only roused them with a shudder of horror. But, while the shudder is reasonable, it is in some respects a reaction from the immense creative force of the future world once prevalent. Jonathan Edwards went far beyond the Bible in painting the tortures of future punishment. Much of the preaching to-day falls far short of the Bible at this point. This delicate age not only shudders at Edwards, but it shudders at certain passages of the Bible. The old-fashioned preacher said that God was justice and forgot that God was love. We have reversed the conditions. We can talk of nothing but love. We expect the preachers to pass over these texts and say: Mark 9: 39, 44 in an apologetic manner.

"God is love;" the greatest thing in the world to win men to God is love; the New Testament has much more to say about love than it has about punishment; but the punishment is there, and we must dissent from X. Y. Z.'s opinion when he says, "We need not trouble ourselves about that." We need not trouble ourselves about it if it is in the Bible, and all the motives which we can bring are none too strong to keep us on the right way.

We can scarcely recover from the feeling of doubt that overcame us when we were called upon to defend ourselves from the charge of holding too severe views on the question of future punishment. Everlasting torture solely on the ground of the sins committed in this world was a nightmare of the reason to us when we were "very young," and is yet. If any man is punished forever, it can only be on the ground that he sins forever. It has always seemed to us that the symbols of "the fire that is not quenched," "the worm that dieth not," the "weeping and gnashing of teeth," were vivid metaphors for torture of mind, and yet we have no right to say that punishment will be limited to this form of suffering. The best we can do upon these different questions where revelation is meager is to let the Bible speak for itself, without presuming to make too extended a commentary upon it.

Jonathan Edwards' plan of preaching was all away in making punishment the central theme, and in assigning a "degree of punishment" that would make God a fiend. At the same time this generation is not in the proper place to fairly criticise his writings. We would remind our readers again in the words which we used before, that it is barely likely that the pulpit treatment of hell common to-day (silence) is all right, and that Edwards' conception of retribution was all wrong. Our pulpit, perhaps, has swung to the other extreme, and the old-fashioned preaching may not be so far away from the Bible as we, in our concealed refinement, are inclined to think. We trust and believe, however, that the theology of this day is, with all its short comings, far nearer to the Bible than it was, which has been framed in any age since the apostles.

We can hardly agree with nearly all of the conclusions which brother X. Y. Z. has stated so admirably. Our only suggestions to him would be that while his opening quotation showed a creditable facility with literature, it is difficult to see its pertinence, it being hardly a characteristic of "very young" people to endorse Jonathan Edwards. Also, that he has allowed himself to drop into one of the methods of the "bashabacker" in firing his pointed criticism from behind the cover of a nom de plume. It is always a good plan for the critic to so word his "suggestion" that he will feel like signing his name to it.

"As we have heard it remarked once or twice, "This is a queer world." It seems to take its queer character from the nature of the people who live in it. That is to say, you and me. Strange inconsistencies are constantly popping up in our characters! Take your man who prides himself on his breadth of mind and tolerance. How often he falls to have any sympathy toward narrow-minded people and is exceedingly impatient and intolerant toward them. There are denominations which have a reputation for charity and liberality towards men of all beliefs, and we have known some of these denominations which nobly deserved it. But you will often find these people loathing toward Mohammedans than they are toward Presbyterians. For a clear case of prejudice and illiberality commend us to certain "liberal" men whom we have heard talk about the "orthodox" people. They did not understand at all the people whom they were discussing, and their treatment was decidedly unfair and unsympathetic. It has been the policy of the Seventh-day Baptist student evangelists this summer to hold union gospel meetings, inviting people of every denomination to assist. But there were certain pastors and brethren, whom we knew, who said, "We will not go up to such." Whereupon we caught ourselves applying to them adjectives which, being unkind and un called for, were hardly congenial company for our generous principles. We most earnestly believe in unity, tolerance, and charity. We hope to always advocate them by tongue and pen, and best of all by example.

—Paul tells Timothy to "endure hardness as a good soldier of Jesus Christ." Our fathers talked more about the military aspect of the Christian life than we do. It is a good thing to think of ourselves as soldiers of Christ. The great trouble with the Christian army is that half of its soldiers are in the hospital. Their spiritual constitutions have been broken down by exposure to the malaria which lurks in the moral swamps of the world. They have to have clamps and gruels prepared for them, they being too weak to digest hard-tack and bacon. It takes most of the energy of the able-bodied volunteers to give the sick the tender nursing they demand. As a matter of fact when an evangelist comes to a place, the first two weeks are spent in getting the hospital up to a proper condition for the hospital, getting the regiment uniformed and under some kind of discipline. Only then can any charge be made on the enemy's breast-works.
The Character of God's Works.

By the Rev. Geo. V. Thomas.

Text—And God saw every thing that he had made and behold it was very good.

We had this same text last week, when we stated that there were two principal facts to take account of in the passage: First, the authorship of creation, and second, the character of the things made. We spoke only of the first of these two, the authorship of creation. We saw that it was a perfectly reasonable thing to believe that an infinite God made the world, and that it was not difficult to account for the account of creation given in Genesis. But I think we also saw that if a man did no violence to his intelligence he must of necessity postulate an infinite personality as an essential cause for all the marvelous works of the universe; we also found that the concurrent voice of the older heathen philosophy and of modern science declared for an existence that was all-powerful and inscrutable, and for a power that was not blind. We saw that a thousand voices throughout the universe support and confirm the voice of reason which speaks to us in the first chapter of Genesis in regard to the author of creation. I hold that the authorship of the universe, with all its vast and splendid contents, is forever practically settled by all who are honestly open to conviction and who are sincere seekers after truth. If Herbert Spencer, the great Agnostic, hesitates to apply to the inscrutable existence which he finds back of all creation the term person, he yet makes the important admission that this inscrutable existence is unreached in the very last analysis of matter, and that the very existence which speaks to us in the first chapter of Genesis in regard to the author of creation. I hold that the authorship of the universe, with all its vast and splendid contents, is forever practically settled by all who are honestly open to conviction and who are sincere seekers after truth. If Herbert Spencer, the great Agnostic, hesitates to apply to the inscrutable existence which he finds back of all creation the term person, he yet makes the important admission that this inscrutable existence is unreached in the very last analysis of matter, and that the very existence which speaks to us in the first chapter of Genesis in regard to the author of creation. I hold that the authorship of the universe, with all its vast and splendid contents, is forever practically settled by all who are honestly open to conviction and who are sincere seekers after truth.

Whether we will or not we are soldiers. If we are not enlisted under Christ, we are marching under the enemy's banner. Christ said: "He that believeth not shall be judged already, he that believeth shall be judged worthy." That is, not a Christian, friend, come up, stack your rifle and cartridge box at the foot of the cross and surrender. You are on the wrong side. And then, when you have surrendered, touch your cap to the captain and say: "I am ready to go and with honor ever will send me—whether in the trenches, or in the front line of battle, or out on the skirmish line in heathen lands." L. C. Randolph.

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Know therefore that not having all the data in our possession we cannot pronounce finally upon his character nor upon the character of his actions, whilst in the moral general we know enough of God to save us, we know enough of his sublime character to inspire us to reach upward for a greater and diviner knowledge of himself.

A second consideration preliminary to the study of the character of God's creations is that we must distinguish the works and the works of the evil one. We must recognize at the very outset that there are two authors in this world with works according to their own individual characters. There is the author of evil, who is the enemy of all good, and one can doubt that there must be two such authors, for we everywhere find evil in conflict with the good. There is nothing in common between them, no mingling of interests for a common purpose, and no mutual sacrifices to win a greater triumph, but like two armies equipped with all the instruments of war, they ever face each other in deadly conflict. Bear in mind that it being a fact that there are two authors in the world, God is not responsible for all that we find here. He is responsible for what he himself says and does. The one that is for the works of Satan. Let us keep these two distinct for they are distinct. The dividing line between the works of God and the works of the evil one is very clear and definite; and in the main, poor and imperfect judges though we are, we may tell the difference between them. Not only is it true that men are known by their fruits, but it is also true in most cases, even to us, that the author of good and the author of evil are known by their works. As one goes up and down this world and beholds all the blight and marred that is in the works of destruction, and then, when one sees all the beautiful things of the universe, beautiful in form, and character, and purpose, he says just what Christ said in the parable of the wheat and the tares, "An enemy hath done this." And, on the other hand, when one sees all the beautiful things of the universe, beautiful in form, and character, and purpose, he says just what Christ said in the parable of the wheat and the tares, "An enemy hath done this." And, on the other hand, when one sees all the beautiful things of the universe, beautiful in form, and character, and purpose, he says just what Christ said in the parable of the wheat and the tares, "An enemy hath done this."
or cunning policy, evil is made to appear as the good, these two, the principles of good and evil, naturally lie so far apart and are so positively distinct that they are soon known in their inner and real character.

A third preliminary consideration is the absolute sovereignty of God. Whenever our inquiries or our thoughts are directed to his actions and their quality we must bear in mind the absolute sovereignty of God to decide this. Not only is the deity unknowable by us, in a complete sense, but he also has an absolute right which we have no power to dispute. Just as we have no data whereby we may fully pronounce upon the character of God, so we have no data whereby we may fully pronounce upon his actions. It is our duty to believe what we cannot understand; sense of this greater power of knowing, we only see nothing that's above her. Rea- ours?

objects comprehend, but away up and beyond the sphere of reason, and there is more rest and satisfaction in faith, be- manifested by the heathens two thousand or there is anything else that.

if you deny this to him. Remember, my nor deliberately questioned him.

Our text is a third preliminary

to our view of things is higher, the same with the rains. And look at the won-
THE SABBATH RECORDER.

HISTORICAL & BIOGRAPHICAL.

THE GRAVE OF GOV. SAMUEL WARD.

In an article which appeared a year ago last spring in these columns on the death, funeral, and burial of Gov. Samuel Ward, we were not able to state where his remains were finally interred after their removal from Philadelphia to Newport, R. I. Mr. John Congdon, a resident of the latter city, writes us that the Governor was buried in the old ground about three minutes' walk from the Liberty Tree. He says that he has often passed the yard, but did not know that the grave is to be found there. The enclosure is surrounded by a thick hedge. He also kindly furnished us the following inscription on the tablet belonging to the grave:

IN MEMORY OF
The Hon. Samuel Ward, Esq.,
Formerly Governor of the Colony
of Rhode Island and Providence Plantations; afterwards a delegate from the Colony at the General Congress, in which station he died at Philadelphia, of small pox, March 26, 1770, in the 51st year of his age.
His great abilities, his worth, and his piety, in all the duties of life, rendered him beloved and respected by his countrymen. He was a man of steadfast and incorruptible integrity, and was distinguished for his love of his father's house and his country.

This grateful testimony of their respect.

The revere of Governor Samuel Ward, removed by his descendants, from the First Baptist Church, Philadelphia, rest beneath this tablet.

March, 1890.

THE BOYHOOD LIFE OF REV. W. C. TITWORTH.

Some one who wrote a few reminiscences of Mr. Titworth in the prime of his life, says, "He was a manly man." I knew him best and almost entirely in his earlier days, and he then gave promise that on growing up he would become such a character. He was truly a candid, kindly, pure-minded boy; and I am not surprised that he showed, when he went to work as a youth and as a matured man, great honesty of conviction, real courtesy in his treatment of others, and self-sacrifice in the ministry. My first acquaintance with him was in his father's home at Shiloh, N. J., in 1851. Then he was only three years old. I can never forget my first sight of him. When a party of visitors were seated at the supper table, and while grace was being said, he instantly clasped his chubby little hands on the plate before him, and remained perfectly quiet until the prayer was ended. He was neither obtrusive, nor was he so studious as to make it a matter of course that strangers should admire and care for him. He was then of medium size, and rather stout for a child. He looked at you with an unsuspicious and confiding face, and immediately won your good-will and affection, and seemed obedient to the will of his parents, as indeed all the other children in the family were, and showed a most happy disposition.

Shortly after my going to Shiloh, his father moved to Plainfield, N. J., so that I saw but little of him again for the next two years. Late in 1853, I began teaching in the Northwestern Seminary, and by that time the family had removed and settled near the village where this school was located. Here I renewed my acquaintance with him during the time between five and eight years of age. Most of this period he was at a small distance from me, under my instruction, and I have not seen him after he had grown to be. Over a year I lived in his father's family. His pleasant eyes, sunny face, and cheerful voice were sure to bring gladness into the school-room. There was there any disturbance on the play-ground among the other small boys he was peace-maker and good-natured, and took great delight in his lessons. As in play, so in his studies, he centered the kind. Just as I entered this room one evening, he instantly to trespass upon and holding tight to the coat-tail of some large fellow. The evening in the school room, the large sitting-room would be well lighted, and it afforded an inviting place for all to gather and engage in what best suited their taste. Sometimes it would be reading on the part of some, and work on the part of others. Sometimes it would be conversation, especially if some neighbors or visitors had called. At other times it would be some active, jolly game. I well remember one occasion of the kind. I entered this room one evening, I caught some of the number proposing the play of blind-man's-buff. It was seconded by all,—father, mother, older and younger children, and two boarders. All the furniture, except the stove, was taken from the room, and fun and sport began. By and by, it came Wardner's turn to be blinded and endeavor to seize some other player to take his place. It seemed he had been watching eagerly the adroit way in which his father evaded the catchers in their scrambles, and had determined if he came his turn, to capture him sure. He bowed quickly but came quietly, with his arms outstretched, and we darted furiously from corner to corner of the room, with our eyes constantly upon the little figure. After repeated attempts, he was finally successful in grabbing hold of one of some large boy. Now came the trial to tell correctly whom he had caught, or to lose his venture at that time in the game. After feeling the clothes and the features of the victim, he exclaimed with delight, "It is papa! Just the one I wanted to catch." Of course, now came Deacon Titworth's turn, and the rest of us had a most lively run in trying to avoid him. But his agile and experienced movements soon made him the victor; and that ended the fun for this time, as it was then bed-time for the children. Who has ever been a boy with the boys now became the father; and snapping his fingers, he said, "Good night," and each of the little ones hastened off to his bed. Wardner, who felt happy over his part in the sport, was the first to reach the chamber-door, and to send back the ringing bell. Of course the room was not put to rights, the house became still, and we all were at rest.

When I left that home, this boy was nearly eight years old. I know that he then loved the Saviour; for I heard his young voice lifting up his Sabbath morning prayer at the home altar. The last time I met with the family around it
He was from his early boyhood a regular attendant upon the Sabbath-school of the church, and gave serious heed to the exhortations and the teachings said by his teachers and superintendent. He had usually a verse or verses from the Scripture to recite, and attended to his part promptly and well. I can see him seated in the pew at church Sabbath-days, with his parents, quietly and watchfully noticing the preacher, the singers, and the comers and goers at the services. I came to have a great interest in the boy, and afterwards heartily rejoiced in reading his articles in the Sabbath Recorder, and to observe his remarkable success in preaching the gospel.

BUT H. WHITFORD.

SABBATH REFORM.

Under display headlines made from the words, "Quotes the Constitution," — "a reader replies to an alleged utterance of Joseph Cook," — the Press, of New York, of a recent date, published the following, which speaks for itself.

Sir: — Apologies are made for the following columns concerning the opening of the World's Fair on Sunday, but they may be of interest, which the country where they might worship God and be free to worship as he chooses, on that day.

The Constitution says the first day of the week is a Sabbath. And to observe the Sabbath, "the first day of the week," is a religious observance, a law of God, of which we are now in the 21st year, it being the first day of the week, which is the Sabbath, that they have observed with their lives in their hands to find a country where they might worship God as they chose, four hundred years ago. It seems that whatever we may be doing as a nation in other ways, in this earthly pursuit of progress, our course is a lack of any great interest in the boy, and prepared to gather their harvests, they should bring a sheaf of the first fruits of spring, at the feast of the passover, for a wave-offering.

Now that Congress has passed the bill appropriating a large sum of money to the Columbia Exposition, is a Sabbath. Now that Congress has closed on Sunday, we have admitted into our national government the principle of legislation in religious matters, and the principle of religious freedom is set back more than four hundred years. We need not now be surprised at anything in this line.

Any thing to beat "Saturdays." Such thoughts have sometimes come into my mind when I have noticed the various subterfuges resorted to by the advocates of Sunday-observance — the advocates of the Sabbath — in opposition to the Sabbath of the Lord.

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Conscience by Law.

Bro. W. R. Potter, writing from Hammond, La., sends the following clipping, which we publish as indicating the manner and spirit in which such laws are likely to be administered. We have always supposed that conscience was to be educated by the Word, and we have always thought that conscience could not be made to obey the law, or be so diverted. That provision was placed in the Constitution to provide for the possible scruples of any President on the subject of Sunday-observance, but it does not forbid his signing hundreds of bills if be chooses on that day.

CONSPIRACY LAW.

The perfect Christ the guarantee of the Bible.

It is certainly becoming increasingly difficult to believe in either Bible or church, apart from their relation to the self-attesting person of Christ, whose linesmends are enshrined in the former and who is presupposed as the key to the riddles of both alike. But on the other hand, it is becoming increasingly possible, through the greater precision and delicacy of this little method, to get face to face with Jesus Christ. Accordingly, the docile can gain a deeper insight than ever into him who "beareth witness of himself" in satisfying the now deepened needs of men. Thus enabled, he can say, humbly but exultantly, to each of the humanities, to each of the sects, to each and all of the human imperfections — the "lettern," yet direct men's eyes to Christ, "No longer is it on account of thy speech that we believe; for ourselves have heard and know that this is a truth from the Saviour of the world." John 4:42. Christ as perfect guarantees both church and Bible, not vice versa. — Vernon Barlett in June Expositor.

The best way to reach the masses is to reach them as individuals.
CORRESPONDENCE.

How I do wish we had a little more faith in the fact that God rules among the nations of earth, and that he has set before the people of this age an open door unto all the nations of the earth, and so man can shut it. Praise the Lord for this blessed truth. If we do our part the Lord will take care of his. It is ours to obey the command, “Go ye” his to prepare and open the way. God has done his part, let us do ours and all will be well.

That the gospel shall be preached in all the world for a witness unto nations, and that speciously, I have not the faintest shadow of a doubt. He will make up the Christian world on this subject, and his messengers shall never stop until from every nation a people shall be taken “for his name” (Acts 15:14), and shall be turned “from idols to serve the living and true God; and to wait for his Son from heaven.” I Thes. 1:9, 10. All nations shall speedily hear the glad tidings of salvation through Jesus’s name. I do thank God that we are living in a fast age; that if evil is done swiftly and speciously, good can also be done in the same swift manner, and although the enemy is swift, God is powerful. But I must say it is often a sad and serious question with me what part shall we, as Sabbath-keeping Christians, have in this grand and world-wide proclamation? Shall we go forward with unaltering faith in God, or shall we suffer self-gratification to come in between us and our grand and glorious privilege in heralding the love of God to the dark nations of earth? I will not call it duty, for that is often done very reluctantly; but it is a privilege we can never fathom this side of eternity. I wish, as a people, we could prize it more. We have only to read the history of missions to know that foreign missions is the spiritual life of the home church; the pastor most interested in foreign work is the most successful at home in ninety-nine cases out of one hundred.

I am anxiously waiting the result of your circular letter. I do hope and pray that the Society may not only have a clean record to present at Conference, but a full treasury to enter its next year’s work. I am glad such a call was made; only I think it might have been justly put: “How much sweeter than my Lord?” I often wonder how some people can rest so easy over their debts to the best and most patient of all creditors, the Lord of heaven and earth. It is a sad mistake and a great cause of spiritual loss, if not temporal as well. I believe the Lord recognizes those who are honest with him just as well as with their fellowmen, and approves their honesty in this respect. Why not?

Dear Bro. Main, since writing the above I have read with feelings of assurance the report of the last Board meeting. Of course I do not understand it, I cannot only pray, “Lord overrule all things, even this, for the good of thy children, and the honor and glory of thy name. I don’t know how this can be, but then O Father, knowest. Suffer not the enemy to triumph.” I am sorry to say our work in China is still going on. He will take care of his work here. My whole heart’s desire is for the advancement of the work of my Redeemer in the earth, and the little I can or may do I desire to do wisely and for the future uplifting of the work in China. I was long temptation to sprinkle, fort, for it is written (Ezekiel 30:25), “then I will sprinkle clean water upon you and ye shall be clean from all your filthiness. . . . A new heart also will I give and a new spirit; ‘Do not these passages teach clearly that the new creation, the regeneration, the new creature, and sprinkling also, and much water does not matter?’ I did my best to show him that the most of the passages of Scripture refer to immersion only, and that our Lord teaches immersion only. But I confess that this passage in Ezekiel embarrasses me. Therefore I desired to explain it to me, for you know I would like to do according to Scriptures. . . . S. G.”

The third letter is also from a young Hebrew, a Galician who is under Christian instruction in another German city. It is also of great importance. The Germans are strong Lutherans and anti-Baptists, of Sabbath they don’t want to know or to hear. Now that young man wants to observe the Seventh-day as the Sabbath. But Rev. F., under whose instruction the young man stands, thinks that he is wrong in that. As he confesses his belief in Christ how can he observe the Sabbath? That is to be under the law. To Rev. F. every observer of the Sabbath is an enemy to Christ. The young man tries to show him from Scriptures that the observance of the Sabbath is a Christian obligation, but Rev. F. argues from history, and explains passages in quite a different way from what the young man’s mind was accustomed to. Now he takes refuge to Bro. Lucky, asking him to explain. Bro. Lucky thinks these matters are important, and he sits down to answer these questions. He does not dismiss the two friends, but is sure they will come again. So the forenoon is gone, and so goes all the days in such similar work. I may say Bro. Lucky is a living explanation of the 38th chapter of Acts. There came many to him unto his lodging to hear the word that he explained concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. Through him seeds of truth go out to many communities in Israel. And what the Elders is to Israel no one can have a right imagination. To be sure not all that hear the gospel receive it and live by it. “And some believed the things which were spoken to them and some believed not.” But I am sure Bro. Lucky does most efficient work and he will be astonished in the hereafter in heaven to see many, many who came by him to see the true light. I wish you could be there and see with your eyes. You would say that the half has not been told. But I promised to be short and am already tired, so I must close.

With best regards and Christian love I remain yours in Christ.

I. OH REINEN.

A LETTER TO THE TREASURER.

Please find enclosed draft for $8, which I wish to apply on the Thank-offering Fund. “Better late than never.” You may thank “Uncle Sam” for the money, and the good name. You may apply the disposition to give. Eld. Main seeks in his letter that we give according to our ability, but I might say with propriety that my giving is according to my disability, for I decided to apply for a pension under the law, and purposed in my heart that if I was permitted to have the pension a tenth of it should be given to the Lord.
The SABBATH RECORDER. 519.

I really hope that I am not the only Seventh-Day Baptist pensioned soldier whom the good Lord has been willing to give the word "Uncle Sam" given to us as well as a tithe of other income. I believe that if every Seventh-Day Baptist would consecrate a tenth to the Lord we would not be in debt, as now.

Hoping to hear, after Conference, that the thank offerings canceled the debt, I am yours, respectfully.

WOMAN'S WORK.

WILLING SERVICE.

"Go build me a house," said the Master.

"A place where my name shall be known, A beautiful test for my worship-
The pattern to you shall be shown—
Gather up the gold and the jewels,
Which all the true-hearted shall bear,
And build up a place for mine altar,
My presence shall dwell with you there."

Then Moses returned to the people,
And gave them the message he brought,
And swiftly was heapt at his bidding.
The gold and the silver he sought;
They offered their bracelets and ear-rings,
Words of Mother of old.
And brought their most precious jewels,
Their rings and their fillets of gold.
And hastened out the heart's sanctuary.
All fair was the dwelling within.
Within grew the ministering.
The wise-hearted women did spin.

So startled were the hearts of the people,
That they truly brought their store.
The leaders were forced to restrain them,
No more the thought and no more the word.
The cloud and the fire hovered over,
In token of the Lord's mystery.
The glory of God was enthralled
In certain the women had spurned.
Little did they know of God's service.
Oh! wise-hearted women, to-day,
When the ministry is given
To women, both of the earth and sky.
Of love or of labor we may,
Till His blessers are everywhere built,
His banner in all lands unfurled.
And Christ with his people abiding,
His glory shall fill the whole world.

IDA FAIRFIELD.

SOME little time ago the new Empress in Pekin needed a tailor to make part of her wedding dress. The one who went happened to be a Christian, and having to be admitted in to the presence of her majesty on account of his work, he actually was able to speak his Master; and being an earnest, warm-hearted man, he told her the gospel and then asked her gracious acceptance of a copy of the Chinese New Testament. This she was pleased to have been with her. She would not be in debt, inasmuch as we should bring ourselves, the best there is in us, our love and service, and apply them to the need of the world. It is our service to the Lord. He tells us it is through serving humanity. We must cease prating about consecration and spiritual, enlargement, or come forth with their fruits. The Lord pardes us and commands; duty continually presents its claims, and conscience continually approves them. Then let us bridge the chasm of selfishness that separates us from Christ by throwing across it the outpouring cords of love and good works which his extended hands are waiting to gather in. What a great recompense it will be to hear him say, "Thy sins are forgiven, Go in peace."

CHRIST'S WORDS TO WOMEN.

by Rev. S. L. LEONARD.

Jesus had accepted the invitation to the Pharisee's house, and as the company reclined at meat, this woman, who was a sinner, impelled by the conviction that wholly controlled her and made her oblivious to everything but the blast of the hurricane. For the moment, its rule is absolute; the soul is conscious of but one thing—the mastering idea.

The woman, thus 'sinned,' looked upon with contempt by all the people present at the feast, the woman of Pharahe must have come to such a moment, when, fully realizing the great guilt that lay between her and the holy. She stood up and tucked out her apron, the cost of, and having erected the alabaster cruse, she knelt at the feet of Jesus, kissing them, wetting them with her tears and wiping them with the hair of her head; she broke the alabaster box and anointed them with the precious ointment.

There are times with the most of us, and they are momentous and decisive, when some passion, impulse or conviction, when an overpowering sense of duty or of principle takes high control, and the whole nature falls prostrate under its power as a forest is felled under the blast of a hurricane. For the moment, its rule is absolute; the soul is conscious of but one thing—the mastering idea.

The woman, thus 'sinned,' looked upon with contempt by all the people present at the feast, the woman of Pharahe must have come to such a moment, when, fully realizing the great guilt that lay between her and the holy. She stood up and tucked out her apron, the cost of, and having erected the alabaster cruse, she knelt at the feet of Jesus, kissing them, wetting them with her tears and wiping them with the hair of her head; she broke the alabaster box and anointed them with the precious ointment.

It is said there are more missionary societies represented in India to-day than in any other section of the world. There are more mission schools, more churches, more communicants, a wider opposition better form of Christian endeavor, the use of every Christian warfare, the application of every Christian principle.

There are 286,000,000 people in India, 390,000,000 in China, 430,000,000 in Japan, 230,000,000 in Zoninas, 70,000,000 of whom became widows before they were 9 years old. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.

The foregoing, under so good authority as the Missionary Review, proves the need of still increased effort in this the best worked harvest field in heathendom.

REV. S. L. LEONARD.
The Sabbath Recorder.

L. A. Platte, D.D., Editor.
L. C. Richardson, Managing Editor.

Communications Editors:
Rev. E. A. MacAuley, Minneapolis, Minn.
Mary F. Ballou, Milton, Wis., Woman's Work.
W. G. Whitmore, D.D., Milton, Wis., History and Biography.
Dr. W. W. Pickard, New York City, Religion and Education.

Jno. P. Monke, Business Manager, Alfred Osburn, N.Y.

Or every noble work the silent part is best.
Of all expression, that which cannot be expressed.

The Santa Fe managers have authorized the announcement of Conference fare from Chicago to Kansas City and return at $5, making the fare to Nortoville and return $8.05. Eastern delegates should see at once that their local agents understand this.

Elsewhere Bro. Wheeler calls attention to the one and one-third rate over certain lines to Conference. We have understood the arrangements made by our Committee with the Santa Fe people to be from all points where ever a ticket could be bought to Kansas City. We did not suppose it was necessary for people West to go to Chicago in order to be benefited by the special rate. If, will delegates at any point not get any advantage from the excursion rates, let them ask for the certificates.

In a recent paper Mr. Gladstone makes two good points on the question of woman's suffrage. In the first place, he says, its advocates make a mistake in asking for special legislation in reference to it. Nothing less than a Constitutional Amendment, he thinks, should be looked to for the desired reform, since it is one which will affect the whole country. In the second place, he thinks that such a responsibility as that of the elective franchise should not be placed upon the women of a country without first giving them an opportunity to say whether they want it, and that it would be both a justice to them to require, as a condition of its bestowment, that it should be shown that women, in overwhelming proportion and with deliberate purpose, are set upon securing it.

The Pope does not find it all smooth work managing the affairs of the church in the United States. He did stop the wheels of the movement which sought to have German prelates for German Catholics, Irish for Irish, Italian for Italians, etc., but there is no certainty that they will not start again with increased velocity by reason of their enforced rest. He did also put his paternal heel on Archbishop Corrigan on the school question; but that prelate shows signs of independent thought and action which cannot be very re-assuring to the old man at the Vatican. There are all other signs that some, high in the offices of the American Church, do not altogether believe in the infallibility of the Pope, even when speaking ex cathedra. These are suggestive signs of the times.

The unveiling of a monument last spring, near Columbus, Ind., marking the center of population in the United States, moved a contemporary to trace the history of that interesting fact down to the post-Reformation migrations during the last one hundred years. It says:

This is the second time in the history of the United States that the center of population has been ceremoniously marked with a monument. The first time was in 1860, and the place was several miles north-west of Washington. The movement remains a still stronger reason which is engraved "Center of Population." The center of population has traveled westward each decade about forty-five miles, coming from a straight line west from Baltimore as the population increased in the North and South. The only time when the exact center could not be accurately fixed was from 1850 to 1870, when a point could not be taken at that period on the map for the center of the United States where the civil war occurred. The following is the location of these centers each decade since 1870, when it was 23 miles west of Baltimore in 1880, 18 miles west of Baltimore in 1890,45 miles north-west by west of Washington; in 1890, 16 miles north of Woodstock, Va.; 38 miles west by south-west of Mooresfield, W. Va.; in 1890, 16 miles south of Carlisle, W. Va.; in 1890, 25 miles south-east of Petersburg, W. Va.; in 1890, 25 miles north-east by north of Cincinnati, O.; in 1890, 8 miles west by south-west of Cincinnati, O.; in 1890, 20 miles east of Columbus, Ind.

It will be seen from the above that the center of population is a long ways east from the geographical center of the United States, which by the way, is not very far from Nortoville, Kans., where the Seventh-day Baptist Conference is so soon to be held. This fact was discovered by Mr. Glidden a few years ago who caused an accurate map of the United States to be pasted upon a bit of board of even thickness and weight. He then carefully cut the board by the boundary lines, and placed it upon a pivot until it came to a balance, with the result above given. The statement of the center to equilibrium, there need be no fears that the balance will be much disturbed if large numbers go up to the "geographical center" to the General Conference.

As exchange quotes Joseph Cook as placing among "the elements of the Higher Criticism," the speech of a bishop in another paper the following two paragraphs:

A few years ago these magnifies of supposed discrepancies declared that Isaiah made a mistake in mentioning Sargon as a king of Assyria, because no such name appeared in profane history. And yet the first palace discovered in the unwrapping of the ruins of Nin­nerech, was excavated from the records there found, was one of the great monarchs of antiquity! And so Isaiah was not mistaken. The critics were pre­faced.

Again, these wise men of Othman, who do not hesitate to put even in a text, declared positively that there was no such place for such a king as Beleshezar, monarch of the seven cities. But all the authorities, they said, Nabu­nad was the last king of Babylonia, and Beleshezar is no where mentioned by any ancient heathen­en­­­—writer. And of course, where such a story does not agree with the Bible, the Bible must be in error! But when the critics had committed themselves to their course, God turned the wisdom of the wise into foolishness, by turning over a stone, on which was an inscription, which told the story of Beleshezar. He proved to be Babylon, who, when he was associated with his father in the sovereignty, and who was left in the city while the father went forth to war against Cyrus. And so Beleshezar was in the city when it was captured, while Nabu­nad was absent, as the Greek historians relate. Both stories are true, as the above extracts show.

These paragraphs furnish a good illustration of the folly of saying that a thing which we do not know to be true is not true. The wisdom of a man who could safely make such a statement would put Solomon away back in the shade. When the Bible puts forth a record which the scientist cannot verify by his science, or for which the historian finds no authentic record, it is safe to believe the Bible. While the industrious paids goes on turning up material evidence the scientist may yet enter into his calculations, and unearthing records of which the historian is as yet profoundly ignorant.

The subject of University Extension is receiving a good deal of attention in this country as well as in Europe. We have made numerous attempts to get some of our men, who are in the midst of forward educational movements, to give us a clear statement of what University Extension is, and that of such a paper. Meanwhile the following account of a lecture by Melvil Dewey, Secretary of the Board of Regents for the State of New York, and an old Alfred student, will be read with interest. It is from the New York Tribune, and is dated, Bound Brook, N.J.

The lecture of Melvil Dewey at the auditorium on the "Latest Phases of our University Extension" was attended by a large number of clergymen and students of the Minister's Institute, who naturally were more interested than an ordinary audience would have been, and the result was that the lecturer was pelted with questions and puzzles. In the course of these the University extension system had become almost as important a part of the higher education as libraries, and c.o. summarised it has been so widely accepted by all classes that the workman and the princess jostles each other on the examination papers, and the latter in the lecture hall. As an English statesman said to him last summer that it was changing the face of English social life and, in the halls of Oxford, the miner, fresh from his pits, finds the doors wide open. In one case the examination papers of the Princess Teck and a Cornish workman lay on the examiner's table side by side.

In New York the lecturer said that he had found the system to have grown immensely and there was no doubt that it has come to stay. There were 2,500,000 students, who attended in 1890, in the mass of traveling libraries, slides and other apparatus which office now supplies to all classes of the people. The slides especially have become all-important, and no lecture, not even on the higher mathematics, is considered complete without the stereopticon display. No charge is made for the loan of instruments to those, there being an appropriation by the Legislature for the expenses attending the wear and tear and the transportation. The only expense of a lecturer was toward the cost of the lecture and he thereby put himself to a very small expense. In these lectures is the fee of the lecturer and a proportion of his traveling expenses. In reply to an inquiry, the lecturer said that there was no lack of subjects, was toward the American history, economics, the tariff and labor questions, and subjects of the sort bearing some relation to the world's problems. The history had been greatly stimulated by the Columbus anniversary, and the study of economics by the Presidential contest.

NORTH AND WEST TO CONFERENCE.

DOUGLAS CENTRE, Minn., Aug. 12, 1892.

It would be very expensive going to the General Conference to go to Chicago for those living north and west of Chicago. The Western Passenger Association includes all railroads to and from Chicago. On all these roads the rate is a fare and a third, on the the certificate plan. Pay full fare and get certificate as you go. At Conference have certificate signed by clerk and buy return ticket for one-third fare. It is the thing most important this should be fully understood.

S. B. WHEELER.
THE NATURE OF, AND THE NEEDEDNESS FOR, A PROPER THEOLOGICAL EDUCATION.

BY THE REV. T. R. WILLIAMS.

The Seventh-day Baptist denomination has a wonderful planting on this continent, and though small in its numerical strength it is stupendous in its mission and mighty in its possibilities. The Scotch Baptists, a few hundred years of existence was in embryo in the heart of a Baptist church in a colony of Rhode Island. When a hundred years had passed it had recorded hundreds of heroic men and women inspired with the spirit of religious freedom and loyalty to their country. Then another hundred years had passed the five churches of the first century had become seventy-nine churches and were planted in thirteen States. Twenty years more have been added to our denominational life, and our churches are established on the Pacific as well as on the Atlantic, and all the way from the Mexican Gulf to the Great Lakes on the north. It does not take the eye of a prophet to see with some assurance that God has a great work for our ministry and that it is a work that will only be done through a properly educated ministry. We need a ministry in whose conception the unawakened Word of God is absolute authority on every moral and religious question. We need a ministry baptized in the very spirit of God's Word. We need a ministry prepared to grapple with the questions and the dangers of philosophical religious age, prepared to break the fallacies and false theories which are pressing out the religious life of so many cultured men and women of our times. We need a ministry that has the dauntless fortitude and the self-sacrificing love of Paul, the great apostle, who was willing to go away into Arabia, or to stand among his enemies in Asia Minor, to be imprisioned in Macedonia, or to declare the truth in Athens or Corinth, or to wait out long years of prison ministry in the city of Rome.

The practical question now before us is, What have we as a people to do in helping to prepare those whom God may call to such a ministry as this in the hundreds of little posts already established in our great country? It is a marvelous fact that heretofore God has called our ministry to be educated in various theological schools, some of them where they have studied the lessons of poverty and religious patriotism. It is not unlikely that the greater part of our coming ministry will be made up of young men who have not been educated at any of these theological schools, but who are ready to answer most emphatically, "It can be done." There is only one condition connected with this answer, and that is, "If the people have a mind to work."  

WASHINGTON LETTER.

From our Washington Correspondent.

Aug. 12, 1892.

Drunken Congressmen are not extinct like the snk, dodo, and hairy elephant, but they are growing scarce like the American bison, wild turkey, and mountain sheep. Mr. Watson unerringly aimed his arrow at the mediaevalism that has the daring fortitude and the self-sacrificing love of Paul, the great apostle, who was willing to go away into Arabia, or to stand among his enemies in Asia Minor, to be imprisioned in Macedonia, or to declare the truth in Athens or Corinth, or to wait out long years of prison ministry in the city of Rome.

The practical question now before us is, What have we as a people to do in helping to prepare those whom God may call to such a ministry as this in the hundreds of little posts already established in our great country? It is a marvelous fact that heretofore God has called our ministry to be educated in various theological schools, some of them where they have studied the lessons of poverty and religious patriotism. It is not unlikely that the greater part of our coming ministry will be made up of young men who have not been educated at any of these theological schools, but who are ready to answer most emphatically, "It can be done." There is only one condition connected with this answer, and that is, "If the people have a mind to work." By such a movement on the part of our people who are resident to denominational interests, we may hope to move forward in the line of march that has characterized our fathers for the past two hundred and twenty years. We may confidently expect to lengthen our cords and strengthen our stakes. You ask, "Can it be done?" We answer, "Yes!" It will require years, we answer most emphatically, "It can be done." There is only one condition connected with this answer, and that is, "If the people have a mind to work."
THE SABBATH RECORDER.

[Vol. XLVII, No. 33.]

YOUNG PEOPLE'S WORK.

The practical side of the Sabbath question is one we all have to meet, and if we can help one another meet it we ought, as Christian brethren, to do so.

That there is a practical side to it need not be proven. He who keeps the Sabbath is certainly more or less at a disadvantage in the world. The complications (which are real) for this disadvantage are moral and spiritual rather than practical; though we do not think that the practical or pecuniary disadvantages are so great as to some they seem to be. But difficulties there are, and they must be surmounted.

To be sure, in this world every man has his own battle to fight; and the true Christian, the brave-hearted servant of the Lord, will ever be mindful of the apostle's dictum: "For every man shall bear his own burden." He will not shift responsibility upon another, nor blame another for his misfortunes. We all have troubles enough in this life. Let us, with Jesus as our helper, bear them manfully, and be ever loyal to our heart's convictions. But, using a significant word, the apostle also said: "Bear ye one another's burdens [heavy burdens], and so fulfill the law of Christ." Let us, whose burdens are lightened, look about us at those who are staggering beneath a heavy weight to which their strength is wholly inadequate, and if we can aid by counsel, advice, timely suggestion, important information, or even direct help, let us do it. Can this be done in a systematic way? Our contributor of this week thinks so. What say we?

WHAT ART THOU DOING FOR JESUS?*  
BY REV. FRANK W. MOORE.

Under a picture of Christ's crucifixion, hanging in the study of some German divine, is this couplet:

"This I did for thee,  
What dost thou for me?"

When we contemplate what Christ has done for us,—left his glory in heaven, entered into the world, suffered and died,—we might well stop and ask ourselves, "What are we doing for him?" Let us each ask ourselves, "What am I doing for my Saviour? As a Christian Endeavorer, what am I doing? As a Christian Endeavor Society what are we doing?" We may think that we can do so small as not to be of any consequence. But not so; only listen:

Let none hear you idly saying,  
What dost thou for me?

While the souls of men are dying,  
And the Master calls for you.

It has been said that "Satan fears the testimony of a young convert more than the tallest church spire." Let us, then, work for the young, remembering that Christ said, "Feed my lambs." If we cannot do much for the older ones we can work for the boys and girls, for we know that the future of our nation and our cause will be upon the young, and the future of the young depends, in a large measure, upon us,—our present lives,—for "a holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a constant reproof." Which shall our life be?

If we expect to win souls to Christ we must have the spirit of Christ,—must be meek, holy and patient, and trust him implicitly. We must be "true-hearted, whole-hearted, faithful and loyal," have a "purpose firm," and stand by it, and then, like the Hebrew children in the fiery furnace, we shall triumph over our enemies. Few in numbers we sometimes get discouraged, but God is with us and he is more than all the world beside; he can make us more than conquerors. Let us then go forth trusting in God for help, and if we cannot speak like angels, if we cannot preach like Paul, We can tell the love of Jesus, We can say he died for all.

How many of us are willing to do this, in our daily lives,—in our work, by word and deed,—"tell the love of Jesus," and more than to accept him? No one need take our word for it, but all may try for themselves. One of the most beautiful words in the Bible is "whoever." No one is excluded, all are invited, and it is the Christian's daily duty, to accept or reject; each one must decide for himself. We wonder if we realize the meaning of these two words, accept and reject; if we accept we have life everlasting; a home with Christ our Saviour, but if we reject this, what then? If we stop and think but a moment, will any dare refuse?

The Sabbath, as sinning clear,  
O Christian, let it reach thine ear;  
Endeavor now of souls to bring  
A band to love and serve the King.

As the call comes, "who will answer, gladly saying, here am I, send me, send me." May we all live so near to Christ, our perfect pattern, that when the call comes for service, be it great or small, we may be ready to say, "Send me." Let us ask God daily and hourly, "Lord, what will thou have me to do?" And when it is the Sabbath, and we do it heartily as unto the Lord," that our lives may be a constant attraction.

A SUGGESTION.  
BY REV. F. Z. DAVISON.

In a previous article the writer criticized somewhat the teachings and methods of our denomination. In this article he will treat of certain remedies and needs as they occur to him from a business standpoint.

The only reason for our people to maintain a denominational organization separate and distinct from other Baptist churches is our belief in, and observance of, the seventh-day Sabbath; and while the primary object and purpose of our church work would seem to be much the same as that of other denominations, our secondary object would seem to be to teach the truths of the true Sabbath,—to understand it, and to strengthen, encourage, and aid all who do so observe it by the benefits of systematic organization. This, as the writer views it, must be the prime object of our distinct organization.

As this object of our organization is different from the objects aimed at in other churches, so our systems of work must be different. This Sabbath-observance, in a measure, separates us from other denominations, in that we must rest and worship on a different day, and must work on their rest day or lose one day in every week. And these two facts are the great obstacles in the way of our denominational growth. It is not hard to convince the mind that the Bible sustains our views, but it is hard to get weak man to adopt an observance which abridges his power to acquire the comforts and necessities of life for himself and his family. It is not difficult to teach our children the Bible truth, but it is hard to restrain them from joining the great majority, when by so doing there is a much greater opportunity offered them to engage in such business as is congenial to them, for which they are fitted, and in which they can more easily and safely make a living.

We need to so aid, comfort and strengthen ourselves that we can hold fast what we have and at least grow strong and influential within ourselves. We need above all else to hold our own children. We cannot expect to grow while we lose a large proportion of our brightest young men and women every year. We must provide for them. It is not enough to educate them in our schools, although this is an urgent need and one but partially met. We must also provide business opportunities for them among ourselves, if possible. In many of our societies this want of business opportunities is cruelly felt, and every year our denominational and local schools are increasing the number.

We have in our North Loup society twice or three times the number of carpenters that can find work among our people. What is the result? Some do other work for which they are not fitted, and others go to work for which they are fitted and are obliged to lose one day in seven, besides often falling entirely to find work on which they can lay off one day in each week; while others disregard the Sabbath or leave it entirely. We have probably twenty young men well fitted for positions of honor and trust, honest, bright, active and intelligent; some are graduates of our high schools, but they cannot find positions here in our society, and they have no means.

* Read at the Young People's Hour, at Milton, Wis., June 26, 1892.
shall they do? Take up some menial and distasteful work, or go out into the world and take their chances? In point of fact the majority of those who go out are lost to us as a denomination.

The writer gives us a vision of how things must be. The practice and opportunities for others of our people. Let these societies in New York and scattered Sabbath-keepers, especially those in this Association, being scattered as we are over so much territory.

Let this be an employment bureau for our people. Business Bureau organized. Let there be a General Business Bureau organized. This shows the zeal of our denomination. The work done by the Y. P. S. E. C., as reported in the minutes of the North-western Association, should encourage Christian Endeavorers throughout the denomination, and especially those in this Association, being scattered as we are over so much territory.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

JULY 2.—THE ACQUittal OF CHRISTIAN.


July 9.—THE DEATH OF STEPHEN.


July 16.—THE FIRST CHURCH.

Acts 7: 54-8: 1.

July 23.—THE EARLIEST DEACONSHIP.


August 6.—Ananias and Stephen.

Acts 8: 5-20.

August 13.—The Peacemaker.


August 20.—The Apostle Stephen.


September 3.—The Prophet.


September 10.—The Lord's Upper Room.


LESSON IX.—THE FIRST MARTYR.

For Sabbath-day, Aug. 27, 1892.

Sabbath day being the day of the Lord's rest, a day to be kept holy to the Lord. The first of the victims was Stephen, the founder of the Church in the West. He was stoned to death for professing Jesus Christ. "Scattered abroad." This is agreeable to our Lord's injunction. Matt. 10: 3, 3. "Except the apostles." Certainly it could not have been less disastrous for them at Jerusalem than for the rest, but they would remain at all hazards to the protection of the infants of the church at this important center. v. 5. "Cast upon me." Probably the work of the mob without the approval of the Sanhedrin. A common method of putting to death among the Jews. "Witnesses." Those who were charged with the murder of Stephen were according to the custom before they were put to death. Luke 23: 46. This prayer is addressed to Jesus, and in so doing Stephen renders to his glorified Lord and Saviour worship in form at the most solemn moment of life. v. 60. "Lay not this sin to their charge." This prayer seems to have been spoken in the case of Saul. 1: 1. "Consenting unto his death." Giving his heart approvingly. At that time, immediately following Stephen's death. "Great persecution against the church." Resulting largely, in house imprisonments and various martyrdoms.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 6th.)

How a Christian can die.—Acts 5: 1-45, 1 Cor. 15: 55-57.

Just as he lives, of course. Most men die as they live. This "getting ready to die," when disease fastens upon us, or accident befalls us, is, in the least, poor preparation for the last. Many who live best die best. Young people who welcome the Holy Spirit as teacher, leader, give up their lives to God for divine direction, very early learn how to die. The Christian's hope is not in a "get well" card. Young friend, what are your ideas? Ideas have no shackles on them. The truth makes you free. Religion is how you live, not in what you do or say. Have you ever numbered the praises of the Messiah? Stephen had and expounded it. He had grown up into Christ in all things. No wonder they cast him out of the midst. Seven men with this qualification to fill the office of deacons was according to the heavenly will of God. This was the place of Jesus' exaltation, but what standing in stead of sitting, as usually represented? Perhaps to show the watchful interest he has in his heroic and perishing followers, upon whom, when all on earth he had left his "final blessing." V. 56. "Behold I, see," etc. What certainty of soul must have been his to enable him to forget or disregard all fear. The phrase "that eye shall behold" would bring upon his head their spiteful blow. "Son of man." The only time, we are told, that our Lord is by human mouth called "Son of man." v. 57. "Cried ... stopped their ears, and ran." This shows the vehemence of their raging passion. This was all they could endure, or listen longer? They stop their ears and ran upon him. v. 58. "Cast him out of the city." Necessary according to the custom before they were put to death. Luke 23: 46. This prayer is addressed to Jesus, and in so doing Stephen renders to his glorified Lord and Saviour worship in form at the most solemn moment of life. v. 60. "Lay not this sin to their charge." This prayer seems to have been spoken in the case of Saul. 1: 1. "Consenting unto his death." Giving his heart approvingly. At that time, immediately following Stephen's death. "Great persecution against the church." Resulting largely, in house imprisonments and various martyrdoms.

Our Mirror.

The Y. P. S. E. C. of Pleasant Grove Seventh-day Baptist Church, at Snythy (Railroad Station, Flanierdo), Moody country, South Dakota, recently elected the following officers for the ensuing six months: President, Mrs. Nellie Freeborn; Vice President, Sylvia Macon; Secretary, Gerty Gourley; Treasurer, C. A. Dav-er.

Our Society is large considering the size of the church, and is active in proportion to its size. An ice cream social was given by the Social Committee Thursday evening, July 21st, which netted $15 13. The members are earnestly soliciting subscriptions for the new edition of "Christian Endeavorers." The writer has given this subject considerable thought. He is yet a young man himself, hardly through this period of temptation. For one, he is not willing to stand still or allow his friends to stand still, while the world is pushing ahead. He believes a part of these difficulties might be overcome by sympathetic effort, and his glaz would be in all cases, must not be to a General Business Bureau organized. Let this bureau gather information and statistics of all Seventh-day Baptist people, and all others of Seventh-day Baptist antecedents, their location and business.

Let a systematic effort be made to gather the scattered Sabbath-keepers, especially those engaged in agriculture, into the stronger societies. An especial effort should be made to strengthen the societies in New York and centers of activity, but tasteful work, or go out:

To spend some large city like Omaha. Suppose then that seven men with this qualification to fill the office of deacons was according to the heavenly will of God. This was the place of Jesus' exaltation, but what standing in stead of sitting, as usually represented? Perhaps to show the watchful interest he has in his heroic and perishing followers, upon whom, when all on earth he had left his "final blessing." V. 56. "Behold I, see," etc. What certainty of soul must have been his to enable him to forget or disregard all fear. The phrase "that eye shall behold" would bring upon his head their spiteful blow. "Son of man." The only time, we are told, that our Lord is by human mouth called "Son of man." v. 57. "Cried ... stopped their ears, and ran." This shows the vehemence of their raging passion. This was all they could endure, or listen longer? They stop their ears and ran upon him. v. 58. "Cast him out of the city." Necessary according to the custom before they were put to death. This shows the zeal of our denomination. The work done by the Y. P. S. E. C., as reported in the minutes of the North-western Association, should encourage Christian Endeavorers throughout the denomination, and especially those in this Association, being scattered as we are over so much territory.

W.
DEPARTING IN PEACE.

27TH SABBATH, JULY 1, 1866.

THE CHRISTIAN SAVIOUR IN GLORY.

TONED TO DEATH, HE LIES IN JESUS.

With this or a similar blackboard exercise, the Superintendent in review can notice Stephen, his character, works, faith in the spirit, his office and work, and how one being filled with him; the Saviour now in glory revealing himself to the dying saint; the stoning, the Jewish method and law concerning it; the sleep or rest for the righteous dead, not necessarily unconsciousness; nor rest from worldly strife and trial, and he dies.

The lesson about the first Christian martyr is one affording the teacher ample material for an interesting study and a profitable meeting with his class.

First comes the brief review; the trial similar to Christ's, unlawful and hardy; the defense of Stephen, etc. Then (1) show how bad men are made to serve a good cause; the enemies of the gospel made to aid the gospel, though it is "doing evil that good may come." Show their responsibility through good results from it. (2) Following this observe how opportunities often come when it is least expected. Seldom do men know at the time how much good they may be doing. Stephen was talking to a mob, he chose words for wolves, he could not help to move the heart of high priest, but he spake to the future and Providence took care of his speech. Stephen prayed and the church had a Paul. (3) When we need them do visions come.

"Looking upward, full of grace; He prayed, and from a happy place God's glory smiled on him on the face."

B. F. Rogers of Scott preached an earnest sermon and then followed the celebration of the Lord's Supper, which had not been administered for many years. In the afternoon we had a good Conference meeting with a large attendance.

In the evening Bro. O. S. Mills preached to a good company of earnest Christians. On First-day, notwithstanding the heavy rain, about sixty were there and brethren Mills and Rogers proclaimed God's Word earnestly and tenderly. Thus closed the first quarterly meeting since the reorganization of the church with the largest attendance for the best interest, and we expect the best results.

Kansas.

EIGHTH SABBATH, JULY 8, 1866.

GRIFFITH.—Since my last writing there has been quite a change in the condition of things in this part, which may be of interest to readers of the Recorder. Harvest is past. Threshing is the order with a great many. Wheat yields from ten to twenty-five bushels per acre, weight from fifty-five to sixty-two pounds, and worth fifty cents per bushel. There has been a great amount of rain for the last two weeks, which insures a good fodder crop, and puts the ground in good condition for planting. Elbert Galloway came up on the 14th inst., and held a series of meetings on the following Sabbath and First-day. He started the organization of a church. We shall hold regular services on the Sabbath, and endeavor to hold up the banner of the great King and to do the work of the Saviour's church among us. A few persons, isolated Sabbath-keepers, have written letters of inquiry. We are anxious that people who honor God by keeping the Sabbath and other commandments shall locate with us. Inquiry carefully answered. Persons wishing to come to see the country and stay a few days can get work at good wages. Land here around is for sale. Farms can be bought for $50 or $10 per acre, within five miles of the county seat.

Julius T. Babcock.

TRACT SOCIETY.—BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in special session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, August 7, 1869, at 2 P. M.

First Vice President, Geo. H. Babcock, in the chair.

There were present fourteen members and two visitors.

Prayer was offered by Rev. J. G. Burdick.

Minutes of last meeting were read. The Recording Secretary reported that by action of the Board at a meeting held Dec. 14, 1884, the request of Rev. James Bailey was granted, by which the unpublished manuscript of his tracts was returned to him, subject to the use of the Society if needed for publication.

Time was given to the hearing of the Treasurer's and Corresponding Secretary's reports as far as completed.

On motion the Corresponding Secretary was requested to express to Bro. Abel S. Tittsworth the sympathies of the Board in his serious illness and the trials through which he is passing.

The second quarterly report for the Tract Depository was presented by J. G. Burdick, and the same was referred to the auditing committee.

It was voted that the Secretaries and A. H. Lewis constitute the committee on programme for the annual session.

The Treasurer reported cash on hand: $815 49; bills due, $821 78.

Bills were ordered paid.

Board adjourned to regular meeting, after the reading and approval of the minutes.

FERIES AND ELECTRICITY.—A singular complaint which many persons have is the tendency to large losses in the farming districts on live stock, due, as reported by the farmers, to lightning in connection with storms. Dr. H., as soon as possible, went through this way were near the wire fences at the time, and it is supposed the metal acts as conductor in a degree sufficient to largely increase the likelihood of such an occurrence. The lines of Jeddo and Harleigh will be constructed from Butler Valley, Pa., to the bottom of Elberela mammoth vein, a distance of three miles, three and a half to rock, to be eight feet square in the clear. The scheme of tunneling through the mountain first occurred to John Markle, who is to be president of the company, which will bear the title of Jeddo Tunnel Co., Limited. It will open an inexhaustible supply of coal, and furnish employment for thousands of people for many years to come. It will serve the double purpose of draining all the collieries in the valley. —Scientific American.

RAZOR FACING.—The finest grades of razors are so delicate that even the famous Darnmers' Sword blades cannot be called in texture. It is not generally known that the grain of a Swedish razor is so sensitiveness that it is changed after the first use. When you buy a fine razor the grain runs from the upper edge of the outer point in a diagonal direction toward the middle, so that shaving with it the hair will appear to be straight up and down. Subsequent use will drag the grain outward from the head, so that after steady use for several months the blade will be doubled over, and a razor which cannot be kept in condition, even by the most conscientious barber. But here's another use for a razor which takes place as a matter of course without your permission. Leave the razor alone for a month or two, and when you take it up you will find that the grain has assumed its first position. The operation can be repeated until the steel is worn through to the back. —Manufacturers' Gazette.

HINTS TO SLEEPERS.—There has been considerable discussion as to what is the best position to lie in, and some one will tell you that it is on the right side, but here no definite directions can be given. A weakness of the lungs may cause the sleeper to rest most comfortably on the left side. Again, in those left side, the patient usually lies flat on his back, and this position seems, in general, to contribute the greatest comfort to the patient. The reader with a few weeks will find it comfortable to sleep in this position. A position which has been advocated with considerable show of reason is that of lying partly on the face. All these persons feel it comfortable to sleep in this position. A position more comfortably on the left side. Again, in depressing right side, but here no definite directions can be given. Doubtless many of these collapses are not due to overwork primarily; but lie who doubt whether people ever break down from overwork does not himself know the degree of nervous intensity with which some natures always work. There is an unavoidable excitement connected with some people's work that if allowed to continue too long is a nerve-killer of a very ugly kind. And when once any physical system has been given its due amount of wear and tear, it is never thereafter quite equal to the tax it could sustain before. We are greatly bound to this respect—that we often cause others to overtax and injure themselves simply because we expect more of them (and they know it!) than they are capable of. How many a pastor, how many a wife and mother, how many a young girl, how many a merchant, how many a student, is working far harder than is safe simply because of what seems to be the inexorable demands made of them in the expectations of others! It is often harder to fall to meet these perhaps unexpressed demands than it is to commit suicide—in a sort of long-drawn-out fashion. And, oh, the pathos of some who in their graduation or ease, it is never thereafter quite equal to the

SPECIAL NOTICES.

THE ANNUAL MEETING of the Seventh-Day Baptists of Iowa will be held with the Grand-Junction Sabbath Church, Grand Junction, Iowa, on the Third Sabbath in August, 1893, at ten o'clock A.M. It was arranged that Rev. O. U. Whitford preach the introductory discourse. The literary exercises will be sung by the Chorus.

If delegates and all who come to the meeting will notify the Secretary by card, there will be those in waiting at all trains to convey all who may come to the homes of the friends. Details of the Officers. —Secretary.

B. C. BARROW, Sec.

GRAND JUNCTION, IOWA.
THE SABBATH TRACT SOCIETY

CIVILIZATION AND THE SABBATH

By Rev. W. R. Fisk, D. D.

This work is a comprehensive study of the relationship between civilization and the Sabbath. It explores how the Sabbath has been viewed and understood throughout history, discussing its significance in various cultures and religious traditions.

The book has been praised for its depth and breadth, offering insights into the Sabbath's role in society and its potential for modern application.

You can purchase your copy from most online retailers, or check your local bookshop.

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Joshua Clarke, May 10 1818, and about 1830, was baptized by him and united with the Second Brookfield Baptist Church. He was united with the church by marriage with his wife, and she held membership in this church and the Baptist Church of Franklin during his pastorate. The members of the church will keep the 43rd year of his age.

The war department has an official announcement from Texas saying no Mexican revolutionists can be found along the border.

The receipts from customs at the port of New York for the first ten days of the present month were $4,831,130, an increase of $1,750,000 over the corresponding period of last year.

During "Grand Army week" at Washington, next month, the twelfth annual reunion of the National of the Grand Army of the Republic, Union Ex-Officers will be held. Extensive preparations have been made and the arrangements will be the largest in the Association's history.

The managers of the Horsemanship Fair at Pittsburg, Pa., had an unusually successful season, but they capped the climax of their operations by the fair's largest success, the fair's final performance. The fair ended with the exhibition of the best line of thoroughbred horses and mares in the U. S.

Serviced in the courts.

Dr. Pitts graduated at the Galvinsville College, Clinton, Ohio, and practiced in Allegany County, for 15 years. He was twice married, first to Miss Anna Potter, a daughter of Judge Martin Potter, of Allegany County, and Miss Harriet F. Price. He was twice married, and had two children by each marriage. His family was always a great comfort to him.

The death of a Presbyterian minister, Mr. A. C. B. H. Dargan, of Baltimore, Md., occurred on the 30th day of April, 1892, at the age of 43 years.

Farm for Sale.

The undersigned offers for sale his farm, situated at the head of the county seat of Allegheny County, on the south-western part of the county, of which he is settled, containing 230 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for a small sawmill. The farm is sold with the farm, if desired. Terms easy. For further particulars call on or address Superintendent of the Fair, John E. Russell, Buffalo, N. Y., or to the owner, Dr. L. A. Place, Olean, N. Y.

Farmers and Merchants of the Buffalo region are invited to visit the fair, which will be open until the 30th day of September, and will be closed on the 1st day of October.

The farm is located in Allegany County, and the price is reasonable. Inquiries are invited. Address, Dr. L. A. Place, Olean, N. Y.

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