Those who have read that pure and powerful story, "Ramona," by Helen Hunt Jackson, will be disappointed to know that the noble people which the gifted authoress described had no existence in real life, but were chiefly the product of an imaginative brain and a sympathetic heart. The scenes and characters were all drawn from facts and had a certain foundation in truth. According to the San Jacinto Register, Mrs. Jackson spent some time in that region of California working up the materials furnished her by the localities which she visited.

In "Ramona," the principal characters, the Indian Alessandro the Indian Ramona, and Alessandro finally become banded by the loss of his land and home in Temecula, and, in company with his wife, flees to a little valley upon the San Jacinto mountains. While living here, in a crazy fit of abstraction, he "borrowed" the horse of a white man, who pursued him, the horse being Alessandro's dear horse and shoots him dead. Says the Register: "These were all actual occurrences well known here. The wife, or squaw, of the Indian killed still lives in the Coachils and is called "Ramona" by everybody, although this is not her real name. Her character is said to be desperate in the extreme. She is short and shrivelled, knows of her notoriety and makes merchandise of it.

The Indian killed is said to have been a worthless horse thief and utterly unlike the noble Alessandro of the story. At the Temple of Jesus Farrar, who really shot the Indian for stealing his horse is not the wicked wretch described by the authoress, but only an average frontiersman. Mrs. Jackson obtained most of the materials of her story from a family who were evidently more interested in creating sympathy for the Indian and in shaping a romantic tale, than they were in stating unvarnished facts. That the Indians have suffered bitterly and have been wronged most grievously, no one having opportunity to judge can doubt.

The evil treatment which they have received at the hands of the nation's representatives, if it could all be collected into a book, would seem to give much warrant to the use of the expression, a "Century of Dishonor;" but Mrs. Jackson has idealized the Indian and made him speak, think, and act very differently from the actual red man of the plains. The story is full of pith and is "one of the finest creations of a magnificent brain," but it must be taken with several grains of salt.

It has been less than a century and a half since Jonathan Edwards, the foremost theologian of his day, passed away. It is interesting to compare his sermons with the style of preaching in vogue in this age. Edwards preached hell;—a literal, burning hell. "He thought," says one of his biographers, "that there was no need that the strict philosophical truth should be at all concealed. Hell, to him, was a reality to be shown to sinners; not a subject to be explained away." His sermons, if preached now, would cause any congregation in this delicate age to call at once for a younger man. Edwards would have no sympathy for the limp theology of his time which sometimes sacrifices high to sentiment and hides in a foliage of phraseology what it dare not proclaim. It may be well for us as we shudder at the following extracts from the sermons of Edwards, that it is hardly likely that the pulpil treatment of hell common today is all right and that Edwards' conception of tribulation was all wrong. Our pulpitums, perhaps, has swung to the other extreme, and the old-fashioned preaching may not be far away from the Bible as we in our concerted refinement are inclined to think:

I shall mention several important ends which will be obtained by the eternal punishment of the wicked.

The sins will be made more sensible how great their salvation is. When they shall see how great the misery is from which God has saved them and how great the difference he hath made between their state and the state of the saved, and that it is not a matter of practice, no more sinful and ill desiring than they, it will give them a sense of the wonderfulness of God's grace. . . . The sense of misery will double the ardor of the love and gratitude of the saints in heaven. The sight of hell torments will excite the glory of the saints forever. It will give them a more lively relish of their own happiness! (Sermon XI.)

When they shall see how miserable others of their fellow creatures are, how shall they ever escape from their torment and the raging flames of their burning, and shall hear their shrieks and cries, and consider that they in the meantime are in the most blissful state and shall have it to remember all eternity, how they will rejoice! . . . how joyfully they will sing to God and the Lamb when they beheld this! (Sermon XLI.)

But consider what it is to suffer extreme torment forever and ever, from one age to another; in pain, in wailing and lamenting, groaning and shrieking and groans and writhes, and great sweat and every member full of racket tortures, without a possibility of moving God to pity by your cries! How dismal will it be over the wretches to remember that you never—never shall be delivered from them; to have no hope; when, after you have worn out the age of the moon, and stars without one minute's ease, yet you shall have no hope of ever being delivered; but the same groans, the same shrieks, the same dreadful cries are incessantly to be made by you; and the smoke of your torment shall ascend up forever and ever. Your bodies, which have been burning and roasting all the while in glowing furnaces, yet shall not have been consumed, but will remain to rust through an eternity yet.

In the Recorder of June 16th Bro. P. A. Burdick, prompted by an item of mine in the Recorder of May 29th says: "Do our brother expect God can or will use the death of these so-called outlaws (the saloon and brothel) persons who persist in staying on the fence? It all depends upon what fence they are on. If the reader will refer to page 329 of the Recorder, he will discover the point on which some of us were in doubt. We were not on the fence as to whether we should cast all our influence against intemperance. We were not in doubt as to whether we should vote for the unqualified prohibition of the liquor traffic whatever and whenever there was a possibility of its success. We were on the fence regarding the principle of the Prohibition party—vote absolute prohibition under all circumstances. We were not fully certain what answer to give to questions such as the following: Is high license better than free whisky? Is it better to confine the saloons to certain localities and to certain hours of the day than to leave them in unrestricted operation? Pending the decision of these questions, we remained on the fence for a better view.

Now to answer Bro. Burdick's question. Yes, most emphatically I think God can, and does use persons who are on this fence to fight the saloon and brothel and bring on the day when they shall be "twin outlaws." My position there would not hinder my "fighting to the death" the saloons in any one of nine-tenths of the communities of Illinois. I would not like to promise to always vote straight-Prohibition in the city of Chicago. I might prefer to vote for a measure which allowed the saloons to be operated in certain sections of the city, or in certain hours of the week, for the sake of shutting them up in other sections and at other hours.

I hope Bro. Burdick found some comfort in my statement that although we were on the fence, the fence-posts were rotting at the bottom and the fence leaned toward the Prohibition side. I am glad to see that there have come to believe that high license is a delusion and a snare, and that this tribe is decomposing many a community to-day. I don't care anything about the philosophy of licenses—whether you consider it as restrictive or permissive—I have come to oppose high licenses simply because, as I believe, instead of crippling the liquor traffic it intensifies it. I am in favor of compromise measures wherever they really injure this traffic and help to bring on the day when it shall be banished. I can vote for any act which will hurt the saloon.

If we can not close it all the week, and close it on Sunday, let us do that.

Don't be too impatient for the young men to make up their minds on every point concerning the great problem which faces us. The field is the place for action, but the fence is a good place for observation. I have known people who got off the fence at an early age and have never since grown tall enough to see over it upon the other side or to catch any of the breezes of tolerance and brotherly love which are blowing in the upper air. Let us look at these questions as fairly and broadly as possible. It pays in the long run. Let us try to convince others that our methods are the best and be patient with them when they do not see us eye to eye.

I do not think the time will ever come when the man who is determined to drink intoxicating liquor cannot get it, but I do hope to live to see the saloon, as an institution, outlawed. I am opposed to it, heart and soul, and I shall always be glad to listen to any brother who can suggest an efficient method of fighting it. Furthermore, I believe in "questioning," debate and discussions; but there are two elements necessary to a successful debate. First, both parties must be anxious to know the truth, whatever the
truth may prove to be. Second, the discussion must be carried on in a Christian spirit. No insinuations of dishonesty or mental incapacity can be indulged in. Let each man present the facts as he may think, giving others credit for the same honesty as he claims for himself. These latter remarks are not prompted by Bro. Bardick's courteous question, but by the intolerant and bitter spirit which, so far as is possible, I must deplore. I have always maintained a belief in the kind of shot-guns they ought to use.

—The Morgan Park student evangelists have thought best to continue their work in Barry longer than was planned last week. The review of work here will, therefore, wait until next week.

L. C. Randolph.

MINUTES OF THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association convened in its Fifty-seventh Annual Session with the First Brookfield Church, at Leominster, N. Y., on Fifth-day, June 9, 1892.

The Association was called to order by its Moderator, the Rev. A. B. Prentice.

The Rev. H. L. Jones being necessarily absent, his blessing upon our deliberations. Mr. G. W. Davis was appointed to act in his place.

The order of communications from churches being called by the Moderator, letters were read from the following churches: First Brookfield, Adams, Second Brookfield.

After announcements and benediction by the Rev. H. B. Lewis, the Association adjourned.

EVENING SESSION.

The order of communications from churches being resumed, letters were read from the following churches: DeRuyter, Forks, First Verona, Second Verona, West Edmeston, Norwich, Watertown, Cuyler, Otiselic, and Lincklaen.

Communications from Corresponding Bodies were then presented.

The Rev. T. L. Gardner as delegate from the South-Eastern Association, read their Corresponding letter reporting a small attendance at their gathering, but a most excellent Christian spirit manifested throughout.

This was followed by some remarks by Mr. Gardner, stating the general condition and needs of the Western association. Prayers under pastoral supervision are in prosperous and growing condition. The greatest need there to-day seems to be more settled pastors.

Several gracious revival are reported during the past year.

The letter from the Eastern Association was read by the Rev. L. E. Livermore, delegate. The attendance is reported as large and the spiritual power remarkable.

Mr. Livermore further the encouragement and assurance received by him from the presence of the Rev. A. T. deLevary, D. D., Bro. Richard Grogan, both recent converts to the Sabbath, and enthusiastic devotees to the spread of the truth; also the presence of Dr. Small, leader of the Seventh-day Baptist Association, Providence, R. I., another recent Sabbath convert. Mr. Livermore reported a change in the constitution of the Eastern Association, designed to make the annual gathering more deeply spiritual.

The Rev. T. R. Williams, D. D., presented the Corresponding Letter from the Western Association, reporting a good degree of interest and prosperity.

The Rev. S. R. Wheeler, representing the North-Western Association, read their letter, showing a small net increase in membership and much the same number of meetings as in the previous year.

Mr. Wheeler spoke of the revival which sprang up during the Association of last year, resulting in the addition of fifty-two souls to the church where the meeting was held. More of an effort should be made to secure such results.

Voted that these delegates from Sister Associations be cordially welcomed and invited to participate in our deliberations.

Voted that the Chair appoint the Standing Committees.

The Chair announced the following committees as follows:

On Petitions—A. Lawrence, O. S. Mills, A. J. Greaves.


Voted:


Reports of officers were called for.

Treasurer presented the following report, which was referred by the Chair to the Committee on Finance:

ELIZABETH Hibbard, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST CENTRAL ASSOCIATION.

Dr.

To cash from churches:

First Brookfield ......................................................... $23 76
Second Brookfield ...................................................... 27 00
DeRuyter ................................................................. 17 48
Forks ................................................................. 3 08
Verona ................................................................. 6 63
First Verona ............................................................ 9 81
Second Verona ......................................................... 2 99
Watertown ............................................................ 6 00
Cuyler ................................................................. 2 77
Lincklaen ............................................................... 2 87
Plymouth ............................................................... 3 70

Total .......................................................... $100 38

Annual Reports:

From Corresponding Bodies

A. B. Prentice .......................................................... 18

Total .......................................................... $100 38

Special Fund

Collection June 13, 1891 ........................................... $20 31

" 14 ................................................................. 23 43

Total .......................................................... $43 74

Paid A. L. Chester ................................................... $3 31

" J. Hunt .............................................................. 31 37

Total .......................................................... $34 68

There is due the Association from churches as follows:

Scott ................................................................. 30 85
Babcock ............................................................... 31 42
R. L. Greene ........................................................ 31 42

Total .......................................................... $94 69

Paid printing of Minutes ............................................. 30

" postage .............................................................. 18

Total .......................................................... $48 01

Balance due the American Sabbath School Tract Society

for printing Minutes .................................................. 16 50

Respectfully submitted,

ELIZABETH Hibbard, Treasurer.

Committee on Obituaries presented its report, which was adopted.

During the past year death has been busy in our churches, but from correspondence and personal inquiry we can learn of the death of but two of our official members, Deacon John J. Tallett, of Otiselic, and Deacon Alfred Williams, of Watson.

Dea. John J. Tallett was born in Brookfield, N. Y., Dec. 18, 1821.

Amid the toils and sacrifices and joys of the past year, the old settlers grew up vigorous, industrious, and noble young men and women, while the older men took a place in the family of those days, and became a man of fixed principles and deep convictions. In the spring of 1842 he was made a member of the Baptist Church, and in his lifetime of those days he became a man of fixed principles and deep convictions. In the spring of 1842 he was married to Miss Maria E. Jones, and in 1845 he became a member of the Baptist Church, and continued his residence in that place until his death.

In his death we lose one of the most esteemed and valuable citizens of the town of Otiselic, and one who has contributed in a most conspicuous manner to the advancement of the cause of Christian progress and education. In his death the church has lost one of its most valued members, and the community has sustained a great loss.
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THE SABBATH RECORDER.

Church became embalmed as by, Bro. Tallatt was called by the Otisean Church to that office, and rightly worthy did he fill it in his bountiful hospitality and his benevolence. His home was large and his heart larger, and as the old patriarchs he welcomed all to his home and set before them the good things of the land.

By his industry and economy, with his devoted wife, property was acquired which was freely given to advance the cause of Christ. In his declining years he came to live with his son in Del Rey, where he peacefully died Aug. 7, 1891.

Deacon Alfred Williams was born in Vernon, N. Y., Aug. 4, 1842. He came to the West about 25 years ago, and in early life he made a good profession of religion and united with the First Vernon Church. In 1860 he moved to Watertown, N. Y., where he was active in the affairs of the church. The people vere very cordial and hospitable. The session was very helpful to spiritual life.

Much stress was laid upon the importance of making more and better efforts to secure financial aid. The deliberations were very cordial and hospitable.

The sessions of the Association adjourned.

EVENING SESSION

The Association was called to order by the Rev. L. E. Livermore, and prayer was offered by the Rev. L. E. Livermore.

Minutes of the previous day were read.

Committee on Petitions presented its report as follows:

Your Committee on Petitions would respectfully report that only one petition has come before us, namely,—from the Adams Church, seeking for the next session of this Association; and we recommend that their petition be granted.

A. LAWRENCE, O. K. MILLE, B. CULLEY, A. J. GERKEN.

Respectfully submitted.

The report was adopted. Committee on Resolutions presented a partial report as follows:

Believing that the future welfare of our good cause and the very life and vitality of our schools depends upon such process of our schools, we do hereby urge upon our people that they not only give to them the encouragement of sympathy, prayers, and patronage, but that they give them such financial aid as will assure their life and prosperity.

Respectfully submitted, That while some may be disappointed because there have been no more conversions to the Sabbath after so much expenditure of labor and money, still we believe the prospect for Sabbath before work never looked more encouraging, nor has it ever demand-
and more earnest work and greater consecration to the cause than at present.

Resolved, We recommend that the General Con-
ference at its next session appoint a special committee or committeemen to prepare addresses on the doctrine of the Sabbath as the day of divine origin and obligation upon every man, to be presented before the annual and general conventions, conferences, etc., of all Christians, in order that the keeping of the seventh day of the week (commonly called Saturday) may be made the basis of union between the different Christian de-
nominations, leading eventually to the common union of the church of Christ upon the earth in harmony with the prayer of our Lord, namely, that all Christians may be one as he and the Father are one.

Since in the providence of God our churches are very widely scattered,

Resolved, That it behooves us to conserve with the utmost care the main complete denominational co-operation 
ion of work and unity of sentiment.

WHEREAS, religious vitality and the self-sacrificing character of the people must depend upon close and conscionable convictions of the spiritual significance of the doctrines which we hold to be essential, there

Resolved, That it is of the highest importance that the Sabbath truth be presented to this people in its spiritual significance and value.

WHEREAS, The revelation of God is the true foundation of all true religions and moral reforms, therefore,

Resolved, That the original study of this Holy Scripture should be inculcated to all our younger people, and should be made imperative in all our denominational schools as an essential part of a liberal education.

Resolved, That beautiful showers of the divine presence should be sought for and obtained as opportuni
	
ty presents. 2. That our associations, semi-annual and annual meetings should be made use of to bring nearer to Christ and secure a gracious revival to the churches where such meeting is held.

The report was laid on the table to await a convenient time for its consideration.

Committee on State of Religion presented its report:

Your committee on the State of Religion re-

spectfully report as follows:

That it has looked over the field as well as possible, as it is presented in the letters from the churches, and it has been endeavored to acquire an acquaintance with different parts of the Association. From all of these we believe we have much to encourage us.

One of the churches has reported to your body this year than at any session for a long time, thirteen out of fifteen having sent letters and appointed delegates.

A. Burdick believed that the sickle is now to be used by baptisms, a greater number than usual, with one extensive revival.

3d. For the first time since the chairman of your committee has been in the Association, some eight years, there is a small net increase in membership instead of loss.

4th. Letters and the opinions we have asked, all show increased spiritual activity amongst the Association.

5th. It is reported that the services of the church, with the exception of our small churches, are well supported, that the Bible schools are in a flourishing condition, and that the young people are doing a good work.

Let us therefore present brief extracts from the church letters, speaking particularly of their spirituality.

First Brookfield.—The regular appointments of the church, consisting of preaching service, Sabbath-school, and three prayer-meetings, are all very well supported, and much seed is being sown which we have faith to believe is being truly sown.

Deuter.—Although we have not been blessed by having many souls converted and added to the church, we are encouraged in the faithful labors of our pastor, many of us have been enabled to come nearer to God.

Note.—There seems to be perfect unity of feeling be-
tween pastor and people.

First Verona.—Christian harmony and fellowship pre-

vail among us.

Addams.—Last winter the church secured the assistance of Bro. J. L. Hoffman for a series of revival meet-

ings. These meetings, which were continued over four weeks, resulted in greatly increasing the spiritual life of our membership and adding to the church by the ordination of our young men.

Second Botchfield.—Our Sabbath services, both of church and Sabbath-school, have been excellently sup-

ported, but there has not been as much interest mani-

fested in the prayer-meetings as might be desired.

West Edmesto.—While we are painfully conscious that, as individuals, we are not living the earnest and active Christianity to which we should be called, it is a comfort to know that there are a faithful few who are constant in attend-

ance.

Cogger.—We are weak and few in numbers, yet we hope strong in the Lord.

Obelia.—We are hoping and praying that the Lord will bless us with a revival and a stronger work.

Lockland.—We have preaching each Sabbath and our Sabbath-school has been revived. So we thank God and labor on.

Preston.—No report.

Second Verona.—We report no revival or additions but a deepening and strengthening of Christian love.

Clifton.—No report.

Watson.—On the whole our church has not gone into spiritual decline, but are confident we are not what we should be in all good works.

Norwich.—Are grateful that while we cannot report increase we have been spared the loss of members by death or otherwise.

From all of these your committee are led to believe that the state of religion in our churches compares very favorably with the past.

C. A. Burdick, WM. P. Jones, WM. A. Barlow, WM. H. Swinney,

In the consideration the Rev. L. B. Swinney remarked; the encouraging features of the report are the large number of baptisms, a deepening of spiritual interest throughout the churches and the intense activity of the young people.

We have no need to fear for our fu-

ture.

The Rev. H. B. Lewis thanked God for the ingathering, but we should not be content with this report, we should be more in prayer.

After these remarks the report was adopted.

Committee—J. C. Babcock, WM. D. DeLegeter, and Preacher of Annual Sermon presented report, which was adopted without remark:

The committee to nominate Essayists, Delegates to Sister Associations and Preacher of Introductory Sermon would respectfully report as follows:

Essayists to be selected by the people to all moral and social reform," Mrs. W. C. Colton. "The preparation of our material substance required of the gospel to the work of the church by P. B. Ruggles. Delegate to South-Eastern and Eastern Associations.

—L. B. Swinney, Alternate.—A. Prentice.

Delegate to Western, North-Western and South-Western Associations.—J. A. Piatta.

Delegate to Introductory Sermon.—O. B. Miller.

Delegate to South-Eastern and Eastern Associations.

—L. B. Swinney, Alternate.—A. Prentice.

Delegate to Introductory Sermon.—O. B. Miller.

All of which is respectfully submitted,

H. B. Lewis, M. E. Maltby, (Con.) S. C. Stillman, (Ass.)

Report of Committee on Ordinations was read by the Assistant Secretary.

Your committee on Ordinations would respectfully report:

During the year we have been twice called, with others, to sit in council with churches for the ordination of preachers. The council was held with the First and Second Verona churches, Aug. 12, 1861, for the ordination of Henry L. Jones, who had been called to the work of the ministry by the call of those churches. The other council was held with the Second Brookfield church May 25, 1860, for the ordination of WM. C. White, called of the Lord for the work of the ministry by the call of the Western Association. Y. A majority of your committee was present and formed the council on each of those occasions. In each case the brethren named received the unanimous and hearty approval of the council and they were

accordingly set apart with appropriate services to the gospel ministry.

The expenses attending the work of the committee unprovided for have been $6.30.

A. B. Prentice, L. B. Swinney, WM. D. DeLegeter,

The items of expense were referred to the Committee on Finance and the report was adopted.

The Report of the Committee on Resolutions was taken from the table and the first resolution read.

Remarks were made by Dr. Williams. He believed the sentiment of the resolution to be correct. Fifty-two years ago our schools had but little competition. Since then competition has grown to be a hundred fold. If we are to have denominational schools of our own we must place them in position to compete with those of other peoples. Such schools are essential to our denominational future, as they are essential to the loyalty of our young people. Limited as they are to endowment, libraries, cabinet etc., more general support must be afforded or they must succumb to more wealthy competitors. Our young people need the motherhood of our schools, and it is one of our first duties to provide for them.

The resolution was adopted.

The second resolution was read. The Rev. L. E. Livernose in the latter part of the resolution. The first part may express the sentiment of some. If we look too much for results we make a grievous mistake. Our work is largely that of seed-sowing. There is much to be said as to the extent which is not known by the general public. The truth is working on many hearts which have not acknowledged its claims. All along the line we are receiving evidences of this. Never were so many fields open for occupa-

The second resolution was read. The Rev.

The Rev. Dr. Williams compared the Outlook to the marine search light. Its work is not in the fogs of superstition and ignorance, but in the clearest intellectual atmosphere of the land. The intellectual must rich our Pupils must be afforded or they must succumb to more wealthy competitors. Our young people need the motherhood of our schools, and it is one of our first duties to provide for them.

The Rev. Dr. Williams believed in both sides of the question, though he had no faith for the future. The sickle does not immediately follow the seed-

sowing, but the harvest is surely coming by the grace of God. Many are convinced. We must arouse the conscience. The best teachers use object lessons. We should give an object lesson in Sabbath observance.

The Rev. H. B. Lewis believed in both sides of the question. It is useless to talk Sabbath and violate it in our business and social relations.

The resolution was then adopted.

The third resolution was read. The Rev.

The fourth resolution was read. The Rev.

Dr. Williams believed this resolution had already been answered by remarks made upon the floor.

The resolution was then adopted.

Accordingly, it is our duty to take advanced steps in the Sabbath observance.
In August, 1871, this church took the initiatory steps resulting in the organization of the South-Eastern Association, having called a council from all of the churches for that purpose. Eld. Jacob Davis continued pastor until 1878, when he presented his final report to the church.

For some time the finances of the church were at such low ebb, and the membership so reduced, that it was out of the question for them to engage a pastor; and they were favored with occasional preaching from Eld. C. A. Burdick and from Eld. C. M. Lewis, the general missionary, and such voluntary aid as could be secured. After two years, however, Eld. S. D. Davis was again engaged to give his entire time as pastor at a salary of $400, his time to begin in April, 1876. He also served such funds to employ through private contribution, he secured the days of debt was highly appreciated. Thereupon they declined to assist in dollars Davis and they chose to give. Finally, Eld. Davis presented to give one-half of his time for two Board months, and the church second year showed the little flock seemed very and the entire services of while he contributed to the church the audience due him, $53, he donated to the church. His clerk, Bro. F. F. Randolph, who served In keep- day of the week, when they were gathered before the pastor, with poor success, four unto death.

But the labor of a Deacon of $400, $55. was again engaged to give his entire time troubles were handsomely resulted in his organization of the church, much time not been paid, but $290, of which amount over $50 was for interest, some of which had been running six years. Over $90 of this sum was still due to the former pastor. It seems that some removals of member- ship along these years had also lessened their ability to pay. Among these was our faithful clerk, Bro. F. F. Randolph, who served in keeping the records 38 years, and regarding the loss of whom the church expressed its regrets, and recorded its heartfelt thanks for his faithful and self-sacrificing service for more than a quarter of a century. In the midst of these dark days the sisters of the church aroused, and securing the funds, had the church-house thoroughly painted.

Eld. Davis, who was in the employ of the Board in general mission work during much of this time, managed to be with them at Quarterly Meetings, and cheered them by his presence and preaching. Had it not been for this missionary help who knows but what the little flock would have given up the fight, and we continued to have a record of things done and results obtained during the two days of an extinct church. The mother church had given up her strength and members to make four other churches, and now she must needs pass through days of trial that seem almost unto death. But God's own hand is guiding, and there is a bright future yet for Salem.

Upon hearing of a desire on the part of the German Seventh-day Baptists to become better acquainted with us, and also for some one to go to their assistance, the church, by resolution, urged Eld. S. D. Davis to go to their aid for a time, although aid was needed at homes quite as. This desire to send the gospel to others, even though neelessly they saw, was the one unmistakable sign of life that beckoned a coming day. During the winter E1ders Davis and Huffman, joined in revival services here, which were blessed of God to their great good.

But new causes of distress, owing to aliena-

tions and disagreements on the part of some who were not revived, tended to smother the life that remained, and to somewhat neutralize the efforts of the faithful in spiritual building. But the case is by no means altogether for them is life enough yet to make effort to revive the roll of members and to rid the church of the unworthy. This, too, is always a hopeful sign.

Brother Preley Chealster, a licentiate of the church, was now asked to preach at Salem for six months for 30 dollars a month, after a life and death struggle of six years and six months without a settled pastor, by a renewal of zeal and effort that had been in constant demand to secure a pastor, resulting in an arrangement with Bro. J. L. Huffman, pastor at Least Creek, to do so for two years for $50 per month. This arrangement was entered into by the church, with the consent of Bro. Davis, who was highly appreciated. The church was endeavoring to get up $100 per year. Meanwhile the church continued its effort to obtain a man who could give them the desired results. Upon securing Eld. Huffman for pastor the church provided for the record its heartfelt thanks to Eld. S. D. Davis for his faithful services and oversight of the little flock during years of trouble. Although he was not employed as pastor, had bestowed upon them much pastoral care and voluntary help. He had expressed the desire to still make the church an object of his care and love.

(To be continued.)

SABBATH REFORM.

WAS IT THE LORD'S SUPPER?

IN your issue of June 9th is published a correct- sion of the Sabbath records Bro. F. O. Burdick and Dr. P. S. Henson, in which Mr. Burdick corrects the correctness of Dr. Henson's asumption that the Lord's Supper was celebrated at Trosa on the night before Paul's departure from that city, as narrated in Acts 20: 7-11. The record is that the first day of the week, when they were gathered together to break bread, Paul discussed with them ready to depart on the morrow, etc. R. V. Why should it be assumed that this breaking of bread and celebration of the Lord's Supper? The expression, breaking of bread, in and of itself, cannot determine that question, because that form of language was a common mode of designating an ordinary meal or repast, and is so used in Acts 2: 46, and probably also in the 42d verses, and Luke 24: 30, 35, and why should not the coming together to break bread mean here the partaking of a common meal? The assertion of Dr. Henson that the first day of the week was "the only day upon which the Lord's Supper was celebrated," is so far from accurate, that I know of no conclusive eusal that the Lord's Supper was ever observed on the first day of the week during the apostolic period of the church. Let us notice the circumstances pertaining to the coming together of the disciples at this breaking bread and preaching service. Paul had remained there seven days and was to leave them the next morning. He was a very distinguished man, in all probability this was his last visit to Trosa. What would be more natural or more appropriate than for the disciples to gather together on the night before his departure to give the weekly repast? Now I freely admit that if the day of rest and worship had been transferred by apostolic authority from the seventh to the first day of the week, the celebration of the sacred supper would have been the common occurrence on that occasion; but in the absence of any proof of such change, and in view of the fact that the Sab- bath, or seventh day, is expressly stated in the Jehovah sanctified and commanded to be kept holy, must be regarded as the proper day on which to celebrate this ordinance. I am not to be a legitimate conclusion that if the disciples at Trosa desired to celebrate the Lord's Supper that was with Him he would have done it, and did do it, on the Sabbath, which was the day immediately preceding this gathering on First-day eve. I think the brethren were kind to not send Paul fasting on a fifteen mile's walk on Sunday morning.

N. KINNE
THE SABBATH RECORDER.

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MISSIONS.

The letter from W. H. Cossun, on this page, was written to friends and by them forwarded for publication. We are sure that it will be read with delight by Mr. Cossun, and pray that it may inspire us all to greater zeal and earnestness in foreign missions.

CORRESPONDENCE.

Nagoya, China, May 10, 1892.

Dear Friends at Home,—Lately I have taken two or three trips into the country, and finding there things which both interested and stirred me, I thought that these things might not be devoid of interest to others besides myself. Therefore I write some of them. The first horrible line of creatures and think of the

... and even more so is this? That they may purchase at the shrine first that three-fourths of the people are... to be shamed by. A more wretched scene, here men and women kneeling before the

... to consider, and we take and the hill is all too little in which to take in ever that we may... I determined to join him in the hope that... On this side of our landing place and come among the hills, to our great surprise and admiration, was a little sampan, which contained a number of pilgrims... One of our party and I thought that these things might not be...
answer some questions and to sell my share of the books to the early apostles, the first converts, and the two foreigners. The foreigners were the drawing card, and we were more successful in keeping the people around to hear the witness for Christ. For this kind of work this is a good thing, for the people apart from curiosity would not stop very long. Another confirmation of the constitution of the women was found in the answer so often received from the women, "We cannot read." We would sell the books by the hundreds and hundreds in Chinese to their children to read. And so the day passed busily and by evening we had disposed of all of our books but one or two. Mr. Goddard gave it as his opinion that it was the best day there in a long while. We were glad to see during the day two women from our church here at Ningpo, one of them a blind woman, who was talking to the women who were sitting by the road in numbers resting. And so the world is sent out to accomplish we know not what. We simply sell with the prayer that God will prosper in his own way the truth which may be read. We know that much of this effort is wasted in a certain sense, because the papers will not be read by all who buy them, but the Chinese woman knows her higher life which those who take the books to read them, for what costs something is generally considered worth something and this is done to the woman of the Chinese who has little or no spare cash.

And so we have had our first glimpse of heathendom at its worst, or at least in some measure, and have had also our first taste of the joy of helping. Anything that can be done to bring the heathen to a knowledge of the higher life and more knowledge of God, however small it may be, cannot but give one a great deal of satisfaction to see them raised up to be a higher life which they can find alone in the life work and teaching of Jesus Christ the Saviour of the world. We felt we had served what we could for heathen peoples is brought out with more and more clearness until we wonder that thoughtful men ever repudiated missions or the gospel. So clearly do we own all our development to the gospel and so clearly do the heathen come up higher in response to it that we are more than ever an enthusiast on the subject of immediate and universal evangelization. With the hope that this may soon be brought about and become a very important share in it, I am very truly yours,

W. H. Cossuch.

WOMAN'S WORK.

THE SUCCESS OF ORGANIZED EFFORT TO EVANGELIZE THE WORLD.

"Ask of me, and I shall give thee heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. 2: 8.

In every age since this prophecy was uttered some devoted Brethren of Jehovah have looked forward with longing vision toward its fulfillment, but it has been reserved for the nineteenth century to see the most marked progress toward its realization, and this progress is due largely to organized and well directed human instrumentalities to carry forward his purposes of mercy to the human race. As St. Paul was raised up to be an apostle to the Gentiles, as Martin Luther to lead in the great Reformation, so there were men raised up and anointed of God to inaugurale the work of modern missions.

It is interesting to study the early records of a movement which has proved so beneficial in its results and witness how the Holy Spirit moved upon the hearts of individuals unknown to each other, both in Great Britain and in the United States, prompting them to make the gospel known to the heathen in foreign lands, and to ask, and pray earnestly that the heathen nations might be given to the Lord for his inheritance and the heathen in our own country early in the present century. It was fitting and wise that home missions should first be established, for that is the order in which evangelistic and philanthropic work usually proceeds.

In 1799 the Massachusetts Congregational Missionary Society was organized, but it only contemplated missions to the Indians and the unevangelized in the United States. In 1803 it began the publication of a missionary magazine that it might circulate missionary intelligence and a yearly statement of its work. In 1804 the Society so modified the constitution as to extend its efforts to more distant regions, proving how quickly the diffusion of missionary intelligence broadens the vision and enlarges the sympathies of those to whom it comes.

The Baptist Missionary Society, which was organized for home mission work before 1803, also published a magazine, in which accounts of the work of William Carey, the great English missionary, then in India, were often given, which aroused the interest of thoughtful readers, and men and women of earnest piety and stead-fast purpose availed themselves to the heathen, believing that the mission of Christ embraced all nations and peoples and tongues.

This interest deepened as more and more, the needs of the heathen for the uplifting, saving influence of the gospel became known.

In 1806 the Rev. Dr. Griffin delivered the annual missionary sermon before the General Convention of Baptists, in which he eloquently urged the claims of the heathen, and during the years 1806 and 1807 Dr. Carey acknowledged the receipt of six thousand dollars from American Christians.

The interest of these churches in missions was also quickened by the arrival, from time to time, of missionaries from England on their way to India, or on their return home, as at that time they could not obtain passage in any of the ships of the East India Company. About this time a wealthy man, who had become interested in the cause of the heathen, made a large donation to the Andover Theological Seminary, because such institutions would aid in carrying forward his favorite object. And so, in one way and another, the work of missions began to gain a footing in the heathen lands.

It was a faithful mother in Connecticut who talked with her son, Samuel J. Mills, till his heart was filled to overflowing with thanksgiving and praise. The constitution of the Baptist Missionary Society, the object of which was to train themselves for missions to the heathen, became modified in 1804, and its members, led by one impulse, joined the efforts of the Baptist to the Lord for his in-
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I shall not want; whatever is good, Of daily bread or angel's food, So long as earth and heaven endure.

Within a week or two, circular letters will be sent to the churches by the Corresponding Secretary of the General Conference, B. C. Davis, Jane Lew, Va., asking for statistics and other information concerning the condition and work of the churches. It is to be hoped that these letters will receive prompt attention, for without them it will be utterly impossible for the Secretary to make such report from the conferences as the Conference has asked him to make. Look out for the circular and give it immediate attention when received.

The Eleventh Annual Meeting of the United Society of Christian Endeavor is held in New York this week, beginning on the day of our Lord's birth, December 25th; and the reader who attended the opening exercises in connection with the conference will, we trust, remember the quaint, picturesque, and instructive little oratory delivered, not by the President, but by one of the Secretaries, who, in the course of his address, made the following pertinent remarks:

"The power and the glory of a church is its young people. For a generation to disease, that they may be the means of either planting or stirring the seed of another generation."

The Annual Conference of the Presbyterian Church, at Cleveland, Ohio, has voted to hold the Buffalo Exposition, to be held this year from August 17th to 27th, has come to be one of the most attractive exhibitions made in the State of New York. This year some important outside alternations are to be noted, especially the Southern Exposition, and to many the most interesting part of this display will be that made by the Negroes. The Superintendent of this exhibit, his principal assistant, and his Secretary, are all colored men, men of education and ability and eminence in their own homes. They are assisted by a representative colored man from each of the Southern States. This display of the colored people will be a great show in itself, and one worthy the attention of the people of the North. It will be those principles of scholarship and religion which have made the great colleges what they are to-day as fountains of learning and morals, and the inevitable truth that modern commercial clap-trap which seeks to inaugurate a new and sham 'American education.'

Within a week or two, circular letters will be sent to the churches by the Corresponding Secretary of the General Conference, B. C. Davis, Jane Lew, Va., asking for statistics and other information concerning the condition and work of the churches. It is to be hoped that these letters will receive prompt attention, for without them it will be utterly impossible for the Secretary to make such report from the conferences as the Conference has asked him to make. Look out for the circular and give it immediate attention when received.

As an exchange says that "there is to be a further respite of some length in action on the question of Professor Briggs's orthodoxy. The Presbytery of New York, to which the case was sent back by the General Assembly, has voted to take it up on October 31. This will be just after the Synod of New York, to which the case will doubtless be appealed, has adjourned. So it must lie over, Presbyterian expressa say, till October, 1893, and will not reach the General Assembly again till the fall of 1894. Deliberation in important matters is a good thing." Meanwhile, we suppose, Dr. Briggs will go on teaching the errancy of the Scriptures, of future probation, etc., and we will not know whether it is here or not. Seriously, we had hoped that, for the good of the churches, this matter might be disposed of with reasonable promptness.

Newspaper College, in New Jersey, is experiencing a period of prosperity and popular favor scarcely equaled in her past history. Speaking of the causes of this happy state of affairs, a son of the college says: "The popularity of Princeton cannot be attributed to pronounced leaning toward modern laxity in religious teachings. On the contrary, there is no institution of learning which adheres more faithfully to the principles of the eighteenth and nineteenth century, and the good work that the university is doing is winning for it an ever-increasing number of students."

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., July 1, 1892.

Probably no nomination was ever more visibly opposed than was Cleveland's for the presidency of the United States. Rife with the desire to "down" him and augmented by the possibility of Hill's promotion, every weapon in political warfare was brought to bear on his adversary. But since the inevitable title of destiny has once more placed Mr. Cleveland in the race for the presidency of the Democratic party, there seems to be no doubt but that he will receive the support of Tammany, and that the same power used to prevent his nomination will be used to educe a successful candidate in the coming election. There is a general expression of satisfaction by the Demo-crats, and they urge Mr. Cleveland's ability to poll a majority in New York State, and claim Stevenson's popularity in Illinois will put that State in their column and that their chances in Indiana is good.

The Republicans are jubilant over Harrison's support among the business men of New York will tend to give the ticket a decided color of favorism in that State, and never had any leader been united in such a manner. If the ex-Maryland Governor had his way back of him than has Harrison. With a clearly defined platform which meets the people's demands, they shall march into the field with a strength and union never before paralleled.

Conjectures and opinions are multiforms and of many phases at the Capital, as well as elsewhere. But who can foretell the drift of this mighty nation's choice, and which of the aspirants shall be the recipient of the highest honor of the American people is a perplexing question to answer conservatively.

CAPITAL.

SABBATH REFORM LIBRARY.

As I was preparing my report for the month of June I was praying that some good brother or sister would send the Lord for this cause a few dollars, so that I could come to the monthly Tract Board meeting without calling upon them for any money to pay the necessary running expenses of sending out the Reform Library. A brother at Mt. Washington, Mr. Beams Wise, must have been informed in some way that we were in need of money, he sent me out five dollars. Now if three more members similarly impressed it would let us out in fine shape. You must act promptly as the Board meets the second Sunday in July. We hope that some of our churches will avail themselves of our premium offer. At one of the meetings we offered a premium book which would have cost us more than the subscriptions, but we have had no call for that and the mistake has been corrected. The five books we offer are good, substantial, pure gold at par value, books, and we do wish somehow that our people would appreciate offers. For the month of June we report 13 new subscribers: 57 letters written; 36 received; 20 packages of tracts sent out; 11 postal cards written; 8 received. Thus far we have not had more than two refusals to take the paper. One man kindly told us that we were wasting our time and had better seek some other way of improving it. We have sent out this month four thousand extra of No. 3, in addition to our regular number. We thank the friends for their continued interest in this work and hope we shall receive the necessary 

WASHI NGTON, D. C.

To the Editor of the Sabbath Recorder:

I see a notice in the last Recorder of a golden opportunity to get some booklets by Prof. Drummond, and I hope young people will avail themselves of the same. It has been my privilege to read those booklets, and know their excellence. I believe they contain some of the best thoughts of the age. Every young man and woman should use their influence in getting them. It will do the older class much good to read them too. I do heartily commend those writings to all.

A. W. COON.

ALBION, Wis., June 28, 1892.
THE MIZPAH'S READING-ROOM AND RETREAT FOR SEAMEN.

(From the World, New York.)

Until a month ago the first floor of the small building on Franklin street, set apart for its political gatherings, the Ninth Assembly District Tammany Association having made its headquarters in the past, was given over early in May, however, all the insignia of political warfare was removed, to be replaced by elegant apartments, where a matronly woman, Mrs. J. G. Burdick, a woman who knows no such word as fall.

The two rooms are unoccupied, but are clean and bright, well-lighted and well-ventilated. The walls are bare, but it is the intention in time to cover them with pictures appropriate and pleasing to the nautical mind. In the front room is a large centre table, covered with papers, books, etc.; in the rear stands a large bookcase, containing a number of books that have been donated by friends of the seamen. In another room also in the house, a very long one, taking up almost the entire space, and keeping company with it, is a matronly woman, Mrs. J. G. Burdick, who manages the house, and is provided with a book and a pen, and is provided with a card and a name as often as you wish. She won't like it, but she is doing good work unassisted, and deserves all the credit for the result.

Then Mr. Burdick went on to explain that he was a Seventh-Day Baptist minister, regularly ordained, and that his congregation held services every Saturday in the Y. M. C. A. Building, Twenty-third street and Fourth avenue.

"Saturday is our Sunday," he knows, Sunday being with us the first day of the week. Mrs. Burdick, a woman of the deep, the woman who is a financial committee for her New Mizpah, but so far their duties have been light. The rest of these rooms is secured for the month, January, July, nothing but what you see. Mrs. Burdick is the "boss" and I am only her assistant. Her aim is solely to furnish a reading and amusement place for the seamen when on shore, with just enough religious exercises to leave the evening's entertainment. We are careful not to give them too much of that, for they would object if we did. Sailors don't care to be preached at all of the time, you know. They are enlisting her friends to such an extent that we hope to prosper and flourish greatly in time. We ask for no money from them, nothing but anything to give will always be acceptable. There is no dock or wharf in the city that has been visited and our cards left for the seamen.

This is the way the card reads:

THE NEW MIZPAH
READING ROOM FOR SEAMEN.
500 Hudson street, between West and Christopher.
Open every afternoon and evening from 2:30 P. M. until...

Mrs. J. G. Burdick, Superintendent.
Bring your friends.

In addition to the reading-room for sailors an invitation has been extended to car drivers and conductors to make use of the books and papers there when they have time to spare. The added visitors, besides, all receive a cordial welcome, and when leaving port are loaned whatever books and papers they desire to take with them.

THE NEW MIZPAH.

The New Mizpah is having quite a boom of late, and the Sunday World gives us almost a column, a very fair account. This, Monday evening, June 26th, we gave the boys a fine treat and it would have been there if not for Mrs. Corrine Stillman, Radicker, of Brooklyn, N. Y., came over and gave a number of her very fine readings. Mrs. Radicker is an excellent reader and her selections showed excellent judgment. The matter of giving and the obligation of Mrs. Radicker for the help thus rendered.

Twenty-two seamen were present, besides some visitors.

What we need most at present, in the line of papers, is illustrated papers, or magazines, and the New Mizpah has gone prepared to advertise us as a mission run by a peculiar people. We do not fear any harm from such representations, but try to keep on the even tenor of our way and mind our own business. Please remember us in your prayers.

J. G. B.

THE SABBATH RECORDER.

NEW YORK.

ALFRED CENTER.—The matter of absorbing interest in town lately was Com mencement at the grammar school, and there is no doubt the account has already been given. At the Annual Meeting of the Trustees, held during Commencement, Dr. H. M. Emerson, who has long been President of the Board, was re-elected, and the present Board repeated, during these later years, asked to be relieved from that office, so was relieved, and Dr. H. M. Emerson was elected in its place. At a meeting of the Trustees held last week the following preamble and resolution on the subject was presented and adopted:

WHEREAS, The Hon. R. L. Langworthy has served Alfred University for thirty years as President of its Board of Trustees and:

WHEREAS, The information of increasing years have event in many churches, it be to the organization of this Board free and honest, and for the purpose of giving the same a new impetus.

Resolved, That the Secretary be instructed to give a copy of this statement to the several societies and to those wish to be present at the meeting.

Pastor Williams being delegate to the North Western Association, the pulpit was supplied by Mr. J. B. Davis, and on Sabbath, July 21st, by W. L. Burdick. Both discourses were thoughtful, well arranged, and instructive preparations. Both young men have promising futures before them.

S. B. N.

NEW YORK.

PLAINFIELD.—The Twenty-second Annual Convention of the New Jersey Industrial Schools took place in Stillman Music Hall, on the evening of June 25th. A crowded house listened with much interest to the essays and orations by the eminent men of the day, and the eloquent address by the Rev. Dr. W. R. Duryea, Professor of Ethics, Rutgers College. The Doctor had selected the day on which the 150th anniversary of the school was to be celebrated, and the excellence of their work, and the citations upon the success of their public school system.

Nineteen graduates received their diplomas, and valuable rewards were presented by individuals to members of the schools for excelling in English Composition, Mathematics, United States History, Spelling, Penmanship and Languages. Music was furnished by Coppa's Seventh Regiment oratorio. Much interest was added to the occasion by the fact that it closed eleven years of service of Miss Bulkley, a graduate of the city's schools. Miss Bulkley has accepted a position as Dean of the University of Chicago, and she has been invited by Prof. Henry M. Maxson, and well and favorably known to many members of the RECORDER. —Children's Day is coming to be regarded more and more as an important event in the week. Much interest is given to the children in church work, and it is always found that the children awaken a deep interest also among those who are older. For some years our church has found it profitable as well as pleasant to celebrate the day with appropriate services, and the 25th of June was thus celebrated. The pastor preached to the children upon the beauties of the flowers, and the choir was composed of children, in addition to the regular singers. At the Sabbath-schools, after the completion of the lessons, conducted by Mrs. Reuna Randolph, the remainder of the time being occupied with exercises of which all the flowers were in abundance and very beautiful.

—Our young people are anticipating with much interest the Great Camp Meeting Convention to be held in New York City, August 10th. Our society will be well represented by delegates:—

The many friends of the Rev. Dr. Robert Place, the first pastor of the church, will be glad to congratulate him upon the event of his having again taken to himself a wife, after having passed several years of separation. They were married on the 27th of June and on the 28th sailed for Europe where they will spend several months.
COMMENCEMENT AT BILLVILLE.

Commencement's come at Billville—the girls are in the show,
A-singing and beguiling in a mace of cello;
An' they're sightin', specklippin'—got the reains without
An' the boy is still standin' on the usual burnin' oil.

An' Mary's got her little lamb—as gentle as a shoot,
An' not a single drum is heard—not even a funeral note.
An' I'm rollin' rapidly—you almost see it shine,
An' some are born at Bingen—at Bingen on the Rhine.

They're goin' like forty—the town can't get to sleep,
For, Pilgrim, 'tis a fever night, there's danger on the deep;
And Curfew shall not ring to-night—they've sworn it, and they know!

Commencement's come at Billville, and the girls are in the show.
—Atlanta Constitution.

School days are now over, and vacation is upon us. Let us all beware how we waste our time, our energies, or ourselves.

REJUBRATION, in its literal sense, is what we need. As there is an intoxication which instead of making us anew and giving vitality tears down and destroys we must avoid. Rest we all need, but not inaction nor action in an evil direction. Change is desirable, but not a change from the home life of virtue to one of laxity and wrong. Let us be careful.

Above all in our vacations let us do some good to somebody, let us forget ourselves, and as far as possible our own cares and worries, and do all the good we can. And those of us who cannot take a vacation may dwell comfort from the fact that worry kills a hundred people where work kills one, and that dissipation and the vices of leisure moments injure thousands where overwork injures a dozen. Any way let us be content and with due trust in God we shall be happy.

WHAT ARE THE MOST EFFECTIVE METHODS OF LEADING A PRAYER-MEETING?”

By Miss Elvira M. Perry.

Truly this is a very broad question, and I shall have to go outside of the prayer-meeting to answer it in any way. The same cause produces different effects among different people. Remarks that to some may appear open to criticism, to others may be inspiration. I believe that sometimes the best way to address the company is through the second person directly. So let me ask you, first of all, how do you take part, physically? Do you lean back in your seat and speak in a weak voice which cannot be heard beyond the seat in front of you? or do you stand up and “speak a word for Jesus?”

The leading of a prayer-meeting almost wholly depends upon the preparation. It is said that “the prayer-meeting is the pulse of the church; as it beats, so throbs the heart of life behind it.” We should make ourselves familiar a week or more in advance with the topic. Get ready before hand. Food, digestion, exercise, these make one strong, it is just the same process—a topic, preparation, part-taking—which makes growth in the grace of prayer-meeting participation. Preparation soon becomes a pleasant task. It is the unreasoned which makes the duty hard. “Nobody can ever be ready without getting ready.” Christ has called those who are ready “wise,” and those who do not, “foolish.” The wise prepare, their lamps burn, their lights shine, they join in the happy occasion, while the unready go away disappointed and chagrined. Think the subject over carefully, Bible in hand. Read Whitney and Robinson, if you haven't already done it. Get one or two crisp, fresh thoughts and express them as well as you can. Don’t worry about selecting fine phrases and elegant dictionary words, for it is said, “Fine talking” like “fine writing” is “an instrument of the Holy Spirit.” Always be brief in a Christian Endeavor meeting. More meetings are killed by the long remarks of the leaders than in any other way. Careful preparation, then, is necessary in order to keep the spirit of the prayer-meeting pledge.

Prayer-meeting variety is another effective method, and it is wondrous how that vast number of changes may be introduced merely by a different arrangement of old factors; or, if necessary, introduce a new factor; such as the one Father Endeavor Clarke uses to interest his young people, which is to take a word like “thanksgiving,” “consecration,” the first half hour has been dull and weary to attend the services. Sometimes it is the fault of changes may be introduced merely by a different arrangement of old factors; or, if necessary, introduce a new factor; such as the one Father Endeavor Clarke uses to interest his young people, which is to take a word like “thanksgiving,” “consecration,” “the first half hour has been dull and weary to attend the services. Sometimes it is the fault

The page of the document contains text discussing the importance of preparation and prayer-meeting variety, emphasizing the need for careful preparation and the effectiveness of introducing changes through different arrangements of old factors. The text also highlights the importance of not falling into the trap of long remarks by leaders, which can kill meetings. The page concludes with a reflection on the value of prayer-meetings in fostering spiritual growth and service. The text is supported by quotes from various sources, including a reference to a quote from a children's book or story, emphasizing the importance of giving and participating in meetings for the benefit of others. The overall message is about the importance of being prepared and using variety in prayer-meetings to keep them fresh and engaging. The text is well-organized and presents a clear message about the role of preparation in ensuring successful and meaningful prayer-meetings.
many ways to lighten her burdens. At night they returned, feeling gratified that they had helped grandma so much. They began to think that perhaps mother, too, would be glad of some help; and wouldn't be helped in working, if they could make it easy to do, for wherever we are there is opportunity for helping some one. Then we can have joy in the knowledge that we may "bear another one's burdens and fulfill the law of Christ." - FANNIE A. WILLS.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.


LESSON III.—THE FIRST CHRISTIAN CHURCH.

for Sabbath day, July 16, 1892.


INTRODUCTION.—Following the charge of drunkenness in the thirteenth verse of this chapter, made against the disciples for the strange display at Pentecost, Peter stands up and declares that this was the fulfillment of the prophecy of Joel, and goes on to show that Jesus, by miracles approved of God, was by his descendants according to the foreknowledge, given over, and by them had been crucified, but God had raised him up. David was also quoted to prove the resurrection and exaltation of Christ, and according to his promise he shall reign over the Holy Spirit. His bold and convincing utterance produced a profound impression and brought conviction to multitudes. The lesson opens with their questions.

EXPLANATORY NOTES.—v. 37. "Heard this." Peter's preaching (v. 14-33) concerning the outpouring of the Holy Spirit, their conviction, exaltation and resurrection of Christ according to the foreknowledge and counsel of God. "Pricked in their hearts." Painful emotions that brought conviction. "Repentance." Change of heart, and a desire to be converted. "Baptized." Immersed: the symbol of this body of Christian believers. "Lord." As the efficient cause. Only through his Spirit can men be converted. "Added to the church shall be." Probably had not been a church, or he could not have added to it. Before the day of Pentecost it consisted of least one hundred and twenty disciples (1: 10). The Greek word for church, ἐκκλησία means an assembly of citizens summoned by the crier, and in its New Testament use, "those called out" (of God), not necessarily saved. "The foolish ones were." Those that were saved. After they were saved they added to the church. The New Testament order seems to be: i. Repentance ii. Bap­tism; iii. Membership. Acts 2: 38; 4: 12; 5: 41.

CHRISTIAN ENDURANCE TOPIC.

(For week beginning July 23d.)

TEMPERANCE IN ALL THINGS.—1 Cor. 6: 19-25.

So all subscribing at present is the question of temperance as related to such of our intercessants, that we are prone to forget the Bible rule to be temperate in "all things." It certainly is time to awaken to the fact of intoxication, to the passion of our young people, to our homes, and to the nation; the vast amount of crime incited, to property wasted, immorality encouraged, and the soft but potent power of the saloons as seen in its control of politics, and all its unceasing energy in lawless undertakings and its brow-beating of Christians people. All this demands the power of our work among Christian Endeavorers. We must not simply watch the progress of the temperance reformation, but be active in it, so that all will be led through our indifference or silent consent to the wrongs it inflicts.

But there are other evils than those coming from the sale and use of intoxicating liquors. The law of love requires temperance in "all things." A moderate use of lawful things, as well as total abstinence from unlawful ones, is not only the matter of affection, but is a principle of active benevolence. This seeks the good of ourselves and our fellow associates by doing that which will be helpful. He is walking "a middle way," doing that which will cause the stumbling of none. Jesus was our great example as well as sacrifice for sin. He practiced economy, or was temperate in the use of things of-worship of his divine power. So, says the apostle, "every man that striveth for the mastery is temperate in all things." Paul kept his body under subjection and brought it into subjection. He put a bridle on his tongue. He was obedient to the law of love that he might, among other things, "gain the weak ... and save some." 

SCRIPTURE REFERENCES.


—There is possibility of good beyond that which we can see, and here is encouragement for the weary-hearted Sabbath-school worker. All the good or evil of a given effort does not come at the time, therefore, "wait and pray."" So the waiting is the duty of him whose work is in the direction of right.

—Yes, it is a weary business to teach unresponsive, undeclarative scholars. They are giggling, or edging about in their seats, or smiling at the little tricks of some mischievous ones. But there you lock them in the face, and ask some question upon the lesson. There appear no signs that you have made any good impression upon them. And yet you cannot any positively that you have not.

—Did you read of the chapel of Rugby School? "The dark, obdurate will, struck by a sudden flash, then closing sullenly again: the light mind, fluctuating with momentary shame; the first sense of lost innocence; the eager outlook into life; the opening awe of things invisible; the dawning perception of the divineness of Christ and nearness of the living God."

—in every Sabbath-school scholar are these possibilities present. and, if you see the invisible, then with renewed zeal may we continue our work.

—It is sometimes necessary for the superintendent or teachers to look after the finances of the school. The treasury gets low from lack of a feeling of responsibility among the members of the school; but some people do like a "beggars lesson." The Sunday School Times says of such, "They do not like to have it suggested that possibly their giving might be increased. The art of giving is the one art they are ready to boost themselves master of. They know that any duty in this line fits a man's conscience right to tell them what they can afford to do. This is the way they look at it. But the truth of it all is that the man who does his full duty in this matter of giving is the man who is least disturbed by the beggar's sermon. The man who responds to the thought that he needs training in the practice of giving is the man who most needs that training. The man who imagines that he has reached the acme of well-doing in any sphere is the very man who has barely made a start toward that acme."

The magnitude of a sinner's guilt is directly as the knowledge of duty, and inversely as the length of the temptation to which he yielded.
CHRISTIAN ENDORSE MOVEMENT.

The first Society of Christian Endeavor was formed in Boston, under the leadership of Rev. F. E. Clark, in the Park Street Church, Portland, Maine, February 2, 1881. After about eight months another society was formed at the Mass. Convention, and the number of societies increased, and after four years of comparatively slow growth, a very rapid growth has been made. The principles of the society became known more widely, and where they were understood they were almost uniformly adopted. Feeder societies were organized in all denominations. The society spread from denomination to denomination, from State to State, from province to territory, and from nation to nation. There is a steady growth in the face of the earth without its Societies of Christian Endeavor. The last year has been marked by the largest growth in the history of the movement. In single weeks during the past month more societies have been reported than in any week in the whole first year of the society. The indications for the continued growth of the society in all denominations were never more favorable than they are to-day. Almost every evangelical denomination in America has either adopted the society or is considering the question of opposition. There are now at least 25,000 societies, with a million and a quarter members, in all parts of the world. The recent convention in London showed that the work is gaining ground in the Mother Country, while in Australia the growth is scarcely less phenomenal. In the United States, the principles of the society are the same that they were at the beginning, and the object is no different. The organization is essentially the same as the one at first adopted, with a few changes to fit it to the growing needs of the enlarged work. The principle is considered more and more essential as the years go by, and the consecration meetings and the committee of the society are the greatest religious works of Christian Endeavor. Its purpose is distinctly religious as it was at the beginning, and it has been truly called an "organized and constant means of changing the lives of young people," a United Society, which is simply a bureau of information, and not a board of control, has for its President the founder of the society, Rev. F. E. Clark; for its Secretary, Mr. John Willis Baer, with a Board of Trustees representing many evangelical denominations.

The International Convention in New York, which will be held July 7th to 10th, is the eleventh held in the United States. First meetings were small, but from the beginning they have been enthusiastic and full of power. Saratoga, Chicago, Philadelphia, St. Louis, and Minneapolis, have given us, to our pleasure, good size and spiritual influence, and the numbers in attendance upon the conventions of the last ten years are much larger than those of other religious meetings of the year. It is asserted that the 25,000 who will attend the convention at Madison Square Garden will be the greatest "organized and constant means of changing the lives of young people," a religious convention ever held in the history of the world. Some of the peculiar features of this convention consist of simultaneous meetings with programmes equally attractive as the meetings held in Madison Square Garden, which are provided for the thousands who will attend; the denominational rallies, which prove the society to be as loyal a denominational society as any possible, as well as a great increase in the publication and distribution of literature; the parlamentary and committee meetings where there will be an opportunity for the young people to be heard; the address of the famous and distinguished speakers from all denominations, who are not often brought together.

The following is a brief outline of the programme for this great convention:

Friday morning the "Pastor's Hour" will be participated by a leading representative of twenty different denominations, who will tell how Christian Endeavour is suited to their denomination. The address will be opened by Mr. P. Pope, of Boston, and Mr. J. S. Ebner, of New York; papers upon Junior work and addresses by native representatives of Christian Endeavour. Afternoon: Address by Rev. Wayland Hoyt, D. D., will present the addresses to those States that have made the greatest gain in the number of societies during the past year, and during the whole of the evening; Rev. S. O. Wannamaker will preside, and there will be addresses by Rev. Russell E. Connell, of Philadel-phia, Rev. Geo. S. Brethren, of New York, and Rev. T. E. Breckenridge, of Kentucky. Simultaneous meetings in the Marble Collegiate Church and the Madison Square Presbyterian Church, will be conducted by Rev. Wayland Hoyt, D. D., Rev. David J. Barrill, D. D., Rev. E. E. Young, Rev. John Henry Barrows, D. D., Mrs. Isabella M. Alden, (Paris), and others.

Saturday morning will be devoted to missions, home and foreign. Rev. Josiah Strong, D. D., of New York, will give a stirring address; "Proprietary and Systematic Giving," will be discussed, and secretaries of the Presbyterian and Methodist will present the things they have done for the young people to greater interest in missions. On the afternoon of Saturday their will be a Junior convention, to be held in the Madison Square Presbyterian Church, presided over by Mrs. Alice May Scudder, and there will also be denominational rallies of the various denominations, conducted and addressed by eminent workers in these various denominations. The interest of the young people in the doctrines, policy, missions, and publications of their own church will thus be stimulated.

After a morning prayer meeting on Sunday, the convention will return to attend the various church services. In the afternoon Mr. John G. Woolley will give an address on Missionary Work, Rev. John H. Barrows, D. D., of Chicago, on "The Religious Possibilities of the World's Fair," Rev. E. E. Young, on "The Young People of Today," and Rev. J. H. Torrey, D. D., on "Industrial Life Among the Hudson Bay Indians," and Mr. Ira D. Sankey on "Christian Endeavour in England." In the evening there will be an address by Dr. S. P. Rose, of Montreal, and the convention will close with the consecration meeting. This will be of great interest and spiritual power. Mr. John G. Woolley, Rev. J. A. Rondthaler, D. D., of Indianapolis; Rev. F. A. Noble, D. D., of Chicago; Rev. C. A. Foss, D. D., of Toronto; Rev. S. S. Baldwin, D. D., of the Methodist Board of Missions; Rev. J. W. Lee, D. D., of Marshall, N. C., and others will address the simultaneous meetings on the same evening.

The singing will be one of the grandest features of the convention, and will be led by Mr. Geo. C. Stobbins, with Mr. Ira D. Sankey as soloist.

MINSUTES OF THE CENTRAL ASSOCIATION.

(Continued from page 427.)

The Rev. C. S. T. Swain, in an address before the people, told them of the perils they will have to face. They must have reason to believe our people would support such a movement during the time, not only by those already published.

The Rev. I. R. Swainey that in all can- terbury he believed our publications compare very favorably with those of others. They are well adapted to our purpose. The great difficulty is not in the publications but in the lack of appreciation by the people. Let us seek earnestly to increase the usefulness of the Helping Hand and the Sabbath Visitor.

The Rev. A. B. Prentice, calling Bro. Swinney to the chair, said he believed this to be a repetition of the fact, that a prophet is not without honor save in his own country. His school has done far more work than any similar one with more gratifying results. If our people would only think so, they could use our own helps and would be benefited thereby.

The Rev. T. L. Gardner heartily endorsed the remarks of Bro. Prentice. He is surprised to see parents willing to place Sunday helps in the hands of their children. Such action practically solutions of our own attempts to instill into their minds the truths of God's Sabbath. May the day soon come when we shall be loyal to our own publications.

The Rev. O. S. Mills said we rejoice when our publications are brought to the Sabbath. Should we not make more of an effort to hold our young people by keeping alive in them the spirit of loyalty?

Bro. Clark Crowell thought an object lesson might be learned from the Roman Catholics who so vigorously oppose the use of Protestant literature among themselves.

Bro. S. W. Maxwell thought we do not need more publications and should not undertake more than we can accomplish. Rather than more publications let us give such hearty support to the present ones that they may be made equal to the demands of our people.

The Rev. L. E. Livermore thought this resolution might be thus interpreted. It would be well if we would furnish the Sabbath-school Board with sufficient means to devote to them more time and work.

The resolution was then adopted.

The fifth resolution was read.

The Rev. T. R. Williams thought this an important resolution. While we are a small people we are scattered over the length and breadth of the country. A Sabbath-school system is not a perfect system. Local interests will bring this about unless there is hearty co-operation by all the people. The resolution was adopted.

The sixth resolution was read.

The Rev. Dr. Williams said this is one thing to consider, the interest of another to convict the conscience. This is because so much attention has been given to the culture of the intellect and so little to the development of the moral nature. More care should be taken to sym- pathetic development of the man's moral nature. Whether the Bible is used as a daily text-book cor- science is awakened and the moral nature is strengthened. Then—appeals may be made which enlighten the intellect, convictions are deepened, and the call of duty is obeyed.

E. A. S. FLANDERS, N. J., July 1st.
The time for adjournment having nearly ar-
vived further discussion was waived.

Dr. Main besought the Rev. A. Lawrence
rived further discussion was waived.

The special order was the Tract Society's
hour, conducted by the Rev. L. E. Livermore.
Mr. Livermore conducted the work of the Tract
ator, and defended Mills.

the minutes of the Association, as follows:

First Broadfоrd....... 103 7
Second Broadfоrd....... 136 0
DelMar.......... 97 0
West Endowment....... 69 5
Laconia.......... 54 3
Jonas.......... 61 7
Scott.......... 27 8
Watson.......... 38 9
First Vermont....... 28 0
Cuyler.......... 12 1
Linden.... 17 3
Lindbridge........ 17 5

The sixth and seventh resolutions were read
and adopted without discussion.

The eighth resolution was read.

The Rev. S. R. Wheeler said he believed the
Association should make more of an effort to
have a reviving and soul-inspiring effect upon
the church with which it held its annual meet-
ing.

The resolution was adopted.

The Committee on Resolutions completed its
report by the addition of the following:

Resolved, That we believe the Committee's effort
to educate our theological students to engage in
general evangelical and Sabbath reform work during
the vacation, will be a success.

Resolved, That we again endorse the work of
home and foreign missions carried on by our missionary
Board, believing that to be one of the divinely appointed
means of reaching believers, saving the unconverted,
and advancing the truth, as we hold it.

Resolved, That in accordance with the amended
Constitution of the Missionary Society, we appoint as
Asso- cational missionary committee of three to sustain
the work of the General Missionary committee concerning the
work of missions within this Association.

The ninth resolution being read, the
The Committee on Ordinations presented its re-
port as follows:

Your Committee on Ordinations, to which was
referred the following, reported as follows:

The following are recommended:

E. W. Schmeler........ 10
R. B. Farwell......... 7
J. H. Smalley........ 11
H. B. Fisk........... 10
W. D. Gage........... 10
W. B. Brown........... 10

The Committee on Ordinations reported as
follows:

Resolved, That we believe the Association
should make more of an effort to
take hold of

In the absence of the Rev. A. Lawrence

deyrolle of the society were conducted by the Rev.

the work of the Tract and Missionary Society. Miss Eliza
Crandon.

3. What results may we expect in the year to come?
Rev. L. E. Livermore and Rev. A. E. Main

The Association adjourned with the benedic-
tion of the Rev. L. E. Livermore and Rev. Dr. A. E. Main.

The ninth resolution was read.

In the absence of the Rev. A. Lawrence
deyrolle of the society were conducted by the Rev.

The power of God.

The general review of the lesson was conducted by
the superintendent, Mr. Albert Whitford, and the
school closed with a vocal solo by the Rev.
J. A. Platts.

The Association adjourned.

The Association presented the following
programme:

FIRST-DAY-MORNING SESSION.

At the Young People's hour, conducted by the Rev.
J. A. Platts, the following programme was presented:

Prayer. Prof. Chas. H. Weller.
Anthem. Choir.
1. Our Resources, Latent and Developed. Miss Ag-
nes Ballock, Secretary.
2. Our work.
(a.) As individual societies.
1. The Christian Endeavor Society in its spiri-
2. The Christian Endeavor Society as an efficient
agency. Pastor's half hour.
Song. Mr. E. C. Whitford.
(b.) An organized hand of societies.
1. Denominationalism vs. Individualism in the
rising generation. Miss Anna Malloy.
2. Our work in the work of the Tract and Missionary Societies. Miss Eliza
Crandon.
3. What results may we expect in the year to come?
Rev. L. E. Livermore and Rev. Dr. A. E. Main.

At the close of the programme a reception was

held.

The Association was called to order by the
Moderator.

The Committee on Finance presented its re-
port as follows:

Your Committee on Finance would respectfully re-

The Association adjourned.

The attendance and benediction by the
Rev. T. L. Gardiner, the Association adjourned.

The house was called to order by the
Moderator, and prayer was offered by the Rev. O. S. Mille.

The minutes were read, the amended

L. E. Livermore.

Monday, the order of the day was

First-DAY-MORNING SESSION.

The prayer and conference meeting was con-
ducted by the Rev. A. B. Prentice, from Isaiah
56:1-7 and Mal. 3:16-18. From these the need
of prayer in Christian and church life, and the
inspiration and encouragement of religious con-
versation were set forth. Time was given for a
reason of prayer in which sixteen persons laid
hold upon the throne. Following this nearly a
hundred gave testimony to the glory of God.

The entire service was full of the manifold
power of God.

The ninth resolution was read.

The Committee on Ordinations reported as
follows:

Resolved, That we believe the Association
should make more of an effort to
have a reviving and soul-inspiring effect upon
the church with which it held its annual meet-
ing.

The resolution was adopted.

The Committee on Resolutions completed its
report by the addition of the following:

Resolved, That we believe the Committee's effort
to educate our theological students to engage in
general evangelical and Sabbath reform work during
the vacation, will be a success.

Resolved, That we again endorse the work of
home and foreign missions carried on by our missionary
Board, believing that to be one of the divinely appointed
means of reaching believers, saving the unconverted,
and advancing the truth, as we hold it.

Resolved, That in accordance with the amended
Constitution of the Missionary Society, we appoint as
Asso- cional missionary committee of three to sustain
the work of the General Missionary committee concerning the
work of missions within this Association.

The ninth resolution being read, the
Rev. Dr. Main read a communication from the Rev. E. M. Dunn, giving extra privileges from the
Western field, stating that there seemed to be deep interest on the part of the people where they are laboring, and

The sixth and seventh resolutions were read
and adopted without discussion.

The eighth resolution was read.

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good results are promised. He also stated that some of the Alfred students would go out in the organization, working in New York and Pennsylvania.

The Rev. S. R. Wheeler spoke of doubts which were expressed as to the wisdom of sending out the students. The results are always very encouraging. The resolution was adopted.

The last resolution was read.

The Rev. Dr. Main thought a Missionary Advisory Committee should be appointed to which the Missionary Board could go for counsel as to operations within the Association. The resolution was adopted.

Voted that such a committee be nominated by Dr. Main.

The Rev. C. A. Burdick, delegate to the Western and North-Western Associations for 1893, asked to be excused from acting. The request was granted.

Voted that the Committee on Essays and Delegates nominate some one to act in place of Bro. Burdick, as his alternate is unable to go.

Mr. S. W. Maxson said he thought if a transportation agent for the conference be appointed, a deduction in railroad fares could be obtained for the delegates to the session in 1893.

Voted that Mr. Maxson be appointed as Transportation Agent.

The special order for this time was Missionary Hour, which was presented by the Rev. Dr. Main.

The Rev. L. E. Livermore was called upon to speak of the Sabbath in our missionary work. One object is to convert men to God. We carry to them not simply one commandment, or nine, but ten. We simply emphasize one especially, because it is so generally neglected. We should go to all people, and judiciously present the claims of the Sabbath.

Dr. Main spoke of the influence of our missionaries in China in regard to the translation of the Bible.

The Rev. T. L. Gardiner spoke of the mission field in West Virginia, with especial reference to Salem College. It is doing good work for general culture all through the surrounding country, and is a great bond of union between the churches. The people there regard its continuance as essential to success in their work. It is a worthy missionary object.

The Rev. S. R. Wheeler spoke of the great extent and needs of the field in the North-West. Several questions were asked, and answered by Dr. Main.

In closing the hour Dr. Main called attention to the Jubilee Papers and the desired Thanksgiving of $5,000.

Dr. Prentice read the 9th chapter of Matthew, and after prayer, and singing by the choir, the Rev. Dr. Williams preached from John 3:15.

Dr. Williams vividly contrasted the two possible destinies of the human soul—eternal spiritual death and everlasting spiritual life. The gradual tendency toward the one and the beautiful development of the other, were carefully traced, and the dependence upon God's gift of love for the attainment of life, was shown. He closed with an earnest appeal to those who have the life to carry it to all the world, in accord with the great commission of Christ.

After announcement, and benediction by the Rev. A. B. Prentice, the Association adjourned.

APRIL SESSION.

The Association was called to order by the Moderator, and prayer was offered by the Rev. A. Lawrence.

The committee to nominate a delegate to the Western and North-Western Associations for this year, presented the name of Dr. C. D. Potter. Dr. Potter was elected delegate.

Dr. Main presented the nominations for the Missionary Advisory Committee, the Rev. A. B. Prentice and the Rev. L. E. Livermore. It was voted that the committee be thus elected.

The Secretary was instructed to draw orders on the treasury in accordance with the report of the Finance Committee.

The Treasurer presented his bill for blanks and program, and to the amount of $875. Voted that he have an order on the treasury to cover the bill.

Voted that the further approval of the minutes of the session be referred to the Program Committee.

Dr. Main presented the following resolution, which was adopted.

Resolved, That a Conference and Society minutes should be kept as full for presentation and as valuable history, we recommend to the Conference and Societies to adopt a form for practicable, also that reports be presented to the body in a printed form, to avoid public reading and summaries, so as to have more time for religious exercises.

The list of delegates was read and approved.

The Rev. A. Lawrence spoke of the Historical Library of Colgate University, and the desire of Professors Colgate to obtain a complete file of the minutes of this Association.

The Corresponding Secretary read the corresponding letter, which was adopted.

The Woman's Hour, conducted by Mrs. A. B. Prentice, was opened with singing by the choir. Mrs. S. C. Stillman offered prayer, and Mrs. Armstrong presented the 24th resolution.

Mrs. W. T. Colton read a paper on Woman's Work, speaking of the following points: The important place of woman in Christian work, the duty of our women to help meet the deficiency in the funds of the Missionary Society, the need of systematic giving, of a deeper feeling of the spirit of missions, and of greater consecration.

This was followed with singing by the Rev. J. A. Platts, and reports of Societies: First Brookfield, DeRuiter, Adams, Otsego, First Vermont, Second Brookfield, and Norwich.

Mrs. S. C. Stillman spoke of the work consecrated Seventy-Day Baptist women may do for the truth in the Woman's Christian Temperance Union, and other organizations. The Rev. L. R. Swinney spoke of the work Dr. Swinney is doing in Utica, and the urgent need of help in her department.

The Rev. S. R. Wheeler spoke of the work of Mrs. J. G. Burdick among the seamen in New York, and the excellent prospect before her there.

Mrs. Prentice spoke of her feelings of thankfulness that our women are doing something, but of sadness that they are not doing more.

The hour was closed with singing by Miss Elva Cran dall, and benediction by Dr. Main.

EVENING SESSION.

The Moderator called the Association to order and Rev. L. E. Livermore offered prayer.

Voted that the resolutions of the visiting delegates be tendered to the people of Leonardsville for their welcome and hospitality.

Voted that when we adjourn it be to meet with the Adams Church, on the Fifth-day before the second Sabbath in June, 1893, at 1030 o'clock A. M.

After singing by the choir, reading of Luke 19, and prayer by the Rev. O. S. Mills, the Rev. B. F. Rogers preached from 1 Tim. 1:15.

Only one thing should be done for one seeking the true life, point him to the gospel of Christ. Preach this as the gospel of a personal belief, preach it is it as it is, preach it as it is a certainty. Preach it because God has commanded us, because souls are in jeopardy, and because we have tested it.

After singing, the closing conference occurred. A number bore testimony to the blessings derived from the Sabbath, and a deeper desire than ever to be true to the God of heaven.

The Rev. L. E. Swinney offered special prayer for the persons and interests for which prayer had been requested during the Association, and after singing, the Association adjourned with the benediction by the Rev. B. F. Rogers.

A. B. PRENTICE, Moderator.

J. A. PLATTS, (G. W. DAVIS), Secretaries.

A CHANCE.

To make a visit to the great fairs of Kansas, Nebraska, Arizone and Texas at one-half fare is offered by Missouri Pacific Railroad Co. See card headed Harvest Excursions.

JUST OUT.

What ! Why—the Chautauqua Ladies' Deck, the last but in no ways the least of the many splendid offers made by The Larkin Soap Mfg. Co. (successor to J. D. Larkin & Co.) Last year they had the Chautauqua Ladies' Deck, which is to be had. This progressive, energetic firm are always awake to the interests of their patrons, and to enable every lady in the land to become the promoter of a secure place for their treasured missives, they have made arrangements to supply all with the Chautauqua Ladies' Deck. Their large adv't on another page tells you how to secure one. Read it carefully and act.

SPECIAL NOTICES.

SABBATH RECORDER study will be held at the New Mizpah Seaman's Reading Room, 500 Hudson St., each Sabbath at 11 o'clock, Prayer-meeting, Sixth-day evening, at 8 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

The Treasurer of the General Conference would be pleased, if, at so early a date as possible, as many as would request to pay their apportionments, would send them in. Your address, William G. Whiteford, Berlin, N. Y.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular services every Sabbath, in Rooms 5, at No. 58 Wayne Street, at 3 o'clock. Special services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M. Sabbath-school following the service. Their large church is open for the benefit of the poor at the close of the service. Their large adv't on another page tells you how to secure one. Read it carefully and act.

This Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2.45 P. M., Sabbath-school following at 3 o'clock. Their large church is open for the benefit of the poor at the close of the service. Their large adv't on another page tells you how to secure one. Read it carefully and act.

The Seventh-day Baptist Church of Horrellsville, 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. Their large church is open for the benefit of the poor at the close of the service. Their large adv't on another page tells you how to secure one. Read it carefully and act.

J. T. DAVIS, Pastor.

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Mahanal [illegible] and establishments that are designed for the

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Gosport, Rockville, L. A. (i.e., R. G. H.)

New Market, J. (i.e., J. D.

Baltimore, A. B. (i.e., A. B. C.)

Huntington, J. (i.e., J. H. K.)

Babcock, P. S. (i.e., P. S. B.)

W. B. (i.e., W. B. C.)

New York, R. B. (i.e., R. B. N.)

Coffman, N. H. (i.e., N. H. C.)

Westley, L. (i.e., L. W.)

Hollingsworth, H. (i.e., H. H.)

Babcock, L. C. (i.e., L. C. B.)

Westley, L. (i.e., L. W.)

Savannah, Ga.—Geo. B. Sunday.

Baltimore, W. C. (i.e., W. C. C.)

Philadelphia, T. C. (i.e., T. C. O.)

Baltimore, W. W. (i.e., W. W. C.)

Salem, W. V.

Baltimore, N. C. (i.e., N. C. W.)

Salem, V. V.

Baltimore, D. C. (i.e., D. C. B.)

Salem, B. V.

Baltimore, D. W. (i.e., D. W. C.)

Salem, E. V.

Baltimore, D. (i.e., D. B.)

Salem, F. V.

Baltimore, D. W. (i.e., D. W. C.)

Salem, G. V.

Baltimore, E. F. (i.e., E. F. C.)

Salem, H. V.

Baltimore, E. G. (i.e., E. G. C.)

Salem, I. V.

Baltimore, F. H. (i.e., F. H. C.)

Salem, J. V.

Baltimore, F. I. (i.e., F. I. C.)

Salem, K. V.

Baltimore, G. J. (i.e., G. J. C.)

Salem, L. V.

Baltimore, H. J. (i.e., H. J. C.)

Salem, M. V.

Baltimore, I. K. (i.e., I. K. C.)

Salem, N. V.

Baltimore, J. L. (i.e., J. L. C.)

Salem, O. V.

Baltimore, K. M. (i.e., K. M. C.)

Salem, P. V.

Baltimore, L. M. (i.e., L. M. C.)

Salem, Q. V.

Baltimore, M. N. (i.e., M. N. C.)

Salem, R. V.

Baltimore, N. O. (i.e., N. O. C.)

Salem, S. V.

Baltimore, O. P. (i.e., O. P. C.)

Salem, T. V.

Baltimore, P. Q. (i.e., P. Q. C.)

Salem, U. V.

Baltimore, Q. R. (i.e., Q. R. C.)

Salem, V. W.

Baltimore, R. S. (i.e., R. S. C.)

Salem, W. X.

Baltimore, S. T. (i.e., S. T. C.)

Salem, X. Y.

Baltimore, T. U. (i.e., T. U. C.)

Salem, Y. Z.

Baltimore, U. V. (i.e., U. V. C.)

Salem, Z. A.

Baltimore, V. W. (i.e., V. W. C.)

Salem, A. B.

Baltimore, W. X. (i.e., W. X. C.)

Salem, B. C.

Baltimore, X. D. (i.e., X. D. C.)

Salem, C. E.

Baltimore, Y. E. (i.e., Y. E. C.)

Salem, D. F.

Baltimore, E. F. (i.e., E. F. C.)

Salem, F. G.

Baltimore, F. G. (i.e., F. G. C.)

Salem, G. H.

Baltimore, G. H. (i.e., G. H. C.)

Salem, H. I.

Baltimore, H. I. (i.e., H. I. C.)

Salem, I. J.

Baltimore, I. J. (i.e., I. J. C.)

Salem, J. K.

Baltimore, J. K. (i.e., J. K. C.)

Salem, K. L.

Baltimore, K. L. (i.e., K. L. C.)

Salem, L. M.

Baltimore, L. M. (i.e., L. M. C.)

Salem, M. N.

Baltimore, M. N. (i.e., M. N. C.)

Salem, N. O.

Baltimore, N. O. (i.e., N. O. C.)

Salem, O. P.

Baltimore, O. P. (i.e., O. P. C.)

Salem, P. Q.

Baltimore, P. Q. (i.e., P. Q. C.)

Salem, Q. R.

Baltimore, Q. R. (i.e., Q. R. C.)

Salem, R. S.

Baltimore, R. S. (i.e., R. S. C.)

Salem, S. T.

Baltimore, S. T. (i.e., S. T. C.)

Salem, T. U.

Baltimore, T. U. (i.e., T. U. C.)

Salem, U. V.

Baltimore, U. V. (i.e., U. V. C.)

Salem, V. W.

Baltimore, V. W. (i.e., V. W. C.)

Salem, W. X.

Baltimore, W. X. (i.e., W. X. C.)

Salem, X. Y.

Baltimore, X. Y. (i.e., X. Y. C.)

Salem, Y. Z.

Baltimore, Y. Z. (i.e., Y. Z. C.)
We Give

THAT AUQA

FREE

If you will buy any one of our Combination Boxes of "Sweet Home" Soap and Toilet Articles, which we sell on trial free.

You must have SOAP—only question is where to buy.

We make it for you and sell at a price which will enable you to wash all your clothes, and buy double the amount of other household needs, besides gaining the admiration and respect of your friends, and will increase the comfort and happiness of your family.

We can supply you with the most complete assortment of goods, made in the United States, and are ready to ship at the lowest rates of freight.

We have for sale a complete line of goods, and will give satisfaction in every respect.

This box contains one hundred cakes, (full size), $6.00

SWEET HOME" Family Soap, Handmade. The cost of the raw material, and all expenses in connection with the manufacture of the soap, is borne by us, and we guarantee the soap to be pure and wholesome, and that it will answer its purpose.

The "ONE BOX" is for sale at $1.00.

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