BIRTHDAYS.
I am content: To let the added years Roll back into the past so far That memory Can only find along the shore Some perfect shells, and nothing more.
I am content: That the spots of woe, And pebbles gray, Drift out of sight into the sea; For them to stay Would be to cherish grief and pain, I would not, must not, feel again.
I am content: That none of life Can ever be Lived o'er with self-same throb and thrill; No more to Will former song, or book, or toy, Fill the measure of my joy.
I am content: To live all of to-day; And when I dream Let fancy revel in the light That hope had seen Beyond the present, and after A steadfast, sweetly beckoning star.
I am content— For age upon the heart Can never creep; And when, at last, in stillest night I seem to sleep, A birthday comes to me in truth; The gift it brings—immortal youth.

The Twenty-ninth International Convention of the Young Men's Christian Association was held in Kansas City, Mo., week before last.

The American Sunday-school Union celebrated its Sixty-seventh Anniversary in East Orange, N. J., May 10th. This Society works chiefly in the United States and South America, and their report for the past year shows the following: One thousand eight hundred and twenty Sunday-schools organized in places before without religious service, with 7,065 teachers and 83,310 scholars; aid given to 5,008 other schools, with 13,201 teachers and 125,924 scholars; the distribution of 7,447 Bibles and 13,314 Testaments; visits to families numbering 49,460, and 14,008 sermons and addresses; between 4,000 and 5,000 perfected conversions, and 130 churches developed from the schools, with regular religious services begun in many other places.

The question of the continuance of the Louisiana Lottery now depends on the votes of the State, the Supreme Court, by a vote of 3 to 2, having decided upon technical grounds, that the measure passed by the Senate extending the life of this scheme must be put before the people as a proposed amendment to the State constitution. Whatever may be the fate of the lottery it is certain that the campaign preceding its termination will be one of remarkable educational power, if its enemies continue their brave and intelligent warfare upon this most deadly enemy of their own State, and menace to the morals of the whole country. They have already been within an inch of success. The odds will be still more against them in the coming battle. A great many people, who think they love morality and virtue, will easily be persuaded that the institution will not do as much damage as the $1,000,000, which Mr. Morris offers annually for the privilege of keeping his business, will do good in a State greatly in need of money for repairing the Mississippi River levees and educating her young girls. We refer to a growing church in Louisiana at a point where the influence of the real owner of the lottery will be greatly felt, and it is to be hoped that the weight of our people will be felt for the victory of morality and virtue over a shameless public enemy.

A good illustration of the fatal side of the character of Dr. C. A. Briggs is furnished in the reply he has made to some of his critics, and especially his reply to Dr. W. G. T. Shedd, a courteous Christian gentleman, but a most skillful and pointed writer, who has done his best both in respect of ability and spirit in his criticism. Dr. Briggs has, on the one hand, the foremost biblical scholars of the day; he probably has no superior as to knowledge of the history and standards of the Presbyterian Church, and, the writer of this is willing to admit a deep sympathy with the evangelical and higher critics, among whom Dr. Briggs stands high; but his personal qualities have precipitated a crisis in the Presbyterian Church, which his teachings, stated modestly, ironically, and judicially, would not have brought to pass. There has been a smoldering fire of feeling against Dr. Briggs for a long time, and latterly kindled by common in people's thoughts in speaking of him as a Christian manliness is changing, and it must have fit ways of expressing itself furnished by the church, or it will neglect the church. Let us refer to one thing that seems to be very common in people's thoughts in speaking of Christian work. Christian work is speaking and praying in prayer-meeting. Such a man will be praised to you as a Christian worker, and when you question him about what he does, he probably is not able to tell you what he does. And when I speak of Christian work, I mean, unless, perhaps, he would include teaching in the Sabbath-school and singing in the choir, when he calls a brother a great Christian worker.

In very many churches all the activities are included and exhausted in the Sabbath morning worship, the Sabbath-school, and the prayer-meeting. The members, as individuals, may do a great many things in the way of practical Christian helpfulness and benevolence, but the church, as a church, frequently has absolutely no expression of its life, no avenues of work, no plans of practical Christ-like good-doing aside from what we have spoken of; and not infrequently you will find that the thermometer of the church's success as a church of Jesus Christ considered to be the activity of the prayer-meeting, the emotional condition into which it comes, the number of those who have said a half-dose or more made-to-order and conventional words of Christian testimony. And it is often true that there is nothing with which more completely fools a church and a person than the emotional condition into which they get and feel.

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satisfied with as a condition of great conservation. The son of Jesus' parable who was ready with his "I go sir," didn't go, and probably simply from a very natural reason and law, sine, we are sometimes completely deceived by our willingness to do, taking us into the real purpose and determination to do it, like the boy who is called in the morning, and half awake, shouts back his "Yes, sir," and then rolls over, goes to sleep and dreams that he has gotten up.

One of the serious results of this idea of church work is this emotional state which evaporates into nothing practically done. The Christian and humanity and a serious fault of the prayer-meeting is that it develops a self-consciousness of Christian life which is fatal to real Christian effort, and self-forgetful Christian endeavor. We are constantly taught that the way one "feels" is the great thing; we talk about our spiritual feast of the day. It is quite hopeless when our great desire for consecration and holiness, our great and swelling noble purposes, and all the while it is I and mine—was said, a self-consciousness of Christian life and motive that are not quite like the life of Jesus, "who pleased not himself." This is sometimes different; it is part of the different mood and begins to look out to bring others to Jesus, but for the most part the prayer-meeting tends to center the Christian disciple in himself, his own welfare, his own salvation and growth in grace, forgetting that to grow into the grace of Christ is to grow in a grace of advantages for the construction of numberless monuments of the grace of Christ; and we do not hesitate to say possesses monuments of the greatest prophets. The passion of the race for the cross, God's condemnation of sin in the iniquities." If, therefore if any man be in Christ let him be a new creature.

THE SABBATH RECORDER. 

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The case of Israel.
JOSEPH BAWDEN.

The exodus of Russian Israelites provokes much difference of opinion. Russian apologists say the Jews are social pests, who fleece the ignorant Muscovite peasants, and to do so engage extensively in the retail liquor trade, and is making notorious advances on farm produce. A writer in the Encyclopaedia Britannica states that in Moldavia in "the beginning of the present century the Jews were found everywhere keeping the village inns and forming the centers of commerce for their districts. Engaged in this occupation, or traveling through the country to buy or advance money upon the crops and to sell foreign merchandise, were Jews, some of whom had come from Poland or Russia." Mackenzie Wallace, in his well-known work on Russia, quotes the complaint of Russian landlords "that the peasants, since emancipation, have become lazy, careless, addicted to drunkenness, and shamelessly dishonest with regard to their obligations. And he states that these same Russian landlords, "from false notions of economy," themselves "take advantage of the peasant's pecuniary embarrassments, and make contracts with him which he cannot by any possibility fulfill. In spring, for instance, when the peasant has nothing to eat and no money to pay his taxes, they advance him a small sum of money and demand return an amount of money work out of all proportion to the value of the meal or money advanced. Making allowance for the anti-Semitic Russian writers, it is not improbable that the higher intellectual endowment of the Jew has enabled him to profit by the lessons in greed afforded by orthodox Russian landlords, who are extremely practical, and often eager to buy up any Jewish settlement and rent it to their gentile servants. Such are the Jewish landlords of the present time. They are mild compared with the terms of the gombeen men who harass the peasantry in the western part of Ireland. Oppressive avarice is not peculiar to Israel.

There is little disposition among Jewish reformers to take concerted action for the repatriation of their race, the arid sterility of a great part of Palestine being sometimes given as the reason. Surely the objects know nothing of the possibilities for irrigation where subterranean water is, historically speaking, well known, which these days offer natural advantages for the construction of aqueducts and reservoirs, and where the climatic conditions for the growth of the finest fruits are simply perfect. Artesian water has accomplished some triumphs of irrigation in Algeria. Even the Sinaitic range, according to a recent traveler, possesses some extensive irrigations of a period of antiquity. Added to all this is the striking fact that irrigation works, the world over, as a rule, pay excellent dividends when their cost has been kept within reasonable limits. Apart, however, from the social or religious questions underlying the Russian persecution, there are some difficulties in the way of repatriating the Jews, upon whose return to Palestine so much for the world's welfare depends, the Jews are always making history. They are to-day a spectacle of judgment against the nation. It it is the saddest of misfortunes, gave practical exhibitions of the education that is afforded them by the course of instruction at the asylum. It was the sixteenth anniversary of the institution, and a 'fitting occasion on which to show its facilities for overcoming, to a remarkable extent, the distress and misery arising from a want of moral and religious instruction. The whole work of the school, as exhibited last evening, may be comprehensively grouped under three heads—physical education, mental education, and moral education. In each of these divisions there were revealed several subjects of an appropriate character, in respect to which the pupils might be regarded with the utmost satisfaction. The whole experience of the school, from a moral and spiritual point of view—of making a set of the school's knowledge, the third to application of knowledge for practical purposes.

The programme began with a prayer by the Rev. Dr. Halliday, of the Twenty-third Street Baptist Church, after which Professor Stephen Babcock, himself a blind graduate of the New York Institution for the Blind, read an address. His simple statement of the work of the school, its am
and the Protestant Church? Who is to decide?

Of the Greek Church, the Romish Church, and 190,000 Romanists say there is; the Protestant say they are the body of the true church. How wide apart the Romanists and the Protestants are! One rests on Peter, the others on Christ. One has the Virgin Mary and a thousand others, saints and angels, as mediators; the other has Jesus Christ only. "And the Church is the Body of Christ and the Head is Christ." And which church is it? And which one is "The Church" of Prof. Briggs' classification?

And whose reason? Prof. Briggs' reason, or Huxley's reason, or Darwin's reason, or any other reason? To say whose reason is the best reason's? We all claim to have reason, but we do not all reason alike. The German Bacteriologist Thiersch is a very remarkable man. The Scotch Metaphysicist says his reason teaches another, and English and American "orthodox" Christians say their reason teaches still another, and that the French reason teaches another direction; Bishop Butler's moved in a totally opposite direction. Who, then, is to decide what is "reason"? Which particular aggregate of mental "concepts" is entitled to be called the reason?

But what have missionaries to do with such a home issue? Much every way. It is not simply a home issue; it is a foreign issue as well. We have missionaries who have been taught such and such teachings as these are already affecting the work here. Can people remain ignorant of the drift of things in Japan, where two churches are feeding on sour grapes and the young churches in foreign lands are having their children's teeth set on edge. When Prof. Drummond was in Japan he gave the following illustration: By a number of the native ministers of Tokio, Foreign missionaries were properly left out. At a recent reception of a Foreigner, a Pastor was asked, "What is the shaping of their future theological opinion?" There was a slowness in answering, for "there was a division among the Japanese, as to how two churches are to be united, so that there is a fear of the shaping of their future theological opinion.

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To what is due the peculiar interest in what is going on in Japan?

To what is due the peculiar interest in what is going on in Japan? The whole thing is to be picked to pieces at home: What is to be prevented it being done here? If we do not make the necessary distinctions, there is danger of giving the impression that everything is of equal value, and the leading ideas that are necessary to have the work properly done, are not taught. The whole thing is to be picked to pieces at home: What is to be prevented it being done here?

If the Bible is to be picked to pieces at home, what is to prevent it being done here? If we do not make the necessary distinctions, there is danger of giving the impression that everything is of equal value, and the leading ideas that are necessary to have the work properly done, are not taught. The whole thing is to be picked to pieces at home: What is to prevent it being done here?

The method is always copied in Japan, until it will follow in India and then in China. The seeds of all the heresies and issues of the West are being sown here in the East. The friction will come; the error is sown, and the result that shall be also reap.

There is no escape from it. Our Congregationalist brethren have sown New Theology in America, and they have now the task of picking it out and trying to make it a model to the rest of the world. We have a deal at stake in this issue. A deal more than some will be willing to believe, and a deal more than is not fully apparent.

LEO'S BLESSING.

A wedding in high life has been lately solemnized in St. Patrick's cathedral, New York City. The bride, Miss Consuelo Vanderbilt, and the groom, Prince Leopold of Hesse, were married in a great ceremony attended by many of the nobility and the gentry, and considerable wealth. The bridal room was a scene of a European family of eminent distinction and not remarkable for their worldly possessions. An interesting appendix to the ceremony was the reading, by Arch-bishop Corrigan, of the blessing of the Pope, which had just arrived by telegraph.

There never was an instance of papal blessing but it was turned into a curse. History confirms this statement. We can prove this from events in our own day. The pope sent the golden rose (a special mark of favor) with his blessing to King Bamba, of Naples, and in less than twelve months he was defeated at Sadowa, and lost his Venetian dominions. He next sent it to Queen Isabella, of Spain, and in less than twelve months she lost both crown and dominions. He then sent it to Louis Napoleon, or rather the Empress Eugenie, which is more remarkable still, as she called her son to the throne of Germany! In less than twelve months France was defeated by the Pope's army, and the Emperor had been dethroned and exiled. Prince Albert of Saxe-Coburg was in less than two weeks from the day he was appointed to the vacant crown of England, he was exiled; the Prince Imperial fell by the hand of the Zulu, and the Papal favorite alone is left to mount the extinction of that once proud dynasty.

But mark this. The French showman, M. Medrano, now in America, has used the 'golden rose' as a special mark of favor for his service to the church, and it was too much for her as she died soon after.

The pope cursed Italy, as he had cursed England, under Elizabeth, when he excommunicated her for setting up the papal dominions, and for making Rome the capital of his kingdom. Since then Italy has risen from being a cipher among nations, to become a voice and a power. The country was at war with Germany and she became the greatest power of continental Europe. The pope sent his blessing to France during the Revolution. In less than two weeks after he had to flee for his liberty and took refuge in Germany, and is now an exile on the island of Guernsey. The Prince of Wales, when he proposed to take the tabernacle and to resign it to the public, the pope quoted the interposition of the pope, and his blessing on her child. She received it, and the child was born healthy. The pope was killed a short time after being blessed by the pope as Emperor of Mexico, and her wife became a refugee. Pope Pius the eighth going to Rome and receiving the benediction. The pope then sent the "golden rose" to the Queen of France as the original papal benediction, and the pope got his benediction, and the pope got his benediction.

It will be remembered that the floating palace delayed its starting from Montevideo to Buenos Ayres, in consequence of the pope blessing it. The priest returned to the pope blessing the floating palace, then raised its anchor, sailed out to sea, and went down in two days. From this time the floating palace has never come to land, and has been used only as a "show." Maximilian also was killed a short time after being blessed by the pope as Emperor of Mexico, and his wife became a refugee.

SPECIAL ANNOUNCEMENT.

In order to introduce the Sabbath Recorder into families where the paper is not now being taken, we make the following special offer for the NEW YEAR:

The Recorder till Jan. 1, 1882, $1.00
The Recorder for one year, and either "Biblical Teachings Concerning the Sabbath and Sunday," by Rev. James Bailey, or "Biblical "Sabbath Commentary," by Rev. James Bailey, 2.00
The Recorder for two years, and either the regular Historical of the Sabbath and the Sunday in the United Church, or the same, with the Historical of Sunday Legislation from A.D. 331, to 1888," both by A. M. Lewis, D. D. 4.00
We may accept arrangements for the future publication of "Spurgeon's Sermon Notes," a handsome set of four volumes, the "Notes," and the "Recorder" for one year, for $6.00. The value of the "Notes" alone is $4.00. This offer applies to new subscribers. Any of our present subscribers may avail themselves of this opportunity by remitting $6.00 and furnishing a new name to whom to address the Recorder.
Missions.

We frequently hear it said that the cause of temperance must very largely depend upon the right education and training of our children and youth; and that here is the most promising field for temperance work. So, we are coming to feel more and more, must the cause of missions depend for its future support and growth, very much upon the right instruction of our children and youth, as to their obligations to give, work, and pray for the world's evangelization. Upon pastors, Bible-school teachers, parents, and Christian Endeavor workers, there rests a great responsibility in this direction.

From Eld. Todd, whom we recently met in Brookfield, we learn that the church in Berlin, Wis., has greatly improved the appearance of their meeting-house, outside and inside; and that they are to have a parsonage. We believe that our small churches, as well as the large ones, should plan, pray, and labor, with reference to living and growing, not with the expectation of dying. If death does come, we cannot, of course, but submit. But, brethren, lift up your eyes, and see if there is not a harvest of souls even within the reach of your efforts and prayers.

Brother and Sister D. H. Davis received a cordial welcome in New York, Plainfield, and Rhode Island, and at the recent Special Board Meeting. Brother Davis made interesting statements in regard to their feelings and experiences, and told us the prospects of their work in China, which never seemed better than now. They at once enter upon labors for the cause, being ready and willing, and the Board glad to have them do so.

The South-Eastern Association will be spent by them in New England and Northern New Jersey. It is expected that they will attend most of the Associations, if not all; and between Associations and Conference work among the western churches. And of course we expect valuable help and inspiration from them at the August Anniversary. Bro. Davis spoke words of great encouragement in regard to our China Mission, and brought messages of warm Christian goodwill from the other missionaries, the church, and the school; but nothing encouraged us more than the statement that out from the school there are likely to come good and efficient native workers.

FROM G. W. LEWIS.
Hammond, Ind., April 8, 1893.

The quarterly closing March 31st, has, for many reasons, been a peculiar one to us as a church and community.

1. Until quite recently it has been very cold and wet for this section, in fact the cold has continued, and during the nights of April 4th and 5th gave us, as we hope, our last hard freeze. Just what the damage may be to fruits and garden crops cannot now be stated.

2. The inclemency of the weather has also had its effects upon our regular church appointments, often raining so hard as not only to interfere with the attendance, but in a few cases to prevent us from meeting at all.

3. The above condition has been augmented by the prevailing epidemic—in grippé—and while we have been spared, as others have not, from the angel of death, for which we are very thankful, yet most of our number have been sick from three days to four weeks and some very sick. One Sabbath the pastor found himself unable to attend the church services.

Twice have we had plans nearly perfected for holding some extra meetings, but sickness and the state of the weather has been such as to make such an effort entirely impracticable, and while we have much work and inspiration which such an effort under God might have given us, yet we are laboring and endeavoring to grow stronger in the service of the Lord and in the power of his might.

The attendance upon preaching service and the Sabbath-school for the month of March has been much more than usual. The members of the church, while now nearing the usual number. Like too many of our churches we have not as yet secured the attendance of the entire membership at the regular Sixth-day night prayer-meeting. Some of the members live so far away that it is very difficult to attend any evening meeting.

To remedy this, and also to accommodate some of the First-day people that desire to meet with us occasionally, and yet cannot on the Sabbath, we have arranged to late to hold preaching service on Sixth-day evening before such coming from a distance. The Sabbath school services a general prayer and conference meeting. This will undoubtedly add to the interest and strength of the church, as well as enlist to some extent those not usually meeting with us.

During the past quarter our young people, at our suggestion, have been meeting each Sabbath afternoon for a prayer and conference meeting. Although for local reasons they have thought best to retain their membership in the Union T. P. S. C. E. of the village. This, however, is only temporary, as we hope ere long to merge into a full fledged Endeavor Society of our own, thus sustaining the organization found to be so helpful to many of our churches.

Our monthly appointment, four miles out of town, has for this quarter been nearly a failure. It was in this district that the in grippé was first noticed, and the meeting was so necessary, but held no meeting, as there was a funeral in the neighborhood. Rain interfered with the February meeting and the March appointment was omitted by their request until the weather should become more settled. But we resume in April and continue through the quarter, at least, if it is possible.

Because of the state of finances with us we have not been up to Bearegard the past quarter, but have corresponded and found them in good working order, both old and young, as will be seen also from Bro. A. L. Clarke's letter in the April issue of the Outlook.

While the family of Bro. J. K. Cranhall have recently moved from there to this place to engage in work, yet there have been three or four families that have moved into the society during the quarter, most of whom will join the church by letter at the earliest opportunity.

Bro. J. K. shows the strength and inspiration in the work early in the week, had not one of our sisters been so very low of chronic disease that we thought we must have her leave, but she is some better now we hope to go to Bearegard to-morrow or next day, and engage with Bro. S. W. in the establishment of a new church in that place. Pray for us that our efforts may be of great service to the church and an honor to God.

FROM J. F. SHAW.
Focke, Ark., April 3, 1893.

I feel strongly tempted to make no report for the last quarter, and I will confess that through great annoyance I was twice tempted to write to you to drop me from the work, as I felt so hedged about that the work you had intrusted to me was not attended to as you had reason to expect it would be. My brethren at home, however, counseled me not to do so, as they believed the work needed all the help they could give. Scarcely a plan that I had laid the first of the quarter was carried out, and what has been done was not the result of any plans laid but seemed to have happened in a fortuitous way. I had no less than ten letters, all from various places, asking me to come immediately and help or hold meetings. I could not have officially done what was next to impossible—to give gift- edge endorsement—I was simply left without means for travel and at the same time support for my family. When I removed to the colony I began building me a residence with six rooms. We lived in a tent until we had the ell part of the house boarded and covered, and floors laid up stairs and down stairs. The brethren came in and built us a small log kitchen, and in which three rooms, uncomfortable as they were, we lived for some months. I have been looking after my dear old mother, who had been trying to keep house with only my young sister, gave up her house and came to live with me. Thus seven of us are now compelled to make our home in three rooms. The remainder of my house—half a dozen, I believe, but now comes the relation of my troubles. My only present means—between $200 and $300—had been let out to other parties' hands, and as I had expected to receive it at time due, I had spent what I had on my improvements until I had no means to travel with, and I de- luded the promises from worth until a month had passed by, and had come to feel that there was no certainty when I would receive. I could see no way to go on with missionary work, and as I could not branch out and do what you had a right to expect me to do, I felt tempted to write you to cancel our engagement, and instead of counselled me not to do that, I laid the first of the quarter, and engaged with Bro. S. W. in the establishment of a new church in that place.

The Baptist constituency of pastors and members be- hind it—Dr. Ashmore.
**WOMAN’S WORK.**

BETWEEN THE LIGHTS.

A little pause in life, while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from fi imaginative hand,
And soft, gray light vales the shining skies.
Peace, peace, the Lord of earth and heaven knoweth
The human soul in all its heat and strife:
Out of the throne no stream of Lethe floweth,
But the clear river of eternal life.

Serve him in daily work and earnest living,
And the world shall be his pleasant height.
Then shall a psalm of gladness and thanksgiving
Fill the calm hour that comes between the lights.

---Sunday Magazine.

NOTES FROM LOCAL SOCIETIES.

A letter recently received from Hewitt Springs, Miss., tells something of the Ladies’ Missionary Society in that place. It was organized in December, 1889. Thirteen members were enrolled, four of whom were elderly women, and four were of the young women. The Society has at different times given entertainments by which they awakened interest in their work, and also raised moneys, which, because of the special needs of the case, were used at that time.

Since the organization of the Society it has suffered some loss, by the death of one of its members and the withdrawal of three; these going off with the Hewitt faction. The meetings are still kept up, and the writer says that though they shall utter to those in the matter of raising moneys, they have not been idle, hoping some day to realize something from work which they have done.

The Secretary reports one new member, late from Tintex, Idaho. This lady, so the letter states, gave to them at one of their meetings an account of the condition of the church life in that far-away place, and being helpful and interesting to them, the ladies voted to pass the word along the lines to you, the readers of these columns. Mrs. Belle Davis is the President of the Society at Hewitt Springs; Mrs. Alice J. Davis is the Secretary.

Dear Sisters,—When your President requested me to tell of our efforts to serve the Master in the far-away home of Northern Idaho, I was very much inclined to feel that there was nothing either interesting or profitable to relate. But the thought that there may possibly be something to encourage by knowing what a worker society is trying to do, leads me to yield to your request.

In 1882 five families from North Loop, Neb., located on Big Bear Creek, Ridge in Idaho. They very soon organized a Sabbath-school. In a few months four other families joined them. There was talk of organizing a Woman’s Missionary Society. But instead of doing it a weekly prayer-meeting was instituted by the women, which proved to be a source of strength and refreshment to us. This meeting was started in September. At Thanksgiving time, the people came together for a prayer and conference meeting, and decided to hold such a meeting in connection with, or addition to, the Sabbath-school. This meeting was well sustained until we came to have a pastor, which was not until several years later. We also decided this year to meet at the house of Mr. Moore, a Campbellite neighbor, to arrange for a union Christmas entertainment. Upon meeting we found that a Missionary Baptist minister had come to our neighborhood to see if there was anything he could do for the Master at this place. It was a great privilege to us who had been so long without hearing the word preached, to have him come to us. We had been hungering and thirsting, had been praying and hoping that the bread of life and the word of God’s truth might be meted out to us in that far-away and needy place. Peculiar people that we were because of our disability, we had often made to feel our unlikeliness to the world.

Now my sisters, think what a responsibility, what a duty lay upon those of us who should be leaders. Surely we knew not what to do. We had no church organization, no church officers, no one upon whom we could call. But the knowledge of the place seemed to have been borne of our being able to secure the help. Our hearts were burdened for fear the cause would suffer loss. The only thing we could do was to write back to the home-church pastor for advice. This he gave cheerfully, telling us it would not be well for us to join in organizing a union church. Struggling on we could do there did come to us, to our great help, a pastor, and we had a church organization, and though small in numbers, there was faith in the hearts of the little people. Mrs. Williams, our pastor’s wife, helped us to organize a Woman’s Missionary Society. To her as an active and interested worker in missions, and ever ready to help make the society successful in its work, we owe much. One-fourth of our receipts we set apart for the foreign work. We lived in a very out-of-the-way place, and could find little to do by which we could earn money. Yet we trusted that our labors would be seen, and our faith acknowledged. We have felt confident that we were ourselves benefited by the service which we sought to render to the Master.

A WILLLING WORKER.

WOMAN’S WORK FOR WOMEN.

The New Testament sounded the key-note of woman’s emancipation from the tyranny of old customs and welcomed her to a share in the active service of redemption. The old dispensation had given a promise which cheered every Hebrew woman’s heart with hope, and here and there, as in the stories of Hannah and Ruth and Esther, appeared beautiful illustrations of what woman’s influence might accomplish in the world. But in the Christian Church the most element in the darkness of heathenism was the oppression of the female sex. In the days of martyrdom woman bore her part in heroic courage, and in suffering unto death. Even in the courts of savage kings we find her the center and source of gospel light. In no country has woman been as much as now the propaga
dation of the faith been more remarkable than in France and Britain, Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benv
evolence the women of the Roman Catholic Church were early organized into those of the Protestant churches, but they worked under the rules and restrictions of conventional orders. But a far better development of woman’s work in missions and in all benvolence is that which is shown in Protestant Christendom within the last quarter of a century. Their work illustrates this point. Up to the time when the wom
en’s work of Protestantism does not, in fact, subdivide all the talent and normal weight of Christian womanhood in the church. But it is its ideal, and its aim. We have observed the growth and operations of woman’s foreign mission
ary societies for the last twenty years, and have been more and more impressed by their stability in organization and their advance in efficiency and power.

In all Protestant churches the impulse is one and universal. Suspicious, doubt, and fears, which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary which is so sure of the success abroad, great as it is, or its reflex power at home, has been the greater.

The late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the secret and deeper meaning of all that had been stirred by the spectacle of women’s crusade in heathen lands. It is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India, has inured to the good of our own frontier settlements, and of the freedmen in the South.

The movement was timely. (1.) It arose at a time when the zenana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. (2.) The movement was called for at a time when the women of America had, just learned something of their united strength in their effort for the relief of the enslaved women in the zenana. The work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through the care and solace which the service of the Great Sympathizer so often presents. (4.) The movement came at a time when, in the North, at least, an American woman was beginning to feel the influence of an unexamled reign of wealth and luxury.

The counter movement in behalf of missions and other forms of Christian benvolence has in many cases interposed a wholesome check to this unhallowed ambition. There are multiplies even among the wealthy who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. If nothing else had resulted from woman’s work in missions, its educational influence in families, the better impulses with which it has enriched and enriched and energized and the et

---Abstracted from article by E. F. Ellingson in Missionary Review.

**Miss Tucker,** otherwise A. L. O. E. (A lady of England), and one of the most popular of the English religious writers, is now actively engaged in mission work in a city in Northern India. She is described as a charming old lady, living in a pretty little cottage, and spending the larger part of her days in visiting, praying and singing the Psalms of the Zend ah.
NATHANIEL BAILEY. If the history of an author’s "It..."
SABBATH REFORM.

PRESS PARAGRAPHS.

The Christian Standard of May 9, 1891, has the following suggestive paragraph:

A Scotch professor proclaims that the life of Sir Walter Scott was shortened by two immoral practices: the drinking of claret, and working on "the Sabbath." Sir Walter, it seems, was accustomed to spend much of his Sundays in proof reading. This was improper, of course, and out of the best sentiment of his people; and seven day's work in a week is too much, but the inference that Sunday work is more injurious to health than Monday work rather weakens than strengthens the inference. But the argument that Sunday work is out of keeping with the best sentiment of the people, or that seven days in a week is too much for a man to work is scarcely more relevant to the real Sabbath question than is the idea that Sunday work is more injurious than the same amount of work on any other day. The real Sabbath question is not one of how much labor a man may perform in a given time, with or without rest, or what is best simply on economic or hygienic grounds; but what are man's spiritual necessities? What are God's claims upon him? and what do considerations of loyalty to the will of God require of him, in the matter of Sabbath observance? These are the questions which their answer in the Sabbath command, "Remember the Sabbath day to keep it holy."

Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

To talk about the physical necessity of one rest day in seven as if it were the principal reason for Sabbath observance, is to make of the whole Sabbath command to a very low level. And yet that is the point around which much of the argument of the present day centers.

While the agitation in Rhode Island over the choice of Sabbath-day as the day for the special election in the second district was at its height, the Baptist, in the head of "Conflicting Creeds," published the following:

The Seventh-day Baptists in Rhode Island oppose Saturday as a day of election because it is their Sunday, and the Rhode Island public is asking the reason why they should be favored, whereas other people, whose Sabbath is Saturday, are not allowed to work on Sunday. It is a poor rule that does not work both ways, and thus the difficulty is simply this: How is the one way the one way that Rabbi Schindler is advancing and following out in his own sermons in this city. He waives the Jewish Sabbath, under the stress of the disadvantage which is imposed upon his people, and is trying to secure their recognition of Sunday as a day of worship, not as conformity to Christian usage, but as an act of plain common sense. If the Jews can rise to this substitution as a matter of common sense, the Seventh-day Baptists ought not to make a punctilio of their religious faith about Saturday.

The Herald certainly has a unique conception of a rule that will work both ways. This rule, according to the Herald, works, in the first place, to prevent Jews, Seventh-day Baptists, and all others who may conscientiously observe the seventh-day, from working on Sunday; it should work, in the second place, according to this eminent authority, to compel those who observe the Sabbath to do business on the Sabbath. That would be a rule working both ways with a vengeance! It might suit the spirit and methods of a Cotton Mather, but would hardly do for a descendant of Roger Williams. The common sense method of getting out of the difficulty, adopted by Rabbi Schindler and recommended to Seventh-day Baptists by the Herald, is the same submission of a weaker to a stronger force. On the part of

writer, and a very learned man. He wrote over three hundred volumes, some of them mere pamphlets, the principal ones being against witchcraft and mystical heresies. Perhaps the most famous of these was, "Wonders of the Unseen World." The spirit and methods of his warfare against these pretenses are well illustrated in this letter. He lived to see a revelation of feeling in the popular mind concerning the treatment of heretics, which even he was powerless to check. While he acknowledged, in his later years, the severity of his measures, he never expressed regret for having used them, if we cannot help wondering how the State of Pennsylvania would now regard a proposition to capture and sell into slavery her illustrious founder, were such a thing possible, on account of the peculiarity of his religious views; and yet she still holds upon her statute book, which utters no threat against the rights of a portion of her citizens, simply because, on a single question, the Sabbath, they conscientiously hold and practice views different from those of other citizens.

The following is the letter referred to:

September 15th, 1692.

To Mr. John Huscott, Pennington.

There be now, at sea, a ship, called the Welcome, which has on board an hundred or more of the worst tolerances and malignants. It is a vessel named Waves, with P. Penn, who is the chief scamp, at the head of them.

The general court has accordingly given several orders to Master Malachi Huscott, of the brig Porpoise, to waylay the said Welcome, as near as the Cape of God as may be, and make captives to the said vessel's crew, so that the Lord may be glorified, and not mocked on the soil of this new country, with the heathen worship of these people.

Ma'son's will can only reach as far as the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the worse of mankind; but we shall make great good for his ministers and people.

Master Huscott feels hopeful, and I will set down the news when the ship comes back.

Yours in ye bowels of Christ.

COTTON MATHER.

A GOOD MEMORY.

A certain schoolgirl declares that, do what she will, she can never remember dates.

"My memory was discovered!" she cried one night at a party.

"Was it in 1776? No; that must have been when Washington was born. Tell me, somebody."

"I'll tell you how you can always remember, Mary," said a friend. "Learn this rhyme,—

Columbus sailed the ocean blue,"

Mary was delighted, and expressed her confidence that the prescription would never fail.

Later in the evening, however, her friend mischievously resolved to test her memory.

"Well, Mary," said she, "I don't believe you can tell me when Columbus discovered America.

Mary was silent, and the friend, with a smile, more mischievously resolved to test her memory.

"Of course I can," returned Mary promptly, and with some indignation:

"In fourteen hundred ninety-three Columbus sailed the dark blue sea."

—Selected.

KEEP looking to Jesus, dear soul, and you will have the peace that passeth all understanding. Cleave not to Jesus, but hangering from the flesh, and you shall be one spirit; you shall be made warm and vigorous and full of activity in God's service.

Work until you are weary. Give until you have to make sacrifices. In a word, work and give until you feel it. If the Saviour had only done for us what He did without feeling it, and should have had no power of resistance.
A private boy, just received, informs us that our venerable brother, George Greenman, of Mystic, Conn., departed this life, on the evening of May 20th. A fuller notice will appear later. "Uncle George," as all who knew him loved to call him, will be deeply mourned by many in our Zion.

Arrangements have been made whereby all clergymen going to the North-Western Association at North Loup, Nebraska, can obtain one-half fare permits over the Chicago & North-western Railroad, by applying to L. J. Ordway, 235 West Madison St., Chicago, either in person or by letter.

Brother O. U. Whitford has arrived at Milton, Wis., which will be his headquarters for some time to come. Much time will be spent on various parts of the field, but all communications addressed to Milton will reach him. He solicits correspondents from lone Sabbath keepers and from any others on his field concerning any special need or interest in any part of it. See special notice.

The recent elevation of Phillips Brooks to the bishopric reminds an exchange of a little witticism perpetrated by a friend of the doctor, who under the name of "the waves" has been the subject of considerable speculation for such honors some years ago. "Who is Phillips Brooks?" asked one not familiar with the name. "Oh," replied the friend from Boston, "he is an Episcopalian with strong leanings toward Christianity." We wish as much might be said of some other men who are receiving a large share of public attention.

A plentiful feature of the Alumni Dinner of Union Theological Seminary in New York last week was the presence of Dr. Rainford, of the Episcopal Church, who made a witty but cordial and earnest speech. He was followed by Dr. Henry J. VanDyke, the newly elected Professor of Systematic Theology in the Seminary. While it was clear that he did not adopt Dr. Brigg's methods of interpreting the standards of the Church, he said he had come wholly unsolicited and without the knowledge of anyone, save Mr. Bolemd him, un­ til the offer was publicly made. Such free-will offerings for the public good go a long way toward dispelling the popular error that wealth and selfishness necessarily go together, and that the life which is tie by which men become rich and the poor are saved from becoming irreconcilable enemies. May the number of such benefactors be greatly increased!

The sixty-third anniversary of the Washington Bible Society was recently held in that city. Rev. Dr. Pitzer presided for the eighteenth consecutive year over the sessions. Among the speakers were Associate Justice Breckinridge of the Supreme Court, and the Rev. Dr. Samuel Bartlett, a theologian and pulpit orator of wide fame. The latter gave some attention to that phase of so-called scientific criticism which seems to have for its object the finding of defects in the Bible. Among other things he said: "The authenticity of the literary and historical reliability cannot be denied by any other ancient book. Not a fact has been alleged against it that is not based upon a supposition. Thirty years ago I heard a snuff-taking old professor in Germany advance the very same arguments that are now being put forth as something new. There is not one fact under­ noted history of the Bible is that of the civilization of the world. A close observer can see in these recent arguments the stiches where the same old arguments of the Germans have been patched together. I think it a good thing, now when something is on the market, and the world hustles so, that these discussions have sprung up, else we might forget the grand old Bible. Every blow of the f alb th rashes fresh wheat from it, which is the sun of the religious world that never changes, while the church, like a clock, often needs winding and sometimes a good deal of tinkering."

By the time this issue of the Recorder reaches the majority of its readers, our brethren of the South-Eastern Association will be gathering for their annual sessions, and this will inaugurate the series of Associations to be convened through the six successive weeks. These meetings will be attended at an expense of many hundred dollars, and the use of much time taken from the ordinary occupations of life. It is a fair question for every one of us to ask, What is to be the return, to us, as a people, for this expenditure of time and money and effort? Does the actual occupation of time and money, the general interest, most of these Associations have made arrangements for the presentation of the work of our several Societies by persons supposed to be especially qualified for such service, and "hours" will be devoted to Woman's Work and to the Endeavors of young people. All this is right, and it is an improvement upon our old methods of conducting the Associations. But we are in danger, on the other hand, of regarding this order of things too much as we regard a programme for a literary entertainment or a concert, as something prepared for us, and that our part is only to go and enjoy the feast that has been spread for us. Again, there is danger of limiting our efforts, in these gatherings, too much to the occasion instead of using the occasion to set in motion larger plans of work for the year to come, and fitting ourselves for better workmen in the Lord's service. The churches whose delegates come up to these Associations are better equipped for winning souls to Christ and training them for the kingdom; every Christian worker ought to be made a more conscientious and efficient worker; larger sums of money ought to flow into the treasuries of our Societies, and the whole mass of our people ought to be more thoroughly unified and consolidated along the lines of our denominational life and work. For this let there be earnest praying, wise planning, and united labor.

The long-talked of encyclical by Pope Leo IX. has been published. As was to be expected the Pope places the authority of the church, of which he is head, high above all other authority in all human relations. He then recounts what the church has done for the world, especially for the "proletariat," or lowest classes of the common people. Addressing himself to some live, public questions, he says: It is capital error to believe that the rich and the proletariat are condemned by nature to battle and duel without end. Capital is powerless without work, and work without capital is worthless. The proletariat can not and ought not to incur either capital or master. But, in order to obtain respect for their rights, they must be more united and have re­course to sermon, or listen to the chimerical promises of agitators. On the other hand, masters ought to respect the individuality and dignity of the man and Christian. It is a sin against God and man to make men his instruments in their work, nor exploit them beyond their forces. Let masters remember that the divine and human law forbids them to draw profits from the misery of the poor. But, besides the religious means, it is necessary that there should be a co-operation of human means. The State ought to favor the prosperity of society as much as possible, and not to make it a fruitful field for the propagation of social errors, morals and interior order of families, the safe-keeping of religion, justice and moderation, and the equitable division of the wealth of the nation. In short, the State ought to assist the proletariat to ameliorate the conditions of the proletariat. The longer this general prosperity the less will workers seek recourse to exceptional means to ameliorate their conditions. Proletariat have the same right, as citizens, as the rich; consequently, they have a right to the same
interest on the part of the State. Absolute equality, however, was not secured. The State ought to see that all covenants relating to work are conscientiously observed, and should oppose anything that might tend to cause popular passions. The State ought to care for the workmen, and not let them become the prey of speculators and usurers. Expediency is shown in a certain limitation of working hours, which should be interrupted by a period of repose, varying according to conditions of time, place, public health, and the nature of the work. The value of wages is particularly delicate. Justice cannot that an agreed salary should be paid. At the same time, agreements entered into by workmen ought to be respected. The State should see that these reciprocal obligations are executed.

A great social advantage lies in laws which favor a multiplicity of properties. These are the best means to prevent opposition between extreme rich and poor, and is what I have been striving for. The more the property, the more the property, the better it is for the poor. Institutions for aiding the poor and facilitating a connection between the various social classes are especially useful in obtaining desirable results.

Except for the doctrine of the supreme authority of the church in all matters of personal, family, and public life, which may, perhaps, be read between the lines, there is little in the foregoing to condemn and much to commend. Indeed, we think the utterances of the Pope on the relations of labor and capital, and the complex questions growing out of these relations, are the utterances of plain, practical common sense. We fail to see anything in them, however, which need call for the "infallible head of the church," to govern our thoughts, or men who have given careful study to these subjects have arrived at similar conclusions. We confess to having had some such thoughts ourselves, and we are neither pope nor statesman. At the same time, if these deliverances, coming from "His Holiness," shall the more effectually impress those among us with their importance, that is enough for us.

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Young People's Work.

What are you good for? You, my friend, who read these lines, what are you good for?

Especially is this question for you if you are not yet established in an occupation which is to be your life's work. Before you decide what you will make of yourself in the world, consider a bit and see what you are good for.

There is nothing useless in this world. The useless things, the dirt and the rubbish, the worthless refuse of the world's material, are simply good and useful things out of their place. Put them in their right place and they will have their use. So with people. There are useful and useless people, except it may be the willfully vicious and criminal. The apparently worthless man, or the total failure, is simply a useful man in the wrong place. It is too bad about such. They may be not altogether to blame for being where they are. But it would have been better if long ago they had found out what they were good for.

Among the arts or trades what one discards another takes up, what one rejects as worthless another can employ. In the marble quarry one piece of stone would be chosen by the sculptor for a statue while others would be passed by. But the very piece which the artist would prize the builder might pass by and select another which the sculptor would despise. The horse the lady would choose for her phonet the express man would never select for his great truck. Fortunate is he who can see, as did Michael Angelo, the angel in the block of marble, or he who with ready skill can determine just that for which the worthless thing in hand is best fitted.

So it is with ourselves. "Know thyself" is an ever pertinent injunction. We owe it to God, to the world, and to ourselves to make the very best of ourselves, and that we shall most surely accomplish by making of ourselves that for which we are fitted, by nature, by circumstances, or by Providence. What are you fitted best to do for the world of all those things which the world needs? Be not surprised if you may not be best suited to what the world calls the highest and best place. God who in his wisdom has made all things, great and small, has a place for all. The eagle and the sparrow, the gold and silver and the iron and people in the heat and Marble and the flagstones beneath your feet, all have their place and their purpose. And in his sight and in the sight of all good and thoughtful people each is entitled to due honor if it fittingly fills its place. Find out then what you are good for, and do and be that to the very best of your ability.

Look at Yourself.

You think the minister would be discouraged, do you? And that he would leave this field and go to some other all on account of some of the church members being so careless? I wonder if you ever thought that you were careless. Have you done all you could to encourage your pastor, that he might feel as if all his labors were not in vain? Are you so faithful in discharging your duties that the pastor feels as if you are one to be depended upon? Just stop and think about yourself a while, and let other people go. Look down deep into your own life and discover, if you can, whether you are such a faithful steward that it enables you justly to criticize others.

Do you find a straight path? Are all the duties performed? Nothing left undone?

Let me ask you a few questions. Have you attended church services whenever the opportunity offered? No? Then that is one thing in which you can find no fault with others. To be sure your work calls you from among Sabbath keepers and business men. You are not always able to come home a portion of the time on Friday afternoons. You do not come though, even when you can as well as not. And when you are at home you very often stay away from church, when there is nothing to hinder except your own inclinations. But you never seem to think you are doing any thing to hinder the pastor in his work, or to make him feel discouraged. It is always some other poor sinner who is doing the mischief, not yourself.

How about the Y. P. S. C. E? It meets every Sabbath afternoon, and as you are a church member one would naturally conclude that you take an active part.

But there I am at fault again. It is very seldom that you attend, and when you are there you scarcely ever have a word to say, unless I call your whispering taking part. You whisper to any one who is ill-mannered enough to listen, and so disturb all who sit near you. You invariably want to do your part at the leading of the prayer, and no one would imagine from your actions that you ever thought of being a church member. But then you do nothing to hurt any one, or to discourage the minister. He ought not to feel hurt over any thing that you do. It is the rest of the membership who are working the ruin of the church. You have done nothing. Oh no!

But just listen. Do you recall the Sabbath-day that you went to town for the express purpose of buying your watch? That was not Sabbath breaking, was it? Then please tell me what it was. Of course your pastor ought not to feel hurt over a little thing like that. But he did, and it hurt him. What other such things do you do which you would not do if you were the pastor? It is the pasteur who is the one to be depended on. Just as you would not want to be excused when asked to lead a song, so you would not want to be excused when asked to take part in prayer meeting, too. Resolve After devotional exercises which devolve upon you can, and to prayer-meeting, too. Resolve Before you decide what you are to be depended on? Just as you would not want to be excused when asked to lead a song, so you would not want to be excused when asked to take part in prayer meeting, too. Resolve After devotional exercises which devolve upon you can, and to prayer-meeting, too. Resolve Before you decide what you are to be depended on? Just as you would not want to be excused when asked to lead a song, so you would not want to be excused when asked to take part in prayer meeting, too. Resolve After devotional exercises which devolve upon you can, and to prayer-meeting, too. Resolve

OUR MIRROR.

On Sabbath afternoon, May 16th, the Y. P. S. C. E of the First Hopkinton Church enjoyed a rare treat. This Society holds its regular missionary meeting on the fourth Sabbath of each month containing five Sabbaths. The time was May 23rd, but learning that Rev. D. H. Davis and wife, of Shanghai, were to spend the Sabbath, May 16th, in town, the missionary committee arranged to hold their meeting one week early In compliance with the request of Mr. and Mrs. Davis a number of questions bearing upon their work were handed them to be answered in the course of their remarks. Mrs. Davis spoke of the boarding school, dwelling particularly upon Miss Burdick's duties. Miss Burdick is greatly beloved by the Society and a deep interest is felt in her work. Mr. Davis gave brief account of Dr. Swaney's method of treating the cases of his patients, and told of something of the every day life of the Chinaman. After offering the Lord's Prayer in Chinese, Mr. and Mrs. Davis sang the Chinese hymn "Jesus loves me" and the Society were much interested in examining the curious characters in the hymn book from which they sang. Many in the congregation inquired further regarding various phases of the work, and so deep was the interest manifested that it seemed "too bad" to have to bring the meeting to a close. After Mr. Davis pronounced the benediction in Chinese, the meeting was closed and an informal reception was held. It was a great and growing interest in mission work in all its branches. During the past year they have contributed liberally to both home and foreign missions; they have sent a large globe to China to assist Miss Burdick in her school work; they are preparing to forward reading matter to the Chinese, and the mission committee have already paid the half of their pledge toward Etl. Hoffman's salary. Their funds have been raised entirely by voluntary contributions. The C. E. Local Union of Westerly and vicinity will be entertained by this Society on Tuesday evening, May 29th. The Union was received during the past year an addition of two societies, making an aggregate membership of 529.

COL. SEC.

The Fourth District Conference of the Societies of Christian Endeavor of Steuben and Allegany counties, was held in Alfred Centre, beginning May 19th, and closing Thursday, May 14th. The Conference was organized by electing Prof. Wardner Williams, of Alfred University, president; Mr. F. J. Hutchinson, of Hornellsville, vice-president.

After devotional exercises and singing. Dr. T. B. Williams gave the address of welcome, after which the district secretaries made their reports. There are in Steuben county thirty-two societies, and in Allegany nineteen, with a total membership of over 3,000. About 125 conversions have occurred in the societies during the past year. A large number of the societies particularly of Allegany county, were represented by deacons from all were of a most encouraging nature. Dr. F. W. Beecher, of Wellsville, favored the conference with a most admirable address on "Enthusiasm in Society Work."

The evening session of Wednesday was very largely attended, and the audience was greatly interested by three most able and helpful addresses delivered by Prof. Edwin Brown, of Alfred University; Rev. W. G. White, of Cuba, and Mr. S. H. Davis, of Alfred University, who spoke on "A Consecrated Mind," "Our Opportunities," and "Temperance, respectively.

Thursday morning's session began with a paper entitled "Christian Endeavor During
the Week," containing many thoughtful hints and practical suggestions, by Miss Alice E. Day, of Hornellsville, which was followed by a carefully prepared article entitled, "Ourselves and Others," by Miss M. Fannie Lewis, of Wellsville. Miss Mary C. Bardick, of Little Genesee, and Mr. John Bowley, of Bath, gave interesting accounts of the work of the well-known Christian Endeavor work. A paper on the work of the social committee, by E. A. Higgins, of Cohocton, contained many practical suggestions concerning this very important branch of the work, followed by discussion.

Thursday afternoon the pastor's hour was led by Rev. Mr. Young, the wellestablished pastor of Wellsville, and many testimonies to the usefulness of the C. E. Society. Simeon Greenwood, formerly a Russian Jew, gave an interesting account of his conversion to Christianity.

The Conference voted to send a delegate from each county to represent the district at the National Convention at Minneapolis in July, and Prof. Wardwell Williams, of Alfred, and E. A. Higgins, of Cohocton, were chosen to represent Allegany and Steuben, respectively, as such delegates. It was decided to hold the next Annual Conference in Corning, the two counties again uniting.

SEVENTH-DAY BAPTISTS IN NEW YORK CITY.

My pastor having written for the Recorder an article on New York as a home for Seventh-day Baptists, requests that I add something touching upon the same subject.

In our large cities there are very many occupations by which Sabbath-keepers can support themselves. It is my purpose to here mention some of these occupations.

First of all, in a city so large as New York it is possible to make a good and conscientious Sabbath-keeper. It would seem possible, also, for such a person to find employment with some respectable Hebrew firm. Many of the Jews, it is true, run their business on Sabbath-day; but, on the other hand, there are very many who observe the Sabbath in a commendable manner, even having printed on their stationery, "No letters opened on Saturday till after sun-down." One might better be in the employ of a goad, for the great circle of work in large cities are almost without limit. Undoubtedly there may be many Christian merchants who would give employment to a good and conscientious Sabbath-keeper. It would seem possible, also, for such a person to find employment with some respectable Hebrew firm.

For me, as a physician and nurse especially recommends itself to our people. It is possible to follow these callings and have an ever-living proof that it is possible for Sabbath-keepers to live and support themselves in the great cities.

For our people, of course, New York and Chicago are at the present time the best of the large cities in this country, since we already have church organizations in these two cities. Some suggest that on account of the many vices and temptations in large cities they are not suitable or safe places for our young people. I say let our young people come to New York as Christians and when here let them interest themselves at once in some evangelical work.

In New York there are many rescue missions where the voices of earnest and intelligent Christians are gladly welcomed. To become thoroughly interested in the friends who are the best way to fortify one's self against sin. New York City needs an army of earnest, consecrated Seventh-day Baptists. For such there are many openings. Above all, let no one say, "I cannot keep the Sabbath and make a living."
**Sabbath School**

**INTERNATIONAL LESSONS, 1891.**

**SECOND QUARTER.**

April 11. Saved from Famine. — 2 Kings 8:1-16
April 16. The Good and Evil in Job. — 3 Kings 10:8-41
April 23. Ahab and Ahishahar.— 2 Kings 8:17-21
April 30. Nineteen Brought to Repentance. — 2 Kings 8:21-24
May 21. Jonah’s Overlooked Foretold. — Amos 1:1-4
June 11. Peter and John at the Gate. — Acts 3:1-17

**LESSON X.—HEZEKIAH THE GOOD KING.**

For Sabbath-day, June 6, 1891.

**SCRIPTURE LESSON.—2 Chron. 29:1-41.**

**INTRODUCTION.**

After the reign of Josiah, as recorded in the last lesson and the reforms and the repairs instituted by this king and by Jehoiakim, the high priest, came the good reign of Amos, of about nine years, to this he succeeded. He was a very prosperous reign of fifty-two years, then Jonathan's good reign of sixteen years, followed by the evil reign of Ahaz for sixteen years, after which was the reign of his son, which brought a national catastrophe upon the house of the Lord. He was one of the best kings of Judah. The reform with which he began his reign is narrated in the present lesson.

**EXPLANATORY NOTES.**

"His mother." Hezekiah had a bad father but a good mother, the descendant of the prophet Zechariah. 2 Chron. 29:3, 5. "Delight in the right of the Lord." He restored and maintained the true worship of Jehovah.

"His father." Hezekiah was in the Davidic line of kings; and he was like David, a good ruler. 1 Kings 2:12. "The temple from all ceremonial service," as the final result of this effort. "He brought in the priests and Levites." They had the care of the temple and conducted its religious services. "Into the east street." Into the temple, before the eastern gate of the temple, the court of the priests. "Sanctify," Purify yourselves and the temple from all ceremonial defilement. "Our fathers have trespassed." The reference is to the treaspeas of Ahab and the elders of Judah, as in verses 4 and 7. See chap. 28. "Wrath." The calamities which befell the nation during Ahab's wicked reign were the result of his parricide, the punishment of the Lord was "Delivered to trouble." To disastrous wars with surrounding nations, and to captivity. See 28:5-6. "And he restored to them," To the religious officers and the passers by. "For, lo." See now how sin draws down punishment. "It is in mine heart to make a covenant with God." It is the fixed purpose of Hezekiah to restore the true worship of Jehovah. This solemnly pro­ posed he now unfolded before the assembled priests and Levites, who hastened to obey the king's injunctions. What did he call them his "sons"? Why did he thus address them?

**SHANGHAI TO NEW YORK.**

London, Eng., April 7, 1891.

In my last communication, written from Port Said, the northern terminus of the Suez Canal, I gave a brief description of that canal. There are a few facts relative to it that I had not at that time gathered, which may be of interest.

The original cost of construction was twenty million sterling, and many thousand pounds have been spent yearly in improvements, from the time it was opened, twenty-one years ago.

The British government purchased, a few years ago, four million sterling worth of stocks. This is the only government that has made any investment in the canal, besides the amount already paid in stockholders. There are 3,500 steamers passing through this canal each year, of which 3,000 are English. This gives an average of from 9 to 10 steamers for each day of the year. When we take into considera­tion the fact that each steamer passing through must pay from 500 to 1,000 pounds sterling for every passage she makes, we see that the profits are enormous.

Port Said is a city that has grown up since the opening of the canal. It has a population of about 20,000, of which 12,000 belong to European nations, the remainder are chiefly English. On the canal a vessel may have from one to two thousand pounds of fresh water, and from 500 to 1,000 pounds of coal.

For the most part, the passengers are English. This gives evidence that it is the only government that has made any investment in the canal, besides the amount already paid in stockholders. The British government purchased, a few years ago, four million sterling worth of stocks. This is the only government that has made any investment in the canal, besides the amount already paid in stockholders. There are 3,500 steamers passing through this canal each year, of which 3,000 are English. This gives an average of from 9 to 10 steamers for each day of the year. When we take into consideration the fact that each steamer passing through must pay from 500 to 1,000 pounds sterling for every passage she makes, we see that the profits are enormous.

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One of the best things said of him in this lesson? When did he begin his reign? How did he begin his reign? What was the first thing he did? What was the next? When did he begin his reforms? Whom did he call together? When? What had he to do? What was said of the wrath of the Lord? What was said of the prophet? Why was he called his "sons"? Why did he thus address them?

**Questions...**

What was the character of Hezekiah? Of his father, Ahaz? Of his mother, Jerusalem? What was the best thing said of him in this lesson? When did he begin his reign? How did he begin his reign? What was the first thing he did? What was the next? When did he begin his reforms? Whom did he call together? When? What had he to do? What was said of the wrath of the Lord? What was said of the prophet? Why was he called his "sons"? Why did he thus address them?

**SUGGESTED THOUGHTS.—**True...
noble and brave an explorer as Columbus, so God, in the onward march of his divine and just purpuse, is working out His own plan and purpose. After we arrive in America, I may be able to give a few glimpses of what we have seen in London.

David H. Davis.

The Eastern Association.

We are looking forward with great interest to the Association which is to be held with the Shiloh Sisters, this morning, commencing at 9 o'clock.

We feel that the mission of the Eastern Association gatherings is of vital importance in forwarding the interests committed to us as a people. Many can have the benefits of our Associations who cannot attend annually our General Conference. Others have expressed a request that the attendance upon our Associations has appeared to be waning. We therefore sincerely desire that all the churches may be well represented, and ask the brethren to pray that there may be a special outpouring of divine grace upon us. The presence of Bro. D. H. Davis and wife—our returned missionaries from China—will add much interest to the occasion.

We trust that the call for a convention by the representatives of the Missionary and Tract Societies, to be held June 3d, at 2 P.M., will receive a hearty response.

Regular excursion tickets from New York to Bridgeton (railroad station) and return, can be procured for $5 25. On the Pennsylvania railroad good for thirty days; on the Central railroad of New Jersey, good until used. Those wishing to take the Central New Jersey (southern division) should leave Liberty street at 1:30 P.M.; arriving at Bridgeton at 6:00 P.M., without change of cars. At the same rate, those who wish, can take a boat at 10.45 A. M. from New York, pier 8, North River, foot of Rector street, for Sandy Hook. The remainder of the way by rail, passing through Long Branch and other watering places, stopping two hours—and connecting with the train leaving New York at 1:30 P.M.; at Elton, 3:13 P.M. Those wishing to come on the Pennsylvania railroad through Camden or Philadelphia can take one of the frequent trains at the foot of Chambers or Deasbrooks St. Connections at Camden or Philadelphia for Bridgeton cannot now be given; and the delay might interpose an injury to the effect of the whole. No doubt those who leave New York, June 3d, on an early train, can reach Shiloh in time for convention at 2 P. M.

Will the delegates notify Theodore P. Davis, Shiloh, and when the train they expect to arrive at Bridgeton, that conveyance to Shiloh may be awaiting them.

I. L. C.

The work of the Missionary Union is of such vast magnitude, and is so increasing from year to year, that, in order to its own best success, without detracting from others, it is entitled to entire freedom and independence of action, not only for itself but for all its auxiliaries; that its auxiliary societies have a right to claim exemption from co-ordinate administration of their affairs, either directly or indirectly, by the administration of any other society. The great difficulty they do in the complete membership of the church in their respective lines of endeavor, are all equally inter­fered with by the interminable intricacies of principle. It is a simple application of the doctrine of personal rights.

The relation of the special work of the women to the whole, and the work of the denomination is not yet formulated to the satisfaction of every one. The expression that has come into vogue, "Men's work neglected; women's work neglected," as I was so long a voyage. The whole distance of the journey from Shanghi to London has been 10,600 miles, made in 30 days, including 6 days' delay at ports.
THE SABBATH RECORDER

SPECIAL NOTICES.

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THE Twentieth Annual Session of the Seventh-Day Baptist South-Eastern Association will be held with the Middle Island Baptist Church, New Milion, West Va., May 28-31, 1931.

The following programme has been prepared by the Executive Committee:

FIFTH-DAY.

10. A. M. Call to order by the Moderator; Introductory Sermon by S. L. Mannix; Report of Executive Committee; communication from the churches; communications from Sister Associations; appointment of standing committees.

2 P. M. Annual Reports.

3 P. M. Report of Committee on Resolutions.

3 P. M. Reports from the following bodies: (1) Providence, R. I.; (2) Bloomingburg, N. Y.; (3) P. M. Woman's Work, Mrs. L. J. Huffman.

SABBATH-DAY.

10. A. M. Bible-school, conducted by the Superintendent of the Middle Island Sabbath-school.

11. A. M. Sermon by A. McLear, delegate from the North-Western Association; joint collection.

2 P. M. Sermon by A. Lawrence, delegate from the Central Association.

4 P. M. Miscellaneous business.

SABBATH-DAY.

10. A. M. Bible-school, conducted by the Superintendent of the Middle Island Sabbath-school.

11. A. M. Sermon by A. McLear, delegate from the North-Western Association; joint collection.

2 P. M. Sermon by A. Crofoot, delegate from the North-Western Association; unfinished business.

T. L. Gardner, with the delegates from Sister Associations and the representatives of all denominational bodies present, has been made Committee on Resolutions.

C. N. Maxson, Moderator.

P. F. Randolph, Sec. of Com.

COUNCIL REPORTS—Copies of the minutes and reports of the Seventh-Day Baptist Council, held in Chicago, Oct. 29-30, 1890, bound in fine cloth, can be had, postage free, by sending 75c to this office. They are on sale nowhere else. No Seventh-Day Baptist minister's library is complete without it. A copy should be in every home.

Address John P. Monshar, Ag't, Alfred Centre, N. Y.

THE New York Seventh-Day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10:30 A. M., followed by the regular preaching services. 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, 245 West 4th street, between Charles and West 10th streets, New York.

THE Chicago Seventh-Day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington streets, from 3:30 to 5 p.m. The Mission Sabbath-school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1.25. Every student of the Sabbath question—and all of our readers are invited to buy one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in so doing, and at the same time would claim that uniformity of the languages is one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

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Correspondence.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Rev. A. B. Bleed, Editor.

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THE SABBATH OUTPOST.

F旭E., A. K.

Notice to Creditors to Present Claims.

To the Proprietor of the "SABBATH RECORDER," at Westfield, N. H., 8. A. Prentice, whose decease, of the estate, deceased, to present the same, with notice, etc.

Dated at Alford, Mass., on the 22d day of May, A. D. 1890.


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SPECIAL NOTICES.

Mrs. W. C. Treswourn, of Dunelon, N. J., would be glad to receive the subscription of any lady for the Ladies' Home Journal for 50 cents for the balance of 1891. Subscriptions must be in by June 20, 1891.

The address of President W. C. Whitford, De. E. S. Bailey, and Geo. H. Babcock, until further notice, is 114 Newgate street, London, E. C.

The next Semi-annual Meeting of the churches of Minnesota will be held at the church at Dodge Center, in connection with the Fifth Annual Meeting of the Northern Association, June 2, 3, 4. The church will be open for the meeting at 9 A. M. The following programme has been prepared by the Executive Committee:

THURSDAY-

4. Report of the Standing Committees; communications from the churches.
5. Adjournment.

FRIDAY-

1. Opening exercises.
2. Conference hour of the Woman's Executive Committee; communications from the churches.
3. Adjournment.

SATURDAY-

1. Opening exercises.
3. Adjournment.

The following out-line programme has been prepared:

SABBATH-DAY.

10.30 A. M. Primary and Sunday school hour. (At 9 A. M. (if desired), to join services at 10 A. M.)
11 A. M. Sabbath-school, conducted by L. E. Livermore, with the delegates from the Western and Apostolic associations.
11 A. M. Tract hour; led by A. McLearn.
11 A. M. Woman's Hour, led by Mrs. A. B. Prentice.
11 A. M. Building meeting, conducted by L. E. Livermore, with the delegates from the Western and Apostolic associations.
11 A. M. Professor of Practical Religion, by J. C. Stone.
11 A. M. Missionary hour, led by A. E. Main.
11 A. M. Teenage hour; led by J. F. Green.
11 A. M. Young People's Hour; led by W. C. Daland.
11 A. M. Preacher, prayer and conference meeting, led by W. C. Daland.
11 A. M. The Assembly, by L. E. Livermore, with the delegates from the Western and Apostolic associations.
11 A. M. Adjournment.

AFTEHNOON SESSION.

2.15 P. M. Tract Society's Business.
2.30 P. M. Conference hour for the Free Will Baptist and Baptist churches in Minnesota; led by A. E. Main.
2.30 P. M. Joint conference, led by A. E. Main.
2.30 P. M. Conference hour for the Free Will Baptist and Baptist churches in Minnesota; led by A. E. Main.
2.30 P. M. Adjournment.

EVENING SESSION.

7.30 P. M. Praise service, conducted by J. G. Burdick.
7.45 P. M. Sermon by Geo. W. Hills.
7.45 P. M. Missionary Society's Hour, conducted by A. E. Main.
7.45 P. M. Adjournment.

THE SABBATH-KEEPING PAPERS.

Sunday, Oct. 23-25, 1892, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home.

Address John P. Mosher, Aft., Alfred Centre, N. Y.

THE NEW YORK SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 63rd St., entrance on 63rd St. Meeting for Bible study at 10.30 A. M., followed by the regular praying services. 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, 245 West 4th street, between Charles and West 10th streets, New York.

THE CHICAGO SEVENTH-DAY BAPTIST CHURCH holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2:30 P. M. and 7 P. M. on Sabbath, and in the Mission-sabbath school meets at 2 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price $1.50. Every student of the Sabbath question—and all of us should be—will find it one of the three charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided it be observed on the sabbath, and that all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

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The Sabbatarian Record is a periodical devoted to Sabbatarian (Seventh-Day Adventist) theology and practice. It was founded in 1844 and is one of the oldest continuing Sabbath-related publications in the United States. The record is published weekly, and its content often includes sermons, articles, reviews, letters, and other materials relevant to the Seventh-Day Adventist faith.

The June 30, 1891, issue contains a variety of articles and features, including:

- A list of people who have contributed to the Sabbath fund.
- An announcement of a meeting of the Sabbath Board at Binghamton, New York.
- A report on the business of the Sabbath Board.
- A notice to creditors to present claims.
- An article discussing the Sabbath and the Sabbath question.

The publication is a key resource for understanding the historical development of the Seventh-Day Adventist Church's teachings on the Sabbath.
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OCTOBER 18, 1889.

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