SOMETHING TO DO.

BY LUCILLA D. STILLMAN.

Don’t say there is nothing that y our hands can do.
To do nothing is a sin.
There are hands reaching to you from out of the mist of
Hands soft and tender, by mother’s lips kissed.
Lend them, oh, gently, from out the dark way;
And yonder, in heaven, you’ll need them some day.
Don’t say there is nothing that your hands can do.
As sure as the blue skies are smiling o’er you,
You’re wishing an influence, for right, or for wrong;
Unseen eyes watch you as you veer every more along.
With your hands you may turn from the dark paths
they’ve trod.

-Some wanderers back unto peace and to God.
Don’t say there is nothing that your hands can do.
Go into dark houses and their wretchedness view;
Let your heart feel the weight of the feeling
law on the hearth.
There hope, like the lilies, lies crushed to the earth.
Drive back from the door the guilt want of despair.
There is plenty of work for your hands to do.
Go help bear the burdens of those in distress.
Drive back all their tears with your tender means.
No need that to some distant land you should roam.
There are plenty of aching hearts here at home.
With your hands may you wield an influence,
kind deeds of love,
You can lead many upward to heaven above.

SEPTEMBER 7, 1892.

-We hear a great deal said in these days about denominational unity. Much is said about the deplorable loss and waste which result from the divisions which exist in the Protestant world. All must have noted the sadness certain unhappy features of denominational life in our country. We have known towns of a few hundred inhabitants where there were four or five church organizations and as many pastors, where it would seem to be better, if it was possible, to have one church and one pastor, and send the extra men to preach the gospel to the neglected fields of the world.

But denominational unity is not the subject upon which I started out to speak. Because, however desirable, and however practicable it may be, we all must have had with sadness certain unhappy features of denominational life in our country. We have known towns of a few hundred inhabitants where there were four or five church organizations and as many pastors, where it would seem to be better, if it was possible, to have one church and one pastor, and send the extra men to preach the gospel to the neglected fields of the world.

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and sustained by the voluntary gifts and offerings of benevolence, and are at liberty to adopt whatever religious exercises and teachings they choose.

We come then to the main question, viz.: What place in its curriculum shall higher education give to the Bible? The ready answer is, A prominent and honored place, since these literary institutions have, from first to last, been founded by persons of strong religious convictions, and who have aimed to make these not only the means of teaching the truths of the ancient heads of Christian influence. The exceptions to this statement are very few. Higher education is, especially in America, a munition of rocks for the defense of Christianity; and it is opportune, since, as has been noted, the Bible is banished from our common schools.

However, a university, with its flexible curriculum, is a remedy for the evil complained of. It should reach down and take up under its wings the higher forms in our public schools, and give back the burden that the child is down with, and the farther benefit of instruction in the Bible. Each curriculum of higher education should have a department of Bible study, reaching through from the lowest to the highest classes, either as an optional, or better still, as a required study. This has already adopted by but a few institutions, has been attended with manifest improvement in the lives of ingenious students. In this order of things we are not asking that the doors of our colleges and universities be opened to theological polynomials, and the claims of ecclesiasticism; our desire is that the man, the whole man, be brought under the nurture of truths, the truth as it is in Jesus. The object of a liberal education is to inform and discipline the mind and heart, and to guide it into right action. To secure these ends no book is more serviceable than the Bible.

Indeed, the Bible alone furnishes the motives which lift men to the plane of right living. It implants in our sin-natured newly born and visionary purposes, while it stores the mind with the powers of moral reform is sounding. When the dark places of this and of other lands are crying for a gospel which can save, God grant that we may carry the Seventh-day Baptist banner to the front and stay to the rest of the world—come on.

MORGAN PARK, III.

THE BIBLE IN HIGHER EDUCATION.*

BY PROF. L. C. ROGERS.

Within the last few years the Bible has been pretty thoroughly eliminated from the public schools. This has been caused, not by hostile attacks of atheists, but by the exigencies of the times, and to save our schools from the evils of parochialism. If religion is to be taught here, the question must be settled as to what form of religion this shall be. If the Bible is to be read, shall it be in the Common Version as accepted by Protestants, or in the Douay Version as accepted by Roman Catholics? Here is where the battle began.

The secularizing of education in our common schools is undoubtedly an evil, but not so great an evil as to be thereby the downfall of our schools a battle ground of religious sectarianism, as between Mormons, Protestant, and Roman Catholics. The advocates of the Bible in our public schools can yield their preference in this respect all the more willingly for two reasons, first, because provisions are made for the religious instruction of our children and youth in the Sabbath-schools now so generally established; and secondly, higher education, as in our academies, colleges, seminaries, and universities is free from the embarrassments as referred to; the schools have been forced

*Read at the Annual Meeting of the Seventh-day Baptist Education Society, held at Nottsville, Kan., Aug. 20, 1882.
ROMES FOOTING IN AMERICA.

Under this heading an exchange has collated some of the official utterances of Rome on the American school system. Can there be any doubt as to what the real attitude of the Roman Church to that system is? Certainly there can be no doubt about the duty of every patriot American to stand by our free public schools.

THE ROMISH PRESS.

These public schools are a devouring fire and pits of destruction. They ought to go back to the devil, from whence they came. —The Freeman's Journal.

Let the public school system go where it comes from. If any Catholic conscientious that Catholics must do now is to get our children out of this devouring fire. —Western (Chicago) Tablet.

If your son or daughter is attending a State school, you may be sure that you are violating your duty as Catholic parents, and conducting to the everlasting anguish and despair of your child, as if you could take your oath of it! Take him away. Let him rather not know how to write his name, then to become the hound and chained slave of Satan. —The Shepherd of the Valley.

The common schools of this country are sinks of moral pollution and nurseries of hell. —Chicago Tablet.

The public or common school system is a thing abominable to God and against nature, a foul disgrace in matters of morals, and should be abolished forthwith. —N. Y. Tablet.

The hideous figure of the public school is, after all, only an ugly idol after all. —Colorado Catholic.

THE PRIEST.

Unless you suppress the public school system as a present abomination and set your children free from the damnation of this country. —Father Walker.

I frankly confess that the Catholics stand before the confessional, the enemies of the public schools. —Father Phelan.

The duty of all loyal, God-fearing, Christian men (Roman Catholics) then, I repeat it, is to make themselves heard against this common foe. —Father Greson, Oakland, Cal.

The public schools have produced nothing but a godless generation of thieves and blackguards. —Priest Schauer.

THE BISHOP.

To rescue these little ones out of the grasp of that monster (the public school) of that popular idol, is our work. —Bishop John Hennessy.

Emphatically a social plague. —Arch-bishop Perche.

THE CARDINAL.

A ripe knowledge of the catechism, minus Massachusetts education, is preferable to her education, minus the catechism. —Cardinal Antonelli.

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THE POPE.

Education outside the control of the Roman Catholic Church is a damnable heresy. —Pius IX.

Public schools open to all children for the education of the young should be under the control of the Roman Church, and should not be subject to civil power, nor made to conform to the opinions of the age. —Pope Pius IX.

When I am grown up, I shall pay the children, the poor little children, and give them an infidel education, it breaks my heart. —Pope Pius IX.

Leo XIII, characterizes these schools as wicked, detestable, irreligious, etc.

Here are the words of Our Holy Father on the Roman press, and of Rome's ecclesiastics, from the priest up to the pope.

How do you like them? Should a political, religious system which turns out sixty illiterates in every one hundred inhabitants, in countries it controls, have any voice in our public education? Will you continue to vote men for office who do not realize that education of the people is the most vital question in a free republican government? Will you assert that the state has no authority to control the schools? Is it not true that an education system of the kind advocated by the Roman Church is the only system which is likely to effectually aid the work of the Church? Is it not true that an education system of the kind advocated by the Roman Church is the only system which is likely to effectually aid the work of the Church?

The AMERICAN SABBATH TRACT SOCIETY.

ANNUAL REPORT OF ITS EXECUTIVE BOARD.

3. The Helping Hand.

This quarterly also acts as an agent, by giving to the public schools more and more the funds of the country, thereby improving the public school system.

4. The Peculiar People.

This publication is continued with editorial headquarters at Westerly, Rhode Island. The receipts from subscriptions are about double the amount reported last year. Total monthly issue 1,442, and the total cost for the year of $771.31.

The editor, Rev. W. C. Daland, says: "The Peculiar People" has steadily continued its lauding work. It is read, and read with interest, by Jewish and Christian clergy and others. The oft repeated inquiries for certain back numbers, and requests for the same by Jewish Rabbis and others show that the interest is more than a passing one. No direct evangelization can be reported, and indeed it would be too much to expect. The Peculiar People is an agitator, in the meanwhile sowing good seeds. During the year translations have been made of extended articles both from the French and the German.

5. The Evangelist Budorare.

This Scandinavian paper, under the management of Brother Pearson, is believed to be doing good work. Mr. Pearson has spent several months during the year among his countryside, being in the West in individual missionary work. When thus engaged he circulates the paper, obtains subscriptions, and secures contributions. He reports a deepening interest among his people concerning the Sabbath truth. The cost of the publication this year has been about $800 more than its income.

6. The Reform Library.

Soon after the last General Conference the Tract Board appointed a committee to consider the question of the re-issue of several Sabbath tracts, the present editions of which were nearly...
or quite exhausted and also to consider the best size and form with a view to securing uniformity and better mechanical appearance. The committee finally reported in favor of entering upon the monthly publication of such tracts as might be deemed best, both old and new, on the plan of regularizing the people might be used to greatly help in preaching the truth. The plan has been in operation only about six months and it is too early at present to form a correct estimate of its value. The present monthly edition is 15,000. The work of establishing the Religious Tract Repository has been largely in the hands of Rev. J. G. Burdick, as a part of the work of the Tract Depository, at Room 100, Bible House, New York City.


By reference to the financial report it will be seen that 294,000 pages of new tracts have been issued during the year aside from the General Reformed Library, comprising 320,000 Evangelical tracts and 12,000 Sabbath tracts—some in English and some in German.

A new book by Dr. A. H. Lewis has recently appeared, published by the enterprise firm, G. F. Putnam's Sons, 22 and 24 Warren Street, New York. This book has cost a vast amount of careful research, and has been several years in preparation. It is entitled, "Paganism Surviving in Christianity," and is designed to show, as the publisher's state, "by abundant facts, gathered from the latest and best sources of information, that the pure and simple Christianity of the New Testament period was rapidly corrupted and deeply perverted when it came into contact with pagan thought outside of Palestine..." Among the subjects discussed are: The effect of pagan thought upon the Bible and its exegesis; the effect upon personal life and the general character of the Church through the doctrine of baptismal regeneration; the effect of pagan Sun-worship in destroying Sabbathism, and promoting idolatry instead, and re-establishing Paganism in New England. The work will not at least the corrupting influence upon Christianity, by its union with the State.

II. NEW YORK OFFICE AND TRACT DEPOSITORY.

At the annual meeting of the Tract Society last August the following resolution was passed: Resolved, That we hereby instruct the Executive Board of this Society to move the Publishing House from Alfred Centre to the City of New York as soon as it can be done in accordance with the best interest of the work of the Society, and we do hereby pledge to the Board all necessary support in carrying out this important proposal.

The Board have not yet deemed it advisable to attempt to carry out the project of removal; but some of the advantages to be derived from such removal have been secured by the establishment of a New York office, which can be used for editorial rooms for the Outlook and Sabbath Reform literature, and for a general Tract Depository. Room 100, Bible House, New York, has been rented and furnished for this purpose without drawing on the general fund, and the cost of establishing this office has been $783.18, of which amount C. E. Cottrell has contributed $698.18 and stands pledged for the balance of the year's rent. Other parties have assisted in furnishing the room. Rev. J. G. Burdick is now in charge of the Depository and reports receipts from sales and contributions, from February 15th to August 1st, $144.48; expenses for same time, $154.48. The young people of the denominations have pledged $250 for this department, and a volunteer corps of twenty workers are distributing tracts to be distributed through the mails as second-class mail matter. It was thought that lists of names could be obtained of those who were willing to read, and of actual paying subscribers, so that this work and reaching the people might be used to greatly help in preaching the truth. The plan has been in operation only about six months and it is too early at present to form a correct estimate of its value. The present monthly edition is 15,000. The work of establishing the Religious Tract Repository has been largely in the hands of Rev. J. G. Burdick, as a part of the work of the Tract Depository, at Room 100, Bible House, New York City.

At the same time the Board voted to establish an office in New York, they also voted to encourage the people of Chicago and vicinity to undertake the maintenance of a Depository in that city. Whether this proposition is likely to be accepted or not, but there could be no question of the value of such an enterprise if well maintained and judiciously managed, in making the Sabbath truth and Sabbath-keeping people known. We hope the day is not very far distant when many such Depositories will be maintained.

CONCLUSION.

We attempt no prophecy respecting the ultimate success attending the efforts of God's loyal people to re-establish the Sabbath of Jehovah in its rightful place in the Protestant faith and practice. Our task is not to make that appear hopeless. But we are willing to abide God's own choice both as to time and manner of its accomplishment. Concerning the question of its ultimate victory we have no doubt. The agitation has become wide-spread and the struggle for the maintenance of Sunday is fierce, and in some localities is carried on with a spirit of bitterness and intolerance in strange contrast with other developments indicating a broader comprehension of the principles of the gospel and the conditions of the true Christ Spirit.

Twice during the year Dr. Lewis has, by invitation, presented the Sabbath question before representative assemblies of educated, thoughtful and appreciative people in two of the principal cities of our country, viz: before the Nineteenth Century Club in New York City, and the Baptist National Congress held in Philadelphia last June.

Pending the action of Congress concerning the question of Sunday closing of the World's Fair, the Tract Society through its Executive officers, memorialized Congress, entering the following earnest protest against Sunday legislation based on the Constitutional guarantee of religious liberty:

A MEMORIAL AGAINST NATIONAL SUNDAY LEGISLATION.

To the Hon. John, the House of Representatives:

In view of the fact that your honorable body is urged to forbid the opening of the Columbian Exposition on Sunday, and the entire separation of religious legislation, still we do not despair. By order and in behalf of the Executive Board, L. E. Livermore, Cor. Sec. DUNDEE, Aug. 9, 1892.

STONEWALL JACKSON AND THE BLACK FLAG.

One chapter, however, furnished by another pen, is new and startling—that which ascribes to Jackson at one moment a proposal to raise the black flag! This is the last extremity of war, and its most horrible barbarity. The very idea of such a thing is so alien to the character of Stonewall Jackson that a statement of this kind must be received with great reserve. It would not be deemed worthy of a moment's attention were it not that it is given on the authority of a brother-in-arms of General Rufus Barringer, of the Confederate army, who details the following: upon the black flag floats only at the mast-head of pirate ships, telling by a sign that cannot be misunderstood that quarter will neither be asked nor given. In warfare on land it would be understood as a sign that the army is bound to every union man. This is the black flag! This is the black flag floats only at the mast-head of pirate ships, telling by a sign that cannot be misunderstood that quarter will neither be asked nor given. In warfare on land it would be understood as a sign that the army is bound to every union man. But the statement is explicit, and leaves no doubt that if the Rebels were to adopt the practice of carrying on war; that if war must be, the more tremendous the blows the sooner it will come to an end. God help him who would push forth, and make it felt in all its severity. But he would never have dealt with prisoners as Cromwell did with the Irish garrison of Drogheda, or Napoleon with the Turks at Jaffa. The best proof of what he would do is in what he did do when the fortune of war threw a whole garrison into his hands. At Harper's Ferry he captured eleven thousand men, and instead of treating them with great severity, he paroled them all; instead of being shot off, when they were quartered in Northern prisons, they were transported to a camp near Chicago, where they were kept in comparative safety, and only in case of very extenuating circumstances, if they violated their parole they would be exposed to the utmost penalty of war. But the policy, instead of being cruel, was the mildest that could have been adopted. It was not, however, on the ground of humanity, but to discourage the Rebels, and thus lessen the risk of the Confederates falling into our hands, which he could not do with thousands of prisoners dragging on its heels. If at Harper's Ferry he could have delayed his march to join Lee for the approaching battle. When he declared, he would have delayed for the approaching battle. When he declared, he would have delayed for the approaching battle. 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prisoners but even fortified posts, that the whole firing line was elevated into the bosom of the society, which could be moved with great rapidity into the Northern States and against Northern cities. That this grand strategy would succeed we do not believe, but that the best of all reasons, that it was twice attempted and failed—at Antietam and Gettysburg—In the latter, the highest stage was reached. But at the time of the interview this had not been attempted, and he was very sanguine of success. In 1863 we were able to plant his gun within shelling distance of Philadelphias and New York!—From "Stone wall Jackson," by Rev. Henry M. Field, D. D.

SOME HISTORIC ISLANDS.

Of the many who have read and enjoyed Lord Tennyson's noble ballad of "The Revenge," probably few know much about the singular little group of islands lying off the coast of the North Atlantic almost eight hundred miles from Portugal, off which the famous sight celebrated by the Laureate took place.

Nothing certain was known about the islands until, about the middle of the fifteenth century, an hospitable people had settled there when the stress of weather, took refuge under the lee of their rocky and inhospitable coasts.

Tall, conical peaks of volcanic origin, and wooded almost to the summit; high tablelands covered with vegetation, and rising up everywhere into great precipices, characterize these islands, and, as a final touch to the wildness of the scene, there is no sound or sight of living thing except the owls, hawks, or eagles that soar as wild as the islands, that wheel and hover over the cliffs, and now and then dart like lightning into the sea after fish.

It is from these islands that the birds derive their name, the Portuguese word for hawk being diabo; but the English writers of the time called the group the "Western Isles"; and double-billed, before the discovery of America, it must have appeared to them situated far toward the mysterious realms of the setting sun.

Our worthy Fleming, returning safely to Lisbon, whither he was bound, reported his discovery to the Portuguese court, which, with commendable spirit, appointed him a navigator, Cabral, to make inquiries. In this way the island of St. Mary's was discovered in 1498, and, ever since, we have affirmed that Cabral was a promoter of Christian morality; when we have made lottery, gambling-halls, and saloons to minister to purity and truth; then we may exclaim: "Is every person a tradesman? Is every man a student? Is every facility for becoming a drunkard to be moderate in his debaucheries. He would last longer, and be a more profitable customer. Do not the brewers, distillers and liquor-dealers pass resolutions in favor of temperance? Are they not ready to make oath that they are opposed to drunkenness and intemperance?"

It is vain to hope for good fruit from a tree that has always borne evil fruit. When we see them we are told that Cabral encouraged a promoter of Christian morality; when we have made lottery, gambling-halls, and saloons to minister to purity and truth; then we may exclaim: "Is every person a tradesman? Is every man a student? Is every facility for becoming a drunkard to be moderate in his debaucheries. He would last longer, and be a more profitable customer. Do not the brewers, distillers and liquor-dealers pass resolutions in favor of temperance? Are they not ready to make oath that they are opposed to drunkenness and intemperance?"

THE LABOR UNIONS.

The recent strikes in Pennsylvania, New York, Idaho and Tennessee, resulting in much destruction of property, great loss of labor and lives, and the danger of a renewal as necessitated the calling out of the militia in all these States, have arrested the attention of the entire American press, and subjected us to much adverse criticism by the papers of Great Britain.

With the exception of some publications that represent the labor organizations, there is, with one consent, a denunciation of mob violence and an application to the principles of the rights of property be respected, but that every man shall be privileged to sell his labor where he can receive the best renumeration for it.

But with a singular obscurity (it would seem) these papers overlook the most important factor in the terrible series of crimes—the influence of the secret labor unions. The common thought seems to be that these unions are, both in purpose and methods, most desirable institutions, and that it is only their excesses that are to be deplored.

Among the able editorialists on this subject, we take the following from the Voice: "We want to see justice done, but we do not want to see justice invidiously done. The word of a man's life is in his hand; and in the history of labor, as in the history of society, the best interest of labor is the interest of all." 2. The labor unions are the only organizations that are to be abated.

This reminds us of the recent discourse of the Rev. Dr. Rainsford, in favor of Christianizing the labor unions. The labor unions are two things: 1. Every man participating in violence punished according to law. 3. The labor unions are injurious to society in many ways. This study will be of that close, earnest, inspiring kind for which President Harper is widely commended.

The tone of the academy will not only be high morally, but decidedly religious. The labor unions are a profound evil, and are inseparably identified with religious organizations and religious work, and will make it their business to develop the character of the highest type in their pupils.

The labor unions are a profound evil, and are inseparably identified with religious organizations and religious work, and will make it their business to develop the character of the highest type in their pupils. Bible study will be a part of each day's work. This study will be of that close, earnest, inspiring kind for which President Harper is widely commended.

The standard of the academy will be as high as to a preparatory school and normal school. All pupils will be required to pass an examination for admission, and pupils who fail to reach the required standard will be dropped. The persistently lazy and vicious will be removed that their example may not lower the standard of scholarship and the moral tone of the school.

To those who need help and who show promises of being more advanced, study large secondary help will be given. Special provision will be taken to bestow this aid upon those who are most worthy of it, and it is believed that no good student of high character will find it necessary to leave the institution for want of funds.

Special provision will be made for those who wish to prepare for business or professional life. Doctor's degrees may be obtained in two years. A gymnasium, under the direction of Dr. Wheeler to preach the Introductory Sermon; Eld. Davis to preach the Mid-week Sermon; Eld. Ayers, the afternoon sermon; and the Rev. Dr. Bainsford, in favor of the Reform Movement, on "What a great day" for the Reform Movement, and will close with the Rev. Dr. Bainsford, in favor of the Reform Movement, on "What a great day" for the Reform Movement, and will close with the Rev. Dr. Bainsford, in favor of the Reform Movement, on "What a great day" for the Reform Movement, and will close with the Rev. Dr. Bainsford, in favor of the Reform Movement, on "What a great day."
MISSIONS.

The people of Nortonville and vicinity greatly entertained the delegates; Sunny Kansas was in her glory; and we had a glorious time. "Stand up for Kansas."

We do not recollect attending an Anniversary of our Missionary Society when the spirit and purpose of evangelism was so manifest and so ruling as at Nortonville.

The late Rev. James Bailey was once Corresponding Secretary of our Society, and for many years an efficient and devoted missionary. He and brother Geo. B. Utter were among the very last of our denominational fathers.

Fifty years ago, prominent among those who took part in the organization of our Missionary Society, was the Rev. Geo. B. Utter; and just after its fifth annual meeting, and during Conference week, he passed to his rest and reward. As Corresponding Secretary, as Treasurer many years, and as an active member of the Board until recent years, he performed most efficient service.

SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
FIFTIETH ANNUAL REPORT OF ITS BOARD OF MANAGERS.

In September, 1842, fifty years ago, our General Conference met at Berlin, N. Y.

The text of the introductory discourse, preached by W. B. Gillette, was Isaiah 9:3, "They joy before thee according to the joy in highest heaven, and as men rejoice when they divide the spoil."

It was voted to hold a morning prayer-meeting of one hour each day before commencing the business.

A series of questions relating to the proper observance of the Sabbath was referred to a committee consisting of W. B. Maxson, Alexander Campbell, Azor Estee, T. B. Brown, and E. S. Bailey.

The Committee on the State of Religion, W. B. Maxson, Azor Estee, and S. S. Griswold, presented a report of great interest. In reviewing the past year they found much to awaken joy and gratitude, and stimulate to more vigorous action. The Eastern and Central Associations had been signalily blessed with outpourings of God's holy Spirit, resulting in the conversion of sinners, reviving of saints, increase of holiness, and the creation of new and ardent desires for the advancement of truth in the earth. The churches of the Eastern Association were deeply interested in questions relating to their obligations concerning God's holy Sabbath. The Western Association felt admonished to humble themselves at the foot of the cross, and call upon the great Head of the Church to revive his work. The South-Western Association, now South-Eastern, ardently desired to stand fast in the truth and sound program of work, but the need of humbling themselves before God, hoping, in due time, to be exalted. Feeble efforts to extend the Releemeer's cause in the West, by one missionary, had been greatly blessed; for this the Lord should be praised, and his people stirred to more vigorous and ardent endeavors to the salvation of a dying world. A great increase of Christian liberality for the spread of the gospel was apparent; the spirit of true religion and personal holiness was on the advance, and there was a recognized obligation to prosecute our benevolent enterprises with vigor and perseverance.

The cause of temperance received attention in a resolution recommending that ministers give to their congregations two or three discourses on the subject in the course of the year. It was also the work of the Lord proper, but felt the necessity of a Declaration of the Sabbath be the subject of the Circular Letter of the next General Conference, to be written by Joel Greene; and T. B. Brown was requested to preach a sermon on the subject of the Sabbath at the Conference then in session.

And the proposition made for the adoption of a committee consisting of T. B. Brown, were adopted by the Conference; they mark one stage of progress toward improved denominational organizations:

Resolved, That a committee of seven be appointed to devise and submit for the consideration of this body, some plan for concentrating and carrying into execution the various benevolent enterprises of the denomination with greatest possible efficiency.

Resolved, That the Committee report whether, in their judgment, the General Conference, under the present organization, is a suitable vehicle for the diffusion of the truths of the Christian institution, or whether an entirely new organization is necessary for this purpose.

Resolved, Further, that the present position of affairs in the kingdom of Christ, and the signs of the times generally, demand such an organization under the auspices of the churches of the Seventh-day Baptist denomination, as will effectively tend to the promotion of the cause of the truth in the earth.

The committee called for by these resolutions, but enlarged, consisted of T. B. Brown, W. B. Maxson, Joel Greene, Alexander Campbell, Paul Stillman, David Dunn, William Satterlee, Daniel Coon, J. B. Irish, Azor Estee, and E. S. Bailey.

The following is an abstract of their report:

In regard to great movements directly tending to the building up of our Redeemer's kingdom, we are far behind the spirit of our holy religion. The influence of our crippled missionary societies is scarcely felt, and their existence hardly known beyond our own denomination.

Our tract operations are almost nothing; we are doing but little in the cause of education, and in regard to Bible distribution, Foreign Missions, and other efforts that characterize the present advanced state of the Christian world. The signs of the times are loudly calling upon us to labor vigorously for the moral renovation of the world. It is high time to awake out of sleep, and to so organize as to accomplish most for the conversion of the world to God.

The General Conference, as now organized, is not adapted to vigorous carrying forward of these benevolent operations; and its radial re-organization, or its dissolution, would be undesirable.

Organizations for benevolent undertakings should be as simple as possible. Each enterprise must be modified according to its nature and purpose, and also be understood by the people in order to secure sympathy and support. Therefore neither the Conference nor any single society should have control of them all.

With this view of the case as a whole, we suggest, in outline, a plan for promoting Domestic Missions.

1. Let each church consider itself a missionary society for the raising of funds.

2. Let each Association organize as a central missionary society for the annually receive and take charge of the funds raised by the churches, they being auxiliary to the central society.

3. Let a general society be organized, to which the Associational and church societies contribute. This general society, meeting annually, shall receive and manage the funds contributed by the various auxiliaries, as well as those coming from any other source; and, through its Executive Board, which shall be subject to the Society's directions, carry on the business of the Board.

4. Should any church, or a number of brethren located by themselves, remote from a church, desire to become directly auxiliary to the general society, let its constitution be so framed as to allow full liberty in this respect.

The same general plan may be followed in organizations for Foreign Missions, Hebrew Missions, Tract work, and any similar enterprises, care being taken to meet the demands of each particular case.

It was the purpose of evangelism and the resolution of the benevolence of the denomination, or whether of the auspices of the churches of the Seventh-day Baptist Association, to annually hold the same. The general societies should be held the same year, at one place, the place having been selected with reference to the greatest possible usefulness of the annual meetings.

These societies should be organized at an early day, and those now in existence become merged in the new organizations.

After a discussion of considerable length the report was adopted, and the following brethren were appointed a committee to draft a Constitution for the proposed Domestic Missionary Society: T. B. Brown, G. B. Utter, E. S. Bailey, H. C. Hubbard, W. B. Maxson, B. F. Langworthy, Azor Estee, John Whitford, Lucas Crandall.

The Constitution reported by this committee was approved by the Conference, and recommended for adoption by the churches; and T. B. Brown was appointed to prepare an address to the churches upon the general subject of new organizations for benevolent work.

In September, 1842, at Plainfield, N. J., the messengers and visiting brethren composing the General Conference, in full session, again considered the question. T. B. Brown, chairman, addressed the meeting; reports from churches were read, the Constitution recommended by the Conference of 1842, with a few amendments, was adopted. The Seventh-day Baptist Missionary Association was organized; thirteen brethren, by the payment of five dollars or more, and the representatives of three churches, Picataway, Plainfield, and Berlin, that had become auxiliaries by the contribution of funds, became members of the Association, and the new Society was held in session.

In September, 1844, at Verona, N. J., instead of organizing another society for Foreign Missions, the first article of the Constitution was amended by unanimous vote so as to embrace both Home and Foreign Missions, thus recognizing the true spirit and universal purpose of the glorious gospel of the Son of God.

Thus, half a century ago, in the far East, by the power of the grand words and deeds, the noble thoughts and lofty aspirations, of heaven-taught and heaven-sent souls, did the Society of the Ancestors, in its special anniversary, in special Missionary, Long and Short, to add a Happy Anniversary.

What is the voice of these fifty years to us, upon whom their ends have come?

Be grateful for denominational fathers of such broad and comprehensive views of Chris-
REPORT OF WOMAN’S BOARD.

The China holiday-box sent from Westerly, R. L., September 8, 1891, after some unusual delay left New York, October 9th, on the steamship Majestic, via Liverpool. It contained besides such gifts as are usually sent, a manikin for Dr. Swinney, and one for Miss Burdick. The value of the box was about $125. There was $15 in money.

January 8, 1892, Dr. Swinney writes of the reception of the box. She tells that it reached them in perfect condition, and with a joyful and grateful reception. She felt special gratitude for the manikin. The quills and other supplies were also very welcome, as also personal gifts. Miss Burdick has also written of her appreciation of the manikin sent to her, and expresses the good will of a number of the children under her charge.

It is from this side of the water a matter of rejoicing that there are so easy and so safe methods of transporting to such distant places such things as it is a great pleasure to so many of our friends in the West to have sent to them.

Dr. Wait who has this year had charge of the Christmas box to go to our station in Shanghai, China, says that without being able to make a full report she is pleased to say that to the several appeals through the Recorder, responses have been prompt and liberal. She says: "Articles have been received from twelve churches, and upwards of forty individuals, some having reached the Committee without the name of the donors, in which case the money was received which is sufficient to cover all expenses and have a number of dollars to be sent to our missionaries as a part of the Christmas offering. The goods were securely boxed and insured by the fifteenth of June, and will be shipped in time to reach China for Christmas." The work has been both pleasant and profitable to the committee, as it must have been to all those who participated in it, and we trust that it may prove a source of pleasure and encouragement to the dear ones for whom the gifts are intended. Thirty-two dollars in money were received which is sufficient to cover all expenses and have a number of dollars to be sent to our missionaries as a part of the Christmas offering. The goods were securely boxed and insured by the fifteenth of June, and will be shipped in time to reach China for Christmas. The work has been both pleasant and profitable to the committee, as it must have been to all those who participated in it, and we trust that it may prove a source of pleasure and encouragement to the dear ones for whom the gifts are intended. Thirty-two dollars in money were received which is sufficient to cover all expenses and have a number of dollars to be sent to our missionaries as a part of the Christmas offering. The goods were securely boxed and insured by the fifteenth of June, and will be shipped in time to reach China for Christmas.

The box of Christmas presents was sent to Miss Sarah Volkman, Haarlem, Holland, ex-Mrs. Irving Crandall, Leonardville, N. Y. She has often expressed her interest in this line of work, and believes that it is a good thing for us to do, and that we should do it with a growing zeal, gentle forethought, a kind discretion, and with great sympathy and energy of purpose.

Home Mission Christmas box giving has been conducted under most efficient management by Mrs. H. A. V. Babcock assisted in the work. It was thought fair to put an approximate valuation upon the box of one hundred and fifty dollars. This does not include the money given.

A little box of Christmas presents was sent to Miss Sarah Volkman, Haarlem, Holland, ex-Mrs. Irving Crandall, Leonardville, N. Y. She has often expressed her interest in this line of work, and believes that it is a good thing for us to do, and that we should do it with a growing zeal, gentle forethought, a kind discretion, and with great sympathy and energy of purpose. She reports numerous societies contributing, fifteen missionary families aided, and an approximate valuation of $724 82. One box was broken open on the way and the most valuable articles were taken out.

A letter is received from Miss Susie Burdick in which she tells of having sent her report some days before. The letter has been in hand for about two weeks, but the report has not arrived.

The last moment makes this demand that while the train is on the fly to take our Conference people on board, the pen shall fly to its point of privilege as well as duty, under the circumstances, to give to you, dear friends, her word of faith in him who, looking down from the heavens does behold all the sons of men, and who fashioning their hearts alike does bid his followers carry the word of life to the uttermost parts of the earth. In her word of faith in him the same God who shall yet rule over all, and to whom every knee shall bow, and every tongue confess him Lord. She works to-day in the face of heathen needs and God’s world-wide and everlasting promises. Her work has been conducted throughout the year. In the face of some physical embarrassments, having for some time suffered from an attack of inflammation of the eyes. But she has worked with great patience and with that courage which God himself must accredit as Christian heroism. This may be said of her. She would not say it of herself. A most legitimate reading between the lines of her written messages during the year gives the warrant, did we not know the spirit of the woman whom you once saw consecrate herself to the work, being willing to go even without her home for the sake of the gospel. She felt that she could not be spared from home-land work, but who was willing to bear some loneliness for Christ. She felt the compound bond of duty and privilege and in its peace she works for us all to-day.

She has already told us that since the 17th of September the girls were back in the boarding-school. During the vacation five girls whose homes are in Hangkow met every Sabbath, with the exception of one very rainy day, to study the lesson and to pray. They were very welcome. One of the girls said of it that they were "transported upon and pressed on all sides." One other, Tiu Zie, said of an experience in her own home, when asked if she found it difficult not to take part in such a feast, "Yes, very hard," then added quickly, "but I do not eat of the food.

The day school was continued throughout the summer, for only half a day in August, however. The attendance was fairly good and some advancement in various ways was noticeable.

Of the then recent troubles in China, she says, "We may rest assured that the hands of One who never fails. If the troubles result in the further opening up of China for the spread of the gospel, we shall all rejoice."

In her second quarterly report Miss Burdick gave an interesting account of a visit to one of the church members, Rebecca, who lives at Lien, of Lee Elrow’s ancestral home, and Ng Nian Niang’s country house. The children in the day school are from purely heathen homes. Yet she says she enjoys this part of her work, and it should not be discouraging since it is to those people the gospel must be brought, and there are in that country many proofs that God is willing to bless even the work done in day schools.

For this quarter she says the condition is very encouraging. Yes at the present thinking of her eyes, she says, "For myself there has certainly been a great loss of time as an almost constant inflammation of her eyes has been, and many days of enforced idleness. But there has been new visions of the possibilities in the Chinese, and we have certainly done some very earnest work.

In her letter of July 15th, she says, "The girls are at home, the first of the summer, and there is some prospect of Mrs. Ng and Lucy Tong being in the school rooms too during the vacation.

(To be continued.)
THE SABBATH RECORD.

A. PLATT, D. D.,

RECTOR.

A. G. BANDOLINO, Moguys Fork, III.,

CONTRIBUTING EDITOR.

REV. A. A. MAY, Ashaway, R. I., Missions.

MARY P. BARNETT, Milton, Wey., Woman's Work.

W. C. WHITEFORD, D. D., Milton, Wey., History and Biography.


J. D. MORGAN, Business Manager.

REV. JOHN MOSHER, Business Manager.

The poorest poor

Long for some moments in a weary life. When they can know and feel that they have been, They have now learned the danger and the devil. Of some small blessings; have been kind to such As needed kindness, for this single cause, That we all have of us one human heart.

We have before spoken of the project of the National school superintendents for a school celebration, Oct. 21st, by way of inaugurating the series of national celebrations which are to be held during the next year in commemoration of the achievements of our country during the first four hundred years since its discovery by Columbus. It is peculiarly fitting that the public schools shall lead in this, since our public school system is one of the characteristic features of our national life.

In another column, under the head of "The People on Columbus Day," the chairman of the committee gives a little history of the movement, and the leading features of the proposed programme for the day. It is also proposed to ask the ministers, without distinction of denominations or creeds, to use the day of worship next preceding the 21st of October as "Columbian day," and such programmes of service as shall seem to them consistent and proper, but with some reference to the school question in its relations to the social and religious welfare of our nation. We hope our own ministers everywhere will find it both pleasant and profitable to observe the day as suggested.

The Rev. Theol. L. Gardiner, late pastor of the church at Salem, W. Va., has accepted the Presidency of the College in that village, and has already entered upon his new duties. We wish him abundant success in this field of work. We are glad to learn that this new enterprise in the educational work of Seventh-day Baptists, undertaken so largely by the self-sacrifice of our West Virginia people, is meeting with deserved recognition throughout that State. It is pronounced the best "school in Central West Virginia," and it is said to offer the best course of study of any school in the State outside of the State University. It is particularly strong in its Normal and Business Departments, points which especially commend it to the young of that State. As an institution founded and very largely supported by the Seventh-day Baptists of West Virginia, and so standing vitally connected with our churches and general home missionary operations on that field, it is worthy of the sympathy, encouragement and support of all Seventh-day Baptists loyal to our cause.

A recent number of the Janesville, Wis., Gazette, in an article on Milton College, has the following which will be interesting to many of our readers: "Aside from the annual repairs and cleaning about the college grounds and buildings, special improvements are being made in three departments, the library, the chemical department, and the museum and department of natural history. Herefore there have been four libraries. These have been consolidated under one management, the ownership remaining as before. This enabled a committee consisting of the trustees to rearrange the books of the library. A new system of marking has been adopted and any book or pamphlet on any subject can now be found very readily in a moment. The specimens of art work which occupy several cases on one side of the room have been removed and all the space is now given to books, papers, and magazines. Friends are invited to drop in and inspect the change, and if they feel so disposed bring a book or a contribution of some kind to the library. The chemical department has been very fortunate in receiving quite a large gift of money this summer. Already over three hundred dollars has been expended in improvements in the laboratory, in furniture and apparatus and the work is only fairly begun. Conveniences for experimental work, not only for elementary pupils, but for special students, will now be of the first grade. The Candler hall room has been fitted up with a large outlay of work and money to be used for this purpose. The cases have been put in, and the professor of Natural History has spent the vacation in getting together and arranging and sorting the material on hand. There is room for only a portion of the specimens to be displayed. These have been arranged partly for beauty, but chiefly for convenience in class work in zoology, physiology, botany and geology. The other departments of the school are also in the line of progress. The professor of Greek and the professor of German have spent the vacation in preparing for the opening school term in their school and other places. The German professor has been making a specialty of French, and is now prepared to give instruction in that language. On the whole the outlook for the college is very encouraging. The old 'teachers' course,' really only a year's work has been discontinued. Thorough work is the motto of all. If you want to have a good time and "alp through" most any way, Milton college is a poor place to go;" the atmosphere of the place is unpleasant for idlers. But everything is done to encourage and all the earnest workers."

GEO. B. UTTER.

We have before made brief mention of the death of Brother Utter, and later, no doubt, a suitable sketch of his life and labors will be prepared for these columns; but in the meantime, such was his relation to our people, we are sure nothing more will be looked for at this time.

One of the earliest recollections of our boyhood home, was the weekly coming to our house of the Sabbath Recorder, at the editorial head of which stood the names, Geo. B. Utter, and Thomas B. Brown," names long spoken on earth no more save in memory. To our childish imagination, separated as we were much of the time from Sabbath-keepers and well out upon the fringes where we never saw the reproof or instruction, these two names stood for grand, noble, wise, and godly men. Subsequent years of intimate acquaintance with both did not dim, but rather heightened the picture thus made.

In 1844, at the age of twenty-five years, Brother Utter was one of the convention of brethren who established the Sabbath Recorder. In the meantime he had graduated from the Oneida Institute at Whitesboro, N. Y., and from the Union Theological Seminary, in New York City, had spent some time in Europe collecting a Sabbath library and doing some other literary and denominational work, and so standing young in the study of any school in the Normal and Business Department of the St. John's College of West Virginia," and so standing young in the study of any school in the Normal and Business Department of the St. John's College of West Virginia, was a little history of the move­
CONFERENCE IMPRESSIONS.

FROM THE KANSAS END OF THE LINE.

The Recorder will doubtless be full of Conference news this week and later, from the three or four editors that were in attendance from abroad, but perhaps a few words also from one living where it was held would not be out of place.

1. As Bro. Wheeler said, railroads were made to carry Christians to meetings, and the train never brought so many nice people into Newtonville as when she steamed up to the station on the afternoon of August 24th, and was greeted by the throng that awaited the delegates.

2. Kansas people found out that Eastern people were made of flesh and blood like themselves, with the same general human traits and lovable qualities as themselves, if, possibly, not better. They were at first inclined to be a little afraid of them, and in their selection of guests, to be anxious and fearful lest they should be proud and particular, and their provisions for them not be sufficiently high-toned. But when they found them taking everything graciously, making themselves at home, and the joy it, they became fully satisfied that their Eastern friends were all right.

3. As one said, speaking in a sort of reversed hyperbole: "We have got one or two smart men among us, haven't we?" Yes, a goodly number of them, and we were proud of the fine showing we could make of able ministers, business men, and young men and women, some of them national, if not world-wide, fame. One Judge, from Atchison, spoke of Dr. A. H. Lewis' Sunday afternoon address, as being the biggest thing he ever heard. One of our business men, who had just polled out, said he would be the main owner and proprietor of printing-press works, of which the annual sales reach half a million dollars. Another business man was president of a Boiler Company that is selling this year about three million dollars worth of their manufactures; also, is nonresident lecturer on "Steam" for Cornell University, and Franklin Institute, of Pennsylvania, and author of a book on the same subject that is used in the technical schools of this country, and has been translated into the French and German; also the inventor of a roofing tile, and the chief proprietor of the Terra-Cotta works that manufacture it.

One of our younger ministers is well enough known as "author" in Europe, so that a Boston man in writing to Berlin, Germany, for his address, was put on the track of it by being referred back to the United States.

As teachers, one of our young men was of such importance to the new Chicago University that Dr. Harper would not give him up to go to Alfred, as he had been securing pupils on the ground that this young man would be one of their teachers. We had here, too, the price speaker in the Chicago Baptist Big 400.

These are only samples. We haven't room for all; and of course, only a part (perhaps a small part) of our great men were here.

The conference was still under the inspiration to God and his commandments—and the Sabbath truth—everywhere to be seen and felt. In the presence of such Aaron's and Hur's, it was enough to make the doubters, the fearful and disloyal, hide their faces in shame. God grant that our churches the coming year may go up and take the land, and that we may have no deserters from the ranks.

We came near having E. O. Excell (the famous singer and composer) with us on Sunday, while he would have done if our invitation had reached him in time. We also would have been glad to see the Ladies Imperial Cornet Band, of Albion, Wis. Our Conference was reported daily by Ira J. Maxson for the St. Louis Globe Democrat, Chicago Inter-Ocean, Kansas City Times and Journal, Topeka Capital, and Atchison Champion. The Newtonville Daily News was also published for this purpose. Dr. Lewis and Rev. J. W. Morton, lectured while here in the Epworth League Courses. Sunday Revs. J. Clarke, T. L. Gardiner, Rev. E. Cottrell and W. F. Platt, occupied the pulpits of the United Presbyterian, Presbyterian, Methodist Episcopal and Christian, churches, and were highly appreciated.

But even all good things earthly must end, and the saddest part were the good-bys and the packing trains. How we did want it "boo, hoo," two or three days on the depot platform, as the Morgan Park boys were singing their "God be with you," and "Shall we gather at the river?" just before the train bore its precious freight from our eyes. Our consolation is that there is a place "Where congregations ne'er break up, where hearts are never stricken with sorrow —where friends are always near our side.

But it has gone, and what we retain is its pleasant memory. O, yes, and a good picture of that Sunday afternoon crowed, which any one can obtain for three cents, by addressing D. C. Coon of this place.

G. M. COTTRELL.

NORWOODVILLE, Ia., Sept. 9, 1892.

WOMAN'S BOARD.

Receivers' Report for the Boys' Home July 1, 1892.

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<tr>
<td>Total</td>
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G. M. COTTRELL.

NORWOODVILLE, Ia., Sept. 9, 1892.

WOMAN'S BOARD.

Receivers' Report for the Boys' Home July 1, 1892.

<table>
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<tr>
<th>Description</th>
<th>Income</th>
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<td>Total</td>
<td>$850.00</td>
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THE SABBATH RECORDER.

[Vol. XLVIII, No. 37.]

YOUNG PEOPLE’S WORK.

TEMPATION.

The way of light, do what I will, for me to dwell upon the joy of a holy life, beyond the night of self-will and sin to the glorious day of doing the Master’s will.

What can we do to inspire our saving and sorrowing fellow with a hope, a courage, and a determination to brave the pain of doing right? We must preach the gospel of faith, of a faith that will not shrink from right doing, that will not flinch if the right brings pain, that will prove its reality by the test of every day’s life. Example is better than precept. Let us always endure in the hour of temptation, that we may help others to stand.

The GREAT CONVENTION OF 1892.*

BY MR. ARTHUR L. TYNORTH.

Having come a distance of fifteen hundred miles to bring to the young people of the denomination greetings from the far East, I would like to bring to you something of the special spirit that is animating the young people of the East at this time. The programme of the Christian Endeavor Convention held in the city of New York last month arranged for what were called “Denominational Ballads,” and the delegates in attendance from our own societies convened for their rally with the society at Plainfield, N. J., and a report given at that time by Miss Agnes Babcock, the Secretary of the Young People’s Permanent Committee, and her fuller report read in your hearing this afternoon, make note of the fact that in nearly all the churches throughout the denominations there are Endeavor Societies that have been organized and are being maintained.

This statement leads me to feel that if something could be said at this time of interest to Christian Endeavorers, it would also be of interest to the young people of our denomination, the latter being so largely enrolled as members of Endeavor Societies, and so I come to you this afternoon with a word about the “great convention,” for it is that that has given us new zeal and aroused us to spiritual animation, because in a special sense we in the East came in direct touch with the stirring inspiration of that great assembly.

It was a marvellous gathering, and it is worthy of comment that this largest of all religious meetings known in the history of Christianity, should have been reserved for our century—for our denomination—yes, even for the personal experience of some of us, and it is not surprising to those of us who were permitted to attend any of the sessions of the convention, nor to those of us who have read of its proceedings, that our thoughts continue to dwell upon it, and that our thoughts find expression in words.

Possibly at this time there is not anything that can be added to what we have experienced, or what we have heard, or what we have read, yet to one or two of the prominent features, that impressed us all very deeply, I would like to call your attention.

For many years and many months prior to the convention, all Christian Endeavorers, and many of their friends in the churches, earnestly prayed that the special blessing of God might rest upon that meeting, and that there might emanate therefrom powerful influences for good, and that there would be even so much as to pray that the presence and influence of this noble band of Christian young people might be noticeable to the citizens of the great metropolis, and felt by them, yet in all fairness, we believe it may safely be said, that very few of these really had sufficient faith to believe that their prayer would be answered.

But what of the answer to that prayer? If there were any persons in the city of New York with its million and a half of inhabitants, between July 7th and July 12th, 1892, who did not hear and know that something unusual and of manifest importance was taking place in their very midst, it could only have been those who were incarcerated in the public institutions of the city, for all those who had the liberty of the streets, either really or supposed, who ever had a desire to come to town, for from the Battery to Harlem, and from the North River to the East River, the Christian Endeavorer and the convention badge were noticeably conspicuous.

New York City has many notable attractions entirely its own, which are calculated to draw, and do draw large crowds continually, and it has also been the scene of many large assemblies, city, State, national and international, but these for the most part have been attended with parade, and show, and thus, though the soul of the society is especially intended to attract and entertain the mass of the population; but last month it witnessed a spectacle never before known in the history of the great commercial centre—the assembling of 30,000 delegates at a convention, untended by parade, void of show, and free from noise—a multitude drawn together not by those usual concomitants of monster demonstrations, but a multitude drawn together by the influence of that “still, small voice,” by the sympathies of Christian brotherhood, and by that matchless attraction of life’s object—For Christ and the Church.

History records no instance of the congregation of such a multitude by means of invisible and inaudible attractions. What a visible testimony it was to the marvelous power of the invisible that is within us! But this prayer was not answered solely by the recognized presence of our fellow members in the great city as a whole, for individual localities yielded to the conscious influence of this refined presence.

One of the most noteworthy instances in illustration of this fact was the scene enacted within the walls of the Stock Exchange on Wall street, on the Monday following the Convention, at noon. At this time the galleries of the Exchange were filled with delegates from abroad who were there to see the business opportunities of the city, and upon the arrival of the noon hour, the members upon the floor voiced forth in gospel song their salutation of their guests.

The brokers were sure of winning favor when for their delight they lighted up that famous melody which won for its author a great and an ovation upon his introduction before the RAikes Centennial held in London a few years ago, and when they sang the accompanying words, which have not only circled the globe but which reach out into the very portal of the great beyond, “Shall we gather at the River.” I hope that the author, the Rev. Robert Lowry, D. D., of Plainfield, who is spending the summer in this community, and who has been learned of this new use of his beloved hymn.

The ties that bind in national brotherhood were expressed in our national hymn, “Ameri¬ca,” and then followed “Nearer My God to Thee,” and through those Christian men, would say, this is the prayer we would voice forth in song, for you Endeavorers, by your consistent conduct, and by your earnest devotion, have taught us.

It is not to be inferred that these songs had to be specially learned for the occasion, and for the first time, by the members on ‘Change, but it was a remarkable tribute to the religion of the cross as represented by the Christian Endeavor delegates, and the reverberation of the walls of the New York Stock Exchange with gospel song was in marked contrast to the usual babel incident to the buying and selling of stocks.

So not only the crowded thoroughfares, but also the busy marts of trade, were permeated with the subtle influence of noble and high en¬deavor, and he who can estimate the number who were inspired to a higher and nobler life, even among those who only touched the great convention on its extreme outskirts?

But what of us who were permitted to be associated more directly with its proceedings? Surely it failed of accomplishing its purpose in us if we did not receive this same inspiration to higher, nobler, broader, and more consecrated Christian living.

But we would bear testimony to the power for good of the Christian Endeavor Societies, of the Society of Christian Endeavor, not only upon the life of the individual and the life of the great city, but also upon the life of the church and the world.

Until within a very few years, the cry of alarm has sounded forth from the middle-aged and aged members of the church. What will become of the church when we have passed beyond the stage of its activities and have lain down life’s burdens? And there was reason for this cry; but what of this alarm since the organization of the Society of Christian Endeavor?

This society numbers within its ranks 22,000 local societies, and 1,370,200 souls that are quivering with young, active, consecrated life, and with, marshalled under the banner of the cross, are moving boldly forward against the ramparts of sin.

Within the past year 120,000 of its members have risen to the higher plane of membership in the church of God. This record has no parallel in Christian history.

What is the future of the church?

The future of the church is assured so long as the individual members of these societies remain true to their pledge, loyal to the local society, loyal to the local church, loyal to the denomination, and above all, loyal to Christ, the great founder of the State in our union, from Mexico, and from England, from Scotland, France, Spain, Russia, Persia, Syria, China, Africa, Terra and the Isles of the Sea, hope would

*Address delivered at Nortonville, Kansas, Aug. 29, 1892.
have been revived, fears would have been quelled, and we would have felt as we gazed along the distant horizon, that we could already begin to see the dawn of that blessed day when all the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

Fellow Endeavorers, and young people of the denomination! "One is your Master, even Christ, and all ye are brethren." When will the Master declare his followers off duty? Not until in his name they accomplish this mission: The World for Christ.

SABBATH SCHOOL.

INTERNSIONAL LESSONS, 1892.

THIRD QUARTER.


LESSON XIII.—THE LORD'S SUPPER PROPOSED.

For Sabbath day, Sept. 24, 1892.

BIRTHRIGHT LESSON.—1 Cor. 11: 19-34.

GOLDEN TEXT.—Let a man examine himself, and so let him eat of that bread, and drink of that cup.—1 Cor. 11: 28.


INTRODUCTION.—This first epistle of Paul to the Corinthian Church in, in some respects, the most magnificent one ever written. We must remember that Corinth was a city of some 400,000 inhabitants, with a mixed population of Jews, Greeks, Romans, Asiatics, Philo-Phoenicians—mostly heathen. It was beautifully at­ uated, "the star of Hellas," with splendid buildings, active and varied commerce, was the confluence of all roads, it was the city of the East. It was a city without noble traditions, having a smattering of philosophy, aesthetic tastes, savorious antiquities, Athenian games, and worst of all, the confluence of impurities in the history of the Church. Corinth was the Vanish Fairy of the Roman Empire—the London and Paris of the first century of Christianity—and was infamously the debauchery and immoral city. In the midst of such surrounding Paul had established the church four or five years before, laboring with them eighteen months, and his converts were largely made up of the lower class, and some with none too good antecedents. Paul, while at Ephesus, heard from them through Ananias (Acts 19: 1-10) that the church was in a state which is lost, and soon after received from them a letter containing questions on about a dozen topics, which he answers in First Corinthians, addressing, at the same time, some much needed recapitulation for the lax and con­ tentious ways in which he discovers they have fallen. These were questions of party spirit, insolence, lawlessness, impurity, abuse of God's will, and many things of which the church is guilty, abuse of Christian freedom, worshiping with covered or uncrowned heads, abuse of the Lord's Supper, concern­ ing the resurrection. Acts 20: 30. He wrote them a brief letter, and the result was as it is often spoken of as, our lesson to-day is his correction of their abuse of the Agape (Love-feast) and the Lord's Supper. We make no apology for urging on the lesson of this, as it seems poorly adapted to that purpose.

EXPLANATORY NOTES.—V. 20. Then had their love feasts (Agape) together, which were followed by the Lord's Supper, but so disorderly and grossly that in the eyes of some the church saw a symptom of the worst that had become in these feasts, that as he says (margin and Rev. Ver.), it is impossible to eat the Lord's Supper, i.e., in any proper manner and spirit right. v. 21. This shows how in their indecorum consisted. "One taketh before another." The rich before the poor, who had none of their own. Each was to bring his portion, and the rich was to show the way, for the poor, which was probably neglected, and so some ate to excess, even drunk, while others were un­ fed and hungry. v. 22. Paul was shocked at this state of affairs, and by his sharp questions would shame them into better ways. "Houses to eat and drink in. That is the place to satisfy their hunger, and not at the love-feast. For it will be contemned before God and contemned in his own church. Therefore, let every one of you bring their own meat, and let him eat at home, and not use the love-feast to gratify his hunger, but rather for its higher and re­ ligious use, otherwise their coming together would be as the Egyptians and the Israelites in the wilderness." And then were the causes therefor stated. Others have seen how there was no love-feast, but rather a meal at home, but yet believed, and we dare confess true faith in our Lord and Saviour, a true dependence upon him for daily spiritual life. We confess our anxiety for the opportunity of receiving soul-sustenance, and we come in the mood of expectancy. In this confession there is an act of faith by faith of Christ crucified, and the salvation and spiritual life which the ordinance guarantees to believers. In baptism is symbolized the death and resurrection of the Lord Jesus Christ, and in the Lord's Supper the nourishment of that life-progress in it. What a con­ fusion! And now who does not want to get God's bless­ ing involved in it? Ask and receive, seek and you will find. And confess and be befriended by the Father which is in heaven.

SCRIPTURE REFERENCES.


THE LORD'S SUPPER.

OBEDIENCE TO CHURCH DUTIES.

LOVING FELLOWSHIP.

A SOLEMN MEMORIAL.

—Is the blackboard review the Superintendent might "observe" that Jesus regarded as sacred the Jewish ceremonies. Some people ask: "What is the use of these things? Can't we get along without them?" It may not be fair to reply that we cannot understand the symbols without certain things, but if Christ has instituted an ordinance, can we afford to re­ gard it lightly?

—There must be a blessing in obedience to a command of God or precept of Christ, and a true life in profiting it. Church duties are not burdens grievous to be borne.

The observance of Christ's ordinance pro­ motes loving fellowship among God's people. This memorial reminds us of (a) Christ's ad­ vent. God in the flesh. (b) His teachings. (c) Sufferings and death. (d) Redemption in his name. (e) His second coming. (f) His great love for us. John 15: 13.
**THE SABBATH RECORDER**

**To the Editor of the Sabbath Recorder:**

July 7th, again July 21st, appears an article each from the pen of our dear Bro. Kinne, called out by the discussion between Rev. P. S. Henson and myself on the Sabbath question which appeared in your column of June 9th. In the first article Bro. K. says, "Bro. Burdick concedes the correctness of Dr. Henson's assumption, that the Lord's Supper was celebrated at Troas on the night before Paul's departure from the city, as narrated in Acts 20: 7-13," and then proceeds to the assumption that was not the case. The reply would say, I am about as ready to concede to the assumption of the one as to that of the other. I have yet to find any positive Scripture proof that such was or was not a celebration of the Lord's Supper. The point in the reply to Dr. Henson was that while there was only one occasion when the Lord's Supper could be considered with any shadow of authority to have taken place on the first day of the week, viz., Acts 20: 7-11, "...not written that it was celebrated on no other day." Dr. H. having stated that it (first day) was the only day on which the Lord's Supper was celebrated.

Now, while I am not quite willing to say that Dr. Henson is (absolutely) correct in his assumption that the date of the meeting of the Ephesian elders mentioned in Acts 20: 7, was the celebration of the Lord's Supper, I am also not willing to say that such was not the case. For then I should find myself in the same dilemma that Bro. K. was in two or three positions, namely, the second position, stated by him: Acts 2: 45, 46, Luke 24: 30, 35, prove nothing conclusively. To say that the Lord's Supper was not celebrated on those occasions, especially Acts 2: 45, 46, Luke 24: 30, 35, is only an assumption. According to Meyer and others the "breaking of bread" spoken of in Acts 2: 46 was the evening meal which concluded with the celebration of the Lord's Supper. Again I say, while there is no positive Scripture proof for either assumption I am inclined to believe that the drift of circumstances evidence the latter position, and for the very reason that Bro. Kinne himself suggests, viz., "He (Paul) was a very distinguished man, and in all probability this was his last visit to Troas. What would be more natural or more appropriate under the circumstances that Bro. K. says to get among with renewed activity in business. But this enemy once invaded the land, it will rage like an avalanche with awful force upon Northern Europe. Crossing from Asia to Russia it was stopped by neither lines of latitude nor by cold snows. Two hundred thousand were slain before it reached England or France. In thirty days after entering England it crossed the Atlantic in immigrant ships. The plague seemed to move with invisible spirits of the air. It moved with the power of a tempest and the terror of death. Some died, some resigned themselves, and many retreated from business and took refuge in public and religious concerns. The public and religious concerns undertook to hold up the Sabbath and the Sabbath-keepers. It was an enemy who could neither be frightened, bribed nor conquered. All medical art failed."

But this enemy is now better understood. Great vigilance is manifested on all sides to meet it at the gates. There is reason to fear that it will at once invade the land, or if it does that it will rage as before. The disease germs are, it is well known, living things called comma bacilli, because of their commas-like form. They are transmitted from person to person as held in some form of meat or drink. But they are continuously propagated from those filth centers in the East where they exist at all times. As the common itch passes from one person to another by direct or
indirect contact which transfers the little creatures which are the cause of that loathsome disease, so in a great measure the cholera is communicated from the diseased to the healthy by the transfer of living, multiplying bacilli, now however, believed to belong to the vegetable kingdom. The Jews were early taught that contact with a dead body was polluting. Other lessons taught them by the hygienic zaniety of early religious impressions upon them. It is through neglect of these wise old time sanitary regulations that cholera is continuously nursed among the Mahomedans and Hindoos. And strange it is that now the Jew that is most general is the very Jew that is most interested in the cause of the disease. Evidently his migrations must be temporarily checked. Hamburg is now the most conspicuous cholera center in Europe. And it is spreading from that center as fire spreads.

The importance and subsequent cultivation and spread of cholera bacilli will be resisted by national, State and municipal efforts. Unfortunates infected with swarming seeds of death will be isolated and the germs destroyed by every means known to science. A healthy people that are not in contact with the pestilential atmosphere which in fact is not great if common sense and reasonable diligence be used. 

CAPITAL.

THE BOOKS ARE NOW OPENED.

Without any formal or systematic endeavor, the "lone Sabbath-keepers" and their friends have contributed sufficient money to pay the distributing expenses of the Reform Library. As we feel that the time has come to make an appeal for some systematic method or plan of giving. We ask therefore, of the lone Sabbath-keepers, that you will indicate by postal card the amount you are willing to give per month for this purpose. Any sum from five cents per month upwards is acceptable. Now if this is done as prompt as you can answer my appeal for names and money we shall shortly be able to tell just how many papers can be sent out. Do not ask help towards the general fund in order to do this work. We shall reject no pledge even if it does not come from a lone Sabbath-keeper. A word to those interested is sufficient.

J. G. BURDICK.

THE PEOPLE ON COLUMBUS DAY.

It seems settled that the popular observance of Columbus Day, Oct. 21st, is likely to be the most general of any of the centennials through which we have passed. There is no doubt that the American people, as a whole, have become thoroughly interested in the significance of this 400th anniversary.

For the occasion of this wide interest is the public school leadership of the national celebration. As soon as this school leadership was properly indicated by the counties both the council and the State understood the idea; it was received favorably by superintendents of education, teachers, and that of every locality. It came about that the idea proved acceptable to everybody. Then it was further promulgated among public school organizations. The National Educational Association adopted it, and appointed all the State superintendents a committee to act, and a special committee, with headquarters at the Youth's Companion office, Boston, to push the movement and to prepare a uniform official program for use in every locality.

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**Education.**

—Why Study Botany?—A writer in Harper's Bazar thus pleasantly discourses on the study of botany:

An old game called golfing has lately been revived in England and is causing considerable attention. It consists in knocking a ball into holes, over a two or three mile course. Obstructions, such as fences, ditches, and even the face of a river, and the success of the game is the one who sends his ball into all the holes with the fewest number of hits. Ladies play successfully, and the golfing is a very wholesome and the hobby of walking is an extraordinary activity is aroused. A purple flower, akin to the gorgeous flower of our stamens, is digesting and smithing, the insect food. This insect hunting, with its most fragrant responding only to sunshine, is carnivorous, and thrives upon animal food. Hardly less wonderful are the blisters which grow low in the neighboring road. The petals upon the upper face of the water by means of centaurea little bags full of air, joined to the sea weed-like leaves. The rippled seed falls to the bottom, takes root, and grows a plant there in each. When the flowering time arrives, the blue flowers fill the air (who can tell how?), buoy the plant upwards, dragging it, root by root, through the water in order that the flower may breathe and air and sunshine. While it is not claimed that botany, like Greek or Latin, is the key to life, yet it certainly does cultivate close observation, prolonged attention to minuten, a habit of comparison and deductive reasoning— all mental qualities worth possessing.

**Temperance.**

—DISPERSION of one kind and another kills too where over work kills one.

Your Twenty billion dollars were spent in this country last year for alcoholic liquors.

—CALIFORNIA has a low importing a fine of $100 on everyone who gives tobacco to a minor of less than sixteen years of age.

—Mr. WARE, Wis., has, 1,500 saloons, in which it is estimated that $22,000 is expended by their patrons every day.

—There never was a saloon that was as brilliant as the home of a happy family, however humble or how-over imperfectly lighted.

—The price of alcoholic drinks has risen very high in the government of Kharkov. The authorities have levied a seed order to stop the distilling of alcohol altogether. They do, however, until the autumn, and the export of spirits from Kharkov to other governments of the empire.

—Ways of doing the greatest mischief, the root of all crimes, the spring of vice, the whistled of the brain, the overthrow of the scene, the shame of life, the stain of hypocrisy, and the plague and corruption of the soul.

—Intemperance, like treason, can be made a dius in the land, and there is very close similarity be-tween the two. The treasonous man endeavours to do the right the rightful sovereign, and intemperance de-thrones reason from her throne, and reason in the present spirit of our rule, the soul of our age.

**Wanted.**

The undersigned desires to obtain employment as a clerk, or at some kind of indoor service. He has been a teacher, but troubled with his eyes prevents further work; that feeding a week previous to the above date, reading of fine print preferred. Is willing to work for moderate wages. Refers to Ed. L. E. Skaggs, or Ed. W. K. Johnson, Billings, Mo. Address, W. S. N. Red, wino, Corinna, Mo.

**Special Notices.**

**EDN. A. W. Coon** desires his correspondents to address him, under the sign, at Locksley, N. Y.

**The New York Seventh-Day Baptist Church holds regular Sabbath services in the Boy's Prayer-meeting Building on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 231 St; entrance on 231 St. Meeting for Bible study at 10:30 A.M., followed by the regular, which are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.**

**The Weekly Yearly Meeting of the Seventh-Day Baptist Church, holds regular Sabbath services at the church at Stone Fort, commencing Friday, October 14, 1893, at 11 A.M. We have arranged to commence a series of meetings a week previous to the above date, and accordingly invite all who can do so to come and assist us in the work for the Master. We earnestly request the prayers of all, that a glorious revival may be experienced at Stone Fort, and the cause of Christ be strengthened where it is so much needed.**

**HOLLAND, Lewis, Church Clerk.**

**The Quarterly Meeting of the Shingle House, Presbyterian and Baptist Council, held in the Hebron Centre, Sept. 9-11, 1892. Preaching on Sabbath morning by J. Kenyon, and Sabbath afternoon by G. W. Rushbrooke. Let all who are in present need send some written word that we may be cheered in the Lord.**

E. A. Witten, Pastor.

**AMERICAN SABBATH TRACT SOCIETY, Tract De­pository, Book Exchange, and Editorial Rooms of Sub­bath Oblig.; Select Librarians, and Bible-scholar books a specialty. We can furnish single books at reta­ulture price, postpaid. Write for further information. Address, Room 100, Bible House, New York City.**

**The Bible study will be held at the "New Miriah" Seaman's Reading Room, 500 Hudson St, each Sabbath at 11 o'clock. Prayer, reading and song, followed by a paper, at 9 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially in­vited to attend the services.**

**J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.**

**Friends and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House, New York City, where cordially invited to attend. Special appointment made if desired. Elevator, 8th St. en­trance.**

**A GREAT OPPORTUNITY.—For 10 subscribers to the Reformation Library accompanied with the cash, $2, we will send the following books:—**

"The Greatest Thing in the World." "Past Vocation." "First." "Baxter's Millions." "A Changed Life." "Talks with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish the students to take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs.

**SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, n. 98 Hope St., Bible House, New York. Hours are 2:45 o'clock, followed by preaching or prayer service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are con­vivially invited to attend.**

**The Chicago Seventh-Day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washing­ton streets at 11:45 Y. M., Sabbath-school following the service. The Church meets at 9:45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brothers from a distance are especially invited to meet.**

**WASHINGTON, D. C., Sept. 22, 1893.**

"Among the books recently received are especially in­vited to attend the Sabbath, and Bible-scbool books a specialty. We can furnish single books at reta­iture price, postpaid. Write for further information. Address, Room 100, Bible House, New York City. Residence, 31 Bank St.**

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**THIRD DAY, Sept. 10th, will be the time for the next covenant and communion season of the Alton and neighboring Baptist Church. This time there will be a roll call of the church. It is desired that all the members shall hear from, either by letter or per­sonal invitation. Let all who are in present need send some written word that we may be cheered in the Lord.**

**A. A. WITTEN, Pastor.**

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The death of the poet, John G. Whittier, last week, following so close upon that of his father, Mr. Isaac Whittier, brings to a close the career of one of the most estimable men of the American writers.

On the evening of September 10th, he removed to his home, a small railroad camp near Cambridge, Mass., in a disease for, resulting in the death of eight or ten cousins and the wounding of many more.

The Department of State is advised by the United States charge d'affaires at Constantinople that the Turkish government has acquiesced in the request of the United States for protection to the American missionaries at Bordour, and repudiates the convention for the person and property of Mr. Bartlett.

The cholera scare still continues in New York, not without some ground for it. The people on Long Island are resisting the plan of inspection, the plans of the State to make quarantine stations at certain points on the Island, the most promotion of the United States in new cases, strict quarantine over all incoming vessels, and ousting diligence in the Government post offices, etc., will probably save the country from a terrible scourge.

MARRIED

BISHOP-PORTE.-In Hartsville, N. Y., on the 15th day of September, 1892, Mr. Thomas J. Bishop, of Brooklyn, and Miss Alice Greer, of Hartsville.

BARONE-CLARKE.-At the Seventh-day Baptist Church, Wabasso, N. Y., on the 15th day of September, 1892, Mr. M. F. Rogers, of Delphos, N. Y., and Miss Alice Clarke, of Wabasso.

DIED

Two ordinary notices are inserted free of charge. Notice of those who die, over the age of 65 years, will be charged at the rate of ten cents per line for each line in excess of twenty.

KELLY.-In Hartsville, N. Y., Aug. 26, 1892, Mr. George E. Kelly, aged 67 years.

KELLY.-In Hartsville, N. Y., Aug. 31, 1892, the home of his son, Mr. James Kelly, aged 67 years.

The little cottage he occupied with his wife and family, 80 years, and had made his home at French Creek for the past 8 years. "They will be greatly missed," said Mr. Kelly.

HARVEST EXCURSION-HALF RATES.

August 30th to Sept 27th.

The Burlington Route will mail round trip tickets at half rate, good 20 days to September 27th. Tickets to be purchased at the very low rate of one fare for the round trip to points in Iowa, Minnesota, and South Dakota, and within a radius of 100 miles of any point on the line.

The rate to be charged for the return trip will be one fare. The tickets to be used for the return trip at any time within twenty days of date of purchase. The information concerning the arrangements for these excursions can be obtained upon application to any ticket agent, or to W. A. Turley, G. P. A., Chicago and North-Western, Chi-

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The Bible in Higher Education.

How quickly the house burned of a daring fire was called to mourn the death of Mr. and Mrs. William Curtis, a double and broken in the ranks of American writers.

Happily the event did not surprise him, he was prepared for the event. The deceased was the seventh son of Deacon William Curtis.

It is pleasant to think of Dr. F. and Ellen.

Babcock, of DeRuyter, N. Y., and the Black Flag.

August 30, & September 27.

For particular addresses write to C. L. ELDER, 311 E. Washington St., Kansas City, Mo.

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