—Now that the summer's work of the Morgan Park student evangelists is at an end, the Reactor readers may be interested in a review of what has been accomplished.

When the first students left Morgan Park last May to enter on their new mission they felt strong in the prayers and good will of the people at home who stood back of the work; they felt strong in the promises of God to him "that go forth and weepeth, bearing precious seed;" they felt strong in the honest purpose of their hearts to serve the Master's cause to the best of their ability; but they felt very weak in ability, equipment and experience. The field upon which they were entering was an untried field. Their plans were uniform. They had nothing to guide them. The experiment of sending out an evangelistic quartet had been tried before, but they knew but little about the success of the experiment or the methods used. Very naturally, therefore, it was with a sinking at heart that they entered the little town in which they were to begin their labors. The curious people who peered at them from the windows all along the street were evidently wondering what these strangers had come to the town for, and the strangers wondered too.

The evening services held by the students took an evangelistic form from the start. The people turned out remarkably well, considering the weather, and spoke well of the meetings, but as to the advisability of the students coming to in their work in clinching the truth in the conscience in meeting one night, his face shining with happiness at his work. The evening was fifteen to thirty minutes long, and the plan of sending out a quartet. The sermon dealt in plain script, but the young boy to show us to the village. As he was passing by, he said, „You are a converted man, aren't you?" "Well," said the farmer, "I don't exactly know what that is, but I feel awful good." When another brother said in the meeting that he didn't have any temptation to swear any more when things went wrong in the field, he nodded his head vigorously and said, "Here, too." There has not been much quibbling at Calamus on the score of self-righteousness. The men knew they were sinners and needed a Saviour, and when they came out of the Lord's side they were as zealous in inviting their friends to Christ as they had been before in inviting them to go to a dance or on a spree.

Then followed the after-meeting, to which all were invited to remain, the invitation being more than acceptable to all. It was everybody's business to be there, and all who loved Christ were invited to take part. At the close of the after-meeting the leader gave the invitation to the unconverted in whatever form he saw fit. Of the methods in general it might be said that the singing was particularly effective in bringing people under the influence of the meetings, the preaching in presenting the gospel, and the personal work in clinching the truth in the conscience in order that it might bring forth fruit.

Each field of work had its own peculiarities and needs. Perhaps the least successful campaign that had been witnessed was in the community Iowa. The two great hindrances to evangelistic work there were extremely warm weather and prejudice against Seventh-day people. The latter could have been much more successfully overcome had it not been for the former. July's hot waves came filling the houses with heat. The meeting lasted almost throughout the two weeks of their stay. The hall was closed. One of the boys watched his brother perspiring at the organ, and, after a reflective silence, proposed that he put up save-troths to protect his collar. The prejudice against Sabbath-keepers is illustrated by the successive attitudes of a Baptist brother whom the "spy" visited to inquire his opinion as to the advisability of the students coming to Marion. The Baptist brother was very enthusiastic at once—thought it was just what Marion needed. Then the "spy" handed out his card. As soon as the brother saw the name, "seventh-day," his countenance fell. "Well," he said, "it's a very busy time. I don't believe it will do you any good to come." Nearly twenty people expressed a desire to live the Christian life at the last two meetings of the services at Marion; and before the students left the town the Baptist brother spoken of above was seriously considering the advisability of joining the company and engaging with them in evangelistic work.

The most remarkable work in some respects was that which three of the students, in company with Bro. Saunders, witnessed after Conference. "Can any good come out of Calamus?" is the way they put it in Valley county, Neb. Calamus has been noted for years for swearing, drinking, and ungodliness. There were not a ten miles radius in the community who had a reputation for Christianity. No regular church services had been held until about a year ago, when young people from North Loop, 24 miles away, came up and organized a small society of Christian Endeavor, composed mainly of associate members, the president himself not being a Christian. Bro. VanHorn is to furnish to the Recorder an account of the work at Calamus. We will only mention a few of the things which impressed us. Preaching the gospel at Calamus was almost like sowing the seed in virgin soil. Whenever the interest of the people once became enlisted, and they began to crowd the schoolhouse, they were hungry for preaching. They wanted it strong, and the harder it hit them the better they liked it. They showed great respect for the men but some of the Lord's servants were lacking in the air of authority. The students learned that there was a way to all hearts and that the way could be found by those who sought it in the spirit of the Master.
The students also found all kinds of pastors. Some were cordial, earnest and hearty. Some were talkative. Some (not many) cast their influence on the people. The Baptists at Barry and the United Brethren pastor at Gar­
win will always be remembered by "the boys" with special pleasure. They were both living, loving men, full of the spirit of the Master. Some pastors are still unclassified, e. g., the one who invited two of the students to take charge of a prayer-meeting and pointedly informed them afterwards that the congregation that they would "know more about these things" when they "grew older," which was encouraging or not, according to the way it was interpreted.

Only a rough estimate of the results of the summer's work can be given, as the record books are not at hand. Over one hundred and fifty people have expressed a desire to live the Christian life. Over eighty have either been baptized or were to be, as soon as practicable. At least twenty-five of these are now Seventh-day Baptists. Many hardened backsliders have been reconverted. Some who were converted had been sprinkled in childishness and considered it baptism. Some were thought by their pastor to be lost. Some were a "mirage"—"a more convenient season" in the future, and decided to wait. The summer's work has been a great blessing to the students themselves. Even if they should never go out on such a trip again, their future pastoral work will be vitalized by the evangelistic spirit which every pastor—every Christian—ought to have in large measure. It does not take smartness to win men to Christ—it takes "faith, hope and love"—which qualities are within the reach of all.

The business man who conceived the student evangelistic movement claims no patent on it. It is not a new thing; it has been tried before. Most of the people nowadays are aware of the need of the people, and many of them seem to have originated in Massachusetts and have spread all over the eastern portion of the United States. They have never attained great strength or influence; the largest number of students attending any such camp was about a hundred. The next conference meets this month in the city of Providence, R. I., which, in many respects, will be a gathering of consid­erable importance, as then will be established a more perfect system of union; an official organ will be developed, and the formation of Sabbath schools will be a great blessing to the students among themselves, as the "Trinity Immersion Baptists." Having sprung from the Adventists they still retain some of the Adventist mode of thought and expression, though they are drifting farther and farther away, and are coming nearer to Baptist doctrine every year.

A branch of this church is established in Duval county, Florida, with a scattered membership of about two hundred and fifty; how large the total membership is in the United States I have not been able to ascertain.

These people have come before the public mostly since 1878, though their growth is, as yet, slow and small. They have no organised churches, but "missions" only; there are but three ordained "Tri Baptist" ministers in Flor­ida, though there are several lay workers, who act as leaders of the local societies, while the ministers are in the field the whole time. They differ from the Seventh-day Baptists in a few minor respects; all their articles of faith are so similar to our own as two creeks would be able to and not be in any way connected with each other. A monthly paper called the Apostolic Banner, about the size of our own Sabbath Outpost is their official organ, published in part by the Seventh-day Baptists and in part by the "Tri Baptists" at 79 Field St., Providence, R. I.

A few years ago Rev. L. C. Rogers was sent as missionary into Florida resulting in an amount of good the full extent of which only the judgment day can reveal. After some months the labor the Missionary Society saw fit to recall him and the work was dropped. While in Jacksonville one Rev. W. F. Peterson, acted as his assistant and co-laborer; this man is a leader,—I might say the leader of this people in this State. While in Jacksonville, Elders Rogers and Peterson divided the city into dis­tricts, and carried on a systematic house to house canvass with tract tracts, conversing with the people as opportunity of­fered; when they had worked up considerable interest Eld. Rogers was recalled, and Eld. Peterson was left to continue the work and reap the harvest, which has amounted thus far to several "missions," and a steadily increasing church membership; mostly Sabbath converts, in six or seven centers of missionary work, mostly in Duval county, near Jacksonville.

This W. F. Peterson is an oil and paint manufacturer living at 200 E. Bay St., Jacksonville. He is a native of the Baptist Church, and has been a Baptist all his life. He is the chief strength of this denomination is located. He became converted in 1875, when about twenty­two years of age, and then became convinced that the seventh day was the Bible Sabbath and would observe it. He became an Adventist, and was having in "the time theory" as preached by his Advent­ist co-laborers, and finding them false prophets as to the end being at hand; he, with a few others, split off and became the nucleus of the "Tri Baptist." He then began to preach the supremacy of Sabbath in the Christian, and the necessity of being baptized by immer­sion three times; which this denomination claims is the only apostolic mode of baptism. In that year he began to preach God's truths as he understood them and is doing so still. These peo­ple are known as the "Tri Baptists." He is a most interesting man, and is increasing in favor among his neighbors.

During the quarter ending June 30, 1892, Eld. Peterson established two new centers twelve miles out of Jacksonville, and baptized sixteen converts. They seem to be most in­tensely in earnest, are well spoken of by their neighbors and are, generally speaking, of the better (more intelligent) class of citizens. Of their creed I copy the following:

3. We believe that these Scriptures are a full and suffi­cient statement of the duties and faith of the church. We believe that the Bible is the word of God, and that Jesus Christ and his apostles, are a sufficient statement of the future inheritance of the saved and of the un­saved, and whatever experience a man agree not there­with should not be taught or believed.

4. We also believe in a strict observance of the laws of God, as expressed in the ten commandments.

Have not copied farther lest this article be too long; the above quotations are sufficient to show that the "Trinity Immersion Baptists" are not so very far removed from the Seventh-day Baptists as one would at first suppose.

G. H. G.

ESSENTIALS AND NON-ESSENTIALS.

By Prof. Henry B. Tyler.

The age to which we belong is certainly one in which we cannot demand the same attention to theological thought. It seems rather to be intent upon bringing to the light pretty much all peculiarities of belief which have ever found an abiding place in the human mind. This seems to be a sort of universal house­cleaning time in the theological world. We are not only searching through the liv­ing rooms of our ordinary creeds of practical life, but are even overhauling the most remote chambers of our minds, and are doing it in such a way that shall be no corners which are ignored or neglected. We are furnishing up all our ecclesiastical furb­ishings to make it look like something else. We mean not only to get rid of the dust of past ages, but to cast out all the rubbish and to have that which is not approved of, that is not approved of quality. Everything is subjected to searching examination. The one thing of which we are especially proud is our critical science. If we can lay claim to this, we are not going to be discouraged by the darkness of any particular problem which can confront us. We intend to have our theological system stripped with all the improvements which a progressive age demands, and we will do our best to get rid of every thing the most exacting judg­ment finds out of place.

The fundamental problem which we are appar­ently trying to work out is: What are the essentials of our faith? There is something
which is truly inspiring in the task of seeking to dig deep into the heart of Christianity, the soul of the gospel of the Son of God, to trace back the elements of divine revelation until we can bring the pith of the truth, the essence of the Giver of all truth, to try, with reverence and yet confident hand, to tear apart one by one the outer coverings in which we have wrapped all things, even those which are most divine—no, rather especially those, that we may hold fast to the truth.

But it is a somewhat startling fact that in this work so many people are more interested in the non-essentials than in the essentials. They are mistaken in getting rid of some claims, or assertions, of doctrine, under which they have felt restive, is especially attractive to them. There are some who are always eager for change. There are some to whom the truth is disagreeable simply because it is old. The plan of having a new set of principles appeals to selfish human nature very much as the thought of a new distribution of property presents itself to the disciples of socialism. It will come out better than at present. It is in any case a change and gives many chances for an improvement. There are plenty of influences helping men to favor a large clearing out of old ideas and to give free play to their imaginations.

We have, certainly, great occasion to be on our guard lest, under various influences, we may be led to reduce unnecessarily the list of characteristics which we as belonging necessarily to the true gospel. There is yet greater danger in the view which we take of what we call the non-essentials. We have not yet come to maturity. We are ready to innovations. We leap with enthusiasm with confessions may be shortened, but the articles of faith, but we need continually to remind of, possibly continue, is but the name of the important part of its reality. We should, to keep fast hold of God's hand if they would walk safely. The Christian who thinks that he is to stand alone and that he can get along by his own strength is for the limbs, the heart is reached indirectly. And so, if we are to attain to the largest spiritual and intellectual life, we must go against the temptation to minimize the absolute claims which our faith lays upon us. For union we may demand little, but in personal training we may ask much. There is a sense in which it is the great need of the age to make much of nonessentials. Obedience may grow out of the visible or the invisible. The members who are individually less important must be exercised with constant effort or they will lose their value. The idea is for the limbs, the heart is reached indirectly.

1. A state of self-confidence is always a state of danger. We always feel uneasy for those who claim to have made wonderful attainments. They exaggerate their own strength and grow presumptuous. Other people may fall; not they. So boastful Peter felt when he uttered the vain-glorious vaunt, "Though all men forsake thee, Lord, yet will I not!" He was the most marked of all the twelve for the fire-felling of the scoffers. He learned to his sorrow what a wretched weakening was Simon Peter without Jesus Christ. So dangerous is this self-confidence temper of mind that it always had the most anxiety for those who entered the church with a very glib account of themselves, in which they cannot be of much good to themselves and to the church. These fluent talkers have often been the first to stumble; some of them ended up in the ball-room, or the wine parties, or at the gay, studied as the Slippery Places. Never go where you cannot stand, a way not one inch farther!

2. The safest rule for a Christian is to practice the total abstinence from everything that leads into slippery places. Never go where you cannot stand, a way not one inch farther!

3. In these days many of our churches are in terrible peril from sinful conformity to the ways of the world. The true Christian is not cast out of the world. The bishop of the backboned out of them. Wholesale recreations are good for body and soul, but even the paths of this life are very slippery place to the man who does not feel every hour, "My Master, where art thou?" And so, if we are to attain to the largest spiritual and intellectual life, we must go against the temptation to minimize the absolute claims which our faith lays upon us. For union we may demand little, but in personal training we may ask much. There is a sense in which it is the great need of the age to make much of nonessentials. Obedience may grow out of the visible or the invisible. The members who are individually less important must be exercised with constant effort or they will lose their value. The idea is for the limbs, the heart is reached indirectly.

4. Sometimes God sees a secret pride in the heart of the own people which needs to be chastised. This may be the means of making the soul send some seraphic on those who stand prominent before the world. They were in danger of stumbling through over-confidence, and in mercy to them he brings them into a "Valley of Humiliation." A stoop has often saved from a fall, so much "top-hammer" is perilous in any ship.

5. In these days many of our churches are in terrible peril from sinful conformity to the ways of the world. The true Christian is not cast out of the world. The bishop of the backbone out of them. Wholesale recreations are good for body and soul, but even the paths of this life are very slippery place to the man who does not feel every hour, "My Master, where art thou?" And so, if we are to attain to the largest spiritual and intellectual life, we must go against the temptation to minimize the absolute claims which our faith lays upon us. For union we may demand little, but in personal training we may ask much. There is a sense in which it is the great need of the age to make much of nonessentials. Obedience may grow out of the visible or the invisible. The members who are individually less important must be exercised with constant effort or they will lose their value. The idea is for the limbs, the heart is reached indirectly.

The Sabbath Recorder, September 22, 1859, page 595.
I should not find it easy to speak of him as a man of letters only, for humanity was above all the humanities with him, and we all know how he turned from the fairest career in literature to treat of politics because he believed that duty led the way, and that good citizens were needed more than good romancers. No one will deny that it must have been a keen regret with the men of my generation who witnessed such rapture the early proofs of his ability that he could not have a hand at it;—it is wholly to the beautiful, and let others look after the true. Now that I have said this I am half ashamed to confess that what I did was best; but if my regret is mean, I will let it remain, for it is faithful to the mood which never for a moment left him in concerning him.

There can be no dispute, I am sure, as to the value of some of the results he achieved in that other path. He did indeed deserve more for the type of good-citizenship, well-nigh effaced in a sordid and selfish time, and of an honest politician and a pure-minded journalist. These columns have borne such abundant witness to the sincerity and fidelity and the unsurpassed ability with which he urged his civic ideals, that it would be the pleasantest task to round out this sentence that his gifts were not employed in another field. Neither would the multitudes who have listened to him on the platform or the stump consent that such an orator should have been lost to them in a writer of fiction, however great or fine. If, then, his gift is chiefly the one by which he will be remembered, the world of actual interests and experiences afforded him outlooks and perspectives, without which we are left in selfish and per
blind. It is marvellous to remember that in these years, covering now almost a generation, that have passed since his life was so largely given to the practical activities of politics and journalism, he has been constantly contributing to the stock of harmless gaiety, and refining which he addressed his readers by the sweet civility of his criticisms of life, and manners, and all the arts, in the Easy Chair.

Now that he is gone, we can see not only how great he was, but how many-sided was his greatness. The great white light of death, in which the qualities appear with such vivid force, illumines his talents and his gifts, and we can perceive in him the universality which the succession of events and efforts obscured. He was a great man, in spite of all the current application which he made to the sphere of reading by the circle of his use was as wide as his fame. There are other great men, plenty of them, common great men, whom we know as names and powers, and whom we willingly let the ages pass without we know the commandment. The theater, at.

And the theater. We quote the following from The Christian Standard, of Cincinnati:

There is a great construction in England, a Chicago suburb, over the question of Sunday theatrics. On the last Sunday evening of August church service was generally suspended, but the people might hold a mass meeting in opposition to the persis

SUNDAY AND THE THEATER

We quote the following from The Christian Standard, of Cincinnati:

There is a great construction in England, a Chicago suburb, over the question of Sunday theatrics. On the last Sunday evening of August church service was generally suspended, but the people might hold a mass meeting in opposition to the persistent attempts which are being made to give theatrical shows through bud or blossom, it should be upon the principle of the theater's object and tendency to secularize the drama. By their patronage they have given it its power and influence. Without the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteousness, To this end every one of meeting was quickly filled, and an overflow meeting was held, with the object of withholding the use of its great influence by the theater of all righteous
the millions of religious people should be worthy of consideration, i.e., in other words, out of consideration for millions of religious people the Fair should be closed on Sunday. But conceding that the entire fifteen millions are strict observers of Sunday, what about the other forty-seven millions? If the minority and themselves, demand that the majority shall yield to them because they regard Sunday sacred, then may not the orthodox Jews and the various Christian bodies who believe the fourth command is still in force, and therefore observe the seventh day as sacred, demand that out of respect for their feelings the Fair be closed on Saturday? Congress has about as much right to recognize the one as the other. It should listen to neither.

What is to be gained by closing the Fair as desired? They who want to go to church will go, even if at a disadvantage; and the whole probability go to worse places, for if that be closed the others will be opened. It would be a lamentable admission of moral decay to have the Fair opened. But the eyes of certain people will be closed to this consideration. For the people whom we most desire to secure, we have not the moral force to compel an allusion to the fact.

Thus, although our Missionary Board's report, the ANNUAL REPORT OF THE CHINA MISSION, and all of our work at home and abroad, are worthy of your careful study. These contain facts, and point out fields for usefulness, with which very many of our people are not familiar. Will you not make these facts and fields subjects of careful study, and then of Sabbath discourses, of remarks in your Sabbath-school talks, at monthly missionary concerted prayer, of conversation, and of thanking and petition to the Lord of the harvest?

When all of us shall have come to fully realize and practically acknowledge that all of our work as represented by Conference, Societies, Boards, Publications, Churches, Schools and homes, is for one common cause, each an important part of one essential whole, shall we not witness such growth along the lines of our organized endeavor as longing eyes have never yet beheld.

Fifty years past, fifty years to come, exalt the present, urge us on to larger undertakings, and promise to the world a greater harvest than we or our fathers ever saw.

Ours for a year's work in the direction of still greater unity, devotion, and efficiency.

Arthur E. Main, Sec. Sec.
The in-patients during the year have been eleven in number. One of them is Mrs. Ng, who has been here since last September. She has partly recovered from the paralysis of the right side, and is now able to walk about. She hopes for greater improvement, and trusts to be of service when she is needed in the work.

The visits to the homes have been among the rich and the poor, in Christian and in heathen homes. In these homes it is a great pleasure to meet, unexpectedly, those who love the Master, and it is equally a great joy to carry his word to those who have never known his name.

The trips into the country have been six in number. In the country, the workmen are now finishing the inside work. Many of them have always accompanied me, and it is a pleasure here to acknowledge their interest and discretion in speaking with the women.

One of the visits to Tse So was exclusively evangelistic, the women there inviting me to come during the holidays and talk with them in their homes, because they had leisure at that time. In the early part of the same holidays, talks were daily given to the women in a village to the west of us, by their invitation, where the interest was good.

Another of the last visit to Tse So this spring, a woman visiting there urged me to go to her home in a large town called Tan Po. This I finally consented to do, though I would thus disappoint the people one day at the dispensary. From Tse So we spent two days at S Tsen our first visit, and leaving there Sunday night treated at this new place on Monday one hundred and eighteen patients, and by the bastmen working another night, reached our home Tse So Monday morning. This excellent opening for work is due to the zeal and interest taken by this benevolent woman. She prepared two rooms for our use, and she and her sons gave their entire time to our service. She seems to be a woman of more than ordinary intelligence and influence, and is now anxious for us to make as frequent visits to that place as possible.

There has been a woman's class every Sabbath in the dispensary, for Bible-reading, recitation and prayer. A class composed of heathen women was continued once a week for two months, in which portion of the time was given to the singing of verses of scripture to memory, and the remainder to teaching the women to knit.

The Temperance Society connected with the dispensary has had monthly meetings, with one or two exceptions. The officers have all been of their own number, which has called into exercise the native talent. Our meetings are generally held early in the morning, and the patients that drop in then have the benefit of the exercise; we find it almost always a new subject to them.

After many delays the contract for building the hospital was signed on the 19th of April, the contractor promising to complete the work by the 18th of August. Alterations and repairs are to be made in the Boy's Boarding-school building, two additions erected, and this building, and the dispensary joined by a covered way. The walls and roof are completed, and the workmen are now finishing the inside work.

It is a cause of rejoicing to us and the Chinese that our hopes in this direction are so near realisation. My helpers have been: My teacher, an assistant, and a gate-man.

Mr. Randolph says in his report for the year ending June 30, 1892:

With a feeling of deep regret I lay before you my annual report; regret that so little could be planned this year in the evangelistic work and printing; and deeper regret that even the work planned could not be executed in full. Three direct causes may be cited. 1st, The decrease in our annual appropriation. 2nd, The removal of the Boys' Boarding-school. 3rd, Sickness. However, to some extent the loss in these lines has been turned to the advantage of the school work.

In the evangelistic work my efforts have been principally directed to the preaching on Sabbath-days. It has been my aim to preach two-thirds of the time and have the native brethren do the rest. However, they have done more than that owing to unexpected failures on my part. Daoh Fung is very efficient and ready help. The Blind Froucher is, also, always prepared and pleased to preach. It is rather a matter of pride to him that he was instructed by our lamented Eld. Carpenter, and does not have to read and study as other men in order to preach. Taung Loo's health has not permitted him to assist in the supply this year, but his heart is in the work.

We rejoice that he is still spared to encourage us.

The condition of the church, I think, is fairly encouraging. There are at present two candidates awaiting a convenient time to receive baptism. One is the wife of Taung Loo. The other is also an intelligent lady about forty years old, who was led in the way by our earnest sister, Lucy Taung.

In addition to the church work I made one trip into the country, spending nine days traveling, preaching and selling Sabbath calendars, etc.; also spent several days near the Chinese New Year selling calendars here at Shanghai.

In all these things, I have had the benefit of encouragement besides remarkable good sales.

The Sabbath-school has been supported with a good degree of interest and fair attendance throughout the year. Since the departure of Sister Froyer to America, we feel the lack of efficient teachers very keenly. We regret her absence, and have been in more than one case without a teacher when we have had Bible-study or special meetings. A great help. You will find a statistical report of the Sabbath-school appended.

There has been nothing attempted in the printing line except to supply the most urgent demands. All of this I have done myself with the exception of what the boys in school could assist me.

Up to the time the boys' school was removed (Feb. 15th) the work in that line was carried on about as usual. I would, if possible, go into the school twice a week, once conducting Bible-reading and prayers, and once hearing recitations in the Bible, arithmetic and geography. After the removal it seemed necessary to give more time to the school. At first I would go in for morning prayers and remain during the forenoon. Owing to unfaithfulness on the part of the teacher, I had to be discharged. Taung Loo went into the school for me until I secured another teacher. The teacher obtained did not prove trustworthy and was also sent away. During this changing about it became apparent that things had not been as they should be, and that my entire time was required in the school. So for more than two months I have been in the school day and night. Very recently I secured the assistance of Dzan Shung. He comes in three hours per day to hear certain recitations in which I am not competent to give instruction. He has also relieved me a few nights that I might be with my family. By proper management the school will doubtless outgrow these unpleasant influences which creep in. Parents have been heard to say that they see a marked improvement in their children's progress under foreign rule. Then if there has been improvement in more than one line. One of the boys we took in when the school first opened died a short time since. He was not in the school at the time of his death. He had been sick for some time but was able to write to us in the Memorial. He died after going home his case became more serious. It was in vain that we tried to get his parents to let us take him to a hospital. Finally we gave him up to their cruelty. He lingered along a week or two and passed away. He was a bright, good boy.

In boyhood, there is apparently but little encouragement except hard work done, and yet we have no reason to be discouraged. We have the assurance "Blessed are ye that sow by all means."

Mrs. Randolph in speaking of the day school says:

The day school under my care has continued through the year, with a vacation of two weeks at the Chinese New Year. The attendance has varied at different times; in some, as many of the children have to stay at home during the planting and hoeing season to assist in the work, as also at the time of picking cotton.

Out of the total attendance is the least number of names on the roll for any month, and thirty-one the greatest. At present writing there are twenty-five names. The average attendance is small, owing to the many rainy days, feasts, funerals, weddings and shows; the best month showing only an average of 10 plus and the worst ten plus. Using the average for the year of only 14 and a fraction. I have done all I could consistently to make them attend regularly, except to give money. Have visited in their homes to interest their parents; given picture cards for good attendance; and at the Chinese New Year when giving the expected New Year's gifts, had a variety and gave those who had the best record the first choice, and so down to the poorest. I also promised to do the same at the middle of the year if they tried to do well. I think it has been something of an incentive, but whether it is the best thing to do I am not prepared to say.

Irregularity in attendance is the great hindrance to good work, and is one discouraging feature of the day-school work in my experience. But on the other hand there are really many hopeful features in the work, one of which is the access it gives one to the homes of the children. One always receives a cordial welcome.

The progress of the scholars, too, is marked in many instances and gives an occasion for encouragement. Especially is this true of those who have been in the school from the beginning. Their knowledge of the New Testament, especially of the gospels, is quite good for children, and one can but hope that some seed sown in this way will fall upon good ground and bring forth fruitage.

Miss Burbick reports:

The order of exercises in the Girl's Boarding-school has been much the same this year as last. Five mornings in the week are given to study and recitations, and one morning the girls are free to wash their clothing or to do whatever may need to be done. They are required to be in the common room until three o'clock and the remainder of the day make or mend their clothing; two afternoons they embroider, while Friday afternoon is the time for more careful house-clean-
ing and preparation for the Sabbath. Since February the girls have devoted Sunday after- 
noons, with one or two exceptions, to sewing for the hospital.

The subjects studied have been Bible, arithmetic, geography, Chinese classics, and for a portion of the year only, physiology. We have had thirteen girls in the school and for four months two of Mrs. Ng’s granddaughters were with us, making for that length of time fifteen children. Within two weeks a new girl has come in for trial, and if all is satisfactory she will doubtless be added to the number next year.

Of native helpers we have had three; a teacher, a woman who comes two afternoons in the week to help in its various departments. We have also had more than one child under our charge, and We Ahah, one of the church members, has been in the school throughout the year, and has directed the girls in cooking the food, and helped in many other ways.

The girls have taken an enthusiastic interest in their embroidery and I have encouraged them in it, trusting that if they know how to do good work, and the necessity of relying upon themselves for support should ever come, this will prove a profitable resource. They have certainly made marked progress.

We have had much illness in the school this year and it is with a heart full of gratitude to God that we see the circle unbroken and those who have been ill so nearly restored to health.

During the year Kwe Tong has made four trips to the country, three times with Dr. Swinney and once with me. Tsen Zien and Kyung Kyung have been each twice and Nyi Pan once. When with Dr. Swinney, besides helping to wait upon the sick, they talk with the women and girls. In this they have shown much tact and real desire to give instruction in a saving knowledge of the true God. We pray God to grant that this may become the controlling purpose of their lives.

The day-school in the city has continued throughout the year with the exception of three weeks. It has been a successful year. There have been twenty-three different names enrolled during the year, but not more than fifteen or sixteen have been in attendance at any one time. Seven children have come regularly since the school was opened, a year and a half ago. Kyong Miok Ng is a splendid teacher, most intelligent, and nearest Christian, and we hope that God will bless this work abundantly.

STATISTICAL REPORT.

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We thus record another year’s work completed, and trust God’s blessing may rest upon all efforts that have been made in his name.

E. F. SWINNEY, Sec.

WOMAN’S WORK.

REPORT OF WOMAN’S BOARD.

(Concluded.)

Dr. Swinney writes, May 29, 1892, that the hospital building is making progress; the walls are going up, and were then advanced as high as the second floor. The contract specifies that all shall be finished and in good order by the 18th of August. It may be that about the time of the General Conference we will be moving the furniture in, or perhaps will be already settled in the completed building. As soon as possible in September we hope to have the deductory services, and then open the hospital to the sick. I trust the whole is so planned and arranged that much effective work can be done here in the years to come. The changes and repairs are most extensive, and the additions are one on the west and another on the east, with a connection between the two buildings, making them substantially one. This provides for a long ward, and a private one in the north building, and another ward in the south building. The ground floor has also a long ward and a private one in the dispensary, kitchen, wash-room, and the cook woman’s sleeping-room. The long ward on the ground floor we are not able to finish nor furnish. We shall use it as a box-room. Without this there will still be twenty-five beds which we shall furnish and prepare for use this fall. That will be about all I can care for and manage alone, I think.”

The two native women whom Dr. Swinney has in mind as nurses in the hospital are at the station, interested in the work before them, and are anxious watching the erection of the new wards. Mrs. Ng has been ill, but is slowly regaining her health, and will, if able, be glad to take up her work. Lucy Tong is ready and waiting. It would seem pre-eminent the proper thing for our women to support her in hospital work; many have so expressed themselves, and about a year’s money lies waiting for just that purpose.

Miss Ross Palmborg has been recently consulted to know if it is still her wish to take up medical mission work. It is, to study medicine at Rush Amateur Medical College, Chicago, Ill. The women of the Board feel heartily willing to commend her to our Mis- sionary Board as a worthy candidate for a place upon the medical department of our work at Shanghai, if, when she shall have completed her course all is as well conditioned as now.

She has two college years before her. Dr. Swinney has long needed help, and has asked us for it. Here is a woman fitting herself for the place. The Doctor says, “I am truly glad there is one preparing, and the two years will not seem long to me with the prospect of me of one who is really intending to come.”

The year has furnished many evidences of healthful development in organization life. The Woman’s hour at the several Associations brought to point of expression some of these evidences. To one intent upon learning our real status there was much to encourage. The testimonials were in keeping with the knowledge of every woman who has put her finger with anything of skillful touch upon the pulse of the association’s life and developments. Letters, direct verbal testimony, and much that has surely come, although by indirect means, have been material in the building of an assurance that the work does grow in right directions.

There is occasion to be gratified, and reason for hope that the days to come may be in store richer developments of our women and of that to which they have set their hands. It has been exceeding difficult for some to give much effective service. But cripplings and disadvantages all combined are not discouragements. It is just of fact that these are the times of our growth, together with the gains which have been made, furnish proof conclusive that woman’s work, organized in the church and for the church, has spirit life in it, and is approved and also blessed by the Master.

The Thank Offering box still pleads for the service of the willing handed, and by its happy influence promises to lead both purse and people into a position where God will show his wealth of love and power to bless. Prove me now, pleads the little box, and see if I cannot give you out a blessing in joy such as there shall not be room to contain it within the heart. This is the office work of the little box, used in many places, with varying degrees of appreciation, and with consequent varying results in blessing power.

Early in the year a Circular Letter was sent out to several Societies, reminding them of the plan of working by which it seemed wise to carry for the year. This meant, besides certain special lines already in hand, that we make a specialty of general fund giving. It still seems to us to be the wise thing that, in outline, such a plan be continued, by which there may be a collection of certain sums of money which shall receive some certain sums of money for their use, the distribution of which shall rest with them. We do firmly believe it to be for the interest of the cause itself. Therefore do we report the desire, and hereby recommend to our women that monies raised by them shall be passed through the hands of the Women’s Treasurer.

As touching other phases of the work we do recommend that there shall be just enough of method to which we will adhere, to keep us in the best relationship to organisation forces, but no more. The monies and the methods should receive all due attention, but the best of all in this question lies bedded within the thought of our duty and our privilege in our relationship to the blessed Master.

The first idea of these things is the sincerest desire of those whom you have thus far commissioned to guide and to guard this line of denominational service.

In behalf of the Woman’s Board, and approved by them,

MARY F. BAILEY, Cor. Sec.

MILTON, Wis., Aug. 21, 1892.
THE SABBATH RECORDER.

The many friends of President Allen, and of Alfred University will regret to learn that failing health has prevented the President from taking his accustomed place at the opening of the Fall term. His work, however, is in good hands, and, we are happy to say that at the present time his symptoms are more favorable, and hopes of his recovery are entertained.

One of our religious churches publishes, in the same column, editorials on the work of the church, the Young People’s Society, and a glowing account of the temperance work of the temperance movement. This is a commendable spirit, and one hopes the paper will continue to support it.

The object of the paper is declared to be:

1. To furnish a pure, wholesome and instructive class of reading matter, at the same time keeping clear of both religion and politics. Then, too, the idea of making a newspaper pay expenses, buy new printing press, replenish the stock of type, and have enough left to support the newspaper and stock it with first class books and magazines! Men who can do that sort of thing ought to manage, some way, to keep out of State’s Prison. However, we have a fellow-feeling for all newspaper men, especially for such as have high and pure ideals and unceasing efforts to publish their brethren at Lansing abundant success.

The South-Western Christian Advocate, of September 8th, has the following interesting paragraph concerning an important and growing move, in Louisiana and some other Southern States:

"But the new rice crop has been received at New Orleans. This crop is the most extraordinary ever raised in this country. It will be three times that of last year. Louisiana will raise more rice this year than the hundred million pounds that the entire United States ever raised before. It is the result of the energy of some Western men from Iowa, Illinois and Kansas, who settled in South-western Louisiana a half dozen years ago. The bulk of the rice hereafter has been raised in South Carolina and Georgia on their low-lying sea lands, which could be readily filled with water—an indispensable requisite in raising rice. It is cheaply cultivated, for the land is not wooded, and it is left almost to itself till the harvesting time comes around. Formerly the crop was gathered by the harvesters standing knee deep in the mud. The Western farmers introduced more practical and more modern methods, draining the land at harvest time and using approved agricultural machinery to gather the crop. Two years ago there were 12,000 acres cultivated, and this year there were 179,000 acres. Next year they talk of doubling the acreage. Acadian parish, formerly considered very sandy, is now giving promise of rice crops like as much as the entire assessed value of all its real, personal and other property. The rice crop of South-Western Louisiana will supply 820,000 barrels of rice, worth about $80,000. Six years ago this section did not raise $10,000 worth of rice. The total crop promises about 1,200,000 barrels. There is another feature worth noting: Rice culture has brought a large immigration from the North-west, and the result upon the simple-minded and naturally stupid Acadian-French to induce them to change their settlements, the rice culture, the rice planters themselves having spent in the last two years $627,000 for improved agricultural machines. Cabot’s Amicable is the best simple to grow, as pictured in his novels, will soon be a thing of the past.

One of the most dangerous foes to our country’s life and prosperity is the spirit of lawlessness so widely prevalent at the present day. This spirit crops out in almost uncounted ways and places. It is the ruling spirit in strikes, the saloon, the law, politicians too often make personal or party success a matter of importance paramount to the rights of citizenship, hence fraudulent voting, and efforts, in a thousand ways, to defeat the ends of justice in the administration of public affairs. The Fire Island riot, a few days ago by an unknown organization, is impossible to connect in a paragraph like this to do more than hint at the fearful way in which this spirit manifest itself. And yet we are no pessimist. We do not think the country is going straight to the dogs. The great mass of the American people are better in a way, more law-abiding people. For this very reason we ought to discourage it, in every lawful way, the spirit of lawlessness of which the disturbances of our times are the legitimate fruit. When we allow our sympathy with laboring men to excuse the unlawful methods by which they seek redress of their wrongs, or a fellow-feeling with a community terrified by the cholera pestilence, the Government, or our horror of a brutal murder to condemn the lawlessness of the mob which, without law, assumed to take the execution of justice into its own hands; when in any way we give countenance to, or make apology for, any such acts, we do it at the peril of those for which our enemies would stab us to our death. The remedy for all such evils is the cultivation of their opposite virtues, by the most conscientious, patient, and loving methods possible. The fruits of our American institutions are as important in the moral and religious life as in the civil and political. The safety of any people is assured when the individuals composing it are law-abiding and God-fearing citizens.

Echoes from Conference.

We have already given considerable space to the late General Conference; but we think the deep and growing interest which our people are yearly manifesting in these assemblies will justify, at least, some further gleanings from the field of conference.

The late session was the first Seventh-day Baptist General Conference held west of the Missouri River, or for that matter, west of the Mississippi River. It is not yet 30 years since the first Conference was held west of New York State, and it is hardly possible to speak of any one single thing which Conference could not help wondering where Conference would be held thirty years from now. In view of the growth of the development of the country and the spread of the work and settlements of Seventh-day Baptists during the last thirty years, it would seem, as Captain John Smith said, that sooner or later we would have to find a wild guess on the place of meeting in 1922. God has certainly wrought wonders in his kingdom on earth in the progress of the past generation. We may reasonably expect even greater things in the near future. Twenty years ago the prayers of our people were for open doors for the preaching of the gospel and Sabbath truth; to-day the doors are open so wide that the whole Conference may enter in and not feel crowded. The thought is inspiring. By his providence and grace, that very man who is calling to us, pointing to broad fields and saying, “Who will enter in and sow and reap for me?” Thank God, many among our noble bands of young people, as well as those already in the work, are springing to the call with the ringing answer, “Here I am; send me.” And in this connection, and the “Angel of His Presence” even now is going with them, giving them wondrous success.

Another hopeful point of view in the recent Conference was the over-shadowing spirit of evangelism which pervaded all the meetings. It is not the largest annual meeting of the time of our annual Conferences was spent in worse than useless strife for the mastery in debates.
of questions which, to say the least of them, were of little practical importance. Some of these debates, we remember with sadness, were characterized by personalities which did not seem brotherly. There are still differences of opinion, of course, concerning differences in the sound modes of doctrinal statements, plans of work, local interests and the like. It would be strange if, among a people accustomed to thinking for themselves, many of whom are gathered to our faith and communion from other and diverse denominations, there were not at least a few differences. But our late Conference bore so much of the world-conquering spirit of evangelicalism, so much of the over-mastering love of Christ, so much of that "Charity which suffereth long, and is kind," that without a jar, the work of the Conference moved from the opening sentence to the last benediction, like the tramp of a victorious army. And to-day as we look back over the days spent in counsel with the brethren at Nortonville, tears of gratitude fill our eyes, and from a full heart we thank God that we have come away with our love for God and his truth, and for the work he gives us to do is greater than all personal ambitions, sectional interests, and local prejudices. Some of us know how much of progress is implied in this. There are always those who cry "Laissez les autres!" With a people thus united and animated God will certainly bring to pass great things for his own glory and the conquest of truth.

Another point of interest in the late Conference was that at which was noted changes in the personnel of the church. In the report of the Ordinaries Committee, mention was made of the departure of our midst of thirteen brethren whose names have appeared in the statistics of our churches from year to year as official members of the churches,—nine deacons and four unclassified members. Of these, seven were ordained, and three were received by profession. Of the ministers thus removed from us, three were on the retired list,—Anthony Hakes, Solomon Carpenter and James Bailey,—the fourth Carpenter Tittsworth, though for some time in falling health, died with the harness on. And the next, of course, was that of the name which has appeared prominently in the minutes of Conference almost, if not quite, without break for fifty years,—the name of Geo. B. Ueter,—ceased to be spoken in our councils save in memory. We pause to drop a tear of sorrow, a word of thank God for the time so long and so nobly these brethren wrought in his name for the cause we love so well. But we turn from this view of the changes going on among us, and rejoice that on every hand there are seen coming into the front ranks young men and women full of the spirit of our divine Leader, and well equipped for their work. It is doubtless whether a Conference was ever before held in which leading parts were taken in so large proportion by young people. These young people are filling important places in our work in all its departments, and the year to come will certainly see others in the field as ministers, teachers, lay evangelists, and helpers in churches, in societies, and in private life. In respect to workers, our outlook was never brighter than to-day. Thus the saying, "God buries the workers but his seed gets a green sprout of its own." But the work goes on, not by any miraculous interposition, but by the calling to the front of those who take, and more than fill, the places made vacant by those who have passed on to the heavenly home.

The address from the Conference "brings us only hope, encouragement, and inspiration. Brethren, the years are swiftly passing; they bring to us golden opportunities; to-day the noise of battle is in our ears, to-morrow will come the victor's song. If we are to have a voice in the song of to-morrow, we must join in the chorus of the present," so "we must begin our journey Eastward by 'easy stages.'"

Thus, September 12th, is our last morning in Nebraska. We have been detained by the illness of Miss Montana, but that we will lame in the master's of the Conference. We can begin our journey Eastward by "easy stages."

**North Loup, Nebraska.**

This, September 12th, is our last morning in Nebraska. We have been detained by the illness of Miss Montana, but that we will "lame" in the Conference. "We can begin our journey Eastward by 'easy stages.'"

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THE TONE OF VOICE.
It is no small matter, you say, as the manner in which you say it; it is no small matter the way you say it. Have you ever considered, in every word you have ever said, whether you have been careful not to be coarse, not to be offensive?

There are various things that can go wrong in this, and many cannot come within earshot for the miracle performed, or possibly hoping to find an appeal to a firmer hold upon the high birth, the spiritual life; to seek this nobility of character for yourselves, that you in turn may transmit it unto others; that your wants may be supplied, your weaknesses made strong, until you are made "perfect in him." Dr. Lewis told us yesterday that we are living in stirring times. This is true not only in circles spiritual and intellectual, but in the lower orders of activity as well.

No one can look upon the scenes which have made the centre of our movements. Within the last few weeks in the States of New York, Pennsylvania and Tennessee without becoming seriously concerned as to the situation in our country to-day, and declaring with one in another sphere of thought, "Why?" Remedies for these adjustments, social, civil, political, are eagerly sought. There is but one. While human nature remains as it is there can be but little improvement. If an employer thinks that he can obtain more money for the same or less work it is the most natural thing in the world to try it. If he fails and loses what he already had, it is just as natural for him to get mad and make trouble. And so upon the other side. The only way to effect a radical and permanent change is to revolutionize human nature. This spirit of true, of noble birth from above, must be instilled into the hearts and lives of both employers and employees. When they both have become thoroughly imbued with that spirit so that they stand side by side as brethren, working together for the common good, each looking to the interests of the others as to his own, the so-called conflict between capital and labor will have vanished in thin air. Until that time shall come we must expect strikes, lock-outs, riots, devastation and death.

Not only this, but when this broadening, sweetening spirit shall have become the dominating spirit of the church, blotting out all prejudices, and lessening all differences, and in the spirit of noble candor and perfect submissiveness the Word of God, and the verdict of history, to find the truth, the question of the Sabbath, and indeed all questions of dispute and division, will be forever settled.

No longer will there be the necessity of special appeals and canvassing committees, but "out of the fulness of the heart," will the treasuries of the Lord be filled.

The Young People's Work.

For these things soon become with us fixed habits, and when had habits of action are really formed, the one who has them is himself hardly aware of them, while to others they are very conspicuous. And when these habits, as in usual, are revealed toward those who are nearest and dearest to us, the harm they do in destroying peace and love and joy is well nigh incalculable.

CHARACTER THE SOURCE OF POWER. It would be difficult to find in the Holy Scriptures a single verse that is not uncharitable with meaning. Even in the simplest narrative like that in the Scripture lesson this afternoon, there is often contained a wealth of meaning hardly realized. The first glance. And again we entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them. See what lies beneath the surface. Here is a man of such attractiveness, of such power over his fellow-men, that he cannot enter, even such a center of business and worldliness as Capernaum, but before he has some passed his home, the streets have become so thronged with people eager for cleansing from their ill, anxious to hear the words of him who "spake as never man spake," desirous of seeing some miracle performed, or possibly hoping to find the way of truth and righteousness, that all business must be suspended in that locality, and many cannot come within earshot for the pressing. Whatever may have been their motives in coming, all classes and conditions of men were inevitably drawn into the presence of this humble Galilean.

What was the secret of his power? I conceive it to have been in the fact that the whole of his noble personality, all the strength of his magnificent character were thrown into every act he performed, and wrapped up in every word he spoke to them. The magician might supply variety and incantations for the healing of their ailments, but Christ applied himself; the philosopher might furnish speculations and fine-sounding theories to satisfy the longings of their minds and hearts; Christ met them with himself. If he taught, his personality and character were in the teaching; if he preached, it was this he preached; if he healed, it was something within himself that was the healing power. It was this fact that drew them irresistibly after him, and provoked the surprised comment, "We never saw it on this fashion."

It was what he was, rather than what he did, or, better, what he was revealed in what he did, that made him the center of attraction in those days; that has made him the object of the world's best thought and allegiance for all time since; and will make him the focal point of all the eternal glories.

Positive personality, strength of character are absolutely essential to him who would have power with men. Young men, young women, would we do duty for our fellow-men, the world of humanity? We must first develop the prerequisites to power. But how shall we do this?

Saul of Tarsus was a strong personality, yet he had little power compared with Paul the Apostle, of later days, because he lacked one of the attributes of high character, namely, nobility. Trace this word back with me to its under-lying idea. It comes from the Latin noceere, to know. From this, we have nobilitas, well-known, pre-eminent, high-born; then nobilities, a characteristic of one who is of high-birth, of noble lineage.

There you have it. Christ's nobility was the characteristic of his high birth, "the only begotten of the Father, full of grace and truth." His position thus, as the successor of all nobility, because as this was, rather than what he did, As this was the life work of all his followers. So is this spirit the hope of the world temporally as well as eternally.

In what I have heretofore said to you, as your President, through the Recorder, or in public address, I have appealed to you in behalf of some specific object. To-day, as the President of the Entire Young People's Hour of the General Conference and Special Appeal, I appeal to you for a firmer hold upon the high birth, the spiritual life; to seek this nobility of character for yourselves, that you in turn may transmit it unto others; that your wants may be supplied, your weaknesses made strong, until you are made "perfect in him." Dr. Lewis told us yesterday that we are living in stirring times. This is true not only in circles spiritual and intellectual, but in the lower orders of activity as well.

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No longer will there be the necessity of special appeals and canvassing committees, but "out of the fulness of the heart," will the treasuries of the Lord be filled.

Humanity has shown itself to be progressive. The process of evolution must be in advance of the one just preceding; each year should find us further ahead than in the one just gone.

Our fathers have done graciously, nobly, and we should do the same, "only more so." Last year we did something, a great deal from one
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FOURTH QUARTER.

LESSON I.—SAUL OF TARSUS CONVERTED.

For Sabbath day, Oct. 1, 1892.


GOLDEN TEXT.—"Though a man be born again he cannot see the kingdom of God without the Holy Spirit."—John 3: 3.

INTRODUCTION.—This event, which happened on the Damascus road was one, the influence of which has never ceased and never will while hearts need changing and souls need saving. It is the greatest case of conversion, this of the learned Saul of Tarsus is one. Starting out with intense zeal for God and truth as a persecutor of Christians, he became a true believer in the gospel, with intentions fixed and passions ex­cited, he returned with everything reversed. He went out a determined, bitter opponent of Jesus. Christ but came back his humble disciple and strong defender of the Christian religion. Such is the power of the gospel.

EXPLANATORY NOTES.—v. 1. "But Saul." Who added in the margin. v. 2. "Yet." Blessed are the mercies of God! v. 3. "Died." He was murdered. v. 4. "Drowned." A fitting and emphatic fulfillment of the Lord's promise to him. v. 5. "Risen." A significant fact. v. 6. "Thy eyes." He saw the light, and was before struck with the intensity and glorious light. v. 7. "A voice." The immediate appeal to his conscience, and let me use that word, his Master. "What ... do?" Something must be done. After each revelation of truth something remains for us to do. Not to do is to deny the Lord and to prejudice his cause. v. 8. "Arise." The first step. "Go." The next. "It shall be told thee." Jesus has done his full part, now the agency God chooses must work. Even the learned Saul needed the instruction which comes from a burned field of stubble, v. 7. "Their feet." Israel and grace and gospel. Speechless." Amazed, not understanding the voice but seeing the light. v. 8. "Eyed were opened." His eyes, but he was blind, and many suppose he was always from that moment, suffered from defective eyesight, a thorn, a flash, and a reminder of his former evil course. v. 9. "Jesus." The name of Christ's gospel, with intentions fixed and passions excited. v. 10. "Ananias." Having a good report of all the Jews at Damascus. The Lord now appears to him and tells him where to find an obedient servant to hear and do. v. 12. "Go." We do not always have matters explained when the command first comes. An obedient heart does not demand it, it waits while going on "straight." The main street of Damascus from the eastern to the western gate of the city. "Judas." Unknown. "He prayeth." He was accustomed to pray, but not in Jesus' name.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 29th.)


When a lusty race of ours is truly converted through the grace of God, the church is enriched, the Holy Spirit is the greatest marvel of divine love, and the most momentous fact in the experience of that changed soul. There is nothing so true as that, that God's gifts and graces are free and new, and to be ac­knowledged as the gift of the Holy Spirit. v. 18. "It had been soles." Something resembling them, or a sensation as if that were the case. Darkness and perplexity disappear and clearer views of truth come. "Baptism." The Lord's ap­pointed way of admission into his church, and public confession of his death and rising to newness of life. Only immersion can thus symbolize this burial and resurrection. v. 19. "With the disciples." Probably in private talks with them, and confidences strengthened for his future work. v. 20. "Straightway." After his brief intercourse with the Christians, he "preached Christ," that he is the promised Messiah, the Son of God.

GIVE THE BOYS A TRADE.

Where you go will you and find youths entering manhood without any equipment for the world. Many of them hope to become merchants when they have no aptitude whatever for commercial af­fairs, and are doomed to live in poverty and enduring poverty. This ought not to be. Everybody in America is justly entitled to a trade, and he ought to have the chance to become a self-sustained man. Many are of the opinion that we should furnish every one of our young people to the truth and our Sabbath-schools to suffer from lack of support or appropriation, that our own young people may be saved if possible to the truth by weekly ins­truction from carefully prepared comments? Let us lavish freely for Sabbath Reform and other reforms and refuse encouragement to the writers of our lesson helps?

WE must emphasize it: There is no greater field of usefulness than the department of Bible study in our Sabbath-schools. Many of our young people meeting together before their teachers every Sabbath to talk about the doc­trines of our Lord Jesus Christ. Well did the Secretary of our Sabbath-School Board ask, Christ. There are many hands more hopeful and coming nearer to the spiritual life, strength and growth of our church­es in the coming years?

While we are spending thousands of dol­lars every year to convince the world that the Bible is the word of God, is the Sabbath the seventh day, our Lesson Helps to suffer from lack of support or appropriation, that our own young people may be saved if possible to the truth by weekly ins­truction from carefully prepared comments? Let us lavish freely for Sabbath Reform and other reforms and refuse encouragement to the writers of our lesson helps?

By God's grace and the proper applica­tion of his Word we could indoctrinate and save our own young people to the truth and our boards, or from the young people already in our Sabbath-schools? There is but one true answer. Let us send abroad the printed page, and pay salaries to Sabbath Re­form missionaries, employ evangelists, and give aid, but in justice an interest equally great and far reaching, let Seventh-day Baptists stand by their own Sabbath-school helps and writers, and our Boards appropriate a few cents yearly to aid poor preachers in paying postage on the lessons they prepare and forward to our publication office.
The Sabbath Recorder.

[Vol. XLVIII, No. 38.

THE FOUNDATION FOR CHRISTIAN UNION.

Some time since I noticed in the Recorder the Proceedings of the Convention of Baptists. Among the questions discussed was Baptism union, with but little success, as it seemed to me. How may the precious prayer of our blessed Lord be finally answered by our society? Is it not true disciples of Jesus might be one in Christ? To me the difficulty seems not great. All we need is a foundation sufficiently broad for all of God's children to stand upon. But here we are in the whole difficulty. We disagree in our efforts to lay the foundation (creed), and this will ever be the result of such an attempt, "for other foundation can no man lay than that is laid, which is Jesus Christ." Then why make such an attempt? Is not this a sufficient foundation? Paul tells the church at Corinth not only that Jesus was the foundation, but that he had determined that he would know nothing among them save Jesus Christ and him crucified. Paul found all his creed in Christ; having Christ he had all that he needed in time or eternity.

What is it to have Christ? Is it to have him as our Prophet, Priest, and King; our Sacrifice, our Teacher, our Example, the Captain of our salvation; our Life, our Truth, and Way; the Author and Finisher of our faith? If he be so what more do we need than obey his oft-repeated command, "Follow me?" "If any man will be my disciple, let him deny himself." Leave self out with all its imperfections, its human wisdom; take up his cross and follow me. Let him humbly and meekly learn of Jesus; walking even as he walked, in letter and spirit. Let his life become our life, his righteousness our righteousness, his obedience our obedience. What more do we need? Is not this foundation sufficient to save a lost world—and what less can we accept and build upon? Can we be his followers unless we follow him?

Paul says: "I am crucified with Christ; I live, yet I, but Christ liveth in me." Paul was dead to all other considerations but the blessed life of Christ. Christ lived again in Paul, and clear before men the marvelous life and death of Jesus Christ as our—our foundation. Is it not enough? It is my creed. When asked what I believe, my answer is, I believe in Christ; or how I baptize, I point to my pattern, Christ; or how I take the Lord's Supper, I tell you to consider the pattern in all things.

Home News.

New York.

First Alfred.—Returning from the General Conference the Rev. B. C. Davis, the pastor-elect of this church, stopped here to spend the month of September to make a beginning of his work. He expects to go about the first of October to New Haven to complete his course of study.—On the evening before the Sabbath, Sept. 10th, being the regular covenant meeting of the church, three young persons were baptized, one of them being the son of our former pastor, the Rev. W. C. Titcomb.—The young people are active and earnest to do their full share in the work of the church. On Wednesday evening, the 14th, they held their usual social for the sake of giving a special welcome to the new students and other strangers who may be in the place. It was a profitable occasion.—Just at the close of the Sabbath, Sept. 10th, a severe thunder shower came up, during which the farm barn of Bro. A. M. Truman, about one mile south of the village, was struck by lightning and consumed. The entire hay and grain crop of the farm for the season was destroyed. Live stock and most of the farming tools were saved. We desire for our pastor to have our sympathy in his loss.

The text selected by Bro. Kenyon for the evening service, held at Nortonville, Kansas, Aug. 28, 1892, was read, and approved in accordance with the action of the Society at the annual meeting.

Who is a disciple of Jesus?—In the Barnett Union our church members the importance of such meetings expressed itself as perfectly satisfied with the examination, and voted to proceed with the ordination.

The minutes of the last regular meeting of the church were present. The Treasurer reported cash on hand $454.87, bills due $1,082.21. Bills were ordered paid. By vote the President and Treasurer were authorized to provide necessary means for the payment of bills due.

On motion of the President, Corresponding Secretary G. H. Babcock, and the Treasurer were appointed a committee to report at next meeting wherein the Board may curtail the expenses of the Society.

The minutes of the Forty-ninth Annual Session, held at Nortonville, Kansas, Aug. 28, 1892, were read and approved. Minutes approved.

Adjourned.

Abner L. Timworth, Sec. Rec.

Ordination at Hebron.

According to previous arrangements, a council of the churches of the Western Association met at Hebron, Pa., Sept. 12, 1892, for the examination and ordination of Bro. W. L. Burk- dick, of Hebron, to the gospel ministry.

At half past ten o'clock in the morning the meeting called to order by the church clerk, and a list of the delegates from the Hebron Church was read, and delegations from other churches responded as follows:

Hebron Centre—Joseph Clarke, Sr., Joseph Clarke, Jr., S. Greenman and A. Ball.
West Genesee—A. R. Crandall and Rev. James Yapp.
Independence—Rev. J. Kenyon.
Seco—Rev. A. J. Place and John O'neill.
First Alfred—Rev. B. C. Davis, Rev. L. V. Cottrill, and J. H. Hurley.


On motion of Rev. M. B. Kelly the Rev. B. C. Davis was chosen to conduct the examination of the candidate.

All ministering brethren present from other denominations were invited to sit in the council.

The examinee then asked Brother Burdick to state briefly his conversion and Christian experience, which he did in a clear and definite manner, emphasizing the fact that his conversion was not the result of excitement; but the change of heart came to him while kneeling at the family altar. This was followed by a brief and concise statement, by the candidate, of his doctrinal views.

After an hour and forty minutes spent in questions and answers the council expressed itself as perfectly satisfied with the examination, and voted to proceed with the ordination.

On motion of B. C. Davis, the members of the council from the Hebron Church were appointed a committee to arrange a programme of the ordination service and present at the opening of the afternoon session.

The council was then adjourned until half past two o'clock.

At the appointed time the council was called to order, and after prayer by the Rev. Chas. de Moody and singing by the choir, the report of the committee was presented, adopted and carried out as follows:

Ordination sermon, Rev. J. Kenyon.
Consecrating prayer and laying on of hands, Rev. B. C. Davis.
Charge to candidate, Rev. Geo. W. Burdick.
Charge to church, Rev. M. B. Kelly.
 Benediction by the candidate.

The text selected by Bro. Kenyon was the last part of Matthew 26: 30, "And lo, I am with you always, even unto the end of the world." The sermon was one of deep, spiritual power and warmth, showing how important it is to the man of God to realize that he has an ever present helper in the person of Jesus Christ.

The whole occasion was one of deep, spiritual interest and blessing to all present.

J. H. Hurley, Sec.

Tract Society—Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Sept. 11, 1892, at 2 P. M.

Thirteen members and two visitors were present.

Prayer was offered by Rev. L. E. Livermore.

The minutes of the last regular meeting and the special meeting held at Nortonville, Kansas, were read.

Correspondence was read from W. C. Daland relating to Peculiar People, and from L. A. Platts and O. W. Pearson concerning the Bud-Varne.

The Treasurer reported cash on hand $454.87, bills due $1,082.21. Bills were ordered paid. By vote the President and Treasurer were authorized to provide necessary means for the payment of bills due.

On motion of the President, Corresponding Secretary G. H. Babcock, and the Treasurer were appointed a committee to report at next meeting wherein the Board may curtail the expenses of the Society.

The minutes of the Forty-ninth Annual Session, held at Nortonville, Kansas, Aug. 28, 1892, were read and approved. Minutes approved.

Adjourned.

Abner L. Timworth, Sec. Rec.
Christ is the pattern to the church, the head of the body, "the church." Can we not agree on this foundation? It excludes creed or philosophy; only follow Christ; be true to the pattern, every jot and tittle of which is obligatory and must be followed; and nothing added.

How many Baptists will accept this foundation? How many will claim it not sufficient? How many Seventh-day Adventists follow, in letter and spirit, by us without vacillation or substitution, in our relations to God, the church, and our fellow-man.

The Sabbath Recorder. 

Bonita, Tex., September 22, 1892.

QUARTERLY MEETING AT HEDRON CENTRE.

Returning from Steuben county I read of the Quarterly Meeting to be held at Hedron Centre, Penn., and determined at once to continue my "vacation" in that direction, and listen to the good things said. Unable to attend the Sabbath evening service we understood that Bro. Joseph Clare, Sr., led a prayer and conference, in which the following was brought up. "The Sabbath morning, Sept. 10th, the house was well filled with brethren from all directions, including some "First-day friends," who, it is said, always make it a point to attend the Quarterly Meeting. After the usual opening exercises, Bro. Jared Kenyon preached a good sermon from Exodus 14:15, "Speak unto the children of Israel that they go forward." Forward is the march of the true child of God. Progress is his watchword. He may not see the way clear before him. The Red Sea may be in front, the mountain on either side, and a pressing enemy behind. How necessary is faith and confidence in God, his leader. The impossibilities become possible. A way is always provided. God is with him to discipline and save.

The dinner served by the friends reminded one of the ample provision made at our Associations. With the latter, there were as many as seven baskets full left, notwithstanding the number who ate.

At 2 P. M. Bro. G. W. Burdick, of Little Genesee, N. Y., discoursed from Phil. 4:8. There may be a kind of religion without goodness, but the apostle tells of a better one. A truly Christian man is the better for his religion—as is his country of love and confidence in all the relations of society. One part of Christian self-culture is the culture of secular virtues. The inner life of him who follows Christ should have, for one manifestation, a character of integrity and amiability in all his relations with man; who shows not in his outward life, as a consequence of his religious experience, that which is things true and honest, just and pure, greatly lacks and deceives. "Think on these things." Hold them in estimation, see them at their real worth, cultivate them as the greatest values, and you would be fully qualified for the service of God in this life.

One girl of 14 years said to me, "Elder Burdick preached a good sermon; I like to hear him." I would rather hear a child say that of me than to know that a learned man thought me "speaking foolishly," for preaching that holds the attention of the youth will never fail to profit those who are older.

In the evening the writer led a service of song, preached from 2 Tim. 1:12, the Christian's assurance, and conducted a conference meeting. At the close one good brother said, "These are the kind of meetings I like." On First-day morning the writer again preached, endeavoring to show the child of God protected, defended, and blessed while he abides strictly to the right path, taking God's word as the pathfinder, in contrast with another who mistakes the way of life, and yet presses on with error. It pays to keep all of God's commandments.

Obliged to return in the afternoon, 26 miles, to my home so as to go to another place the next day, I could not remain to the close of the meetings, neither attend the ordination services given the following day, 16th. If Bro. Jared Kenyon and Burdick continued the afternoon services. It is good to have such gatherings. The Hebron and Shingle House churches appreciate them. It was greatly regretted that circumstances unknown to the writer, prevented Eld. Geo. F. Kenyon, pastor at Shingle House, from being present.

Our vacation proves to be a pleasant, though quite a busy one.

H. D. Clarke.

INDEPENDENCE, N. Y.

A WORD OF EXPLANATION.

It is more than fair to the women of the denomination who were not at the Northtownville Conference, it is due to them to say that silence in the Recorder respecting woman's organized work for the denomination is not because of total absence of representative work there.

During the progress of the arrangements for the women's session, the right of custom, at least, upon Wednesday evening, it was found that the morning session would be a broken one because of the late hour of the arrival of the train, and later that the first session would have to be given up entirely. Even the North-Western Association people coming from Chicago would be weary, much more our "down Easters." We, therefore, who had the matter in care deemed it wise to waive the programme in mind, and to present only the two annual reports. The Treasurer, Mrs. Ingham, was present at the Conference, and her report was presented. The report of the Corresponding Secretary was read by Miss Rosa Palmberg. It was neither heedlessness, nor carelessness, nor forgetfulness which occasioned the departure in the matter, but the above-mentioned reason, for which, under the circumstances, we doubt not, some better sleep on the part of some, and consequent fuller enjoyment of other sessions is our reward. We did not neglect or wish to overlook our obligation to explain in our little prayer that God would guide and bless it all, and so do we pray that his hand of loving grace and infinite favor may lead all of us women on, ever increasing personal consecration to him and his work for us.

MARY E. BAILEY.

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 10, 1892.

The Placation Business is about concluded. Harrison and Platt have met and the latter has declared himself for a Christian experience. Blaine has written a letter in support of the Republican policy. Cleveland has met the Tammany chiefs and it is said that Hill will make one or more campaign speeches. Everything is claimed to be harmonious and promising all around.

In politics, as in business, we have our distinct advantages. The prominent business men and high officials make such opposite prophecies. Half say "our prospects look bright. We are all united. The country is getting tired of the other fellows and opposed to their principles and we shall certainly carry New York, Indiana and other doubtful States."

The strange part of it is that the other half make the same claim for the opposing party. We hear much of it at the Capital where sooner or later every national politician comes, and in the very latest andTODO applied. But the contradiction is not so strange after all. Whichever side wins the other comes very near it—so that some noughts are excusable for prophesying according to their wishes.

Money speaks it is said. Each of the great parties will contribute to the coming campaign a million dollars and we must believe these co-traducting prophecies. It is said that who raises the money? Government clerks pay a very small part of it, and few pay who do not choose. The Republican fund will be raised by Elias, of Chicago; Senator Arner and Jones, of Pittsburg; Distant, of Philadelphia; Spankeal, of Chicago; and Senator Sawyer, of Missouri; Quincy, of Massachusetts; Whitney and Benedict, of New York. It is said that these democrats have amongst themeselves safely raised a quarter of a million. Other wealthy men will be asked to contribute, and the largest sums over expended in a political contest in this country will be used.

How it is used is easy to explain. Probably about $500,000 will be expended by both sides. This will not all be spent, but as much in the speaking part of the campaign. Large sums will be sent to doubtful States to influence those who are in the Republican districts. Whatever vote-buying is done is effected through local politicians. There is too much of it, but probably not as much generallly supposed. In fact if the head management were disposed to buy votes it cannot reach the individual voter with certainty. The money is thrown in with the campaign, and the politician gets but a drizzle. Local managers expend as they please. Men who will buy votes will be rewarded, if not in the campaign. The partisan who has spent his days and nights in the campaign looking after this and that, attending canvasses, nominating candidates, pulling wires, setting up pins, persuading or bullying voters, will often recoup himself instead of bribing others, out of funds put in his hands to expend without vouchers.

The cholera has just evaded quarantine at New York. Venetian blood is running in the same way centuries ago. But Venice never saw a bacillus and did not know how to destroy them. The present object of quarantine is to kill the bacillus. The disease is not by heat or size, and the prevention of the development of those already planted in the human system, that they may not be able to affect other members. The system has no more to do with the cholera than it is theirs. The seed of the latter are borne on the winds and find lodgment everywhere. The seeds of cholera are not distributed by the winds, but are put into the mouth by people ignorant of what they are doing. Absolute cleanliness and thorough cook­

ing even of the water in an infected section are the main preventives.

CAPITAL.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising over 8,000 miles of thoroughly equipped rail­
riage, is engaged to give excursions during the months of August and September, will glad the heart of every one who desires to make the development of the great West and North-West, as well as those who desire to see a wonderfully productive region at a season of the year when exact demonstration is wanted of the wonderful opportunities that the best seats, and that will allow every one to make the journey without charge. The excursion pieces will leave Chicago on August 30th and September 27th, and tickets can be purchased at any of the stations along the line. The tickets must be taken by passengers during the dates from date of purchase.

Full information concerning rates and arrangements for these excursions can be obtained upon application to any coupon ticket agent or to W. A. Thrall, G. P. T. A., Chicago, North-Western Ry., Chicago.
DEMOSTHENES

A GREAT civilization is governed entirely by its guests, and the right to sell beer. These are the great Manufacturer's Building are paid off on half black, and the prohibition system is retailed over public bars. Between ten and six hundred dollars an hour in the city of New York, and the government is entirely of the quantities of intoxicating liquor that are made in the United States, in American money, being intoxicants in considerable quantities, the value of the last thing is m, in its moral, hygienic and medical aspects. Madeira and record of cargoes is made there. In the Hague, organized a committee of the members of the United States Congress and the appointment of the series of meetings organized to protest the production and sale of all intoxicating liquors. The point is settled that his present address is Leignitz, Germany, and we cordially invite all who can come to do so and attend the services in the lecture room of the American Mission. We earnestly desire that all the Sabbath-keepers may be strengthened in their faith and that all the Sabbath-schools may be strengthened in their work for the Sabbath. J. T. Davis, Pastor.

GREATEST THING IN THE WORLD.

This is the greatest thing in the world. If we would know the effect of prohibitory laws, we shall observe that the poverty and pauperism of the country, the life of the nation, is made of the quantities of intoxicating liquor that are made in the United States, in American money, being intoxicants in considerable quantities, the value of the last thing is m, in its moral, hygienic and medical aspects. Madeira and record of cargoes is made there. In the Hague, organized a committee of the members of the United States Congress and the appointment of the series of meetings organized to protest the production and sale of all intoxicating liquors. The point is settled that his present address is Leignitz, Germany, and we cordially invite all who can come to do so and attend the services in the lecture room of the American Mission. We earnestly desire that all the Sabbath-keepers may be strengthened in their faith and that all the Sabbath-schools may be strengthened in their work for the Sabbath. J. T. Davis, Pastor.

SPECIAL NOTICES.

CHAUTAUQUA.

Last year was a great year for "Chautauqua." When we use this word we do not only include the great Chautauqua Institution, but the Chautauqua Piano Lamp, which so many of our readers became possessed of while attending the Ladies Sewing Mfg. Co. When the offer was first made to our readers of the free sample of the Chautauqua Piano Lamp of this Company to fulfill all their promises, but it only needed one here and one there who had faith to accept the offer and buy a set of Chautauqua Piano Lamps, and it would be full convinced the most skeptical that their doubts were utterly without foundation. The demand upon the Chautauqua Piano Lamps was so great that homes were made pleasant and cheerful with this beautiful lamp.

Those who received the Chautauqua Piano Lamp will not hesitate to order at once another lamp of the same kind and secure a handsome Chautauqua Desk, which is fully described in another column.

WANTED.

The undersigned desires to obtain employment as a clerk, or at some kind of indoor service. He has been a teacher, but troublesome with his eyes prevents further work in that profession. Work which does not require much reading of fine prints preferred. I am willing to work for any salary.

A New Club building recently opened by the enterprising and gifted woman in Philadelphia who organized club years ago, and the appointments of the church at Alden, beginning at 2 o'clock on Sunday, September 20th. All are invited to attend the services in the lecture room of the American Mission. We earnestly desire that all the Sabbath-keepers may be strengthened in their faith and that all the Sabbath-schools may be strengthened in their work for the Sabbath. J. T. Davis, Pastor.

SABBATH-DAY, SEPTEMBER 10TH.

The Semi-Annual Meeting of the Seventh-day Baptist Secretary held in the church at Alden, beginning at 2 o'clock P.M., on Sixth day after the second Sabbath in October. Eld. S. R. Wheeler, Chairman, will preside. There will be an Introductory Sermon by R. O. U. Whitford, alternately.

EEREY J. H. WALLACE having removed from London, Eng., to Germany, wishes to inform his correspondents that his present address is Leignitz, Germany, Bolso, Bin. 17.

Eld. A. W. Coon desires his correspondents to address him, until Oct. 1st, at Lincolney, N. Y.

The New York Seventh-day Baptist Church holds regular Sabbath services in the Byr's Prayer-meeting Room, on the 4th floor, near the elevator, T. M. C. A. Building, corner 6th Avenue and 23d St., entrance to 23d St. Meeting for Bible study at 10 A.M., followed by the regular preaching services. Stranger are cordially welcomed, and any friends in the city or the Sabbath are especially invited to attend the service. Pastor's address: Rev. J. G. Burnick, Room 100, Bible House, New York City. Residence, 21 Bank St.

The Yearly Meeting of the Seventh-day Baptist Churches of Southern Illinois will be held with the church at Clinton, October 14, 1892, at 11 A.M. We have arranged to commence a series of meetings a week previous to the above date, and we cordially invite all who can do so, to 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.

H. H. Lewis, Church Clerk.

The Quarterly Meeting of the Shingle House, held at the Mechanics School, Thursday, October 14, 1892, at 11 A.M. We have arranged to commence a series of meetings a week previous to the above date, and we cordially invite all who can do so, to 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.

H. H. Lewis, Church Clerk.

SABBATH-DAY, SEPTEMBER 10TH, will be the time for the next covenant and communion season of the Albion Seventh-day Baptist Church. At that time there will be a roll call of the members. It is desired that all the membership shall be heard, from either letter or personal statement. Let all who are in Philadelphia, bring some written word that we may be cheered in the Lord.

E. A. Wytten, Pastor.

AMERICAN SABBATH TRACT SOCIETY, Tract Department, Book Exchange, and Editorial Rooms of Sabbath Outreach. "Select Libraries," and Bible-school a specialty. We can furnish single books at retail price, post paid. Write for further information.

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THE GREAT CHURCH SABBATH-DAY.

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E. A. Wytten, Pastor.
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