Letters were then read from the following churches: Middle Island, Greenbriar, Roanoke, Salem, Ritchie.

The following brethren presented their credentials and spoke cheering words as delegates from Sister Associations: O. D. Sherman from the Eastern, A. Lawrence from the Central, and S. R. Wheeler from the North-Western Associations.

On motion these brethren were all heartily welcomed, and cordially invited to participate in all of our deliberations.

A letter was read from Theo. R. Williams, stating that the death of the wife of Eld. Joshua Clarke prevented his attendance at this Association; whereupon Eld. Wheeler was asked to lead the Association in prayer, that God’s sustaining grace may be granted to our dear Brother Clarke in his deep affliction.

Association adjourned until two o’clock.

Afternoon Session.

Meeting called to order by Moderator, and prayer was offered by O. D. Sherman.

At this point the Secretary pro tem was asked to be relieved, and Theo. L. Gardiner was elected to that office.

On motion the Moderator presented the following nominations for Standing Committees, which were ratified by the Association:

- On Petitions—Essexville, Randolph, Riley G. Davis, P. M. Kildow.
- On Finance—F. M. Kildow, Erander Randolph, R. G. Davis.

The Treasurer’s report was presented as follows, and on motion was accepted and referred to the Committee on Finance:

J. F. Randolph, Treasurer,

In accordance with the South-Eastern Association:

Amount in the treasury at last report May, 28, 1892 .......................................................... $ 9,610

Received of Lost Creek Church .......................................................... $ 13.43

" Middle Island .......................................................... $ 9.20

" Ritchie .......................................................... $ 9.94

" Greenbrier .......................................................... $ 8.77

" West Union .......................................................... $ 3.65

" Shiloh .......................................................... $ 5.60

" Bear Fork .......................................................... $ 2.50

at joint collection for Tract and Missionary Societies .......................................................... $ 48.40

Amount in treasury .......................................................... $ 121.12

All of which is respectfully submitted.  

J. F. Randolph, Treasurer.

May 30, 1892.

O. S. Mills, delegate to Sister Associations, sent the following report which was adopted:

To the Seventh-day Baptist South-Eastern Association:

Your delegate to Sister Associations for the year 1892 would respectfully report that he attended the sessions of each of these Associations, (except the South-Western), and at each was cordially welcomed to participate in their deliberations and give a place on their programs.

The Eastern Association was held with the church at Shiloh, N. J., June 4-7; the Central, with the church at Alfred, N. Y., June 18-21; and the North-Western, with the church at North Loup, Neb., June 25-26.

The attendance at the sessions was considered smaller than usual, but a deep interest was manifested on the part of those present, and the letters from the churches showed a healthy, growing interest in all the work of these Associations composed.

The marked tendency to make the sessions more a service of devotion is commendable.

At North Loup this spirit developed into a grand revival which continued through the following week and resulted in the addition to the churches to do what they are able toward so desirable an end.

Respectfully submitted,

O. S. Mills, Delegate.

T. L. Gardiner, chairman of the Committee on Resolutions, presented the following report which was accepted and on motion was taken up for consideration item by item:

1. Resolved, That we have great reason to thank our heavenly Father for his protecting care over our good cause in West Virginia for nearly one hundred years, and that we will endeavor to uphold more faithfully than ever the truths our fathers planted when they set up the banner of the cross in Salem, in 1792, and thus planted the vine whence came all these churches.

2. Resolved, That if "filled with the Spirit " according to New Testament instruction (Eph. 5:18) the following very desirable results would be attained: (1) Constant personal advancement in a religious life. (2) Coordination of our work in every individual church. (3) Constant advancement of the Gospel of Christ and the Sabbath of Jehovah both at home and in foreign lands.

3. Resolved, That we hail with joy every indication of good results coming from the faithful work of the American Sabbath-Tract Society, and do urge all of our people to remember in their prayers all of the churches and individuals which have been benefited; and we therefore cannot say retrench, but will aid them by our sympathies, prayers and means as far as possible.

4. Resolved, That we commend the plan of contributing of at least five cents a week, to be divided equally between the Misionary and Tract Societies; and we request the prayerful consideration of the New Testament requirement to give according to our prosperity and benefit with regularity.

5. Resolved, That we heartily endorse the efforts of the Missionary Board, to obtain a thank-offering of $5,000 before July 15, 1892, in view of the fiftieth anniversary of our Missionary Society, and urge all our churches to do what they are able toward so desirable an end.

6. Resolved, That we commend to the sympathy and support of our churches, the plan of sending out the
Seventh-Day Baptist Theological Students of Morgan Park, Ill., for missionary, evangelistic, and Sabbath-school work during the summer vacation.

Resolved, That we recommend to the several churches of the Association to procure as many as possible of the proposed new book, "Jubilee Papers," as they can, at the earliest possible date.

Resolved, That we commend to all of our people the interests of our College at Salem, and urge the necessity of supporting the same, by patronage and such aid in financial support as to insure its usefulness and prosperity.

The first resolution was spoken to by T. L. Gardiner, S. R. Wheeler, S. D. Davis, and adopted.

The second resolution was adopted after remarks by S. R. Wheeler, O. D. Sherman, and M. E. Martin.

The third resolution was remarked upon by A. Lawrence, O. D. Sherman, S. R. Wheeler, and adopted.

The Woman's hour having arrived, upon suggestion of the leader, the order was waived and the time for that hour was fixed at the close of the Tract Society's hour, 3:50, on Sixth-day afternoon.

The mission resolution was discussed by O. D. Sherman and A. Lawrence and adopted.

The fifth resolution was adopted after remarks by brethren Lawrence, Sherman, Martin, Kilidow and Brissey.

The sixth resolution was spoken up by T. L. Gardiner, Johnson Lowther, O. D. Sherman, and F. M. Kilidow, and adopted.

The seventh resolution was remarked upon by O. D. Sherman, and adopted.

The eighth resolution, after remarks by O. D. Sherman, T. L. Gardiner, and S. R. Wheeler, was adopted.

The motion, the ninth resolution was referred to the Educational hour on First-day, to be considered at that time.

The Association convened according to adjournment, and the first twenty minutes were spent in a prayer and conference meeting led by Eld. S. D. Davis.

The letter from the Lost Creek Church having come to hand, was read at this point.

On motion W. B. Vanhorn and Franklin F. Randolph, were made a Committee on Obituaries to report at some future session of this body.

The time for the Missionary Society's hour having arrived, O. D. Sherman took the chair as conductor of the meeting.

The mission interests were presented by different brethren as follows: O. D. Sherman spoke of the Foreign missions, and the work in the Eastern Association; S. R. Wheeler represented the North-Western Association, and gave reminiscences of mission work in that field. A. Lawrence, of the Central Association, gave a considerable account of the work in that field. T. L. Gardiner spoke for some time giving a history of the work in the South-Eastern Association, and after a collection was taken for the Missionary and Tract Societies, jointly, amounting to $75.4.

The Finance Committee made the following report which was adopted:

The Committee on Nominations made the following report which was adopted.

The Committee on Nominations made the following report which was adopted:

The Committee on Nominations would respectfully report as follows:

1. Moderate, F. D. Senger.

2. Corresponding Secretary—E. F. Lord.

3. Corresponding Secretary—Miss Vanhorn.

4. Treasurer—Charley Randolph.


Alternate—S. D. Davis.

Evensong—Luther Brissey, Miss Vanhorn Davis.

E. J. J. Lowther, G. W. Serger, Miss Davis, and Miss Elsie Bond, were appointed as a committee to assist in the arrangements for the Missionary hour.

The Association adopted the following report which was adopted:

The Committee on the State of Religion made the following report, which was adopted after remarks by O. D. Sherman, M. E. Martin, and prayer by S. R. Wheeler:

To the Seventh-day Baptist South-Eastern Association:

Your Committee on the State of Religion would respectfully report that the letters from the churches show a good degree of interest in the work of the Master in some sections, while in others the cause seems to be languishing.

The Lost Creek and Salem churches have enjoyed seasons of refreshing during the year. There have been added to the Salem Church, eight by baptism, and thirteen by letter and testimony, making twenty-one in all. The Greenbrier Church has received two into membership.

The Lost Creek Church reported four additions by baptism. These two churches have pastors giving their entire time to the work of building up the church. There are in the Eastern Association which have charge of more than one church apiece, making four pastors in all.

There are churches without pastors, all of whom are striving to strengthen the things that remain.

Most of the churches enjoy a good degree of harmony, while in some, we regret to say, this blessed boon in lacking and spiritual life is at a low ebb. We pray that God in his mercy may visit all our churches and grant them such a blessing, that they may speedily arise and shine.

M. E. Martin, T. L. Gardiner, and S. R. Wheeler.

The Sabbath-school Committee made the following report which was adopted:

Your Sabbath-school Committee would respectfully report that statistics have come in from seven Sabbath-schools, and they seem to be in a very good condition. They report collections ranging from 2 to $200, with an average attendance of 200. Most of them are in session all the year. Nineteen members of Sabbath-schools have been baptized in this month.

The Teacher's meetings do not seem very popular, nor have we any of the schools availed themselves of the opportunity to have Bible-school Institutes which was offered at your last session. All but one of the Sabbath-schools take the Helping Hand.

Miss Leslie Bray, Miss L. E. Martin, and Mrs. E. F. Randolph, and S. R. Wheeler.

The hour for the Tract Society having arrived, A. Lawrence and T. L. Gardiner spoke in favor of our publishing interest. O. D. Shofner put in the plea that the parents should furnish good reading matter for the children.

Mrs. Hattie Randolph had charge of the Woman's hour. Miss Lillie Meridith read an essay written by Elsie Bond; Mrs. California Metherel read an essay written by Perie B. Burdick on Woman's Work; The brethren Sherman, Lawrence, Wheeler, and Gardiner gave reports of woman's work in different Associations.

The exercises were interspersed with music by the choir.

The Committee on Petitions presented the following report which was adopted:

Your Committee on Petitions would respectfully report that we have received but one petition, which was from the Lost Creek Church, asking that the Association hold its next session with them.

We recommend that their petition be granted.

F. M. Kilidow, D. Sherman, A. Lawrence, and S. R. Wheeler.

The roll of delegates was read and corrected.

The Committee on Obituaries presented the following report which was adopted:

Your Committee present the following report:

While death has visited a number of our members, the death of only one official member is reported, Des. Moses H. Davis, of the Lost Creek Church. The committee takes the liberty to copy from the letter of that church as follows:

Des. Moses H. Davis was called home to rest from his labors on July 16, 1891, aged 57 years, 4 months, and 19 days. Truly a mighty man in Israel has fallen. He lived in all his public as well as his private life an exemplary honest, upright Christian man, for many years our clerk and deacon, active in all the duties falling to his lot and earnest for Christ and the truth. Loyal to all God's claims and unswerving in his devotion, his personal bearing was such that his presence commanded respect and admiration, while the most intimate acquaintance only deepened and confirmed the first impressions.

During the eleven years that he was an invalid he was resigned and submissive. His example is an inspiration to all who knew him and "though dead he yet speaketh."

Respectfully submitted,

W. B. V. HANVORN, F. F. RANDOLPH,

F. F. Randolph, and J. J. Lowther were appointed a special committee to nominate the Executive Committee for the coming year.

The Association adjourned after prayer by J. J. Lowther.

SABBATH DAY

The Sabbath-school convened at 10 o'clock, and had an interesting session conducted by Luther Brissey, the Superintendent of Ritchie Sabbath-school.

The lesson and context was divided into topics, and several speakers joined in teaching the lesson, Daniel 2:30-45, as follows, after prayer by S. R. Wheeler.

Introduction, Mrs. A. L. Martin.

The text, S. E. Martin.

The Chaldeans fall, O. D. Sherman.

Eld. Luther Brissey.

The dream interpreted, Mrs. A. L. Martin.

Help promised, S. R. Wheeler.

The exercises, J. J. Lowther.

The result of the revelation, A. Lawrence.

Application, T. L. Gardiner.

The Sabbath-school was followed by a sermon, by O. D. Sherman, delegate from the Eastern Association, from 2 Peter 1:4, "Whereby are given unto us exceedingly great and precious promises; that by these ye might be partakers in the divine nature."

AFTERNOON

After asumptuous retrospect of good things upon the church grounds, the congregation assembled at 1:30 o'clock, when A. Lawrence, delegate from the Central Association, preached from 2 Pet. 3:18, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

After the sermon, an interesting meeting was held as the Young People's hour. The leader, and some members on the programme were absent, but the meeting was full of interest.

The exercises were given from Lost Creek, Ritchie and Salem societies.

S. R. Wheeler spoke of the Christian Endeavor Society as an efficient agent in church work.
The meeting closed by a general talk upon “What results may we expect in the year to come.”

FIRST-DAY MORNING.

The Association convened at 9 o'clock, and one hour was spent in a most cheering conference and praise meeting, conducted by S. D. Davis.

The special committee to nominate an executive committee, reported the following:

Your committee to nominate executive committee for the next year would suggest the following names:

Lawrence, T. L., D. Seager, ex-officio; Sabine, L. gardiner; Green, M. F. Martin; West Union, F. P. Ford; Ritchie, Ellsworth Randolph; Middle Island, J. J. Lowery; Salisbury, J. M. Wolfe; the Secretary;

The letter from the West Virginia, having a vital connection with our life purposes, we are in our duty to whom you are referred for further details.

The special committee to make its clothes shine in our church papers; to demand the right to wear better clothes, and is, if necessary, to give up the money and buy him a new suit. When we found out that he wore the old suit in order to give the price of a new one to the cause of missions, his old clothes alone in our estimation, as the garments he now wears, shine with the lustre of glory.

We remember, that in June, 1855, we preached a sermon at a church in Virginia, in which we urged this cause in order to give, and its special applicability to the times upon which we had then fallen, when the work of our people was to give the cause to the Christ without feeling it. At the close of this service, a bright young woman came up to the preacher, and handing him three dollars and forty cents, said, "This is every cent I have had since General Lee's surrender. It is all I expect to cordial interest in educational movements of our people.

The religious associations, with Christian greetings, present their annual session of our Association closing day has been as largely attended by delegates from the church as usual, partly on account of rains and dreary weather. But a spirit of devotion, harmony and enthusiasm characterized all the sessions of this meeting. The churches are mostly represented by delegates and letters. The Missionary and Tract Societies, and Young and People's houses were interested sessions, for an account of which you are respectfully referred to our delegates.

The Sabbath School is kept up with a good degree of interest in most of our churches. Our thanks are herewith tendered to each of you who sent delegates to meet with us, for their cheerful presence and earnestness. The O. D. Burnett, the Eastern; A. Lawrence, of the Central; and S. R. Wheel, of the Northern-Western, were present. A continuance of interest of delegates is requested.

The religious interest in some of the churches is encouraging, while in others, we are sorry to say, it is at a low ebb; which, we believe, is partially accounted for by their pastoring condition. Twenty-five were added to two of the churches during the year, and several to some of the other churches. We send Bros. T. L. Gardiner as our delegate, to represent our body in your sessions to whom you are referred for further details.

That the blessings and Spirit of our heavenly Father may attend all your meetings is the prayer of your unworthy sister.

F. P. Randolph, Out. Sec. pro tem.

Berea, Va., May 29, 1855.

Moved that the next session be held on the last week in September instead of in May as at present. Whereupon the motion was waived until our next year's session.

The hour for the Educational interests of West Virginia, having arrived, the ninth resolution was moved and adopted after remarks by O. D. Sherman, A. Lawrence, S. R. Wheel.

At this point the committee on education presented the following report which was adopted after remarks by T. L. Gardiner, S. R. Wheel and A. Lawrence:

The Committee on Education would respectfully report the following:

1. We recommend to all of our people a warm and cordial interest in all of the denominational schools, and such other religious schools as are to be had in all educational movements of our people.

2. Believing that our own college at Salem has such vital connection with our life and welfare as a people as to make its prosperity almost imperative we do hereby urge upon all such a rallying around it in sympathy, and patronage, as to make its growth and prosperity beyond all question. This college is doing a great work for this entire country.

The Bible-school work is kept up with a good degree of interchange of delegates is requested.

Resolved, That we do hereby extend to the religious Church and vicinity the heartfelt thanks for the moral hospitality extended to the delegates from your city, their painstaking care to make our stay with them pleasant.

It was voted that when we adjourn we adjourn to meet on Fifth-day before the last Sabbath in May, 1856, with the Lost Creek Church.

Apostle words spoken by Eld. S. D. Davis, the chairman, and prayer by A. Lawrence, the Association adjourned.

S. D. Davis, Moderator.

The preceding incident, which so well illustrates the point we are making, that we quote it in full:

"I believe that a willingness to give of one's substance for the good of others, is a test of genuine conversion, and that we should doubt the reality of that man's religion (who is mainly instructed in his duty) alway's has money to squander on himself, and never a dime for the cause of benevolence or God's suffering poor. I have never seen more princely liberality than among these Christian soldiers. I have some old subscription papers in the church library, for tracts, Bibles and religious newspapers on the Frederickburg sufferers, and other benevolent objects— which show on the part of these men, a self-sacrificing liberality that would, I think, put to shame any church in the land to-day."

In the winter of 1863-64, the Young Men's Christian Association of Posey's (afterwards Harris') Mississippi Brigade, led off in a movement which was followed by a number of other brigades, and deserves to be written in letters of gold on one of the brightest pages of our country's history. They solemnly resolved to fast on any day, and to give of every man according to his ability, if they might send that day's rations to the suffering poor of the city of Richmond. Think of it, a body of men, who in these days of plenty, pleased poverty as an exemption from their duty, gave to the cause of Christ; here were these poor soldiers, (away from home, and many of them coming from all corners of the country) receiving only eleven dollars per month in Confederate currency, never getting more than half a meal a day, very frequently being but very fastly feeding one day in the week (poor fellows, they were often compelled to fast) in order to send that day's rations to God's poor in the city, for whose defence they were so freely and so heroically offering and sacrificing their lives.

"How easily church edifices could be built, pastored supported, our schools, colleges endowed, and every good cause pushed forward, if we had in our churches to-day, anything like the spirit of these Christian soldiers."
HISTORICAL & BIOGRAPHICAL.

HISTORY OF THE SALEM SEVENTH-DAY BAPTIST CHURCH, SALEM, W. VA.—No. 2.

BY THE REV. THEODORE L. GARDNER.

Immediately after the installation of this good man, we find evidences of a renewed life in the church. Now for the first time in the history of the body, twenty-nine years after its organization, we find clearly defined articles of faith and a church covenant.

It does not follow that hitherto they had overlooked so important a feature of organization, but that out of their experiences in dispute over the doctrine of formulating and restating their creed had become manifest. The following is their church covenant; and as far as the records show, is the faith and covenant of the church to-day. After a short preamble, in which they "give themselves to the Lord," the articles read:

1st. We believe that unto us there is but one God, the Father, and one Lord, Jesus Christ, who is the mediator between God and man. We believe that the Holy Ghost is the spirit of God. 

2d. We believe all Scripture of the Old and New Testaments, if given by the inspiration of the Spirit of God, is the Word of God.

3d. We believe that the ten commandments that were written on two tablets of stone by the finger of God, continued to be rules of righteousness, both to Jews and Gentiles.

4th. We believe that mankind in Adam fell from the estate of perfection in which God made man; and by that fall Adam brought himself and his posterity into a state of condemnation.

5th. We believe that God did appoint his Son before time, and revealed him in time, for the salvation of his people.

6th. We believe that Jesus Christ took human nature, and was made under the law, and answered the demands of the law by his holy life and painful death; by which every believer is justified in the sight of God, through sanctification of the spirit and receiving of the Holy Ghost.

7th. We believe that the church triumphant, militant, and invisible, are, in regard to their head, but one; but different in regard to their situation at present.

8th. We believe that the church universal was purchased by the precious blood of Christ, and supported by his grace, and defended by his power.

9th. We believe the six principles recorded in Hebrews 1st and 2d chapters, to be the rule of faith and practice.

10th. We believe that the Lord's Supper ought to be administered and received in all Christian churches.

11th. We believe that all persons thus believing, ought to be baptized in water by dipping or plunging, after confession is made by them of their faith in the above said things.

12th. We believe that all Christian churches ought to have officers in them, such as elders and deacons.

13th. We believe a company of sincere persons being found in the faith and practice of the above said things, may truly be said to be the church of God.

14th. We give ourselves unto the Lord, and for his service, to be guided and governed by one another according the word of God.

15th. We do promise and engage to walk in all holiness and godliness, humility and brotherly love as much as in us lies, to render our communication with God, comfortable to ourselves, and lovely to the rest of the Lord's people.

16th. We do promise to watch over each other's conversation, and not suffer sin upon our brother, as God shall discover it to us, or any of us; and to stir up one another to love and good works; to warn, rebuke, and admonish one another with meekness, according to the rules left us by Christ in that behalf.

17th. We do promise, in an especial manner, to pray for one another, and for the glory and increase of this church, and for the presence of God in it, and the pouring forth of his spirit on it, and protection over it for his glory.

18th. We do promise to bear one another's burdens, to cleave to one another, and to have fellowship with one another in all conditions, both outward and inward, that God in his providence shall cast any of us into.

19th. We do promise to bear with one another's weaknesses, and to be administered and received in all things, according to the rule of the gospel provided in that case.

20th. We do promise to strive together for the truth of the gospel and purity of God's word and ordinances. To avoid cause of differences and envying, endeavoring to keep the unity of the spirit in the bond of peace.

21st. We promise to meet together on the Sabbath-day and holy sabbath-day, and on the Lord's day, and to observe all ordinances. To which end, we promise to keep the Sabbath holy, and to labor diligently with fear of God, in the work of the Lord.

The above covenant, quite important, was adjusted by the church in the following thorough and minute manner:

After a careful investigation, the church "voted that John Parker had not clothes sufficient, but should have a shirt and pair of trowsers. Not everyday." They also "voted that he should have for his freedom suit, a shirt, a coat, a jacket, a pair of breeches, a pair of stockings, a pair of shoes, and the lining of the coat shall be entirely new." Evidently the command of the church was obeyed, and John got his clothes.

Again we choose from cases settled after the church came to Saleb.

The meeting was evidently called for the express purpose of settling a dispute between five brothers; and after a careful hearing, the church by vote ordered four of them to pay each to the fifth, three bushels and ten quarters of corn. Another adjustment at the same meeting made a brother pay his plaintiff, two bushels and ten quarters of corn; and still another was one hundred twenty shillings for an ax and beadle rings. The office of ruling elders, however, became a bone of contention after a few years; some being opposed to them, but the question prevailed in their favor, and one was appointed for each neighborhood, who being called until 1811, and finally decided to do away with them entirely.

But let us return to Shrewsbury, now having finished the ruling elders question.

In May, 1776, Eld. Jacob Davis baptized his first candidates in the persons of John and Martha Mason. The church seemed to prosper in his care. Monthly business meetings were held, and the quarterly communions came in February, May, and November, as at this day. Steps were taken and money secured to build a meeting-house upon the land of Zebulon Mason. There is no record of the building thereof, but just previous to their departure from Jersey the church ordered the meeting-house sold, and the money put into the treasury for use of the church.

A ripple of doctrinal trouble passed over the church about this time, which the church soon put to rest. It seems that the Universalist doctrine which so distracted the Cohansay Church, was introduced, but the orthodoxy of Shrewsbury was too clear-headed and strong to allow the doctrine to obtain any headway.

The records after the institution were now upon our little flock, and, no doubt, they suffered much, for they were at the seat of war. The records are comparatively silent upon the matter. But some of the church lost loved ones upon the field of battle. The pastor's father fell at Brandywine, and the service of chaplain must have brought our leader and his band of brethren very near to the sorrowful strife.
SABBATH REFORM.

THE SABBATH.

Christians rightly place a high estimate upon the Sabbath, and its proper observance, for regular public worship requires a stated day of rest, a day devoted to religious thoughts and godly deeds.

God, in his infinite wisdom, saw how necessary the Sabbath is for the people of Israel while in his unfallen state, and so he blessed and sanctified the seventh day—the day preceding the day of man's creation. The Christian world, under the inspiration of the gospel, took the Sabbath as a day of rest, to hallow to the Lord God and to worship the Lord God alone. The day was set apart by God himself to durable purposes. It was a day of rest and thanksgiving for the works of God which he created speaking of the destruction of Sodom and Gomorrah, he thus ordained that his disciples would be observing the Sabbath, the seventh day, in addition to the observance of the first day of the week, which is recorded in the synagogues. The Sabbath is mentioned in the Old Testament, and the New Testament. In the Bible it is called the Lord's Day, to distinguish it from the day of rest, when he says: "I am the first and the last." In Matt. 24: 35, he says, "Think not that I came to destroy the law or the prophets." (c) From the dedication of this to his own immediate worship and service. Also, "This declaration of the will of God concerning the sanctification of the Sabbath is attended with a moral reason; and therefore it is not merely and positively, but necessarily and with evidence, that the Sabbath is a day of rest, a day of thanksgiving, a day of the Lord." (d) Taken from that bountiful and liberal portion of time that he hath allowed us for the worship and service of God. (e) Preceding the Sabbath day.

In 1782, there seems to have been a break in the records. In the following year, there is a blank, so it would not be at all strange to find those who were opposed to fighting. The church seemed to do little or no business during these years, but in 1778 they again began pushing the meeting-house work. But for some reason—perhaps on account of the destruction caused by the war—there is a break of three years in the records. A long and somewhat remarkable "letter of communication" is recorded here, showing how our father's delivered several persons over to Satan and broke their church. In an article published in the Sabbath, the eyes of the church and individuals alike, it was no trifling thing to be read out of the church. What they called the "awful sentence of excommunication" was a long letter, sometimes covering nearly two pages of the record book, and was read in the presence of the Sabbath morning congregation, and recorded also in the book. After the gospel steps had failed to save, and he still remained incorrigible, the letter was prepared, and "excommunication," was publicly announced to take place the next meeting, when it was read to the offending member. The letter rehearsed in strong terms the offense, and the efforts made to save. Then quoted the Scripture about "rejecting a heretic," and "delivering over to Satan," and letting him "be as a heathen," and "a damnable heretic," and "rejecting a heretic," and "excommunication," was defined before by name, to show the church its proper observance, for regular public worship requires a stated day of rest, a day devoted to religious thoughts and godly deeds.

I believe that the great question before the religious world now, is this: "Is the church to have a Sabbath, and if so how is its observance to be brought about?" Can the desired results be obtained by legal enactment? I agree with Mr. Crandall, "This European shows that the Sabbath cannot hold its own against greed and appetite, even with the help of civil laws, unless the divine 'Thou shalt' of Sinai is so proclaimed as to awake the divine 'I ought' of conscience in men." That is true.

In Gen. 2: 2, 3, we read that "On the seventh day God finished his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and hallowed it; because that in it he rested from all his works which God created and made." Notice that this was not ceremonial, for God blessed and hallowed the seventh day before man's apostasy. In the sixteenth chapter of Exodus, we learn that the particular day of the week which God set apart for rest and worship was miraculously brought to the attention of Israel during the forty years of their wanderings. It was called the sabbath or Saturday in Canaan. And in another way God made known to Israel that he had a Sabbath; and that they must remember to keep it holy. On Mount Sinai, God, with his own finger, wrote out his "ten words," among which was the command to keep their rest day holy.

To sustain my opinion that the fourth commandment of this Sabbath, and not for the Jews alone, I quote the seven points brought forward by Mr. Crafts in proof of the same view:

1. Because it is a law of nature.
2. Because all the primitive nations used it.
3. Because it was given in Eden.
4. Because it was given in Palestine.
5. Because ancient nations had weeks, etc.
6. Because the prophets speak of a universal Sabbath.
7. Because Christ taught it was "for man."

That man needs one day in seven for rest of body and mind is universally assented to. Hopkins states that the fourth commandment is both positive and negative, and that God urged three conceptions for the observance of the Sabbath. (a) "Taken from his own example." (b) "Taken from that bountiful and liberal portion of time that he hath allowed us for the worship and service of God." (c) From the dedication of this to his own immediate worship and service. Also, "This declaration of the will of God concerning the sanctification of the Sabbath is attended with a moral reason; and therefore it is not merely and positively, but necessarily and with evidence, that the Sabbath is a day of rest, a day of thanksgiving, a day of the Lord." (d) Taken from that bountiful and liberal portion of time that he hath allowed us for the worship and service of God. (e) Preceding the Sabbath day.

In the nineteenth century, the Sabbath Sabbath, the Bible, our rule of faith and practice, will surely make it known unto us; and it is eminently proper for us to consider Bible passages bearing upon the Sabbath question.

In Gen. 2: 2, 3, we read that "On the seventh day God finished his work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and hallowed it; because that in it he rested from all his works which God created and made." Notice that this was not ceremonial, for God blessed and hallowed the seventh day before man's apostasy. In the sixteenth chapter of Exodus, we learn that the particular day of the week which God set apart for rest and worship was miraculously brought to the attention of Israel during the forty years of their wanderings. It was called the sabbath or Saturday in Canaan. And in another way God made known to Israel that he had a Sabbath; and that they must remember to keep it holy. On Mount Sinai, God, with his own finger, wrote out his "ten words," among which was the command to keep their rest day holy.

To sustain my opinion that the fourth commandment of this Sabbath, and not for the Jews alone, I quote the seven points brought forward by Mr. Crafts in proof of the same view:

1. Because it is a law of nature.
2. Because all the primitive nations used it.
3. Because it was given in Eden.
4. Because it was given in Palestine.
5. Because ancient nations had weeks, etc.
6. Because the prophets speak of a universal Sabbath.
7. Because Christ taught it was "for man."

That man needs one day in seven for rest of body and mind is universally assented to. Hopkins states that the fourth commandment is both positive and negative, and that God urged three conceptions for the observance of the Sabbath. (a) "Taken from his own example." (b) "Taken from that bountiful and liberal portion of time that he hath allowed us for the worship and service of God." (c) From the dedication of this to his own immediate worship and service. Also, "This declaration of the will of God concerning the sanctification of the Sabbath is attended with a moral reason; and therefore it is not merely and positively, but necessarily and with evidence, that the Sabbath is a day of rest, a day of thanksgiving, a day of the Lord." (d) Taken from that bountiful and liberal portion of time that he hath allowed us for the worship and service of God. (e) Preceding the Sabbath day.
MISSIONS.

FIVE young people were recently baptized at Hammond, La., by missionary pastor Geo. W. Lewis.

THE MIDNIGHT MISSION IN HOLLAND.

(Concluded.)

From Arnheim we were called to Harderwyk the depot of our colonial troops. Though unaccustomed to Dutch officers, we found in the Indies consists of soldiers out of all Teutonic nationalities. It numbers 12,000 Europeans and about twice as many native troops. The character of the troops as they are recruited, and enrolled at Harderwyk is better that any other form. Still these men are outcasts for most people. Their earnest money as a rule is spent in drunkenness and dissoluteness.

If ever, here we were surprised at the rich blessings we had among these lost and miserable men. Our work might lead to the conversion of some, and as we have much hope to believe many were kept from temptation. They felt easier in our presence at the Christian's Home than with their comrades. Some girls, too, were rescued. And the ministers and Christians of the small town felt they had neglected their duty towards these men. A request was delivered by the midnight mission to the municipal council to abolish the regulation system and prohibit the bad houses. The burgomaster violently opposed. Nevertheless by the strong aid of one minister the request was accepted.

Our work was brought in the schools, in the perusal of the family, in the church of the Brethren. The village has been exceeding hostile. The village is proverbial for its quarrelsomeness. The members are much native and to establish a home was among those poor men, missing all spiritual care, surrounded by the most horrible temptations and despised by all. He went to many places and occupied every occasion to have Christians and all well meaning people to take to heart the interests of our military.

Many applied his intention to be the first of any government than the tribulations of some. But many Christians are too lax to testify against the irresponsible action of government. Mr. Pierson is now a days forsaken by many of his friends only for protesting against the government. Officers and inferiors visit the same houses of unfortunates through their influence. But many Christians are too lax to testify against the irresponsible action of government. Mr. Pierson is now a days forsaken by many of his friends only for protesting against the government. But many Christians are too lax to testify against the irresponsible action of government.

In these days of Socialism and Anarchism one should not blame the action of the authorites, so it is said. But all such lack of moral principles, according to our convictions, are more noxious to the community than the tribulation of some races. So we intend to organize a general petitioning over the whole country. We have a great support from our friends in the midnight mission who in fifteen places already observe the evil situation.

I understand that I should ask too much of your attention if I should continue. I hope my short history will interest you and the brethren. I will close, recommending our persons and labor in your prayers as we, too, never hope to forget our brothers beyond the Atlantic, of whom we are so proud. Dear brother, again, hear such good tidings. I remain, your brotherly salutation, your companion in the combat for divine truth and righteousness.

G. V. LIEBETHRUS, Jr.

AMSTERDAM, May 16, 1892.

THE INFLUENCE OF THE BIBLE ON THE SECULAR PRESS OF INDIA.

Rev. Dr. Jenkins, in an address at the recent anniversary of the English Wesleyan Foreign Mission at London, says:—

But not to dwell now on the unspeakable results of Bible knowledge in the teaching of the school, in the personal of the family, in the testimony of the school, is this: the greatest consideration to be considered: the influence of the Bible upon the secular press of India. In her current literature you will find sentiments and images copied from the Christian Scriptures. The fact is that the new ideas and inspirations begotten of Western thought—and Western thought is the Bible translated into English, and the English translated into Indian, and the Indian translated into the native language—is the Bible so well expressed through the contracted idioms of an ancient and Oriental language, and modern Hindustani words fail to borrow Christian phrases. Why, the literature of the Bible takes kindly to the ambition of advance, from a fountain of progress, whether it relate to an individual or whether it relate to a nation. When men want to drink the greatest tribulations, and the noblest impulses they borrow the style of the greatest Book. The atheistic muse of Shelley revealed in the divinity of his and his. In the transformation of his philosophy, I might speak of Christianity enriching by its sublime thoughts and deep wisdom the literature and the religions of the world. I might also suggest it as an illustration of the highest function of language that of bringing nations together into one current individual, and produce, by making the treasures of one nation the property of all—but it is rather a missionary, and not as a missionary, but as a missionary, to bring India and the world to people, an entrance into the language of India, for on this great highway of language she is marching into the mind and heart of the country.

THE POWER OF THE GOSPEL IN CHINA.

Hong Chio is the name of a mountain village about three days' journey from Foochow. Villagers, the town numbered by the thousand. It is the terror of the surrounding villages, because of the propensity of their inhabitants to theft. The village was proverbial for its quarrelsomeness and wickedness. The leader of the band of ruffians boasted his name was in China, and that he was the extreme wickedness of the place. We had a chapel in a neighboring village, and our native preacher frequented the mission meetings. Mr. Hong Chio to tell us he was most pleased with the good tidings of "Peace on earth, good will to men." His reception, however, was usually a thorough beating, and the loss of most of his clothing. He had been exceedingly hostile to Christianity. The visits of these preachers, however, together with other things, altered his heart, and last summer a few of them asked that a teacher might be sent them. When, therefore, one of the theological boys was sent last vacation, all seemed ready for a blessed opening up of the work. Strange as it may seem, in the village there was a certain feeling of Christian existence in the midst of their abominations. The village has been in China, but it at least shows the courtesy to be that the next time the missionaries came to hear, and many others, too, went away believing that "the Lord, he is the God," and that "there is one God and one Mediator between God and man, the Lord Jesus Christ." Many believed on Christ as their personal Saviour, among whom were some of those formerly most wicked. All seem hungry to learn, and willing to be taught. Last March, a teacher was sent them. A church with a large membership is started, a boys' school is being taught, and in the midst of the work started a girls' day school. Miss Harding, on her way to Hing Hu, stopped at Hong Chio to plan for the girls' school, which she considered a blessing in the spirit of the people. Never, she says, in China has she met a people so quiet, so gentle, and so simply Christian. As she spoke of it the thought came, the whole is an "open secret,"—"sitting at the feet of Jesus, clothed and in their right mind." To God be the praise of this work!—"Describe this wonderful work and bring the news of salvation to this people?"—A thousand times "Yes!" And isn't it precious that we, as Christians, may have a part in this blessed work?—Heathen Woman's Friend.
A PROPHET'S REWARD.

There is in Matthew 10:11, a remarkable word of promise. "He that receiveth a prophet receiveth a prophet's reward." An example from history may help to make this plain. We trust that it has been done in the name and spirit of Jesus, and that it has drawn our hearts into closer union with him and with another one. The societies have cordially entered into this work, feeling that it is a pleasant way to express their interest and sympathy for the extension of the work among the heathen field.  

MRS. E. R. POPE, COR.

SOUTHWEST KANSAS.

As I am in receipt of many inquiries in regard to this locality, I wish to say through the columns of the Sabbath Recorder that I know of no more interesting field on which our scattered Sabbath-schools can secure good and permanent homes, in a healthful climate. This is a slight, gradually rolling prairie, with stretches of almost level land for miles, with good, deep soil, good water at a depth of 20 to 60 feet, while numerous springs abound. The prospects are flattering for by far the largest crop ever harvested in south-west Kansas. Small fruit, cherries and peaches usually do well, although the peaches were killed last winter. Free claims can be had by contesting at a cost of sixteen or twenty dollars, or can be bought for $35 to $40.

A QUESTION.

Editor Sabbath Recorder:

In your issue of May 20th is an item from Rev. L. C. Rambach upon the status of the liquor problem at the Seminary, Morgan Park, Ill. He says, "there are others of us who are on the fence," and closes, "God grant that these young people may live to see the saloon and brothel, twin outlaw, skulking in the dark and hunted from room to room by armed citizens."  

Does our brother expect God can, or will, use, to hunt to the death these twin outlaws, persons who persist in staying on the fence?  

P. A. BURDICK.

ALPHERS CENTER, N. Y.
in the dust, while we devote time, and thought, and labor, and money to the selfish acquisition of wealth, or fame, or pleasure. Where is our religion? On the center table is the midst of the room, to be sure, but to be used only in case the fire is far too advanced to make use of the ropes. But, in a factory or store of unspeakable beauty, where the hotel is ablaze and the fire is so far advanced as to render the fire escapes of no avail, the room will be so full of smoke and confusion that the Bible cannot be found, nor used if in hand.

So even human life has nearly run its course, with honest and mind fixed on things that perish, while the things that are eternal have been forgotten, it will be a poor time to hunt up the neglected Bible, and make amends for wasted opportunities. The best fire-escape for human souls is the Bible and the religion it teaches, but it should be used at once and constantly and not as a last resort.

While the eyes of the American people are turned towards the city of Minneapolis on account of the great political convention just held there, the Chicago Tribune has been making an interesting comparison showing the growth of the American flour trade, on which an exchange says:

"The output of the Minneapolis flouring mills for 1891 was 7,494,000 barrels, which was exported to other countries. The other 4,857,330 barrels found a market in the United States, much of it in New England, much in the Middle States, and much in the South. The only rival that Minneapolis now has in the manufacture of flour is the city of Buda Pesth, Austria. In that city there are seven flouring companies, operating fourteen mills. Most of the corn-mills in America are owned by joint stock companies, the oldest being the Pesth Roller Company, founded by Count Stecher in 1828. They have gained upon, overtaken, and passed the old world city by showing a comparative table which the Tribune gives. From this it appears that Buda Pesth produced 7,565,000 barrels and Minneapolis 90,780. There has been a steady increase in the output of both cities since, but it has been much greater in the American than in the Austrian town. Minneapolis, as stated, produced 7,636,998 barrels last year, while Buda Pesth in 1889, the latest year for which the official statistics are given, produced 5,003,323 barrels. It is not probable that the increase at Buda Pesth exceeds more than 500,000 barrels per year, while Minneapolis greatly surpasses its Austrian rival by a few years ago turned out about four times as much flour as the western city.

These figures show a growing profit of the available sources of this great staple, and do they not suggest that with this marvelous growth there must also be increasing opportunities as well as demands for Christian work to take and hold these rich prairies for Christ. While the vast productive resources of the yet new portions of our country are being developed, the habits of life, modes of thought and religious tendencies of the people are being fashioned and fixed. The next generation of Christian workers can hardly expect to find in our Western and South-Western States the impres­ sive fields for labor which open their gates to us, and invite our labor. Do we not hear in these considerations the voice of God calling us to larger liberality and more earnest work in these inviting fields?"

"A correspondent, who evidently has had some experience in trying to find work among Sabbath-keepers, writes expressing the hope that something may be said about why our young men leave the Sabbath, and that something in the practical nature may be done about it. He says:

"Our young men leave the Sabbath simply because they are compelled to do so. We go to a farmer and ask for work. He replies that he has all the help he wants. Who has he got? In many cases it is some First-day man who has no Sabbath, or for religion in any way, and sometimes not even for common morality. He works cheap and so he gets and holds the work if we are compelled to take it.

Again, many of our young men might be saved to the Sabbath of our man of money would more generally in­ terest himself. I have often seen a man working in one hundred and fifty young men. The investment would pay a fair divi­ dend and many young men would be saved from ruin.

We heartily agree with our correspondent that this is a vital question and ought to receive the most careful and impartial attention of all concerned. We do not know, of course, about the special cases which he mentions, but we commend his suggestions to the attention of those who have occasion to employ help. brethren, do you take as much pains as you might, and therefore as you ought to, to seek out and employ our own young men to do your work? On the other hand, our young people who ask, or expect to ask, employment at the hands of our farmers or business men cannot be too careful about making themselves capable of doing the very best work in the line to which they are called to pro­ pose to labor, or in proving themselves worthy of the highest trusts whenever a chance to make such proof has been given them. As a general thing, men employ men who will do their work in a man like manner and do it for the least money.

With the sharp competition of the days the business man has to contend, and study more and more to make his business with every enterprise has to meet, they cannot be much blamed for this. As a rule every question of this character has two sides; we should be a good deal surprised if this were not the case among the religious. To our business men and men of means should take more pains to give employment to Sabbath-keeping young men, we have no doubt; that our young men should be more mindful of the difficulties with which our business men have to contend, and study more to make themselves capable of doing the very best work in the line to which they are called to propose to labor, or in proving themselves worthy of the highest trusts whenever a chance to make such proof has been given them. As a general thing, men employ men who will do their work in a man like manner and do it for the least money.

With a larger mutual sympathy and a more earnest spirit of mutual helpfulness between our business men and those seeking employment, we are sure that the evils, now justly complained of, would diminish, if not wholly overcome; and the cause of truth, which we all love, would be greatly advanced.

-Ort. trust, sugar trust, coal combine, whis­ key trust, corn trust, paper and stock trust, and now a servant girl trust! An enterprising Chicago reporter claims to have ferreted out an attempt on the part of the Scandinavian servant girls to form an “iron sisterhood” to grid the houses of this city. The statement is that domestic help is already greater than the supply. In the World’s Fair year the demand will be much increased. Relying on these facts the Swedish girls have formed a union looking to a remuneration of ten dollars a week in ’93. So as the newspapers tell their story, like many another, has a warp of fact filled in with a bright colored web from the reporter’s imagination. But if it is not true, it might almost as well be. One of the evening papers defines a trust as “an organization of people who are already the owners of something, and ambitious to put a fence around their possessions.” The servant girl in America has not the fence, but she is master of the situation and she knows it. The house-keepers are pleading for
good help and when the help comes it dictates its own terms. Some wiser man than we must extract the lesson of the average American born girl. Rather than enter domestic service for four or five dollars a week and a pleasant home, she will work in a store where the trials and temptations and expenses are much greater for the same wages and board herself. We are old enough to believe that there is no nobler art than that of homemaking and that no girl's education is complete until she is proficient in all its various branches.

—When we are displaying the architectural glories of Chicago to our friends on their visit to the World's Fair, nothing will give us greater satisfaction than the contrast which they afford. Thus a week apart the reception of two fraternal delegates from that organization. The building is now may be presumed that his address was intended to inspire the delegates in faith to the proper title. It was built. It was grounded Church, the amount being the delegate's share. It was raised in the first the kingdom of God. It is a money more full of profit and success than any other at its place dear to its owners. It is a money more full of profit and success than any other at its place dear to its owners.

—The first was the reception of Rev. A. Carmen, D. D., LL. D., who represented the Methodist church of Canada, and the second was the reception of Mr. G. W. C. RANDOLPH, a money more full of profit and success than any other at its place dear to its owners.

—South for the liberation of the slaves. He stood there with a half finished sentence on his lips, looking into the faces of the men who were swiftly enjoying his emancipation.

—After he had been reading for over an hour and came to the close of his address, he had grown "small by degree, and beautifully less," he began to read a number of sheets with the intention of passing over certain paragraphs without reading. The movement was suspended; the applause increasing in loudness as sheets after sheet passed from his hands to the desk; and the inference was that the members of the Congress were not in the habit of applying that motion to lay the rest of the address on the table unread.

—This was not to be, but at the conclusion of the address he pointed out the hour for the adjournment and pouring out of such a merciful omen, the speaker was greeted with a three hearty round of applause, partly because he had been so unfortunate as to have to leave the room a half hour before the adjournment, and partly because he rendered us a service in admiring the courage of this selected champion of Southern Methodism in standing before three thousand people and uttering sentiments some of which he knew would be distasteful to the audience.

—the union of Methodism North and South is a "consummation devoutly to be wished," but the common expression of opinion after listening to the address was that, if the speaker truly represents the sentiments and feelings of the Methodist Episcopal Church, South, and North, it is impossible to have the union continued any longer.

—We are glad to note that wiser counsels finally prevailed in the Presbytery Assembly at Portland. Doctor McPherson urged the church to spend less time splitting hairs over doctrinal questions, more money for home missionary work and more labor on evangelization. He was warmly in favor of referring the case of Doctor Briggs back to the New York Presbytery for trial. This, which was done, was certainly far better than to force the assembly into violent and unconstitutional action and administer punishment without trial. The end of the struggle may yet be a long way off. We trust that our Presbyterians will act in all their deliberations with brotherly love and wisdom. Conflict, schism and enduring bitterness do not grow out of differences of doctrine alone. Unless there is hatred in the heart and malice in the action, this unfortunate division of brethren may yet end happily.

—L. C. RANDOLPH.

MORGAN PANE, III.

PLEASE TAKE NOTICE.

So many have written about Y. P. S. C. E. Convention. Please announce, If all who intend to come would send me their names and address that I shall look after accommodations I will do so. A room for two will cost $2.50 a week without meals, a board from $2.50 up; and board and room in private boarding-houses, $8 up. Let me know immediately.

J. G. BURDICK.

Room 100, BIBLE HOUSE, N. Y.

RELIGION is a personal matter, and the less time one gives to philosophizing and generalizing, the sooner he will come to understand that the higher and more direct communication with God in order to get the most and the best out of this life, and to look forward with hope and joy to the life which is to come. Let men, severally, seek first the kingdom of God; personal faith secures immortality and heaven, while the fruit of speculative speculation is unanswerable.

The English Wesleyan Missionary Society reports for last year 250 central stations, 502 missionaries, 16,000 Sunday schools, 30,001 church-members, and 55,420 pupils, and a financial statement of $13,583,350. 8d. expenditures.

The General Baptist Missionary Society, of England, reports 27,059 15s. 4d., and reports 17 missionaries, 24 native ministers, 10 stations, and 9 churches with 1,386 members.
THE SABBATH RECORDER.

[Vol. XLVIII, No. 24]

YOUTH is the time to store the mind with treasures, to fill the storehouses of the memory with the golden granaries of God's Word; and the ripened fruits of the inspired pens of religious poets.

The unvarying testimony of the aged is that Holy Scriptures and genes of hymnology learned in childhood and youth are the greatest comfort in the fading twilight of life, and we desire to impress upon the young the value of learning by heart (really) portions of the Word of God and the best hymns.

The newer methods of Sabbath-school instruction and the modern popular hymn and tune books are a decided advance upon the old ways. And yet under the old methods much Scripture has been learned and well learned. The Lord's prayer, the apostle's creed, the beatitude, the ten commandments, the whole sermon on the mount were known by children. How many can recite these nowadays? And the old hymns, albeit some by Watts are stiff and theological, are vastly superior to many of the jingling modern "Gospel Hymns," in that they are, both in sense and poetry, worth learning by heart.

Not all ancient hymns are good and all modern ones bad. Iy no means. But see the multitude of new ones! The average new church hymn book contains over a thousand hymns. The evangelistic hymn book contains two or three hundred and has got as far as "No 6," besides the many named collections. We can no more try to commit these to memory than we can the whole alphabet. They are issued. What is the use of so many hymns? If we have two or three excellent ones expressive of a certain Christian sentiment, every poor one written for the same purpose lowers the tone of worship and crowds out of the memory the good ones. To illustrate, we have an excellent hymn on the "Name of Jesus" by the Rev. John Newton, old, well-known and beautiful. It is as follows:

How sweet the name of Jesus sounds
In a believer's ear;
It comforteth every sorrow, and
Drives away his fear.
It makes the wounded spirit whole,
And calms the troubled breast;
The music of my soul,
And to the weary, rest.

Dear Nuns, the Rock on which I build,
My shield, my buckler of all time,
My never-failing treasure, filled
With truth, and safety and peace.
Jesus my Shepherd, Saviour, Friend,
My Prophet, Priest, and King,
My Rock, my Foundation, my Light,
Accept the praise I bring.

I would Thy boundless love proclaim
With every tongue on high,
So shall the music of Thy name
Refresh my soul in death.

This contains many beautiful thoughts well expressed. Why therefore do we need the hymn which follows it in "Gospel Hymns," No. 72, which attempts to express the same religious sentiment, though far weaker and in an inferior form? It is as follows:

Take the name of Jesus with you,
Children, when you leave home;
It will joy and comfort give you,
Take it to school and take it home.

Take the name of Jesus ever,
As a shield from every snare;
If tempers you gash, breathe
That holy name in prayer.
Oh! the precious name of Jesus;
How it doth cheer our hearts with joy,
When his loving arms receive us,
And his songs our tongues employ!

At the name of Jesus bowing,
Fallen on my childish ears;
But I could hear the bonny birds,
And humming insects everywhere;
To-day, near me, I heard them sing.
So shall the music of Thy name
Refresh my soul in death.

Compare these hymns as to their meaning, the number of thoughts and the manner of expression, to say nothing of the poetic form. The first contains many appropriate thoughts beautifully expressed. See the four distinct ideas in the first stanza of Newton's hymn and compare it with the other, and so throughout. Observe the appropriate figures in the former, and contrast the "shield" and "snare" of the other. Shields ward off arrows or other mis­­acteries; they are of no service in aiding us to es­­tigate. The Frenchman and the Englishman alike often make two kinds of·

COMPARISON OF THE RELIGIOUS APE.

BY THE REV. GEO. H. HUBBARD.

Said a poetico-looking young man, when asked why he wore long hair, "According to tradition our forefathers wore it long, and I wish to be like him in this if it is a good line." That young man was a religious ape. So are all those who say, "Christ did this or that, therefore we must do the same."

Darwin declared the ape to be the near ancestor of man, and it is a common notion, that apes are very human in many ways. As a matter of
I. His righteousness and the vehicle of divine favor.

II. His peace and the peace of the world.

III. His kingdom, of which the present is a type, and the future is the perfection of the present.

IV. His glory, which is the glory of the Father, the Son, and the Holy Spirit.

V. His name, which is a sign of the Father’s love, the Son’s sacrifice, and the Holy Spirit’s inspiration.

VI. His mission, which is the mission of the gospel, the mission of the church, and the mission of the individual Christian.

VII. His power, which is the power of the Word, the power of faith, and the power of love.

VIII. His justice, which is the justice of righteousness, the justice of forgiveness, and the justice of retribution.

IX. His wisdom, which is the wisdom of creation, the wisdom of revelation, and the wisdom of salvation.

X. His love, which is the love of the Father, the love of the Son, and the love of the Holy Spirit.

XI. His beauty, which is the beauty of grace, the beauty of truth, and the beauty of holiness.

XII. His holiness, which is the holiness of the Father, the holiness of the Son, and the holiness of the Holy Spirit.

XIII. His omnipotence, which is the omnipotence of creation, the omnipotence of providence, and the omnipotence of redemption.

XIV. His world, which is the world of nature, the world of history, and the world of eternity.

XV. His reign, which is the reign of the Father, the reign of the Son, and the reign of the Holy Spirit.

XVI. His will, which is the will of God, the will of Christ, and the will of the individual Christian.

XVII. His promise, which is the promise of the Father, the promise of the Son, and the promise of the Holy Spirit.

XVIII. His mercy, which is the mercy of the Father, the mercy of the Son, and the mercy of the Holy Spirit.

XIX. His glory, which is the glory of the Father, the glory of the Son, and the glory of the Holy Spirit.

XX. His kingdom, which is the kingdom of the Father, the kingdom of the Son, and the kingdom of the Holy Spirit.
peared at the church door and said, "You all forgot me!" Sure enough. And how many are thus forgotten, early impressions neglected, and we wonder that so many children do not love the church.

—Our primary teacher called to see eight year old Bertie who was sick unto death and could no more be in the class. After leaving the room she was called back, for Bertie wanted to give his five cents. It was for missions. Bertie now sleeps in Jesus. But the lesson is, who is thoughtful about such matters as was this Sabbath-school boy?

—Much in a motive. A little girl carried her big baby brother along the road. "Is not that child too heavy for you, little miss?" queried an observer. "Oh, no; why, he's my brother." How light is love's labor. Do you love your class, dear teacher?

—We may smile at children's prayers, but they are honest and have no appearance of instructing the Lord as to his duties as many of ours do. And they are to the point. A little girl had not satisfied herself one strong, living, active church for the next generation.

GARWIN, IOWA.

I have spent two Sabbaths at Garwin. The first Sabbath it was so stormy that we had no service. A few came together and we had a good prayer and conference meeting. The second Sabbath was pleasant and we presented the church our new and attention to the church, and preached in the evening. I am very much pleased with the lay of the land about Garwin. It is rolling, with gentle slopes, and the soil is very fertile. I have not seen in Iowa yet any section that will surpass Garwin. The view is commanding a view of the valley below and the surrounding country. Wool and soft coal are plenty and cheap. It is a good place here for Sabbath-schools to settle and stay and build up a strong church. Wish some of our scattered Sabbath-keeping families would settle down here and roam no more. Bro. Socvell is doing a good work here and in other sections in Iowa. He is greatly respected and beloved. There is a grand opening in Garwin for a Seventh-day Baptist doctor. Let some one of our young doctors look this way. I have seen no better opening for one. We have some fine young people in Garwin and a good Y. P. S. C. E. Several of the young people are seeking a good education and that is just the right thing to do. While staying at Garwin we have visited several of the neighboring counties and towns. Am en route to the Minnesota Semi-annual Meeting, calling on the isolated ones on the way. A few days of pleasant weather has enabled the farmers to finish corn planting. There is but little corn up. Grass and hay is up finely. Farmers are more cheerful and smiling.

NEW AND OLD METHODS. "Seeing is believing." Mr. George Warner, of the new mission in Western China, writes, "I have been in the past a warm advocate of independent missions, but my observation of them here has led me to become a warm advocate of the 'old line method.'" We believe that if all the conditions and circumstances could be fully known, the missionary methods which have been wrought out by long experience would commend themselves to every believing Christian to believe in the extension of Christ's kingdom in all the world. —Baptist Missionary Magazine.

HARD words are like hailstones in summer, beating down and destroying what they would nourish were they only in the hope. He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven.

J. L. HOFFMAN.
more devout missionary spirit in the churches connected with the oldest churches of our faith in America. Several of the first churches had been allowed to die for want of suitable pastoral care. Newport, the old mother church, in her feeble condition, had been allowed to lose health and vigor, instead of being allowed to pass from our care only to be preserved by a Historical Society outside our people, as a fossil for curious eyes to look at. The East and our older churches afford as promising fields of labor as the West and the newer Interns.

A. Lawrence pointed out important openings in the Central Association, and urgent demands for faithful missionary service. T. R. Williams thought the field in Western New York and Pennsylvania was very important and referred to the interest manifested and the good results following every judicious effort. He gave special emphasis to the importance of looking after scattered Sabbath-keepers.

S. R. Wheeler spoke from many years of experience in the North-west, West and South, and impressed all who heard him with a deep sense of the need of sending out faithful laborers into that vineyard; and A. E. Main, in the absence of a delegate from the South-Western Association, spoke of this field as in great need of faithful and wise laborers. There have been some discouragements but there is hope of growth and permanent success if the demands for missionary labor are faithfully supplied.

The people who listened to these discussions seemed deeply impressed with a sense of the importance of the work resting upon us in all these fields.

Just before adjournment for the noon recess the Moderator introduced two brethren who were present for the first time in a Seventh-day Baptist assembly, Mr. Richard Grogan, of New York City, a recent convert to the Sabbath, and Rev. A. T. deLeary, D. D., of Ohio, a Sabbath convert from the Episcopal Church. Both of these brethren spoke briefly of their pleasure in meeting with those who observe, the Bible Sabbath, and gave a condensed account of their experiences in coming to the truth. Their reception was cordial and they were invited to participate in the deliberations of the remaining sessions.

In the afternoon, aside from the ordinary routine of business, the Tract Society's hour, conducted by L. E. Livermore, was an occasion of marks of honor and profitable remark.

W. C. Daland presented the cause of the Peculiar People and explained how the Tract Society was identified with this work through the publication of the Edith for a few years until it was removed to Galicia; and now the cause of the Peculiar People.

The remarks of Bro. Daland elicited much interest, and a number of questions and answers followed bearing on this work.

A. E. Main was asked to speak of the encouragements encountered by the Tract Society in its work, and this he did under no less than fifteen distinct heads, showing clearly the difficulties experienced through the indifference, worldliness, and inconsistencies of Sabbath-keepers.

Among the discouragements he mentioned the imperfection of Sabbath-keeping; the imperfect way we observe the Sabbath; the imperfection of our Christian lives in general; evident unwillingness to make necessary sacrifices for faithful Sabbath-observance; too much ignorance respecting the teachings of the Bible; lack of faith in God, whose commands we profess to obey; our ignorance of Sabbath Reform work and consequent lack of interest in it; lack of harmony in methods of work; lack of funds to carry the work successfully forward; want of harmony in the work conducted by the one who has to follow him.

But with all these discouraging things before us which Bro. Main had not presented from his own choice of topics, but because he was asked to, he confidently hoped to see them greatly outweighed by the more hopeful view to be presented by the one who was to follow him.

A. H. Lewis gave a brief review of Sabbath Reform as shown in history, and pictured the rapid growth of public sentiment. He said that twenty-five years ago the current literature hardly mentioned the fact of the Sabbath, now the waters are stirred, everywhere the question is before the people. The Bible and the Sabbath are going up or going down together.

In God's own time the unexpected will happen and the truth of God will triumph; with all the discouraging facts, which we must encounter in the truth we refuse to be daunted.

Several questions were handed in on slips of paper previously handed round concerning tracts and methods of work. These were answered by the conductor, who also urged in the proceedings of each session of the annual meetings, and if thought wise, to pass the meetings conducted by B. C. Davis.

The Sixth-day evening session was opened by a prayer service led by J. G. Burdick. This was followed by a prayer and conference meeting of much interest, led by L. L. Cottrell. A deep spirit of prayer prevailed and many were the prayers and testimonies offered. Several persons signified their desire to know more of the value of the Christian's faith.

Sabbath morning the weather was comfortably cool and large audience assembled, filling this large church to its utmost capacity, and listened to an able discourse by T. R. Williams, delegate from the Western Association, from the text, Mark 2 : 27. "And he said unto them, the Sabbath was made for man and not man for the Sabbath."

In the afternoon the Sabbath-school convened at 3 o'clock. The lesson was taught by L. E. Livermore and G. J. Crandall, and the application was made by A. H. Lewis. The lesson, "The Fiery Furnace," was divided into four parts, 1. danger, 2. courage, 3. trial, and 4. victory. A collection of several dollars was taken and by vote appropriated to the Seaman's Mission under the management of Mrs. J. G. Burdick, New York.

For a half hour preceding the Sabbath-school service there was a Young People's prayer meeting, conducted by B. C. Davis.

In the evening W. C. Daland conducted a prayer service, after which A. Lawrence, delegate from the Central Association, preached a good, practical sermon from James 1 : 12. "Blessed is the man that endureth temptation, etc."

First-day morning, after devotional service of fifteen minutes led by L. L. Cottrell, the following report of a special committee was taken from the table, read and adopted:

"Your Committee consider and report, upon ways and means for increasing the interest and profit of our annual meetings, and if thought wise, to recommend applications to the churches of the Sabbath Association and to the General Conference, desire to predict the following:

(1) We believe that the time of our annual meetings should be given almost entirely to preaching, prayer, conference and song, holding in view our spiritual upbuilding and the conversion of men.

(2) We recommend the omission of published statistics, and the doing away with the Committee on Obits and Resolutions; but the churches in their annual letters should report facts of special interest, particular such as relate to their spiritual welfare.

(3) We recommend that the Treasurer's report, after being audited by the Committee on Finance, and the presentation of the Committee on Finance in full for distribution among the churches of this Association.

(4) We recommend that Article 7 of the Constitution be omitted; that Article 8 be made Article 7, and that Article 5 be amended so as to read as follows:

"The officers of the Society shall be a President, a Vice President, a Recording Secretary, an Assistant Recording Secretary, an Engrossing Clerk, a Corresponding Secretary, and a Corresponding Secretary, who shall be elected annually, enter upon their duties at the close of the meeting at which they are appointed, and continue in office until their successors are chosen.

We shall constitute an Executive Committee whose duties shall be (1) to make, through the Corresponding Secretary, an annual report on the State of the Society; (2) to audit all books and all other sources of information within their reach; (2) to carefully arrange an order of exercises for the annual meetings, that with the divine blessing, will be most likely to advance the cause and kingdom of God; (3) To prepare, through the Assistant Recording Secretary, for publication in connection with the Conference Minutes, a summary of the reports and proceedings of each annual meeting; and (4) To promptly send to the Sabbath Recorder, through the same officer, a suitable account of the proceedings of each section and the minutes of each annual meeting."

5. We recommend to the General Conference and Societies that, while providing as usual for the printing of reports, that in the public and business papers for as practicable, these reports be presented in a printed form in order to avoid their public reading, or in summaries or abstracts, so that there may be more time for religious exercises.

6. We urge upon the prayerful attention of our churches the duty and privilege of earnestly and faithfully helping to accomplish the objects herein set forth.

Respectfully submitted,

AUGUSTE R. MAIN, J. G. BURDICK, J. H. LEE, LEWIS MADISON, C. DAVID, ELLIS F.

The sermon of the First-day morning by S. R. Wheeler, delegate from the North-Western Association, was a very strong and forcible presentation of the progress of mission work in the world. Text, Isa. 42: 4. It was very encouraging and instructive.

The afternoon session, aside from devotional service led by A. Lawrence, and a few items of the annual report, was devoted to a half hour conducted by Mrs. W. C. Daland, from 2.15 to 3.15. This was an occasion of deep interest. The leader gave a general view of the work of the women during the past year, and excellent papers were presented. The paper prepared by Miss A. W. A. Rogers on "Missionary Literature" was read by Miss L. L. Cottrell. A paper on "Our Medical Mission Work," by Dr. P. J. B. Wait, was read by Miss Hannah A. Babcock. These papers were accompanied by vote of the Association for publication in the Sabbath Recorder, after which an effort was made to give them a careful reading. The following resolutions were then presented by the Committee on Resolutions, discussed and adopted:

1. Resolved, That we again urge upon our people the necessity of exercising every possible means of giving; and we earnestly recommend that each person try to give at least $1 a year for missions and the same for the Tract Society, the contributions to be increased as our Lord prosper us.

2. Resolved, That we commend to the sympathy and support of our churches the plan of sending our representatives to the public and Sabbath Reform work, during which is known as the "long vacation."

3. Resolved, That we look with great satisfaction and encouragement upon the indications that the Sabbath truth is taking hold upon the hearts and consciences of thinking Christian men and women in leading them to the practical observance, and we urge upon all our
THE SABBATH RECORDER.  
[Vol. XLVIII, No. 24.

[Programme of Hornellsville, N. Y., 1893, p. 208.]

W. C. Daland presented the petition of Hornellsville, N. Y., for recognition as a Sabbath-school. The petition was referred to a committee of three, to report at the next regular session of the Association. The committee reported favorably, and the petition was accordingly adopted.

The Introductory Sermon by W. C. Daland was requested for publication in the Recorder. The First-day evening service was devoted to the Young People's hour, finishing up the remainders of the annual mooting had been unusually rich in spiritual blessing. The music furnished by the Ashaway choir was inspiring. The weather was cold and refreshing. Contributions for Missionary and Tract Societies amounted to $309.

At the close of the conference meeting all united in singing "God be with you till we meet again," the benediction was pronounced by Dr. Lewis, and the Association adjourned to meet with the church in Berkeley, N. Y., on the First-day before the First Sabbath in June, 1893, at 10.30 A. M.

SPECIAL NOTICES.

COMMENCEMENT WEEK.—MILTON COLLEGE.—June 23-30, inclusive.

1. Sunday evening, June 30th, Baccalaureate Service, by President Whitford.
2. Monday and Tuesday, June 27th and 28th, Examinations of classes.
3. Monday evening, June 27th, Public Session of the Literary Societies.
4. Tuesday evening, June 28th, Concert of Choral Classes, under direction of Dr. J. M. Stillman.
6. Thursday evening, June 29th, Annual Address before the Literary Societies, by Rev. Charles L. Gaetos, Mayor of the Seventh-day School for the Commonwealth.
7. Thursday evening, June 29th, Commencement Exercises of the Senior Class; afternoon, at 3 o'clock, Class Exercises of the Seniors.
8. Thursday evening, June 29th, Senior Concert by the Chicago Lady Quartette.
9. The Field Day Exercises will be held Wednesday, June 29th. The Alumni dinner will be postponed this year on account of other exercises occurring in connection with Commencement week.

MILTON, Wis., June 7, 1892.

A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please to signify the same by postal to order by the Moderator; report of the work of the Association on the condition of its Church work. At the close, $208.

A GREAT OPPORTUNITY.—For 10 subscribers to the Reform Library accompanied with the cash, $85, the following booklets by Prof. Drummond. His offer is good for 30 days. "The Greatest Thing in the World," "Pax Vobiscum," "First," "Baxter's Second Imposing," "The Changed Life," "With a little effort these methods can be obtained. Also, for 5 subscriptions, with cash, we offer. "The Greatest Thing in the World," "A Talk with a Stranger," known because of their intrinsic worth it will be necessary to any further particulars, only that we wish these books into the hands of Sabbath-school people, and we take this honorable method to do it. It is only rests upon a little exertion on the part of our young people, and the books are theirs.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, 405, Bible House, New York. Office hours from 9 A. M. to 6 P. M. Special appointment made if desired. Elevator, 8th floor.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular Sabbath service in the Sunday School room of the Methodist Church Block, corner of Clark and Washington Streets at 243 F. Sabbath-school following the service. The Mission Bibles meet at 130 P. M. at Col.Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are invited to worship with us. Address: L. C. Randolph and P. E. Peterson, Morgan Park, Ill.

SEVENTH-DAY BAPTIST Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, especially to Sabbath keepers remaining in the city over the Sabbath.

THE Sabbath-Morning, N. Y., holds regular services in the lecture room of the Baptist church, corner of Avenue at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, especially to Sabbath keepers remaining in the city over the Sabbath.

ALFRED CENTRE, N. Y.

THE New York Seventh-Day Baptist Church, holds regular Sabbath services in the Boy's Prayer-Meeting Room, on the 4th floor, near the elevator, the Y. M. A. Building, corner 6th Avenue and 25th St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching service. Strangers are cordially invited to attend the service. Pastor's address, Rev. J. G. Burdick,

100 Bible House, New York City. Residence, 31 Bank St.
THE SABBATH RECORDER.

LOCAL AGENTS.
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The worship of Mount Nervius, which has been noticeable for some years past, is now greatly increased in violence. Large quantities of lava are issuing from the crater and flowing down through the African Interior Expedition.

American exports of cotton goods to China were very heavy last year, the shiploads of bamboo-breaking the record while they were purchased by the Chinese for millions of American against 10,000,000 of Russian oil. Our trade with the semi-civilized empire is increasing daily, and the loss of it would be a pretty big price to pay for the sale of grating a few noisy chimpanzees.

The special finance committee presided over by the Governor has just issued a report reviewing the condition of affairs in the state. The winter season being over, the report states, has been much more favorable to the sufferers than the reports of independent relief bodies would indicate. The report pays a high tribute to the charity of private individuals, and speaks in especial praise of the gifts from America and the work of Father Frenson, of the American Church at St. Petersburg. The cargoes sent from the United States in season and time for this country were furnished by the government of Tsar Alexander with over 100 carloads of flour. The energies of the common people were largely employed in the relief of the sufferers and are highly praised by the committee.

MARRIED.

HANSON & SOUTHERN—The residence of the bride's parents, Mr. and Mrs. J. T. Soutlier, 83, E. Soutlier St., Monmouth, Ill., is the pleasant scene of a marriage which took place on Tuesday, June 22, 1892. The marriage contract was entered at 8 o'clock, and the ceremony was performed by Rev. T. E. Nelson, ofMonmouth, Ill., and the bride was Miss Mary E. Soutlier, a daughter of Mr. and Mrs. J. T. Soutlier, and the bridegroom was Mr. W. L. Hanson, a son of Mr. and Mrs. W. O. Soutlier, of Monmouth, Ill. The wedding took place at the residence of the bride's parents, and the bride and groom left for a brief trip to the southwest, returning to Monmouth, Ill., where they will reside.

DIED.

Sergeant Albon B. M. Scott, of the 5th Illinois Infantry, died at 8 o'clock A.M., June 22, 1892, at the home of his parents, Mr. and Mrs. Albon B. M. Scott, of Monmouth, Ill. The cause of death was cancer.

TEN YEARS AGO.

TUESDAY EVENING, JUNE 22, 1882.

In the University Chapel, Alfred Centre, N. Y.

ANNOUNCEMENT.

Miss Eleanor E. Ellsworth, Regent, will lecture on "Social Studies" at 8 o'clock this evening. The sermon will be preached by Rev. H. C. Baker, Pastor.

Admission, 20 cents. Reserved seats may be secured without extra charge at the office of Mr. J. B. Ecclestone.

Bread, sugar, and sweet mixtures can be secured for sale at the College, New York.

DELICIOUS MINCE PIES EVERY DAY IN THE YEAR.

NICE SUCH CONDENSED Mince Meat.

HIGHEST CREDIT GIVEN AT ALL TIMES.

SUPERIOR QUALITY.

WANTED FOR THE BEES.

The bee-keepers of the United States are invited to send me specimens of their products, and I will be pleased to examine them and give my opinion of their value.

You can secure the highest class of bee-keepers for your apiary by training your bees in the use of the best scented flowers. The honey of the alpine and wild flowers is always pure and of the finest quality.

I have been in the apiary business for many years, and have had much experience in the cultivation of bees. I will be glad to give you any information you may require.

I respectfully request your attention to the following points:

1. To the bee-keepers of the United States.

2. To the apiary associations.

3. To the bee-keepers of the world.

4. To the bee-keepers of the Scotch hives.

5. To the bee-keepers of the bee-keepers.

6. To the bee-keepers of the bee-keepers' associations.

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