher. He was conscientious in the full sense of the term, and his work was performed with all the earnestness and carefulness which all the various interests with which he had been connected in life, and a large circle of kindred, laid the worn and weary body to rest in the beautiful Hill-side Cemetery, at Plainfield, N. J. As the familiar and beloved form passed from sight, the cry in spirit, "Brother, hail and farewell!"

EARLY DAYS.

BY THE REV. L. C. ROGERS.

We memorialise in these few words, not only a finished but a beautiful and successful life; a life it is true, cut short in the midst of its great and growing usefulness, but "that life is long that answer'd life's great end." As a rule, this was not the case, and forces was in motion, and forces stand to each other in the relation of cause and effect; and we may call that a successful life which glorifies God and benefits men; which upholds the righteous claims of the divine law and strengthens moral character. Such was the life of our dear Brother Titsworth.

Where now, we may ask, shall we look for the springs of that excellent life? Where may we find the germs of character which developed into a full rounded out and symmetrical life, a life which in its ideal grandeur will ever remain in the thoughts of those who knew and loved him? There is but one answer: we shall find them, bowing or sitting, growing or lying, in the childhood life. I write of this early life because I was at that period his pastor. He was nine years of age when this relation began, a relation that continued for nearly eleven years.

Let us look, then, first into the home life of our brother. It was a well-ordered and well-governed home. Parents and children loved and served each other; and the children, ten in all, were well-mannered, industrious, and happy. It was, too, a pious home. The family altar was not a mere form and permanent institution. At the morning meal the sacred Scriptures were read and prayer was offered; and on Sabbath morning the family assembled in the spacious sitting-room; and after scripture reading all knelt in prayer, the older children in turn participating. Let us now turn from the home life to the church relation.

Attendance at church was habitual and willing, and attention to the preached word devout and serious. The weekly prayer-meeting was also sought as a place of spiritual rest and refreshment. The Sabbath-school was faithfully attended and was a means of grace. What wonder that our brother became an early seeker and sure finder of the grace of salvation. At the age of fourteen, he was brought under deep concern of mind. I remember well the unusual burden of heart I felt at this time. But God gave, in response to his early prayer, a precious out-pouring of the Holy Spirit on his soul.

We can but deeply deplore the so early death of this beloved brother; and yet he died as he had lived, submissive to the divine will. It is our joy that we can think of him as among the happy immortals, in the land of eternal blessedness and rest.

A TEACHER.

BY MR. J. IRVING MAISON.

Mr. Titsworth was a hard working, ever aloof, and in the business. Possessing now more physical strength than later in his life, with the same persistent spirit which kept him at his work on the Record till almost the day of his death, he labored hard and diligently during all his career. Mastership was a great source of benefit to his students. They saw that for him study was a serious matter, and were therefore themselves inspired to earnest and faithful labor.
in the Union Academy, in the Bigfoot Academy, or at Alfred University.

Mr Titworth was a teacher in the pulpit as well as in the class-room. His sermons were, in the best sense, expositions of scripture; with very little of the homotaxy element, and at most nothing of the rhetorical, they made plain, by scholarly exposition and apt illustration, the meaning of the Word of God. In this respect, he realized the apostolic idea of pastor and teacher.

A PREACHER AND A FRIEND.
BY THE REV. W. D. REID.

There are a few fundamental conditions of native character which are essential to success in the gospel ministry, without which learning and social connections avail but little. Some of the traits of character were possessed in an eminent degree by Bro. Titworth. First, he was a manly man. True manhood is an important endowment everywhere and always, but it is pre-eminently essential in the pastor and preacher. Where it is inborn and unimpaired, it becomes a wonderful power for good. Bro. Titworth had no heart or time to cater to idle and popular amusements, but he was a man with men, with an air of business, with conversation full of thought, with resolution to accomplish something worthy of Christ and the church. This power was not in them on their own level, aiming directly at their understanding and sympathy, putting aside all devices of peculiar dress or of professional tone.

Second, his Christian manliness was characterized by courage, both passive and active. Patience, fortitude, endurance,—nothing is more needed when we have to suffer, or to stand and wait. This kind of courage gives the martyr spirit. His passive courage has been wonderfully revealed in its steady glow, especially since the wild wind of adversity has stripped it of its peaceful robe. But again, his courage was active and vigorous. It was manifest in his intelligent independence of thought, while he always appealed directly to the sacred source of Christian authority. He knew that it was the growth of his noble Christian character and ministry, let us remember that it was the growth of a life hid with Christ in God.

The literary work of Mr. Titworth has been known to me only through his editorial paragraphs in the SABBATH RECORDER, and at this time I feel constrained to speak rather of certain qualities which have always especially impressed me because of the nature of my own friendship with Mr. Titworth, than to attempt to say anything in regard to their literary character.

1. The first of these qualities—which are personal of the man as well as of his writings—is catholicity. Mr. Titworth was always broad in his views and in his sympathies. He did not hesitate to climb the fences between our own denominational field and others and tell us what he saw beyond. He was always ready to see the good wherever it might be, and the influence of his work was to broaden and elucidate our views of truth.

2. The second quality I would mention is his cheerful optimism. He always took the bright view of every issue and every question, and his whole attitude was hopeful and confident. They never had a depressing effect upon the reader. One great reason for their cheerfulness was Mr. Titworth's absolute trust in God. He knew all must issue in good because God rules. This seems to be the key to the brightness of his life and work.

3. The last quality is the Christ-likeness of his spirit. All was in the spirit of love. He could not live without it; nor could he believe in it; nor could he express it in words.

When he felt it necessary to express any difference with his brethren, it was always done with a Christian courtesy and gentleness of spirit which won the heart of everyone.

In regard to these three qualities which were always apparent in whatever he wrote we may quote the French proverb, "The style is the man," and thus we know not simply the writings but the writer who is no more with us.

A TRIBUTE.
BY MRS. MARY H. CLARK.

He walked by us, as a brother, friend, brightening with sunshine our toilsome way, an ever-ready, helpful hand to lend. Some weaker brother's failing strength to stay. He clasped the little children hand in hand, with rare good fellowship the youth be led, As they came all, and still his loyal leader. By fountains pure, with manna sweet were fed. As one who from a brimming cup pours thee, and adds the proffered measure ever neath. For our drinking, from truth's well, Words full of swift, inspired thought, Swiftly by strong tides of feeling as they fell. The clearness of his vision, clearer made To other eyes, the solenm, holy law, With reverent spirit, but still unfrast The sermon was to him, and to his law. As teacher, preacher, leader of the young, His ready sympathy with all, awake In restoration, and sunshine and grace, Unfailingly, the words of wisdom spoke. But length of earthly days was not for him, The growth and ripening of the soul, Filled the frail, brittle casket to its brim; It fell apart, and larger room was given. Then shall we sit no more here to toil, For one who paced us on the heavenly road, Clad in more earnest seal the upward way, And nearer reached the throne of God? Who left a path-way bright with usefulness, That other feet may follow where he trod, And lead the inheritance of Israel? In singleness of purpose serving God? In the high noon-tide of his useful years, Still in heart and brain and skill of hand, To us how marred the beautiful appears. How can we guess, his work understood? How read the lesson of his life slight. The meaning of his early death made plain? When it stretched on before the Lord, The latter end of him was bright, And yet, for him to die was endless gain. To know the victory his, to reach the goal From limitations of the earth. To feel the shackles fall from off the soul, And wake to life's new possibilities. To have the Master's plaque that he did well done, And joyfully to lay earth's burdens down; Such is the recompense already won, And such the glory of the proffered crown. God crowns not all his loved with length of days But wherefore at his mandate should we weep? When comes the ripe hour of His name be praise, He gives fruition, and we say, "Sleep well." As an Episcopal rector says: "I am a firm believer in giving the people a chance to contribute. Their failure to do more for the missions which is largely due to the lack of earnest and loving appeals by the clergy. The laity are not niggardly. A little more faith, more personal interest, and a large amount of daring pluck on the part of the clergy would bring into the treasury more than double the amount now realized." Dr. Humphrey wrote to his son: "The ministers of the gospel have in their power to do more towards raising the necessary funds than any other class of men—might I not add, more than all other classes of men." It was his opinion that, if the ministers did their whole duty and exerted all their influence, the contributions of the church would be doubled in a short time. Dr. Duffused, to say, "The tug is with the ministers."—Christian Intelligence.
"BEEF-ISSUE DAY.

There were not over 300 Indians there, although they represented several thousand others, who remained in the different camps scattered over twelve hundred square miles of water and land, and bluffs to shield them from the wind. The sneaky beavers were found in common. Each steer was calculated to supply 35 Indians with beef for two weeks, or from one and a half to two pounds of beef a day; this is the opinion that the government expressed in 1866. The steers I saw weighed about 500 pounds, and when they tried to run, stumbled with the weakness of starvation. They were nothing but ribcage and two horns. They were driven four at a time through a long, sharp gate at the end of which their names were marked off the list. The Indians were gathered in front of the gate in long rows, or in groups of ten or twelve, sitting easily in their saddles, and riding off leisurely in bunches of four as their names were called out, and as their cattle were started off with a parting kick into the open prairie. The Apaches, Comanches, Delaware, and Towacomics drove their share off towards their camps. The Caddo and the Kiowas, who live near the agency, and who were served last, chose to do so quickly as they left the pen. A man in charge of the issue held a long paper in his hand, and called out, "Echkoos'cho, Pe-an-voon-it, Hoos-cho, and Cho-noo-cho," which meant that Red-Bird, Large-Looking-Gliss, The Bird, and Deer-Head were to be the first steers given to the instan- tant, Indian policeman, with "God helps them who help themselves" engraved on his brass buttons, with the figure of an Indian toiling at a plough in the centre, repeated these names as he marked them. Then the next steers were delivered to a man who remained in the different camps scattered about until the beef was issued. The Indians and the inevitable loss which followed in its wake were quite as faith as the government contractor benefited by the arrangement. When the beef is issued two weeks after the contract has expired, the government is rejected by the army officer in charge of the issue if he thinks it is unfit. But the officers present at the issue saw me as helpless as they were inigno- rant, for the beef had weighted the weight credited to it once when it was paid for, and the contractor had saved the expense of keeping it in store a day or two before the issue, which meat due him, and for which he had paid in land.—Harper’s Weekly.

THE EVANGELICAL IN ENGLISH EPISCOPACY.

It was Mr. Macaulay who said that the Es- tablished Church of England and Wales "is, in fact, a bundle of religious systems without number." To one class of minds this is religious com- prehension and charitableness; to another class it looks like error and inconsequential tenacy. It is very English, anyway; for the history, the institutions, the arts, the laws, the customs, the life of the people between the "narrow seas," are all conglomerate, made up of successive deposits and dissimilar materials.

There is no better illustration of this than the outcome of the High Church movement of a generation ago. Its theories, prejudices, con- flicts of thought and feeling are shown by Pusey, Moseley, and Newman. But its zeal for the re- form and Christianization of the masses, its passion for the dignity for the clergy and the degraded, and criminal classes, discloses another and, to most observers, a quite unexpected side. For a High Church evangelism the world that re- members the "Tract for the Times" was hardly prepared for. The skating and cutting forward which it leans, has never let the truth that men are lost from the first, and that Jesus Christ is the Son of God, and the Saviour of the world, to be carried forward. This is the High Church conviction, and it is the outcome of the High Church movement of a generation ago. Its theories, prejudices, con- flicts of thought and feeling are shown by Pusey, Moseley, and Newman. But its zeal for the re- form and Christianization of the masses, its passion for the dignity for the clergy and the degraded, and criminal classes, discloses another and, to most observers, a quite unexpected side. For a High Church evangelism the world that re- members the "Tract for the Times" was hardly prepared for. The skating and cutting forward which it leans, has never let the truth that men are lost from the first, and that Jesus Christ is the Son of God, and the Saviour of the world, to be carried forward. This is the High Church conviction, and it is the outcome of the High Church movement of a generation ago. Its theories, prejudices, con- flicts of thought and feeling are shown by Pusey, Moseley, and Newman.
SABBATH REFORM.

"If Sunday has been instituted as a divine day, our Sunday advocates should be able to tell when it was instituted, the place where it was given, and who gave it."

"All new institutions should be plainly stated. This is the way the Lord has given every institution which he has required men to obey—"the Lord's Supper, baptism, the Sabbath, etc. Has Sunday such a record?"

TRACT CORRESPONDENCE.

Rev. J. G. Burdick, Dear Brother,—The circular to lone Sabbath-keepers, in behalf of the American Sabbath-Advocates Society, was only received. Though hindered by pecuniary duties thus long, I am glad to respond to the call for spreading Sabbath truth. The contents of my grip sack will testify that for many years I have not been idle in these things. During the past year I have written in four inestimable xeroxes passing through the country and towns of distributing tracts, simply because my supply was limited, and I was ashamed to write for them without paying for them. While I am still hoping and praying for greater success, financially, a package of a few hundred pages of the smaller tracts will gratefully received, and I hope well used.

People seem more willing to acknowledge the truth than to reform; so it seems to me we need a good solid tract wholly on the necessity of obedience, giving Scripture instances of disobedience and attendant results.

Perhaps it is only necessary to say that I just thanked God for the copy of "Pro and Con" of the Sabbath question you sent me, for seeing the call for volunteers. I have long been one, and I trust a kind Providence will see fit to spare my life long enough to see the time when the main part of my days can be spent in such reform work.

I herewith send nearly sixty names for the Sabbath Reform Library, and one dollar towards the cost of the tracts. Also fourteen names for the Sabbath Outlook, where I think it might do good. I would suggest that the back numbers of the papers would be more likely to be read if sent in order, a week or ten days apart. I hope to do more in the work as the years pass along. Yours in the cause.

SILAS F. RANDOLPH.
VALLEY CENTRE, Cal., May, 1892.

THE SABBATH IN THE NEW TESTAMENT.

The Advent and Sabbath Advocate, Stanberry, Mo., publishes two articles under the heading "The Sabbath in the New Testament." From the first of these we quote the introduction, and the remarks on the fourth commandment:

"The Saviour was a strong advocate of the ten commandment law. His mission to this world was to save sinners. We are commanded to hear him. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

We do not wish to be understood as teaching that the ten commandments supposed in the New Testament. They are not all found in one place, nor are they quoted verbatim. The first five, and the tenth, are not quoted in full in any New Testament. They are referred to in connection with other commandments, and taught them to forever settle their binding force in the Christian dispensation.

THE FOURTH COMMANDMENT.

Precepts or examples copied in establishing the fourth commandment, and in the New Testament. The Saviour paid religious regard to the Sabbath. And he came to Nazareth, where he had been brought up, and when he had found the synagogue on the Sabbath day, stood up to read. Luke 4:16. The attitude that the commandment towards the Sabbath is in perfect harmony with the institution of which he is Lord. "The Son of man is Lord also of the Sabbath day." Then he went into the synagogue on the Sabbath day, and said unto them, "Is it lawful on the sabbath day to do good?" and they were all amazed at his speech, and were all the more answered him. Matthew 12:8. There fore shall the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand); and then shall many be offended, and stumble, and be broken, and be despised, and be scattered among the nations. Daniel 11:31. But when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Matthew 25:31-32. This establishes this commandment as being of great importance.

VARIOUS OPINIONS.

Senator Quay is conspicuously right in advocating Sunday closing of the World's Fair.—Mail and Express.

Quay would close the World's Fair on Sunday. Like others of the same mind, his conscience is rather more excited after the death and burial of Christ, and after they saw the place where he was laid, "rested the Sabbath-day according to the commandment." Luke 23:54. This exhibits an amendment as firmly as the mountains upon their rocky foundation.

SUNDAY IS THE PROPER WORD.

At the town meeting in Sharon the much discussed question whether Sunday or Sabbath was the proper term to use was decided and the matter is no longer in doubt. A motion that the constables be authorized to enforce the laws against hunting and fishing on the Sabbath was made, an amendment was made that the word Sunday should be used, which was adopted. This caused a heated discussion of nearly an hour, in which many took part. The amendment carried by a vote of 68 for Sunday, 48 for Sabbath, was the word Sabbath was changed to Sunday, and the motion as amended was carried.—Boston Journal.

A COMMITTEE of the American Board composed chiefly of laymen says: "Let the pious members of our churches henceforth sacrifice in common ease and luxuries but a fraction of that which is sacrificed daily by the men and women who represent us on heathen soil, and their blood will not be required to receive. Officers would then be able to place on a scale of maxim and not minimum achievements."

The weekly system of raising revenue for the church, by means of the individual envelope contribution has been practiced to be the most profitable, and the simplicity of the system also commands it. These facts should lead to a more general adoption of the plan, particularly in those where the membership is small, and every member should contribute his mite. We have here a simple and complete outfit of this system for the use of churches of one hundred members or less, which are sold at very moderate prices. Seek for our circular.—Baptist Teacher.

If the Christian Church could only look upon the multitude of Chinese without the gospel, the outcries would be moved, as was the Saviour's, with compassion.
thoughts on ex. 3:10.

"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Hark! It is a voice known to you in a burning bush, and commissioned him to go down into Egypt to bring his people out of bondage. Moses shrank from such a mission and the thought of going to the great king of Egypt. God said, "Certainly I will be with you. Christ said, when he commissioned his disciples to go and make disciples of all nations. "Lo, I am with you always, even unto the end of the world." God, who formed man from the dust, and looks at the heart, saw in Moses the meek and obedient spirit of Christ. Here we learn a threefold lesson: the slow of speech, like Christ; just the man for a great leader and deliverer, and God furnished him a spokesman in the person of his brother Aaron. Oh, how God does strengthen and encourage those who realize that they have no power within themselves to cope with the prince of darkness! "My presence shall go with thee, and I will give thee rest." God went with his people in a pillar of cloud by day, and in a pillar of fire by night. Moses went with Aaron to Pharaoh, and asked him to let the children of Israel go out of Egypt. God of Abraham, Isaac, and Jacob; and Pharaoh said, "Who is the Lord, that I should obey his voice, to let Israel go; I know not the Lord, neither will I let Israel go." The king is in a great rage and orders Moses and Aaron to go to work. The king commands masters to increase the burdens of the Israelites. They were scattered everywhere to gather stubble for straw, and were punished for not delivering the tale of brick. Now the people see that their bondage is bitter indeed, and they cry to the king for redress, but Pharaoh commands the taskmasters to increase their bondage more bitter instead of delivering them from bondage. Then the meek Moses goes to God, and like a child to an earthly parent, says, "Why didst thou send me to this people, for since I came they have been more exacting and cruel." Then the Lord said unto Moses, "This shall see what I will do unto Pharaoh, for with a strong hand shall he let them go." God tells Moses to go and speak to Pharaoh. Here Moses was to appear in the court of this king, a minister and ambassador for God, as the man sent to another king or to another government. If he obeys instructions he is clothed with the authority of his government; and when God sends his minister as he did Moses he is clothed with the authority of heaven. And the Lord said to Moses, I have made thee a God to Pharaoh, and Aaron thy brother shalt be thy prophet. Now Moses commands Aaron to cast the staff down before Pharaoh and it is turned to a serpent; and he turned their water to blood, brought darkness that could be felt, and put their cattle to death in every house of the Egyptians, from the king on his throne to his poorest subject. The blood of the passover lamb was typical of the blood of Christ. Now Pharaoh rose up in the night and his people, and found the first-born in every house. He is now willing for the people of Israel to go and take all their flocks and herds; he says, "Up and be gone or we all shall be dead men; and bless me also." So Pharaoh's heart is humbled. How is he changed in spirit since he said, "Know not the Lord, neither will I obey his voice." When the children of Israel came to the Red Sea Pharaoh has buried his dead out of his sight, and his rebellions heart is lifted up, and he attempts to enslave Israel again, and God made a way for his people through the Red Sea and had the host attempting to follow them are overthrown and drowned in the sea, and Moses and Israel sang the song of deliverance. We see what wonders God wrought by Moses, as an humble instrument in God's hands. "The Lord is my shepherd, I shall not want." L. F. Skaggs.
WOMAN'S WORK.

There are in this country two native Christians from Bombay, Mr. and Mrs. Komarkar. He is studying theology in Hartford. She is studying medicine in Philadelphia.

JOSPH HARDY MISHIMA, a Japanese Christian, one of the stars of the first magnitude in the firmament of such as are redeemed from heathenism, contributes the following: "I have no need of this book—" If a Christian may keep saying it till it becomes a platitudinous, it is for evangelists, not book-makers, not professors, not the elders of "literature," but evangelists who will go forth with the plain and simple story of salvation, just as it was taught by Christ and his apostles. It must be taken to the villages, for the villages will not come after it; it must be taken to their doors, or they will not be heard. It is a plain, absolute nonsense to talk about chapels for this use. The crowds do not go to chapels; church members go, but the crowds do not, save in large cities, and then with uncertainty.

MISS SOOSENDELL POWAR is another of the signal lights from the Orient, who, coming out from a heathen nation to plead with Christian people, has gone forth amidst all the difficulties and trials of her time. She came to England from Bombay; has been a fellow-worker of Pandita Ramabai whom so many Americans saw or knew about when she was in this country a few years ago. At that great anti-opium meeting held in Exeter Hall last December, Miss Powar was left to Address India to come to your fogy England, not for an education and degrees, not for funds for my mission work. I came because the Lord has sent me to tell you a very sad message from my people." She has come to England to plead for the overthrow of the opium curse, and has brought with her many messages from her poor sisters in India. Her picture carries the face of one who sees life from its crassest side, is full of character, and must belong to one who cannot fail to accomplish good for those poor women, and those desolated homes which are encompassed in the love of God's great heart.

FROM SEVERAL FEILDS.

The Independent in an April number gives a mission's impression in which a number of the writers speak of women's influence and work, and the need of them in the various fields from which they write. The Rev. D. D. Floyd, of the M. E. Church, writing from Penang, speaks of educational influences, and says:

Here in the Straits Settlements, not only the native States but in those parts fully under British rule, there is no disablement on the score of sex. He is just as free to enter and achieve as the whitest Anglo-Saxon. He is even Well-educated by the British, at least as well educated by the British, and, in truth, the Babas (Straits-born Chinese), are virtually in ownership and lordship upon this rich soil. Singapore, the first city of the Malay Peninsula, with a British civil and British residential area, is in British residence; since he has won it by honest toil of brain and muscle, he deserves to have it. The English influence, which, through a long address delivered in Singapore at the prize-giving of our Methodist Episcopal Anglo-Chinese school, gives into the hands of the boys who are going to be the future teachers and leaders of their race, the boys to go in for the higher education; to study along the curriculum of the Cambridge University, or the Moscow University mentioned in this letter. This keynote of his excellency's speech was utility, as is the trend of his whole successful administration. Before the Governor's mental eye stretched a long array of governmental and civil appointments; he saw the banks and great steamship offices equipped with Chinese clerks; he beheld before him in those boys the coming merchants, lawyers, doctors—the successful and ruling men in every avenue of enterprise; and he thought that the latter were to prepare for that which is possibly and plainly before them. Every Chinese boy has ambition within him to rise to a position of responsibility and prejudice, and directed by wise stimulants toward the worthiest objects. At present the Christian mission is not represented in the licentious press, and is not because he lacks the capacity for them. Plenty of our Chinese youths are brave enough to make first attempts, teachers or professors; and the Chinese eye and hand are possessed of a high artistic taste and cunning.

Contracted life, contracted thought, and, as a result, the darkened life under the dread of malignant spirits by the old Baba Nomos, who on the household with a sleeper added to the family, have in this hour become not only in the way of Christianity, but in the road that leads to the higher professions. These obstacles can only be broken through by a general liberalizing education of the Christian girls. This work deserves the heartiest support of our missionary societies. Miss Blackmore has now received her wishes in sweet influence in Singapore. I have recently opened our school for Baba girls in Penang, and they have already, amongst those who have succeeded in enrolling some lovely little girls from the leading Baba homes here. The work is one for great Christian enterprise, slow, and patient to the extreme. We rejoice greatly when we can enter a Baba home. It is no easy matter to create interest. We enter with the spelling-book in our hands, and feel that God will come from our hearts to expand into those homes the power of light and life. The Chinese are most sensitive to essences and sweet flavors; thus Christianity will touch them, not so much at first through words, as by its sweet influence. The fact, as we have tried clearly to state, of Baba ascendency in these great cities, of the ever-receding tide of Malay influence, is becoming apparent, at once fixes our attention upon the all-important question of leading the Babas within the pale of true Christianity. It is therefore with satisfaction we see palatial homes first as educators, then as friends, and indeed their friendship is refined and sweet; and, after that, when they have been trusted and loved, we (Is this our highest enterprise?) be able to introduce them, without fear on their part, to the Friend of Humanity, Jesus Christ.

The Rev. Mr. Stunts, writing from Bombay tells of the great Chandani Melo, or native Christian camp-meeting, that is probably the largest annual gathering of native Christians to be seen in any Asiatic field. Melo means a collection of the same as our fiesta, it represents a religio-commercial gathering. He adds: Among those in attendance were about four hundred Christian girls and boys from the boarding schools and orphanages, under the care of the American and native. They were marched to and from the meeting, and took an intelligent interest in all the evangelistic services, many of them, nearly all, in fact, made some effort to write home of some time during the services. One thing about the hundreds of Christian intelligent girls with their English school books and their religious inspiration, and that was their high average age. The average was above fifteen years, an age of which we are even more proud. A year back had thought it both scandalous and perilous for girls to remain unmarried. Any of these girls is not in any hurry to marry; they prefer to study longer.

Mrs. N. D. Goodenough, Africa, missionary of the American Board, writing of the Christian women in Natal says:

It would be a strange Christian who could have witnessed, unmoved, the scene in our mission chapel last Sunday, when some hundred native Christians sat down to the Lord's table together, and twenty recent converts were received into church fellowship, the profession of their faith in the Son of God. These twenty were mostly young people, but there was one old woman who has been in this country all her life in a heathen kingdom and who put on a smile when she was first in honor of this supreme occasion of her life. She is the discarded wife of an old Indian, whose interests are entirely for himself, as the custom is, to his younger wives. How little do women in Christian lands realize the deep duty owe to Christ in the future, and loved position! "If anybody ought to be grateful to Jesus Christ it is a woman," said a beaming old sages to her people long ago. Life is a bethen land recalls and emphasizes those words over and over. These poor old women are objects of pity. They are not without use for them, and having no strength to work, according to the traditions of their people, the proper thing for them to do is to crawl away to the garden. To bring hope into such hopeless lives is the mission of the gospel. Nothing else could have given the face of this old woman the radiantly happy look it wore alone in the radiantly happy look it wore when she received the seal of her faith. There is not a single other Christian in her krah. Her uncomplacent Saviour alone can enable her to live a Christian life in such surroundings.

At the close of the communion service there was a special thank-offering given by many for the mercies of the past year. A sum of fifty dollars was realized, which will go a long way toward the support of a native evangelist for the coming year. This year more than trebled the contribution of the year preceding and a softened spirit is manifested for the poor in the presence of the spirit in their midst. As one of the native deacons put it, "There is a mysterious and sweet influence among the missionaries, real that it is the Lord's work, not ours; and we thank God and take courage."

The Rev. Mr. Guileh, San Sebastian, Spain, also missionary of the American Board, speaking of the question of self-support, tells that:

In the boarding school for girls at San Sebastian, there are about thirty-five pupils. The Christian Endeavor Society embraces all the girls of the school. For several years they have contributed, out of fifty dollars each year toward the maintenance and tuition of one of their number in the school. They also give from the fifty dollars to the Missionary Society of the church, and, according to their ability, and systematically, for the maintenance of the public women's school, the girls of which they belong, and they are ever ready with something for every one of the many calls for the worthy care that public schools in the boarding school, in the day school and in the church.

As no one of these girls has money of her own, but personal gifts the school's many, certain plates of their usual plain food, receiving the value in cash, an act of self-denial the equivalent of a dollar, which would fill the coffers of the benevolent societies throughout the world to overflowing.
This is a time of ecclesiastical assemblies. Besides the Methodist Conference which has been in session two weeks or more at Omaha, Neb., the General Assembly of the Presbyterian Church in the United States of America convened last week at Portland, Ore., the Assembly of the Presbyterian Church, South, at Hot Springs, Ark., and the Assembly of the Cumberland Presbyterian Church, at Memphis, Tenn. This week the Assembly of the United Presbyterians convenes at Allegheny, Pa. The Baptist Congress has been in session a week, and is still in progress, at Philadelphia, Pa. Also, last week, the Congregational General Association of New York convened at Buffalo, and local Conferences, Associations, etc., of different bodies have been, are being, or are soon to be held all over the country. Out of all these gatherings of representative men of the different churches of the land there ought to come influences which will quicken and intensify the spiritual power of the whole body. Of this there is great need both for the sake of our church and those whom the church should reach and bring to the feet of her divine Lord.

It has long been our settled conviction that the plans for our work in our various departments of Missionary, Sabbath Reform, Educational and general evangelistic and church extension labor, should originate with, or come to us through, the hands of those who have been and are the people who have constituted for that very purpose. Then it should be our duty and our highest pleasure to support by our sympathies, prayers, and means, to the extent of our ability, the work in accordance with those plans. Otherwise we are constantly working at cross purposes, creating confusion, and doing but feebly what we ought to be doing with united strength and enthusiasm. Recently there seems to be a tendency in various quarters to originate some special schemes for special work. The work may be a grand one, the scheme may be wisely planned, and if it could be carried out without interfering, in any way, with regular work it might be a most excellent thing. But, as a rule, special schemes do not work out that way. For example, a pastor of one of our churches not many weeks ago received, within as many days, six or seven different requests for special canvass of his church for funds to aid in many different special schemes of work, each distinctly specifying that this special call was not to interfere in any way with the regular contributions by the Missionary, Education, and Tract Societies, to say nothing of the support of its own pastor and its home work. It is needless to say that if such calls are to be generally extended, or very greatly multiplied, the result will be disaster to all our work. Let us truly feel that we are to be a help to all where help is needed in our work; let us make suggestions to them freely respecting special points in which we are interested; and then let us support cheerfully and liberally whatever plans they make, and whatever enterprises they set on foot. In this way, even though our cherished ideas are not always brought to the front as we would like to see them, we shall do our best work and the most of it, the spirit of the Lord directing and helping us.

The importance of having full data before drawing a positive conclusion, and of carefulness in the statement of facts, is well illustrated in two paragraphs which have recently come to our notice. In the one Bradstreet's reports of strikes for the first week of May shows that the number of men on strike during that week was less than half the number in the corresponding week in 1891, and but little more than one-third of that for 1890. The conclusion which newspaper paragraphs were drawing from these figures, that the millenium for the adjustment of all matters between employers and the employed, by peaceable and mutually pleasant methods, was certainly gratifying. But before such "sure prophecies" were out of type there was begun the " Granite Cutters' Strike," which threatens to call more men off from work, involve the suspension of more business, and hold out the most stubbornly of any strike ever inaugurated in this country. Bradstreet's figures may have been entirely correct for points to which they had reference, but they did not cover the whole ground. It is not safe to draw universal conclusions from limited particulars. The other point,—the importance of accuracy of statement,—is illustrated in a sentence from the book of which much is being said just now,— "Conwell's Life of Spurgeon," which says, "Forty-five years have passed since his death, and some of his congregation were troubled lest, if they should give himself to any of his proposed plans, he might suddenly die and leave the work unfinished." Considering that Mr. Spurgeon was less than 55 years old at the time of his death, and that, consequently, forty-five years before that time he was a lad less than 13 years old, and still unconversed, it would seem that the "members of his congregation" who were anxious lest his death might leave burdens on their hands, were borrowing trouble. It would be better to be sure of the facts, and careful of their statement, even if the public should have to wait a week or two longer for them.

The Methodist General Conference finds plenty of business all along the line, and plenty of enthusiasm in the discussion of the various questions that come before it. Many of these questions seem quite revolutionary in plan and method. Even those who are to be called "out of type" by the more conservative, they show what the Methodist people are thinking about, and possibly indicate what changes in policy, etc., may sooner or later be made. Some days ago the New York Tribune said: "One of the burning questions before the Conference is the one of electing a negro bishop. It was referred to the Committee on Episcopacy, which, however, has refused to venture an answer. The committee's report declares that 'the race or nationality of bishops must be decided by the free votes of those invested with the responsibility of such appointments.' The General Conference itself must pass upon the question. The colored Methodists have never had a bishop of their own race, and to give them one would be a radical departure from the usage of the Methodist body. This question, however, has been decided for the last 18 years. The decision of the larger question that no bishops at all shall be elected at this Conference. On the question of women delegates, Dr. Ridgeway presented to the Conference a resolution asking the body to come out squarely in favor of the principle. This was adopted. No mention was made of the committee's report on lay delegation. Dr. Kyneett introduced another resolution, declaring that the names of two women had been reported as lay delegates, the matter should be considered at once by the
committee on Judiciary, and the resolution was passed. This is regarded as the first real victory for the women. The subject is likely to be considered by the body on the report of both the committees on delegates and on judiciary. The subject of the time limit in the pastorate is being considered in a proposition to practically remove such limit altogether by giving the bishop or pope to return a pastor to the same charge, year after year, at his own discretion. It is also proposed to locate the bishops in certain districts for a conference term, and give them a little of the independence of a possible change of the bishopric by the General Conference. Dr. J. L. Hurbut is re-elected Secretary for the Sunday-school and Tract-Society, Dr. J. M. Buckley, is re-elected Editor of the Christian Advocate and several other editors of church publications have been elected. For one of these important positions, Miss Frances E. Willard received fifteen votes.

—JOHN G. WOOLEY, reformed drunkard, was present when the Lord's Supper was administered recently at a Pocahontas church. He says: "I have become more until a hat. A survey of the many years of work. Also, we have seen much, and this Christian unity must grow out of a truer and grander conception of God. I don't mean denominational unity. I doubt very much if any of these young people will live to see that. Even with my quixotic temperament, I believe that the whole Christian world will come around to my view before I die. I think, on the whole that denominational unity would be a blessing; but for the sake of denominational unity, we have not the right to sacrifice that principle: The Bible and the Bible alone the religion of Protestants." The only ground for denominational unity is the truth.

There will always be individual differences of opinion. Why, down at Morgan Park there are men who have been in the Seminary three years who still believe in open communion. But we can have a Christian unity. Down under, we are all sitting up, resting on the same bed-rock. We have spent too much time in abusing each other. We hear a sermon that comes close home to our consciences and we pass it along to the Methodists, or we say "that's a good one on the Presbyterian." We have, in the Seminary, a man of Hibernian descent, a big, genial fellow whom it does one good to meet and shake hands with. He has a good deal of native mother-wit; but he made a remark the other day in sober, earnest which "brought down the house" and which illustrates my point. For the sake of convenience, we will call this brother's name Morrison. He is quite orthodox and conservative in his views, and occasionally when the professors become a little too liberal in the expression of their ideas, he finds it necessary to call them to order. He remarked in class a few days ago that there will be no unhappiness in heaven. Everyone will be full of happiness, although his capacity may be no larger than a pebble. The only regret will be that one has fallen short of the creature he has enjoyed. Morrison was hitching forward in his chair. "Doctor," said he, "won't he feel sorry for some of the things which he has done in the past?" The Doctor is always disposed to encourage independent opinions and he remarked thoughtfully. "Well, there are some things in my past life which I have felt ashamed of and I suppose I always will." "Ah, Doctor," or "says Morrison "that's just what I was a thinkin' about."

O, this Christian unity which leads me to treat my brother as generously as I treat myself and the motives which I claim for myself; which leads me to say to him—"Brother, I wish you could see this thing as I do; but, if you can't, let us join hands just the same and work together for the salvation of the world." We had a debate a few weeks ago at Morgan Park on the Sabbath question. That was the only point of denominational difference between a few of us and the rest of the brethren, and we thought we would get together and see if we couldn't patch it up. I was proud of that debate; not because we cleansed the other fellows out, but because from one end of the discussion to the other an unkind word was uttered. There was only one dogmatic statement made and that was taken back in the next sentence. We had a greater love for each other and for our common cause at the end of it than we had at the beginning.

Brother, we can have strong convictions and still give to others the right of private judgment. I can have great patience with the brother who honestly cannot see with me eye to eye; but when he says to me, "You must believe so and so, if you don't you are either a knave or a fool." I slam the door of my mind in his face. He is so narrow that he cannot do me any good. He is so narrow that I cannot do him any good. I hope and believe that these young people will keep a firm grip on the great Christian doctrines: Believer's baptism, simple New Testament church government, soul freedom; and just because they are true Baptists, they will keep a sweet temper towards the other denominations and unite cordially with them in every good work in which they have a common interest.

The other splendid thing which I see in the young people's horoscope is the application of the gospel to every fact and phase of human life. I believe it is coming. The Christian world is becoming thoroughly woke up on this point. The church is coming more and more to realize that the gospel has to do with the labor question, with the race question, with public injustice and private cruelty; it has to do with affairs of state; it has to do with boodle aldermen. May these young people live to see the day when civilization and industrial progress will lift the poor toilers, as much as it uplifts the rich, the cumber of the race. May they live to see the day when men shall be so impressed with the universal brotherhood of the race that they will do to others what they think others ought to do to them. These young people will live to see great movements on moral questions.

Down at Morgan Park there are some men who are adherents of the Prohibition party. They don't seem to be at all ashamed of it. I never could tell just how many of them there are. I suppose they would think they were the whole Seminary. Then there are men who still cling to the idea that license is a restriction and that it is better to cripple the saloon than to do nothing. Then there are others of us who are on the fence waiting to see where is the best place to jump. The fence posts are beginning to rot at the bottom and the fence leans toward the prohibition side. But whatever our individual opinions as to methods, we will all say to-night—God grant that these young people may live to see the golden age, to be able to say to each other that we have always thought as they did in the beginning. Whether or not the young people shall live to see the full fruition of all these hopes, they certainly will see great advancement along these lines. There are many other grand things which all signs of the times prophecy for the coming generations; but my time for telling of them is already past. Let me say in closing: Young people, we stand in the closing days of a glorious century. We wait at the threshold of a still more glorious century. We live in stirring times. Thank God that you were born at such a time. Thank God that you have a heart to love and an arm to strike. May you have many years of usefulness to stand in his service.

L. C. RANDOLPH.

MORAG PARK, Ill.
YOUNG PEOPLE'S WORK.

A TRUE FRIEND.

The friend who holds a mirror to my face, and
Hiding some is not afraid to trace
My blemishes, within;
Who friendly warns, reproves me if I sin.—
Although it seems not so—he is my friend.
But when I am reproved, giving me
Who never rebukes, nor corrects, nor delays
To point out my faults and mark my hand;
And pardon never pardon; I demand
He is my enemy, although I saw my friend.

—From the Germ."

And the truth is, best friend is God, our Saviour, who with the mirror of his law and the warning of his spirit shows us our sin and with his love gently leads us thenceforward to himself.

And more, he is the only friend who can give us power to rise above our faults and our sins. He alone can save. Earthly friends, when true, may help; he only has the power to give us a new life wherein is a love of righteousness and a hatred of evil.

Every Christian, we young people, are to be found, and, if information was wanted about his love, and in the city with some relative who takes care of them and keeps them home at night; for when a country boy comes to the city to live, everything is new to him, and he is attracted by every show window and unusual sight. The city boy is accustomed to these things, cares little for them, and if he leaves the city he goes at home the first month of the year in bed in daze. And we are very particular about our boys, and before accepting one as an apprentice, we must know that he comes of honest and industrious parents.

"But the best boy we ever had is now with us, and a member of the firm. He is the one man in the establishment that we couldn't do without. He was thirteen years old when he was apprenticed to us, and he was with us eleven years, acting for several years as salesmen. When he first came, we told him for a long time his wages would be very small, but that if he proved to be a good boy, his salary would be increased at the end of every year. He turned out, when, according to agreement, we should have been paying him five hundred dollars a year, and he never said a word himself about an increase of salary. From the very outset he showed that he had an interest in the business. He was prompt in the morning, and if kept a little over time at night, it never seemed to make any difference to him. He gradually came to know where everything was to be found, and, if information was wanted, it was to this boy, Frank Jones, that everyone applied. His memory was equal in size—his mind and what he bought, and where he came from. I used often to say to him, 'Jones, your memory is worth more than the gold mine! How do you manage to remember?'

"I make it my business to remember, I would say, for I never forget a person, and call him by name when he comes to the store, and can ask him how things are going on where he lives, I will be likely to keep him as a customer.'

And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. 'Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he

"And that was the exact case. He made friends of buyers. He took the same interest in their personal affairs as in the store, and if they would go to no end of trouble to suit them, and call it to the letter every thing he promised. "Well, after all,' Mr. Jones had been with us eleven years, when we concluded to take him into the firm as a partner. We knew he had no extraneous habits, that he never used tobacco nor beer, nor went out in his head, and everything in it numbered, and his memory of faces was equally remarkable. He knew the name of every person in the city, and what he bought, and where he came from. "He alone can save. Our earthly friends, if ten thousand wages would be very small, but that if he
In the ~ of I: ~, and three brought.

of civilization; for it is the distinction of civilization to treat men as individuals, not as aggre­

gates. Legal legislation recognizes that punish­

ment, to be effective, must be adapted to the particular offender. This, too, would be one of the effective tests of civilization to be applied at

Chicago. The standards of civilization are the condition of streets and roads, of the prison, but not necessarily the use of telephones and electric wires.

The heads and elevators, of reapers, mowers and


SABBATH SCHOOL

INTERNATIONAL LESSONS, 1892.

SECOND QUARTER.


April 2. The King of Hope. Pm. 1:1-11.


April 4. The Preparations of the Pestilent. Pm. 5:1-11.

May 1. A Horse in the House. Pm. 7:1-12.

May 2. Daniel and His Companions. Pm. 9:1-12.


LESSON X.—THE FIERY FURNACE.

FOR Sabbath-day, June 1, 1892.

SCRIPTURE LESSON.—Deut. 3: 10-25.

INTRODUCTION.—In the dream Nebuchadnezzar was the head of gold. Now he erects a golden image. Did the first suggest to him the second? He had recognized Jehovah as God, but he is not so thoroughly convinced but that he can make an image in honor of national gods. He doubtless thought these gods gave him his success, and now this special worship at a great time would consolidate his empire, of all the subjects of various national gods. It would make Babylon the great religious center as well as that of fashion, commerce and commerce. The dream is a typical one and the principle is the same. When religion is established, he finds non-conformists. Error has the impossible task of uniting all men in its favor. The way to make all men conform is to multiply, and God's law will not down.

EXPLANATORY NOTES.—v. 13. "Hugh and fury." The great and the popular ones bowed down. His subject has done great things for his subjects. Will captives serv­­

ants defy his commands? It was treason. "They brought." The various groups arose amongst the Assyrians with provision for Nabuchodonosor, etc. v. 14. "Is it true . . . do not ye serve my Gods? Speak for yourselves. Do you purpose to rebel against my su­

jects and are ready to be divided? You are one more chance. He was left to destroy his faithful and wise officers. "Coral." A horn. "Flutes." Like a flute, a hollow, hollow, or hollow, hollow instrument. "Pauitey." Lyre or kind of harp. "Dul­

cimeter." Something like our bugle. "Burning fiery furnace." A smother furnace with opening at top and door at the side. "Who is that God?" We shall presently see. v. 16. "Answered and said." Prompt­

ly and decidedly. A principle of right controlled every action and he had no need to be told quite so many times. v. 17. "If it be so." If God thinks best. "Whom we serve." And when he was summoned and we claim. "Is able to deliver." It is Creator, God over all. Stronger than your idol God. "He will deliver." In some way consistent with his purposes and will, all be well. They pre­

sume not to dictate to God. He knows what is best. If he permits us to burn he will have some good pur­

pose in it and it will all be well. They will not serve thy gods. It matters not what the result is, we will not disobey the law of God. Ex 20: 3-6. "We ought to obey the laws of God." v. 19. "If his place been changed." Anger and passion had full control. "Heat the furnace one seven times more." Sufficient heat abandoned in Babylon for the purposes. Dan 3: 29-30, 41-42. Satan decrees this will be in his rage. "The hotter the fire, the less painful the death." The increased heat magni­

fies the miracle. v. 20. "Mighty men." Strong and mighty men. They could not escape from these. "Cast them in." In the opening at the top. v. 21. "Bound in their coats," etc. In their full official dress, all easily intam­

able. v. 22. "Commandment was urgent." So that the "mighty men" could not take the usual precaution is regard to themselves. "The fire slew those men." The top being opened, they were burned out and killed by the effect of the in­

fernal fire. "He is the Son of the gods." Another proof of the greatness of the miracle God wrought. v. 23. "Fell down bound." Bound with chains that did not melt. v. 24. "Antonius~ An obsolete form of astonishment. It seems the king was watching, and as he looked through the wide door he saw them still alive and unharmed. "Are they not decayed?" Did not cold or heat do this? Did not cold or heat do this? "No, we have never been burned." Even their clothes were not scorched, their hair not singed, nor was the smell of fire on them. "Like the Son of the gods." To him a supernatural being or son of one of his gods, but in reality the Son of God, "the angel of the Lord," often mentioned in the Old Testa­

ment.

LEADING THOUGHTS.—Faithfulness to duty and to God brings glorious reward.

REMARKS.—Having been faithful in lesser things they were now prepared to be faithful in the axing. An inflexible, holy purpose can withstand great temptation and resist the powers of hell. Outward con­

f ormity to religion cannot be enforced by civil law.

Sunday-observance is made the essential of the Chris­

tian. Another proof of the greatness of the miracle God wrought. v. 23. "Fell down bound." Bound with chains that did not melt. v. 24. "Antonius." An obsolete form of astonishment. It seems the king was watching, and as he looked through the wide door he saw them still alive and unharmed. "Are they not decayed?" Did not cold or heat do this? Did not cold or heat do this? "No, we have never been burned." Even their clothes were not scorched, their hair not singed, nor was the smell of fire on them. "Like the Son of the gods." To him a supernatural being or son of one of his gods, but in reality the Son of God, "the angel of the Lord," often mentioned in the Old Testa­

ment.

CONSULTATION.—The assurance given to the children of God in this story of their deliverance from the furnace is a matter of great interest to all Christians.

CHRISTIAN ENDORSEMENT TOPIC.

(For week beginning May 29th.)

LESSONS FROM THE FIERY FURNACE. Dan. 3: 23-25.

Peter 4: 12, 13.

"Which is it to try you." An illustration that great trials await the Christian and he is not to think it strange, but welcome and rejoice in them. A test of the faith of the Christian. (v. 12.) In some way God's people are not in the nature of persecu­tion, but are persecuted for the sake of Christ. In some way God's people are not in the nature of persecu­tion, but are persecuted for the sake of Christ.

BEAKTHLESSNESS and death.

—Many trials and sorrows which come to God's people are not in the nature of persecution, or reproach, though they serve the pur­

poses of discipline.

A RECENT letter from a afflicted widow of one of our late deacons shows how sorrow is sweetened by works and deeds of love. She writes: "I do not often get out to church, hav­

ing only been twice since I came here. But I have a Sabbath-school at my house every Sab­

bath afternoon at 3 o'clock. Have 15 on the roll which is a satisfaction to me and the child­

ren enjoy it very much. They are mostly the children of Sabbath-keepers, who do not often attend church, and are let to run and play all day without seeing restraint. In this way they stay out of the streets at least one hour of the holy Sabbath-day. I pray for wisdom that I may be the means under God of doing the little ones good, that they may early become Christians. There are more in town who should come and I hope will when they see we mean business. —God bless that Christian woman. No bet­

ter work in the Master's name can one do than after the spiritual welfare and training of the lambs of the fold.

—But how dark is the prospect for the children thus neglected by their parents. "Not often at church " and " run in the streets" tell the story of backsliding and awful apostasy by many a professed Christian, and the ruin of present and eternal character of thousands of children. Especially are children subject to temptations and habits of lawlessness who are under no restraint on the Sabbath of Jehovah.

—WHAT account will parents give in the judgment who thus neglect the religious in­

surance of their own offspring, and teach them to disregard the sanctity of the Sabbath?

—Let Sabbath-school teachers gather in the youth, either in their homes, or at church ser­

vices, and it may be that some of them will be saved from the ruin their parents fail to see or care little to know anything about.

"Out in the high-way, out in the by-way, Out in the dark depths of sin, Go forth, go forth with a loving heart, And gather the wanderers."—F. W. Crosby.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.
New York.

Independence.—Rejoicing with them that rejoice, and weeping with those that weep, "we have the assurance, Dr. Potter, that those who have been deprived of all earthly distinctions by the burning of their houses, will take heart and be strengthened, and the hand of fellowship will be extended to those baptized and to one received by letter Sabbath morning.—We hope a good number of our people, old and young, will find their way to the Eastern Association at Ashaway, R. L., commencing June 2d.

Resolved, That while we grieve that she has left us, we express our thanks to our heavenly Father that she was permitted to live and labor for a time in our midst, for the influence of her Christian life, and for her triumphant death.

Resolved, That we, as members of the Society which she loved, will strive to profit by her example of faithfulness and devotion, that, when our work on earth is done, we may meet her in the home above.

Resolved, That we offer our sincere sympathy to her parents and brother and sister, in their and our hour of parting, and that we feel that while the loss is theirs and ours, here is the eternal gain.

L. C. G.

California.

Tustin.—As there has been no report from our little church since it was first organized by Rev. G. M. Corbett, I will say we have held regular service Sabbath afternoons either with E. L. Beebe or at our place. At our service we have Sabbath-school, then a member of the church reads a sermon, the members taking their turn according to age. We only have seven resident members, one non-resident has joined by letter within the year. The following Seventh-day Baptists have attended our Sabbath-school during the past winter and spring: Mr. and Mrs. Ezra Chandall, of Milton, Wis.; Wm. E. Witter and daughter Jennie, of Oneida, N. Y.; Mrs. Elliot, a daughter of Dr. S. T. Potter, of Los Angeles, and Mrs. J. Kostemberger, of Parker, South Dakota. Their presence was very much enjoyed by all of us living here and we should be very glad to see others.

L. C. T.

May 15, 1892.

Washington Letter.

From Our Regular Correspondent.

WASHINGTON, D. C., May 20, 1892.

Death traps is the proper name of many of Washington's public halls, theaters and even some of the churches, though as yet none of them have been sprung when filled with victims. Four only of the public halls have the inspector's certificate of safety. It should be a punishable crime to build or rent an audience room for a crowd with exits few and small, and especially if the room is raised above the level of the side walk. One of Washington's largest and most popular church halls is room high above ground with old-fashioned narrow slates in which two well fed people can hardly pass each other, and with insufficient exits, all situated at one end. These exits lead through narrow doorways that have crooked sidewalks until the whole construction is such that it requires many tiring minutes to get the audience out. In case of a fire-panic a death-horror would be inevitable. At the burning of a church in New England, not many years since, the blazing of work has been only one that occurred, and the crowded mass was crowded to the narrow door-way and falling one upon another were piled up like cord wood on the threshold. The only outlets were jammed with immoveable human flesh. Outiders tried in vain to pull the dying victims from the death press, while the flames and smoke and tumbling timbers and struggling, maddened heads made a horror within.

Few people realize the terrible fury of a frightened mob imprisoned in a burning building. A few days since in a Brooklyn theater a man fell from the gallery upon the people below and immediately a panic was started. One brawny fellow drew a knife and actually cut his way through the crowd of flattened bodies. Few deaths resulted than usual though many were injured. In many panics those who fall are trodden to death. The small and feeble and those caught in angles or by walls are crushed. Meanwhile the smoke smotherers and the flames pursue and escape is impossible.

Washington school-houses are mostly plain, substantial brick structures, three or four stories high and from sixty to one hundred feet square. The prominent feature of their exterior is the ugly zig zag iron fire escape ladder. These never have been used, because no great fires occurred. They might be used as a substitute for the trees, sheds, hay-mows, ledges and cliffs climbed by the country boys and girls. But probably the girl or boy who should venture to climb one of these patent ladders would be more likely to be injured by the height into which he should be encouraged. If the unsightly things are built and kept, they should be taught. The vigorous, healthy and courageous boys and girls (with suitable dress) should be encouraged to climb them under proper regulations. There should be a voluntary fire ladder drill. What would a flock of children, terrified by smoke, flames and falling timbers and hoarse distracting shouts do with these ladders in a great fire without the knowledge and confidence that comes from prior use? Children who are daily running the streets establish, perhaps, or ten books which they study at home to recite at school, need fewer books, less after-school study and more open air exercises. They should have a fire ladder drill. Who has forgotten the New York horror when scores of children leaped down a crowded stair way to death?

New York City met at the Murray Hill Hotel, Thursday evening, May 15th, for its first annual dinner. About fifty were present, among whom were representatives from East Greenwich and Westerly, R. I., Shiloh, N. J., and other missionary churches in the suburban towns of New York City. Letters were read from President Allen, of Alfred University; Prof. B. M. McLellan, Esq., of Syracuse, President of the Alfred Alumni Association; Rev. W. S. Park, of Honeoye Falls, N. Y., of the Murray Hill School; Prof. T. L. Stillman, Esq., of Brooklyn, and Col. Weston Flint, of Washington, D. C.

Dr. Daniel Lewis presided. Among the speakers were Prof. A. B. Kenyon, of Alfred University; Prof. Louis Bevier, of Rutgers College, N. J.; Dr. Phobe J. B. Wait and Ira A. Place, Esq., of New York City; Mr. Geo. H. Babcock; Prof. T. L. Stillman, R. I.; Rev. L. E. Livermore, of New Market, N. J. A neatly printed souvenir list was furnished by Mr. D. F. Stillman, of Westerly, R.I. The success of the meeting next year was assured by the election of the following officers: President, Dr. Phobe J. B. Wait; Vice President, Dr. Daniel Lewis, Dr. E. J. Chapin-Minard, and C. C. Chipman; and H. G. Whipple Secretary and Treasurer. In this connection we wish to ask that any graduate or old student of Alfred living in or near New York City who

The Sabbath-keepers in Pennsylvania," Part II, by Julius F. Sacher.—A matter of much interest to us was the baptism of thirteen persons a week ago last Sabbath and their admission to church membership. Others have offered themselves for baptism, which we expect will take place next Sabbath evening, and the hand of fellowship will be extended to those baptized and to one received by letter Sabbath morning.—We hope a good number of our people, old and young, will find their way to the Eastern Association at Ashaway, R. L., commencing June 2d.

 resolutions.

Worthington, Our dear sister, Myrtle Davis, who was a constant help and inspiration to us in our Endeavor work, had been ill in hospital for nearly a year. She died on Thursday, July 3d, 1891.

Resolved, That while we grieve that she has left us, we express our thanks to our heavenly Father that she was permitted to live and labor for a time in our midst, for the influence of her Christian life, and for her triumphant death.

Resolved, That we, as members of the Society which she loved, will strive to profit by her example of faithfulness and devotion, that, when our work on earth is done, we may meet her in the home above.

Resolved, That we offer our sincere sympathy to her parents and brother and sister, in their and our hour of parting, and that we feel that while the loss is theirs and ours, here is the eternal gain.

H. D. C.
was not invited to the dinner this year will send his or her name and address to the Secretary, H. G. Whipple, 192 Broadway, N. Y. Also notify the Secretary of any change of address. All whose names and addresses were known were invited this year.

The New Mipah Mission and Reading Room for Seamen was formally opened at 509 Hudson St. New York on Monday evening the 16th inst. When the time for opening the service came, about forty people had gathered. The company was composed of seamen and friends of the enterprises, both of our own people and several others who are interested in this mission. The rooms were symmetrically decorated with flowers, several pictures were hung upon the walls and a number of flags were draped about the doors. The sailor is evidently much attached to his flag, not only as a symbol of patriotism but as an ornament. This was shown by the interest they took in the manner in which they were draped.

The Rev. J. G. Burdick presided over the meeting. After singing two or three stirring gospel hymns, prayer was offered. Rev. Mr. Burdick made the introductory remarks in which he said that Mr. Burdick led into this work. He then introduced the Rev. Dr. A. H. Lewis, of Plainfield, who talked in his usual genial, happy manner for about thirty minutes. He dwelt upon the sailor's life and showed that there is no opportunity of any ideal life in its discipline and development of character.

Mr. Williams, of the Twenty-third Street branch of the Y. M. C. A., spoke briefly of the messengers of salvation. Mrs. E. B. Grannis, President of the National Christian League for the Promotion of Social Purity, brought words of greeting and encouragement from her society, and promised a hearty co-operation in the work before us.

The different members of the Executive Committee spoke briefly of the work, and then the service closed.

Several friends Mrs. Burdick has made in her work in the city, previous to this time, are enthusiastically entering upon this work and will doubtless prove valuable and effective allies. The field we have entered upon is a most promising one and with well-advised, persistent effort we can not even now why the best of results may not be realized.

C. R. Randolph.

FROM WESTERN KANSAS.

As it is of interest to me to read items from scattered Sabbath-keepers so it may be of interest to others. For this reason I wish to add my little mite. It does me much good to read the Records, for by it I learn what our people are doing. I am teaching school, a profession in which there is a large field of usefulness. It is my earnest desire that I may be the instrument in the hands of God by which good may come. The causes of our evil times are the result of the neglect of the method to which God has called us.

In response to the "Call for Volunteers" in our paper, I received a few copies of Sabbath Reform Library, of which I have, in my spare time in this thinly settled county, distributed 249 pages; a few of the tract, Riggs, and Costello, Esq., of which I had on hand. May the Lord bring good out of it.

The people here are in good spirits because of the prospect of abundant crops. A good amount of rain has fallen within the last month. We have seen this rain in the climate, and the soil is excellent.

The greater part of this country is a gently rolling prairie. The price of land is from $2 to $5 an acre. There are tree claims open to contest; or that can be bought for about $50 or $60 for a

relinquishment of a quarter of a section. Quite a number of quarter-sections of school land are now open for settlement. The value of land is from 20 to 50 dollars an acre, and settling in this part of the State. If there are any Seyth-day Baptists who desire to make a change of location it would be well for them to come and see this part before settling. There are two good Baptist churches at Dwight, Lane county, and others are expected soon. We hope to build up a Sabbath society on these fertile plains. I will gladly answer inquiries, according to the best of my ability to do so.

Julius T. Babcock.

MANNING, Scott Co., Kan., May 17, 1892.

WOMAN'S BOARD.

Report for the Third Quarter.

DTH.

Balance on hand, Jan. 1, 1892. $189 27

Receipts in February. $130 00

March 130 00

April 130 00

Total Receipts. 409 00

Disbursements.

By cash paid out as follows. For work. J. F. Holbrook, Treas. Trust Society $20 00

J. F. Holbrook, Trust, Trust Society 20 00

S. U. Whitford, for Missionary Society 10 00

Ch. E. Waldo, for her work in the Dispensary 40 00

Alb. E. D. B., for sanitary, etc. expenses. 10 00

Total. 210 00

Balance on hand, July 1, 1892 $78 24

Income for the second quarter. $273 74

ENSEN, Wis., May 7, 1892.

Nellie G. Beemng, Treasurer.

TEMPERANCE.

—A TEMPERANCE society has been established in Harvard.

—EIGHTY-FIVE TOWNS in the province of Manitoba have local option.

—LOCAL option has long been in operation in Fin­

land.

—MISSIONARY efforts in the rural dis­

tricts there are no public houses whatever.

—Hon. Carroll D. Weather, the well-known statistician, is authority for the statement that for every dol­

lar spent by the saloons for their licenses about twen­
ty-one dollars are paid out by the people.

—Perhaps the worst feature of the plan to sell in­
toxicating liquors at the World's Fair is the probable­
ly bad effect it will have on the morals of the na­tion. The word "pneumus," it is said, will be intro­
duced into our country as a per­
manent institution.

—the City of Boston has the reputation of being one of the largest liquor centers in the country.

-As it is of interest to me to look upon "Temperance and the Education of Youth," says: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The

—Dr. C. W. Weather, in an address upon "Temperance and the Education of Youth," said: "Un­

—H. M. Weather, deputy Superintendent of

Public Instruction, in Pennsylvania, in an address upon "Temperance and the Education of Youth." The
SPECIAL NOTICES.

THE next Semi-Annual Meeting of the churches of Minnesota will be held at the church at Detroit, beginning at 5 o'clock, P. M., on the Sixth-day before the first Sabbath in June, 1892. Eld. W. H. Wheeler was appointed to preach the introductory sermon; Eld. E. A. Witmer, alternates; Henry Ernst, Jr., and Floyd Wells are requested to present essays at that meeting.

E. R. H. BARBOUR, Cor. Sec.

The next Semi-Annual meeting of the Berlin, Coloma, and Marquette churches will be held at the Coloma church, commencing Sixth-day evening, before the first Sabbath in June, 1892. Eld. S. H. Babcock has been invited to preach the introductory sermon; Eld. H. A. Witter, alternates. Brother E. R. Richmond and Geo. Shaw, and sisters Julia Baker, Laura Gilbert, and May A. L. Baker are requested to prepare papers for the meeting, choosing their own subjects.

A cordial invitation is extended to all.

H. F. CLARK.

A GREAT OPPORTUNITY.—For 10 subscribers to the Reform Letter, at the price of 35 cents each, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: 'The Greatest Thing in the World.' 'First.' 'Racket's Second Innings.' 'Natural Laws in the Spiritual World.' With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with each offer: 'The Greatest Thing in the World.' 'A Tail with Boys.' These books have been so widely known because of their intrinsic worth it will not be necessary to say anything about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs.

J. C. R.

The next Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin, will occur with the Utica church, May 27, 28, 29. The following programme has been arranged:

SABBATH.

7.30. Conference meeting, by Eld. S. H. Babcock, and he is requested to present papers for the meeting, to be administered by Eld. N. Warden and E. A. Witter.

FIRST-DAY.

10. Exercises by the various Sabbath-societies.
10. By order of the Utica church, Wm. H. West, Church Clerk.

The Christian Endeavor Union of the Seventh-day Baptist churches of Southern Wisconsin will convene in connection with the Quarterly Meeting at Utica church, and at two o'clock, May 29th. There will be a missionary programme. The young people are requested to make a special effort to attend.

F. A. RUSSELL, Pres., Free Union.

The Central Association will convene with the First Brookfield Church, at Leonaville, N. Y., June 9 to 12. The following programme has been arranged:

SABBATH-MORNING.

10.30. Call to order, Moderator: devotional exercises conducted by the Rev. Henry L. Jones.
11.50. Communications from churches.

AFTERNOON SESSION.

2. Communications from Corresponding Bodies.
2.30. Appointment of Standing Committees.
2.45. Annual Reports—Corresponding Secretary, Treasurer, Delegate Committee.
3.15. Essay, Co-operation with Churches of other Denominations in Work, Mrs. C. T. Burch.

EVENING SESSION.

7.30. Praise and promise meeting, conducted by Albert Whitford.
8. Sermon, delegate from North-Western Association.

SADDAY-MORNING SESSION.

9.30. Reports of Standing Committees.

AFTERNOON SESSION.

1. Missionary hour, conducted by the Rev. A. F. Main.


EVENING SESSION.

7.45. Prayer and conference meeting conducted by the Rev. A. F. Main.
8.15. BIRTHDAY-MORNING SESSION.

AFTERNOON SESSION.

2. Sabbath-school, conducted by Superintendent of First Brookfield Sabbath-school.
3. Sermon, the Rev. L. R. Shively.

EVENING SESSION.

8. Young People's hour conducted by the Rev. J. A. Davis.
9. Devotional exercises, the Rev. A. Lawrence.
10.15. Unfinished business.
11. Sermon, delegate of Western Association.

AFTERNOON SESSION.

1. Unfinished business.
3. Woman's hour, conducted by Mrs. A. E. Practical.
4.5. Closing business.

EVENING SESSION.

7.30. Sermon, followed by closing conference, the Rev. B. K. Rogers.

The Eastern Association will be held this year with the First Hopkinton Church, at Ashaway, R. L. June 2-5. The following programme has been prepared:

FIFTH-DAY—MORNING.

9.30. Introductory sermon, W. C. Daland; appointment of committees; communications from churches.
10. Adjournment.

AFTERNOON SESSION.

2. Devotional exercises.
2.30. Miscellaneous communications; reports of officers; reports of delegates to Sister Associations.
3. Communications from corresponding bodies.
4. Adjournment.

EVENING SESSION.

7.45. Sermon by delegate from South-Eastern Association.
8.15. Conference meeting, conducted by L. F. Randolph.

SABBATH-MORNING SESSION.

9.45. Devotional exercises.
10. Reports of committees; miscellaneous business.
10.30. Missionary Society's hour, conducted by A. E. Main.

AFTERNOON SESSION.

2. Devotional exercises.
2.15. Tract Society's hour, conducted by L. F. Livermore.
4. Adjournment.

EVENING SESSION.

7.30. Praise service, W. C. Daaland.
7.45. Prayer and conference meeting, conducted by L. C. Goodell.

SATURDAY.

10.30. Sermon by delegate from Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

AFTERNOON SESSION.

1. Devotional exercises.
2.15. Tract Society's hour, conducted by L. F. Livermore.
4. Adjournment.

EVENING SESSION.

7.30. Praise service, conducted by Eugene F. Billman.
7.45. Sermon by delegate from Central Association.
8.15. Conference meeting, conducted by D. E. T把它worth.

SABBATH-MORNING SESSION.

9.45. Devotional exercises.
10. Miscellaneous business.
10.30. Sermon by delegate from North-Western Association, to be followed by a joint collection for the Missionary and Tract Societies.

AFTERNOON SESSION.

2. Devotional exercises.
2.15. Woman's hour, conducted by Mrs. W. C. Daaland.
3.15. Miscellaneous business.
4. Adjournment.

EVENING SESSION.

7.30. Young People's hour, conducted by E. W. Clarke.
8.30. Farewell conference meeting, conducted by A. E. Lewis.

BOOTH C. DAVIS, Sec. Sec.
The New York Stock Exchange has entered upon its record century. Necessarily it is going to Europe to introduce business for the drink habit. Alas for Europe! According to all reports there will be an imposing demand for Mirth in the market this year. Apples will be especially abundant.

The damage done in the Ohio, Missouri and Mississippi Valley by the floods now in progress is incalculable. There is great dissatisfaction regarding the operations of the Duluth Stock Exchange and threats are prevalent to the effect that the matter will be taken to the court for an indefinite period. German millers and bakers are entering gladly into the effort to introduce corn as a staple article of diet. The wheat crop has been 900,000,000 bushels, while the city of Port Louis was damaged.

The funeral services occurred Sabbath afternoon, May 12th, the day on which she was in her two years old. Thus one more of whom we sorrowed, "Of such is the kingdom of heaven." and was added: "What I do know not now, but then shall I know where he began it."—Lev. 16:15.

INDEX TO ILLUSTRATED NEWS.

The funeral services occurred Sabbath afternoon, May 12th, the day on which she was in her two years old. Thus one more of whom we sorrowed, "Of such is the kingdom of heaven." and was added: "What I do know not now, but then shall I know where he began it."—Lev. 16:15.

The funeral services occurred Sabbath afternoon, May 12th, the day on which she was in her two years old. Thus one more of whom we sorrowed, "Of such is the kingdom of heaven." and was added: "What I do know not now, but then shall I know where he began it."—Lev. 16:15.

The funeral services occurred Sabbath afternoon, May 12th, the day on which she was in her two years old. Thus one more of whom we sorrowed, "Of such is the kingdom of heaven." and was added: "What I do know not now, but then shall I know where he began it."—Lev. 16:15.

The funeral services occurred Sabbath afternoon, May 12th, the day on which she was in her two years old. Thus one more of whom we sorrowed, "Of such is the kingdom of heaven." and was added: "What I do know not now, but then shall I know where he began it."—Lev. 16:15.

The funeral services occurred Sabbath afternoon, May 12th, the day on which she was in her two years old. Thus one more of whom we sorrowed, "Of such is the kingdom of heaven." and was added: "What I do know not now, but then shall I know where he began it."—Lev. 16:15.