The Sabbath Recorder.

FIFTH-DAY, OCTOBER 13, 1892.

OCTOBER.

BY ANNIE L. HOLDBERTON.

The summer heat is over.
The harvest gathered in,
The fields of grain and red clover Secure in barn and bin;
The promise of the spring time, Reward of honest toil,
The fruits of the seed time For those who till the soil.

We went to Sabbath school, With calm and quiet days,
And dream deep, bright and sober
Teeth sol's receding rays.

The squirrel skipping lightly Has ample fishes in store,
The robin in the nest, Beside the farm house door.

The housewife's busy fingers Fix garments new and old,
While Indian summer lingers, This harvest month of gold.

Children with red cheeks glowing Come tripping in at night,
Their baskets overflowing With ripe nuts brown and bright.

Glad mid-month of the season. So peaceful and serene,
We had the end with reason We fain would crown thee queen.

For the Sabbath Recorder.

CALAMUS, NEB.

We are speeding eastward on one of those elegant "U. P." trains after a five weeks' experience in the "Wild West." The remaining detachment of the student evangelists are homeward bound. Only yesterday morning we left Calamus, our last field of labor, an account of which, the North-western editor says, I am to give.

But we are tired and worn out. There is a feeling of relaxation on our thoughts room at will. One moment we are living over again the introductory experiences of five months ago at New Canton, and the next we are climbing some of those high bluffs overlooking the North Loup Valley, from the top of which may be seen the wilds of Nebraska, (more (?) or less); and now the soul-stirring experience of Conference and Kansas, and the adventurer in a colony of prairie dogs up Mira Valley, with a shot gun, a North Loup lad, and a Wisconsin banker are strangely mingled. Why should we try to give an account of Calamus, the latest, and in many respects the brightest experience of all the campaign, and yet nothing so far as results are concerned, nor perhaps in any other respect, different from what has been realized thousands of times in evangelical work? Yet like "The Old Hundred," ever new, and especially to one who has seldom participated in such experiences, it may afford a topic on which to write.

We recall that beautiful Sunday morning when the pastor of the North Loup Church, the "Banker," a company of enthusiastic C. E. workers of the church, and the writer, took a delightful ride up the valley twenty-eight miles to Calamus to do some gospel work which the "Pastor" had planned for us. At 3 o'clock P. M., the seats of the little school-house were all taken by people, thirty in all, including the

North Loup party, who came according to appointment to hear the "Banker" preach. He spoke with his usual earnestness to the small and not over attentive audience. At the close of the after meeting in which one, aside from the North Loup delegation took part, one raised his hand for prayers. In the evening more were out, and two hands came in sight upon the usual invitation. There was a glimmer of hope to encourage the two or three faithful Christian residents there, that something might yet be done for Calamus. The next day, with the "Pastor" to assist us, we succeeded in getting acquainted with a number of the Calamus people. But at night only a few came out and there was no advance movement. It was discouraging. The little spark of hope was almost extinguished. Little use in trying to do anything for Calamus. We tried to sing "There shall be showers of blessing," with the usual confidence, and the next day we went to work. There was something seen not before witnessed in that country,—a company of young people apparently out on a pleasure excursion, calling at the homes indiscriminately up and down the valley, inviting the astonished inhabitants to come out to the gospel meeting in the evening, and dropping a word about Christ and duty here and there. That night the house was crowded.

Several bands were raised for prayers. At the close of the meeting there was a unanimous request for the meetings to continue. We will not follow the work further in detail. What if the call for help here was so strong and restless that the hopes of working at North Loup until Conference was abandoned? What if the appointment made by way of compromise at that place for Monday night was finally canceled, and the start for Conference delayed a day? There were hungry souls crying out for the bread of life in, and there was genuine pleasure in the effort to obey the command of the Master, "Give ye them to eat," although the means of distribution was so inadequate. On Tuesday evening nine persons, candidates for baptism, gave in their names. Then came the time of refreshing at Conference. Before its close there came again the call from Calamus, "Come over and help us." It was too earnest to be resisted, and on Wednesday night, with the force increased by Mr. Ooan, of the Student Evangelists, the meetings were reopened. The Northwestern Editor followed a few days later. The hearts of the people were touched, and the gospel spirit prevailed. On the following Sunday afternoon a large crowd witnessed, from the banks of North Loup River, the ordinances of baptism, when nine names were added to the ranks of Christ. Twice within the week following the stream was visited, and nine more were regarded as baptized believers.

Sunday night was a joyful meeting. It was supposed to be the close of the work for the present year at Calamus. The "banker" and the editor reluctantly said good-bye to the grateful people, and left on the early morning train. The other two workers were left to assist in getting the new recruits to buckle on the armor ready for work. It was haymaking season, but after a rest of two nights a meeting was held and an increased interest was manifest. New ones came forward for prayers, and it was unanimously requested that the meetings continue every night as long as we were able to remain. The next Sunday afternoon the largest crowd ever assembled in Calamus gathered at the riverside to witness the crowning victory of the gospel work in the baptism of seven additional candidates. Closely following this we again assembled at the little school-house, and a Seventh-Day Baptist Church was organized with fourteen constituent members. There was present, upon invitation, a council from the North Loup Church to assist the organization. Then came the farewell meeting. After the stirring sermon by Elder Morton it was a rare pleasure to listen to the larger number of joyful and convincing testimonies, so spontaneously given, to the power of Jesus Christ to save to the uttermost, from the class of people who had recently experienced that power. Of course, we could not help comparing this meeting with the one on that Sunday several weeks before when one timidly raised his hand for prayer. But I am constantly forgetting that the work thus minutely followed, so interesting to those participation, cannot be told to the reader, so I will desist after a few general observations as to Calamus and the work there.

Eighteen years ago the first settlers came over the sand-hills from Minnesota into this part of the Loup Valley to make it their home. It was a new country, of which the Indians had not yet given undisputed possession. To make it safe for settlement and improvement the government built Fort Hartsuff here at a cost of $180,000, the buildings of which, now in possession of a railroad company, are offered for sale at $5,500. Calamus was the name of the post-office located near the fort before the construction of the railroad. The settlement grew, but the growth was not from the class of people which would tend to elevate the moral tone of the neighborhood, so rum, sin, and sand-burs increased as the people multiplied. The young people must have amusement and mingle to.

(Continued on page 69.)

THE POET'S CROWN.

BY THE REV. O. D. SHERMAN.

I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me an crown.

The history of the world is largely the record of individual lives. We could have a geographical history of the United States, a geological one, a political one; but if we were lacking a biographical history the soul of our general history would be lacking. For a nation is not of our mountains and our rivers, our valleys and our plains, but in the record of the lives of men who were born on our soil, nourished by our institutions, and who have shone as stars in the firmament of illustrious men. It is Washington, Adams, and Jefferson; Hamilton, Clay,
and Webster; Seward, Grant, and Lincoln, and a host of others, that have made our history glorious. The value of a true, pure, and noble living is beyond computation. It cannot be measured, it cannot be weighed; it is more precious than gold, and better than the merchandise of silver. The gifts of God to men, and the endowment of souls with the power and beauty of mind, reason that can grasp and hold the problems of the universe, tongues that can speak and sing which will by its beauty humanity to higher levels, are always worthy of recognition. It is well to erect monuments to the illustrious dead. It is well to bear witness to their beneficial work, and lovingly tell how they lived; of the battles they fought, of the course they ran and of the faith they kept.

There died a little over a week ago, one whom I never saw, and yet whom I loved; one whose ministry has been a blessed one, not to me only, but to millions beside; one whose sympathetic touch was felt wherever hands were bleeding and hearts were aching; one who seized the problem of childhood's painless play, and urge, in trembling self distrust, to the world the song of the orphan. And steadfastly on thee through the night, I know the light, I know the prayer. And if my heart and flesh are weak, and if my strength is faint, I believe, I believe! With this o'er the battle thou focus, and hold the problems of the universe, tongues that can speak and sing which will by its beauty humanity to higher levels, are always worthy of recognition. It is well to erect monuments to the illustrious dead. It is well to bear witness to their beneficial work, and lovingly tell how they lived; of the battles they fought, of the course they ran and of the faith they kept.

John Greenleaf Whittier was born Dec. 17, 1807, at Haverhill, Mass. His parents and friends were of the Society of Friends, and the poet always conformed to the usages and customs of that sect, even in peculiarities of dress and speech. His was the common New England boy's lot of his times. Scant schooling in the winter months; hard work and plenty of it in the summer. But good wholesome food, pure air, woods, streams, birds, trees, and flowers, were his companions and teachers. That his boyhood was a happy one we may not doubt. Let him tell his own story:

O for boyhood's pleasant play; Soft the breathing in laughing day, Health that mocks the doctor's rules, 

Excellence that never learned at school.

Of the wild bee's morning chase, Of the wild flower's time and place, Flight of soul and habitue of the beach, of the wood. Of the tortoise bears his shell, Of the wood-chuck digs his cell, And the grosbeak sinks it in the snow; If the robin feeds her young, How the next is hung. Of testaceous chintzes spread, Like my bowl of milk and bread, Feeder spoon and bowl of wood,

On the door stones, gray and rude! One me, like a regal test. Cloudy-ribbed, the sunset bent,

Rock, and hill, and rivulet bank; And the holy counsels there.

[In sudden whirlwind, cloud and flame, The blazing hours of day.]

Before mine eyes a vision passed, A picture of the future's race. With dreadful eyes of living things, And long dark wings of death. With circling light and sulphur throne, And flame-like form of One thereon, And words that everlast and pass Down from the crystal vault.

The burden of a prophet's power Fell on the earth's heart. From off unsufferable woe The face of God was seen; I saw far down the coming time, The chastisement of crime. With noise of mingling hosts, and jar Of the earth's falling, I saw the nations rise and fall, Like fire-geams on my ten's white wall.

Closing with what appears to me a consciousness of a prophet's true call:

Yet in the heart of every other art, God's great purpose is, and Christly pity and tenderness. Mr. Whittier's creed was in the Lord's prayer. His was the common New England faith he felt wherever hands were bleeding and hearts were aching; one who seized the problem of childhood's painless play, and urge, in trembling self distrust, to the world the song of the orphan. And steadfastly on thee through the night, I know the light, I know the prayer. And if my heart and flesh are weak, and if my strength is faint, I believe, I believe! With this o'er the battle thou focus, and hold the problems of the universe, tongues that can speak and sing which will by its beauty humanity to higher levels, are always worthy of recognition. It is well to erect monuments to the illustrious dead. It is well to bear witness to their beneficial work, and lovingly tell how they lived; of the battles they fought, of the course they ran and of the faith they kept.

Mr. Whittier was a poet; he was a contributor to papers, assumed editorial work and entered the army of great writers. But it is not his story we would write, but to millions beside; one who seized the problem of childhood's painless play, and urge, in trembling self distrust, to the world the song of the orphan. And steadfastly on thee through the night, I know the light, I know the prayer. And if my heart and flesh are weak, and if my strength is faint, I believe, I believe! With this o'er the battle thou focus, and hold the problems of the universe, tongues that can speak and sing which will by its beauty humanity to higher levels, are always worthy of recognition. It is well to erect monuments to the illustrious dead. It is well to bear witness to their beneficial work, and lovingly tell how they lived; of the battles they fought, of the course they ran and of the faith they kept.

Today there is a specimen from one of his earlier poems, called the "Farewell of a Virginia slave mother to her daughters sold into Southern bondage."

Gone, gone—sold and gone, To the rice-sweat and dank and lone, Where the slave whip ceaseless swings, Where the noose tense ails slips, Where the fever demon roams, Voice with the falling dew, Where the sick frame distends, The light and misty air, Star of my youth, gone—sold! To the rice-sweat and dank and lone, From Virginia's rivers and waters, Wise is me, my stolen daughters! Gone, gone—sold and gone, To the rice-sweat and dank and lone. From the true whose shadows lay, On their children's place of play; From the cool spring where they drank— Rock, and hill, and rivulet bank; From the solitary father and the holy counsels there. The light of my soul—gone—sold! To the rice-sweat and dank and lone, Woes is me, my stolen daughters! This is not first class poetry. It was born of troublesome times. Whittier's anti-slavery poetry does not compare with the high standard of the times. But then, they were truthful, and like all songs of war and strife, were rough, but they reached...
the popular heart and did their work. They made the signposts of the time. They roused the conscience of the North. The war came and the Quaker poet, whose inbred principles forbade the shedding of human blood under any circumstances, whose watchword was: "Submit on one cheek turn the other also," beheld the gory spectacle and was revolted at the march, and the marchers of men for the conflict, and felt as one other great prophet did; "Offenses must needs come, but woe unto that man by whom the offense cometh." Patriotic to the core, loving his native land as he loved his own life, early dividing that one house he had and building two, he was a part of the nation's cause could the Union be preserved, his pen was busy, and his words were eloquent, to urge to action on this line. He applauded every pen was busy, and his words were eloquent, to the popular heart and did their work. They took the "Watchers," one of the finest of his short poems, and which so faithfully pictures what sometimes seems to be the conflict between justice and mercy, that we will dwell at little length upon it. The scene is a fiercely fought battle field, after the wild waves of carnage have defuged it. Two angels are watching over it:

Two angels, each with drooping head,
And folded wings and noiseless tread,
Watched by that valley of the dead.

One of these is the angel of peace, the other of freedom.

Peace cries,—"O, Lord, how long?
Is there no respite? no release?
When shall the hopeless quarrel cease?

But old age comes now. The sun
Be near me in my hours of need
To soothe, and guard me in the night
And down these slopes of sunset lead
As up the hills of morn.

LOVABLE CHRISTIANS.

There is no line of ology in the Bible that is more to be coveted than this single line, "the disciple whom Jesus loved." The original possess- or of this precious encomium was John the evangelist, and the inspired writer of five volumes of the New Testament, shepherds no other than Jesus' own, as he went, reminding me of his famous countryman, Thomas Carlyle. If there had been a few more of the Epistles of the beloved disciple, he had, perhaps, been saved. At all events, he has been a second son in his love for the world, and the world for him. Good man, did more than make a mistake, he committed a sin by destroy- ing in the part of the world to which for winneth others to Christ. As a soldier has no right to wet his powder or to blunt his sword when he goes into battle, so no christian has a right to make his religion offensive where he might make it attractive. His personal influence is a trust and a talent which he is bound to use for his Master's glory, and of red hot, hatred for everything false and wicked. And yet he was the author of three marvelous love letters which have the effusive sweetness of the pressed honeysuckle. There seems to have been a peculiar likeness in sympathy only to his favorite disciple; he penetrated more fully into his Master's mission, understood more deeply his Master's character, and partook more of his Master's spirit than any other of the twelve.

But the planet that rode nearest to the sun,
That "leaning towards the sun" at the paschal supper had a meaning in it; it meant that John's heart drew so strongly to Christ's heart that their outward embrace was as natural as the kiss of a husband and a wife.

John might have sat for that portrait which Paul afterward gave of the Christian character as possessing "whatsoever things are true, whatsoever things are just, whatsoever things are honest," and then adds as a finishing touch, "whatsoever things are lovely and are of good report." This word "lovely" does not occur elsewhere in the New Testament. It signifies what is dear to any one, and the phrase, "things of good report," signifies that which wins admiration and approval. We might paraphrase the expression, and render it—"be lovely; so live as to win converts to your Master." It is no sacrifice, but to be a representative of Jesus Christ before the world. He has been well styled "the world's Bible"—and is about the only Bible that thousands ever look at. It should be the aim of every follower of Christ to be a living epistle, not only legible but attractive to all who study him. Is this always so? Is the religion of every good man and good woman truly lovable? We fear not. Some men's piety has quite too much of the flavor of the "old Adam" still lingering about their souls. Others pour their religion with the sincerity and conscientiousness, and their conversation sets everyone's teeth on edge. After an hour's talk with them, you find yourself almost insensibly prejudiced against some of the best people of your acquaintance. A fly has been dropped by these censorious dyspeptics and mellower by this time in the warm atmosphere of the camp fire.

But old age comes, the sun is now down in the west, and now he sings in the fullness of his golden autumn day:

I mourn no more my vanished years;
Beneath a tender rain,—
Beneath the golden sun,
The best of now and here.

I look in hope or fear,
Beneath a tender rain,—
Beneath the golden sun,
The best of now and here.

But the wonderful, the unroll.
"I have chosen thee to be a light unto the Gentiles, to be the salvation of them that sit in darkness and in the shadow of death; to open to the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness into the light: them that had long time lay in prison; to them that sit in darkness bring forth the light of the face of the Son of God. He hath sent me to preach liberty to the captives, and to announce the acceptable year of the Lord; to set the prisoners free."—Isaiah 49:3-6.

The popular heart and did their work. They made the signposts of the time. They roused the conscience of the North. The war came and the Quaker poet, whose inbred principles forbade the shedding of human blood under any circumstances, whose watchword was: "Submit on one cheek turn the other also," beheld the gory spectacle and was revolted at the march, and the marchers of men for the conflict, and felt as one other great prophet did; "Offenses must needs come, but woe unto that man by whom the offense cometh." Patriotic to the core, loving his native land as he loved his own life, early dividing that one house he had and building two, he was a part of the nation's cause could the Union be preserved, his pen was busy, and his words were eloquent, to urge to action on this line. He applauded every pen was busy, and his words were eloquent, to the popular heart and did their work. They took the "Watchers," one of the finest of his short poems, and which so faithfully pictures what sometimes seems to be the conflict between justice and mercy, that we will dwell at little length upon it. The scene is a fiercely fought battle field, after the wild waves of carnage have defuged it. Two angels are watching over it:

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SABBATH REFORM

The Sabbath Recorder.

At our late Conference a committee was appointed to prepare an address, to be presented to the representative bodies of different denominations, on the Sabbath as it stands related to the question of Christian union. The following has been sent to the Episcopal Convention, now in session in Baltimore, Md., and a similar one has been sent to the Congregational Council, also now in session, in Minneapolis, Minn. Of course the address to the Congregationalists is changed so as to adapt the phraseology to their different polity and methods of worship. We shall be greatly interested to know how this address is received. Later it will be put into a general form so that it may be sent to the representative gatherings of the various denominations during the year.

ADDRESS.

To the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Baltimore, Md.

Dear Brethren in Christ,—Desiring to see the coming of the time when all those who love our Blessed Lord and Saviour shall be one, not only in spirit but also in truth and in deed, we, ministers and delegates composing the Seventh-day Baptist General Conference, send you Christian greeting.

We have welcomed every utterance upon the subject of Christian Unity as put forth by various denominations, not the least being the declaration of your own House of Bishops in 1886, and while we believe that the unity of the spirit is more essential than organic unity, we nevertheless are not without hope that the nations and peoples called of God into his church may one day be visibly united. We have waited to see whether in accord with the spirit of your own declaration there would be made a modification of the constitution of your Church whereby there could be presented to other Christian bodies the historic episcopate truly "locally adapted in the methods of its administration to the varying needs of the nation and peoples called of God into the unity of his church." For this we look with interest, praying that God may guide all his children into all wisdom and truth.

It may seem presumptuous to us, whose numbers are so few, and who are popularly supposed to be the most obstinate of schismatics, to speak upon this subject from our point of view. For this reason we have hitherto held our peace. But in the good Providence of God we are led, as we believe by his Spirit, to utter a message of peace to our brethren of other Christian bodies, setting forth, not terms of union, for that from a small body like ours would be only idle boasting, but rather what we believe concerning the Holy Sabbath as a bond of Christian union. For we are Christians first, and then what we are as a Christian body second, simply of necessity. We are Christians who believe that we ought to observe sacredly God's Holy Sabbath, being the seventh day of the week. On that account we of necessity have been separated from other religious bodies, not because of authoritatively accorded to the church, or the amount of enlightenment on the subject of the true nature of the Sabbath. Now, insasmuch as the Christian Church as a whole will probably never come to the ecclesiastical view, or will never observe the Sabbath as a day of rest, and inasmuch as much of the Sabbath of the other Christian bodies is falling by its own weight of error, does it not seem clear to you that the re-newing of reverence for the whole law of God is the only practical solution of this question?

Now, are you not in a position where you can exert a great influence in this respect? Your Articles of Religion acknowledge the obligation of the Decalogue upon every Christian man, lay and clerical. See Article VII., the Anti-Com­ munion of Baptism, as explained by the Catechism. Nowhere in the Articles of Religion or in the Book of Common Prayer is Sunday declared to be more than one of the Feasts of the Church. Every priest in his celebration of Holy Communion must read the fourteenth commandment of which the people acknowledge in their prayer to Almighty God. What could be simpler or more logical than for the Church to provide for the doing of what her members pray to God to in­ duc their hearts to perform? This would not in any wise interfere with the Church year of feasts and fasts, or with any other observance whatsoever. It would simply set forth the truth upon an important subject and aid the Christian world to take a correct view both of God's holy Sabbath and of the festival days of the Church. In this way it would surely bring about a union of thought and feeling, which would afford the Sabbath an opportunity to vindicate itself as a Christian institution, unhampered either by Puritan theories of a "Sunday-Sabbath" or by "Sabbath as a Day of Rest," or by any other institution, which then would stand upon its own merits as a feast, without having in the minds of the people the apparent sanction of the fourth commandment.

In conclusion, we beg you, dear brethren, not to dismiss this as something unworthy of your attention, but prayerfully to consider:

First, The claims of the Sabbath upon you as a Church, who are all of Christian bodies, who observe Sunday, admit in your published standards of faith the obligation of the fourth commandment, without at the same time explaining it as referring to Sunday, or calling Sunday the Sabbath.

Second, Whether the incorporation of the Sabbath into your system of religious observances, even if you are not in exact agreement as to its obligation, would not, by its effect upon the popular mind, become a bond of union in the wider Church of Christ which you and we alike long to see alone in all good things, as we trust we are at one in the sincere desire to do the will of our common Lord and Master, Jesus Christ.

Third, Whether the adoption by you of a motion similar in tenor to the motion herewith submitted to you would not be in accord with the mind of the Spirit of God.

May the Lord direct you, dear brethren, not with a spirit of officiousness, as though we were presuming to instruct you in the understanding of your own canons and liturgies, but
benevolence, your respectful and prayerful consideration of the same, praying that the Holy Ghost may guide all of your counsels to the end that all truth may be your possession.

In behalf of the Seventh-day Baptist General Conference,

WILLIAM C. DALAND,
LEANDER E. LIVERMORE,
ELTING M.
LUCIUS R. SWINNEY,
MADISON HARRY,
Committee.

Attest,

LEWIS A. PLATTs,
Secretary of the Conference.

DATED at Westerly, R. I., this 30th day of September, in the year of our Lord one thousand eight hundred and ninety-two.

REVIVAL AT LONG BRANCH, N.B.

We have been here for nearly four weeks. Have held thirty-four meetings, with good congregations and interest. The church has been revived and benefited. Backsliders have been reclaimed. Last Sabbath two were added to the church by baptism, one a married lady whose husband was restored to duty and to fill his place in the church. A large number of others expressed themselves as determined to live a different life. One entire community has been deeply stirred. Some nights the house would not hold all the people. Some of the oldest settlers say they never saw so much religious interest through the community.

The church here has had many severe trials, but still has a faithful few who continue to maintain the cause. They have some excellent Christian workers. They have a good Sabbath-school and Y. P. S. C. E., that are doing good work holding weekly sessions. They have done what they could to make our stay among them pleasant and profitable. Their only regret and ours is that we could not stay longer, but duty calls elsewhere. They contributed freely for the cause of missions, thus helping to carry on the work.

South Dakota is our next field of labor, where we expect to spend a few weeks. Pray that the good Lord may give us greater power over men to bring them to Christ. Our correspondents may write at Smyth, South Dakota, until further notice.

MR. AND MRS. J. L. HOFFMAN,
HUMBOLDT, Neb., Sept. 25, 1892.

MISSIONS.

A LETTER FROM Dr. SWINNEY, dated Sept. 4th, states that when the hospital was about finished she was overcome with the excessive heat, and threatened with fever; she hastened away to Japan, and was resting in the mountains so as to be well and strong at the opening of the hospital.

Our recent trip through Nebraska, South Dakota, and Minnesota, have given us greater hopefulness in regard to denominational interests there than we have ever felt before. Churches are growing in strength, and there are evidences of real and increasing temporal prosperity. We can see the seed that we sowed in 1872, and hope to see a greater harvest. But, really, it has been found exceedingly difficult to dispose of them at such times. Regard for the feelings of the excellent persons sending them, not a desire for the quilts, has chiefly made this possible. And, in some instances, unsold quilts have been paid for by persons who needed them, nor felt able to buy. If quilts that may hereafter be made for benevolent purposes could be taken charge of and sold by the Ladies' Societies of our larger churches, at their public “sales,” the end sought by the giver would be reached, and it would be better in every way.

BY STEAM.

Out on the beautiful prairies of South Dakota are immense quantities of wheat, in shock or stack,—millions on millions of bushels. While riding over these prairies and past wheat fields thousands of acres in extent, Pastor D. K. Davis remarked, “Throwing machines with horse power will not answer in these days; we must have them go by steam.” It is quite a step in advance from the flail to the twelve horse sweep; but beyond this we must go, and thresh from 1,000 to 2,000 bushels of grain a day, by steam driven fans in the perishable corn carried in the mule; but now it is done by steam, in the “Overland Flyer.”

Our missionaries once traveled from place to place, long distances, on horseback; or went to China in sailing vessels, on voyages of months.

Now we send them swiftly across land and sea by steam.

Money is not sent to China by logs of Mexican dollars, on the slow-sailing vessel, but by bank drafts on the swift-moving train and ship; or, if need be, electricity will flash an order for funds halfway round the globe.

The Missionary Board once really knew but very little of the wide field entrusted to its care. Now, by the aid of steam and through its Secretariat, it can establish living, interested, sympathetic relations with the great work and the faithful workers.

Are these changes the result of pride or love of ease? Does the Dakota farmer thrust by steam instead of a one-horse tread because he is proud, or wants an easy time? Oh, no. The necessity of progress and of doing things on a large scale is upon him.

But all farmers do not yet need and cannot have steam power. And so our missionaries will sometimes have to cheerfully travel on horse or mule back, or in heavy wagons behind ox-teams, over rougher roads than some of our readers ever dreamed of, and patiently endure all the discomforts and hindrances to swiftly move forward and quick work.

But, as a rule, in these days, if we would keep ahead of sin and the devil we must go by steam.

PRAYER FOR OUR MISSIONARY BOARD.

The object of this writing is to suggest a particular time for especial prayer in behalf of our Missionary Board. The work of the Board is attended with much anxiety because of its greatness and importance. In his recent visit the Corresponding Secretary asked prayers for the Board, and especially for himself. He longs to learn all about the work and the workers, and report this information to the Board. Then comes the counseling together as to how, and where, and when, and by whom the work can best be done. The annual Board meeting occurs on the third Fourth-day of the week in October in each year. This year that day is Oct. 19th. This is the annual meeting, because it is the first meeting after the election of the Board at the General Conference time, and also because at this meeting the work for the entire year, beginning with the next January, laid out and provided for. There also occurs a quarterly business meeting the third Fourth-day of the week in January, April, and July. Now, as to the time for prayer. Why not name the prayer-meeting on Sixth-day night immediately preceding each one of these Board meetings? Why not adopt this time in all our churches? God would hear these united prayers, and their influence would be felt in the Board and in the churches. Are there not others who will say a few words on this subject?

S. R. WHEELER.

FROM F. J. BAKER.

Extracts from letters sent by Eld. F. J. Baker, of Holland, to Dr. N. W. Biddle and other friends at Milton Junction, Wis., in grateful acknowledgment of the receipt of $850 toward the support of his labors:

Not long ago I received 3,500 tracts,—1,000 temperance and the rest gospel tracts. And after a few days I go to another corner in Rotterdam try to bring them into the hands and houses of the people with the earnest desire and prayer in my soul that our God will bless the work. Last Tuesday I met a man and his wife who were very zealous and sure for
their Sunday-keeping like an unmovable rock.

The woman at last did say: "Oh sir, I do very deeply regret that you are in such a dangerous extremity, and pray that you may come back from that way, and certainly you must return before you die. You cannot come into heaven in that way; you reject the resurrection of Jesus, and I would very earnestly warn you that you stop going amongst people to tell them such a doctrine.

However slow the work goes here in our country it does go, and everywhere it seems that people do regard it somewhat more, and do take a little notice of us; however, it is a hot and heavy battle.

The Rev. J. S. Powers, Bonita, Texas, General Missionary.

Rev. J. S. Powers reports 34 weeks of labor; 84 sermons and addresses at 5 places in Texas and the Indian Territory; 130 visits; the distribution of 1,500 pages of tracts; 7 addresses—2 by baptism; the organization of the Bethel Church, Elk, I. T., with 5 members, since increased to 7 families, 20 church members on the field.

He writes: As I wrote you, I have been the last quarter, almost completely demoralized in my work by floods and the unwiliness of the people at some points to bear, to give up the disputer of Adventism. My meeting at Elk was a success as to numbers present, the attendance being perhaps as high as 250. The church there seemed a place of real interest, but I'm more coming to us. I believe the truth is taking a deep hold in that vicinity. I preached once there on the Sacristy of the Sabbath church, and the people are willing to give me a home in this work in general. I find the field one requiring great zeal, courage and ability; in all of which I fear I am deficient. I shall do my utmost to pray that God will use me to confound the mighty. It requires mature thought and irrefutable arguments to satisfy them, they cannot reach their satisfaction. This, as you know, demands close and hard study. It requires great diplomacy to maintain the dignity of the truth without personal debates, for you are challenged at all points.

The summer months are the months here for labor. So every moment of my time will be occupied in preaching and teaching. I would like to have a stand and tent conference held before I go home; to talk over the means and time, but I think it best for me to work during the period with all my power. Pray for me. We must have strong men, in Bros. Quinn, of Elk, I. T., a good speaker, a fine reasoner, and of profound piety. I praise God for giving us such men. He is a man of good repute of those without. We need strong men, in char­acter, at least, with us here or we cannot hope for the least success. I am a Londoner every day, and this I impress on our people. Hear my request to the Conference for prayers.


Rev. J. L. Lee reports 16 weeks of labor in Arkansas, Eastern Texas, and Western Louisiana; 42 sermons and addresses wherever opportunity could be found, in church, school-house, or in private homes; average congregation of 45; 6 prayer-meetings; and the distribution of 8,059 pages of tracts.

He writes: Much of my work has been prospecting. Here and there I find a few Sabbath-keepers, or a few of like faith. I would like to have a stand and tent conference held before I go home; to talk over the means and time, but I think it best for me to work during the period with all my power. Pray for me. We must have strong men, in Bros. Quinn, of Elk, I. T., a good speaker, a fine reasoner, and of profound piety. I praise God for giving us such men. He is a man of good repute of those without. We need strong men, in character, at least, with us here or we cannot hope for the least success. I am a Londoner every day, and this I impress on our people. Hear my request to the Conference for prayers.
additions—123 by baptism; the organization of Christian Endeavor Societies at Cayler Hill, Watson, Hebron Centre, Portville, and Richburg; and of Bible-schools at Cayler Hill and West Genesee.

In our rejoicing over these large results, let us not forget the seed-sowing that went before, and, above all, the work of wise, patient and systematic religious teaching and training that are needed in order that the tender blades may become full corn.

STUDENT'S VACATION WORK.

Mr. W. L. Burdick, student at Alfred, reports 10 weeks of labor with the Hebron and Hebron Centre churches, and at Pine Grove, Pa.; 24 sermons and addresses; congregations of 50; 11 prayer-meetings; 69 visits; the distribution of 7,750 pages of tracts and 15 papers; 5 additions—3 by baptism; and one Bible-society organized. He found 28 Seventh-day Baptist families, besides eight in which the mothers were Sabbath-keepers, and 80 resident church members.

Mr. M. B. Kelly, Jr., also a student at Alfred, reports 9 weeks of labor at Stone Fort, Bethel, Villa Ridge, Mt. Pleasant, Pulaski, and Liberty, Ill.; 21 sermons and several short addresses; 10 prayer-meetings; 50 or more visits; and the distribution of 1,300 pages of tracts.

THE STUDENT EVANGELISTS.

Moore, F. E. Peterson, L. C. Randolph, T. J. VanHorn, D. B. Coon, Geo. B. Shaw, and W. D. Burdick, who are interested in the movement of the home field, in 18 States and Territories, report 897 weeks, or over 17 years of labor; 2,449 divorces; 125 prayer-meetings; 4,378 visits; the distribution of 37,780 pages of tracts and 1,082 papers; 200 additions—105 by baptism; and the organization of one church, 4 Sabbath-schools, and 7 Christian Endeavor societies.

The Treasurer reports for the year ending July 31, 1892, total receipts of $13,173.80. But, as his report shows, the actual income, including $300 for the Permanent Fund, was $13,886.99 and sufficient to complete the work, as it was all done but varnish­­ing the floors, and there had been no weather suitable for varnishing in over four weeks, as the Ningpo varnish will not dry except in the very driest day.

Unpainted floors will not dry in several hours, which will not do in a sick room, as they must be washed every day; paint wears off very quickly, and I am having them varnished, as all our good buildings are, which will last longer and be far healthier. In the long ward there will be sixteen beds, in the smaller one eight, and in the two private wards each, making twenty-six beds to start with. We will furnish the long ward down stairs at some future time, when better able, and when we have grown accustomed to the work and the helpers have become more capable.

Your interest and purpose to help in the work has cheered and comforted me many a time, and I feel sure you will do what you can in sending year by year. The helpers are to be paid month by month, and future solicitations will be posted in the Baptist and Christian papers, as the mothers of the wards are all very fine plan and do much good.

The raising of a special Thanksgiving-offering of $5,000 for missions, and the publication of a collection of historical papers, was deemed a most fitting way of commemorating the William Carey Centennial, and celebrating the fiftieth year of this Society's existence.

The collection has been made in the Thanksgiving-offering wherever there has been a little pains-taking effort; and it is to be hoped that, under abiding inspiration from this annual meeting, the amount will be completed before the close of 1892.

The collection of papers is to be published in book form, entitled "Jubilee Pamphlets." We had hoped to have it ready at this Conference, but there have been unavoidable delays. Specimen pages are here; the book is now passing through the press; and it will be ready that very day.

Of the twenty papers and tables, one relates to William Carey and the great cause of foreign missions; the rest relate almost entirely to the work and history of our own people. It will, therefore, be a most valuable book on denomination, and we have ordered and read in every Seventh-day Baptist family for the sake of a needed increase of knowledge, interest, and zeal.

(The remainder of this article was not included in the text image provided.)

WOMAN'S WORK.

WILL WE HELP?

Dear Sisters:—As a letter from Dr. E. F. Swinney has reached me, which gently appeals to the hearts for interest in furnishing supplies for the rooms in the newly finished hospital, I hasten to tell you that if you did not send all you wish you had in the Christian way, or have ascertained that you can spare a little, for healthier and more efficient care, you may send some penurious sister to find the "breath of life," to "become healed," and to sing for joy that the Sun of Righteousness has shined into her poor, weary heart, your offering will be thankfully received, and carefully delivered, if wind and wave are propitious.

Dr. Swinney's words will speak to you for her work better than I can, therefore I give you some extracts. The Doctor sent a very fine plan of the second story of the hospital, showing its connections with the Diggory, and said: "The contractor asked an extension of time to complete the work, as it was all done but varnishing the floors, and there had been no weather suitable for varnishing in over four weeks, as the Ningpo varnish will not dry except in the very driest day.

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A. K. WITTER.
The Sabbath Recorder.

L. A. PLATTH, D. D.,

Editor.

L. C. HARLOW, New York, N.Y.,

Contribution Editor.

CONTRIBUTING EDITORS:

Rev. A. E. McK. Ackerman, R. I., Missionary.

Mary F. Bailey, Milton, Wis., Woman’s Work.

W. D. Bough, Willow, Wis., History and Biography.

W. G. Daland, Wesley, R. I., Young People’s Work.


Jeo. P. Hemeny, Business Manager, Alfred Centre, N. Y.

I am glad to think that the Executive Committee has fixed the time for the session of the South-Western Association on Dec. 1, 1892. We hope the time chosen will prove to be most favorable, and that the meeting will be one of great blessing to the churches composing this, “our little sister,” among the Associations.

Please notice the label on your paper. If this reads “Dec, ’92,” it means that your subscription is paid to the close of the current volume; if an earlier date, it indicates that you are in arrears, a little figuring will show how much. Thus, “Dec, ’91” would show an arrearage of one year; “June, ’92” would show an arrearage of six months, etc. Every label should show a date as late as “Dec. ’92,” before the close of this year. Some already reach into ’93. Many more should do so before the first of January.

What opportunities for work are constantly opening to us? In another paragraph we call attention to the Dutch Mission to soldiers in India; Bro. Bardick draws an interesting picture of the work, and opportunities for useful activities of the Seamen’s Mission in New York, and the ways in which we can all help in that good work; Dr. Swinney, through a correspondent, tells us how they may help, just now, her work for the women of China; the regular work of our Missionary Society may also be called the attention of the Seamen’s Mission to their work this past month, and our publications find their silent but effectual entrance into homes and hearts almost everywhere, opening doors into regions that hitherto we knew not of. Truly, God calls us, by these manifest tokens, to greater consecration and more earnest endeavor in his name.

The old saying that “death loves a shining mark,” seems to find abundant illustration in these days. The ink is scarcely dry in the testimonials which have been written on the death of our own beloved poet Whittier, when the news comes that England’s poet laureate, Lord Alfred Tennyson, has been summoned to join “the innumerable caravan” which is ever going, but never returns. In the meantime, France bids adieu to her distinguished philologist and author, Joseph Ernest Renan. The latter is best known to us in the “best disliked” in this country for his work, “The Life of Jesus,” in which he denies the divinity of Jesus, but regards him as a most wonderful man. But in his own country he was known as a man of varied and brilliant literary talent and attainments, and was possessed of no little influence and importance in the politics of his country.

The great Chicago University was opened without formal ceremony on Sabbath morning, October Ist. “At the early hour of half past six,” so the report goes, “those more near their classes, and work began.” At half past twelve o’clock the chapel exercises, of a purely devotional character, were held. It was, we suppose, for the sake of opening the work of the school on the first day of October that this last day of the week fell on a holy day. We thought of the Seventh-Day Baptists who had gone there for post-graduate studies, and reflected upon the promise which President Harper is reported to have made, that they should have equal privileges with Baptist students in the University; and wondered if those privileges of being absent on opening day was one of those equal privileges.

We take pleasure in calling attention to the article of Bro. G. Velthuysen, Jr., in another column, giving an account of the final meeting of Bro. Van der Steur with the church at Hazen before his mission to the Dutch soldiers in the Indies. Surely all our people will pray for blessings upon this noble brother and his Christ-like work among the poor and neglected soldiers in that foreign country. Will we not also heed the call of Bro. Velthuysen for small contributions for the support of work in the Indies. There are very few of our Sabbath-school children who might not join the “Association of the cent,” and many could do much more than this. The discipline of the giving would be good for us, and it would increase our interest in Foreign Missions, and greatly help and encourage this very worthy cause. If any should feel restrained from doing by the difficulty of making foreign remittances, we have no doubt remittances could be made through the treasurer of either our Tract or our Missionary Societies, both of whom have frequent occasion to make such remittances.

In our brief sketch of the life and labors of President Allen, we spoke of his attendance at Oberlin to hear the president of that university, Prof. Jas. H. Fairchild, Prof. A. G. Spencer, of Battie’ Creek, Mich., who was with Free Allen as a student at Oberlin, corrects that statement by saying that at that time Oberlin’s President was the venerable Asa Mahan, who was succeeded by Clss. G. Fairchild, after whom came Prof. Fairchild. The latter was a brilliant young professor in the college at this time, and President Allen was an inmate of his family a good portion of his student life, and taught one of the Professor’s classes for some time. The fact of the last, which lasted through life sprang up during these associations. We are glad to make these corrections from the pen of one who knew. Our sketch was written from scanty material, but the best we had at hand. Prof. Spencer thinks that this is. which more than anything else, won Prof. Fairchild’s admiration and friendship was Prof. Allen’s conscientious, dignified, and noble bearing as a gentleman and a Christian, and his strict adherence to his religious convictions even under apparently adverse circumstances some of them very trying, and he revealed the staunch Christian character that he possessed.

Much has been said during the past two or three years of the Fairvault (Minn.) plan of schools, approved by Bishop Ireland and dis- approved by others. It now appears that the plan has been defeated by a popular vote of the city, six hundred of the thousand voters voting against it, at a school election held last Saturday. As we can learn at this distance and from conflicting reports, the “plan” was a compromise between the American idea of a non-sectarian, free public school and the Roman Catholic parochial, or church school. If we remember correctly, the Catholics gave up their protests on the church schools, that their buildings should be used for public school purposes, for which they got the privilege of furnishing the teachers, paid out of public funds, with the privilege of teaching, dressed in the nun’s garb, and of teaching the doctrines of the church at stated hours to Catholic children. It is easy to see that the compromise was largely on the part of the public school authorities, and that the advantage was on the side of the Catholics, as it always will be when such compromises are attempted. The recent election appears to indicate an awakening to this fact on the part of the people and a determination of the citizens to return to the true American system of free public schools, with equal privileges to all, without regard to church connections or sectarian practices.

The “Columbus Celebration” in New York is in progress at this writing. It began on Sabbath, 5th, by appropriate services in various synagogues in the city. The rabbis preached sermons relating to national affairs, and the choirs substituted patriotic hymns for the usual morning and evening services. On Sunday, in both Catholic and Protestant churches, appropriate services were held, and in some instances, special, elaborate preparations for the musical part of such services had been made. On Monday, the 10th, occurred, in the early morning, the opening of the Art Exhibition at the National Academy of Design, which is to remain open until the 16th; later in the day the school and college parade was had, and in the evening a musical allegro, “The triumph of Columbus,” at Carnegie Hall, and fireworks from the Brooklyn college parade closed the day. The programme provided for various parades during the day, musicals and fireworks in the evening. On Wednesday, more parades, unveiling of Columbus Monument at Eighth Ave. and Fifty-ninth street, followed by night pageants and special fire-works in the Allegheny mountains over the route of the military parade. Such is a brief outline of the ceremonies with which the metropolis of the New World celebrated the four hundred anniversary of its discovery.

A CORRESPONDENT sends us the following, clipped from the School Journal, and asks, “Why is our weekly school holiday on Saturday, and what is the best reason for not changing it to Monday, as the lady suggests?”

So many years been passed by teachers in public schools that the work of the pupils on Monday was the most unsatisfactory of any day of the week. When they leave school on Friday their thoughts are given to the lessons for the next day, but upon the next day they are going to have on Saturday. Of course they do not study on Saturday, and unless the Sabbath school is held on Monday morning with imperfect lessons.

The teachers would be greatly benefited by the attendance of the teachers on the Sabbath evening every little on Saturday. That is the day upon which they do their shopping and this is not the easy task that the newspapers say it is. It is really hard work, and for which they are rewarded and one is jostled, and pushed and worried so, that when she goes home, she feels that she has done the hardest day’s work of the week. Many of the teachers do their own sewing, so that between...
SOMETHING ABOUT THE WOMAN'S BOARD.

As Secretary of the General Conference, we have received so many letters of inquiry and suggestion about the change and present status of the Woman's Board, that it seems that some public statement is required.

1. Why was the change made? Simply, and only to distribute as evenly as possible the different forms of organized work in the different Associations. The Young People's Permanent Committee, since its organization, has been located at Leonardsville, N. Y. The experience of several years clearly pointed to the wisdom of putting this committee at Milton, Wis., where a good many young people willing to go out and work in mission fields exist. These overtures have not exist at Leonardsville. Therefore the first recommendation of the Nominating Committee was this change of the Young People's Committee from Leonardsvile to Milton. The next question before the Committee was, can the Woman's Board be changed from Milton to Leonardsville, without detriment to the work of that Board, and so keep the Conference work divided among the Associations? In determining this question the Nominating Committee sought counsel of the near friends of the old Board, and, for there are not many of them, the members of the Board could not themselves be present, and they were assured, from the large counsel which they took in the matter, that the change would be approved by the old Board; the well-known efficiency of the women proposed for the new Board and their interest in denominational work, led the committee to believe that this work would be well done by them, and therefore they recommended this change, which, by the adoption of the Conference made. We were not a member of this Committee, and were not taken into its discussions at the time the matter was under discussion, but we have since been assured by one who was a member of it that this is the history of the case, and that no other reasons for the change were even hinted at in the work of the Committee, than those given above.

2. Efforts to organize the new Board. As soon as he could get to it through the mass of work which accumulated at Conference, the Secretary officially notified the new Board of their appointment. The Corresponding Secretary replied that their health did not permit the pressure of other duties, she could not serve. He then requested her to call the Board together for a formal organization, when her resignation could be presented and the Board could fill the vacancy. Then came the refusal, for the sake of her health, of the other members to serve. Finally there came a joint letter, signed by all the members of the new Board, re-affirming their inability to serve, and urging that the old Board be re-appointed. As the Conference is not in session, and as the Executive Committee has no appointing power conferred upon it by the Conference, it did not seem practicable to make any other appointment, new or old.

3. What, then, is the situation? It is a well-known principle of common law in all such cases that an old officer, the continuance of whose functions is essential to the permanence of an organization, cannot be dischareed until the new officer has been personally presented, or.DataFrame to do the work. If we may speak of the two former as 'Uncle Bob's people' and the latter as the 'women,' the old Board was the 'Uncle Bob's people.' The new Board are the women. They are the confidential friends of the young people of that section. For eighteen years they have been not only consistent Sabbath-keepers, but consistent gospel Christians, if we may speak of the two together as such. I should like to be one.
Young People's Work.

Major and Minor.

A bird sang sweet and strong
In the top of the highest tree;
And all the birds rejoiced in song
Because my soul is song.

But though my soul is song
For the summer that soon will be
But deep in the shoddy wood
Whose breast was bare as mine:
I paused, and thought on thee.
My soul on the solemn solitude
For the springs that return no more.

George William Curtis.

These two birds, Hope and Regret, by the manner of their singing in our hearts, may wonder and make us wonder at ourselves. And if we have any control over the key or mode of their melodies we would do well to see it that they sing us up toward Heaven.

Hope always sing loud and clear. For to-morrow, as it were, with God's help may be made glorious for every one of us. Even though to-day be sad and mournful because of misfortunes, mistakes and sins, we may, if we will, accept and keep always with us a Saviour, whom if we take, we cannot help so loving that if he do not by some means we shall be happier even in bearing them all with him and for his sake we would be if relieved of them apart from him. He, too, saves completely from our misfortunes and sins. Let us always hope for a glad to-morrow, and if we have turned away from this Saviour to-day, resolveto that to-morrow and ever after we will keep him ours.

Regret not sound too sad a note. Yet his song is needful. We must not mourn because of past joys and happinesses, for Hope assures us of greater bliss to-morrow. But let not this regret be gradual. He, too, saves completely. Then they were rewarded with better success. To-day, resolve that to-morrows and so are ready to learn the cause and remedy of the evil itself. A late issue of the Union Signal seems even to claim its discovery. It names it: "A curious Commentary on Human Inconsistency," and defines it: "The fact that pending a continent-wide discussion on the subject the World's Fair grounds are open on Sundays and thousands flock there on the sacred day at twenty-five cents per head." No remedy is offered, and it still remains to revise and simplify both name and definition, as: "A Sabbathless nation—a natural result of substituting for the springs that return no more." We need to love truth for truth's sake. We need to be loyal to any truth or principle which is recognized by the few and discarded by the many; to be loyal at the expense perhaps of position, worldly honor, and cherished ambitions, is not the result of careless thinking or selfish living.

And disregard or deny the fact that loyally to Sabbath truth does call for such sacrifices; but do we not over exaggerate them? Do we not attribute failure to what we are pleased to call "adverse circumstances" when the true causes are really within ourselves? For instance, many men desire to be in the right way; there is a necessary stimulant to his fidelity to principle and its denial renders him incapable of being true to what he knows to be right, does he not reveal characteristics which in themselves, regardless of whatever natural or acquired ability he may possess, place his services in all position of responsibility far below par? Conceit, energy, and self-reliance are never at a discount, and win for themselves trust and confidence.

The young people of our denomination are being more and more thoroughly organized through our Christian Endeavor Societies, and are thus better prepared for united effort. With God's help it shall be our best. By his blessing may it in some way hasten the time when his Sabbath do to us, may stand unquestioned, accepted, and loved by every heart.

Under his guidance let us strive for this end, with no denominational narrowness or bigotry, because we believe it to be God's truth, and hence that all mankind must grow more or less old alike, according as they turn to it. It is Christ's own promise, "And ye shall know the truth, and the truth shall make you free." Alfred Center, N. Y.

A Literary Phenomenon.

The study of literary history is one that profoundly impresses thoughtful persons with the multiplicity of human life. The literate period presents its special students with a great galaxy of various orders of talent, stars of many magnitudes, each of which may attain that recognition from posterity, that permanence of fame, which is supposed to be the hallmark of literary achievement. Perhaps, indeed, these secondary, tertiary or quaternary lights have not lived in vain, since by a certain self-sufficiency of true literature, regardless of the expense perhaps of exclusive literary potential, they contribute to the light and the brilliancy of the few bright particular stars which here reach powerful heights. Others gather into himself the intellectual wealth and greatness of an area, and is its greatest plagiarism by right of being its greatest genius. A study of literary history, as such, impresses the student of the intellectual activity of forty of the most stirring and stormy years of English history, and superposes on the spirit of the age the treasure of preceding ages. A Homer reflects, as in the shield of his Achilles, the man-
SABBATH SCHOOL

INTERNATIONAL LESSONS, 1892.

SABBATH BEGINNING.

Apostolic Council.


LESSON V.—PETER AT CESAREA.

For Sabbath-day, Oct. 22, 1892.


GOLDEN TEXT.—Through his name whatsoever beloath in him shall be saved. Acts 10: 43.

INTRODUCTION.—When John Wesley came to America, in violation of the canons of the Established Church, he ordained men to preach the gospel. This was a relic of the revolution. St. Peter says Peter was persuaded of Jesus by the angel at Cesarea and permitted the baptism of Corinna, it seemed to the sticklers for circumcision a revolution in the church. We know Christ atoned for the sin of Judiasm. A Jew is no less a Jew whom he embraces Christianity than a Gentile is less a Gentile. Jesus preaches the doctrine of the resurrection. Is the boat light and shapely?—Is the vessel of modern mission or modern reason? or a boat which must sail from the germ of salvation?—Is it a vessel born of the times, the age, or the spirit of modernity?—Is it the smooth sailing of the conditions? Is the boat light and shapely?

The whole success of any race depends upon the conditions. Is the boat light and shapely?—Is the generation that received the original made it say—Is the vessel of modern mission or modern reason? or a boat which must sail from the germ of salvation?—Is it a vessel born of the times, the age, or the spirit of modernity?—Is it the smooth sailing of the conditions?—Is the boat light and shapely?

THAT MEN MIND.

The whole success of any race depends upon the conditions. Is the boat light and shapely? Is the race well and in good training? Are the tennis players well matched for skill? These are important questions. The tennis barrier, in a recent story, forgot to investigate the conditions before accepting the challenge.

Of what importance should the debates of the Times in the Parnell Commission, an amusing story is told.

Mr. Murphy, who is a stout man, was once in the company of some younger men of the law, among them an idle boy, who made the latter’s fist the foot of fact; and, to the general surprise, Mr. Murphy maintained that he could race any man present if he got a yard start, and was allowed to select the race-course.

When it was seen that this was no mere joke, the boy took the run, and Mr. Murphy won easily. Great was his humiliation, however, for Mr. Murphy chose as the scene of the race a certain narrow passage in the Law Courts where his competitor could not get past him.
questions. Let the teacher in class, or the mother at home, conduct this lesson in a simple, faithful, conversational manner, so varied in form as to be perfectly understood by each child. We may call them

ELEMENTARY RELIGIOUS LESSONS.

LESSON I.—CONSCIENCE.

1. A boy was once in a neighbor's orchard alone among some pear trees. He had not taken any of the fruit; he was just thinking he would, but somehow when he heard a noise of leaves or of cattle in the adjoining pasture, he would tremble. Can you tell what made him feel like that?

2. Walking along once, some children were on the lookout for observers. Upon seeing a man they scampared away in all directions. Why do you suppose they ran so?

3. You are left alone in a room. What do you think of when you are left alone about what we are afraid to have others see or know, what course ought we at once to take?

4. If a boy or girl does wrong how long do you think his conscience will trouble him for it? (As long as he remembers it?) How does that which conscience and God's word says is right, how long will he have pleasure in it?

5. How long can one remember that he has lied, or spoken unkindly to parents, or done any other wrong?

6. If you had saved a life, obeyed your parents, always been punctual to school or church, done your duty everywhere, how would it make you feel and why? Why would it make other people love you? Does God promise anything to such people?

7. Could you do your duty everywhere, how would it make those who knew you, how would they feel? and why? Why would it make other people love you? Does God promise anything to such people?

AN INTERESTING SERVICE.

On Sabbath evening, Sept. 3d, we had a very blessed meeting with our bro. v. d. Steur in the presence of our Lord and in the contemplation of his wonderful works, the occasion being the consecration of bro. v. d. Steur as missionary among the Dutch soldiers in the Indies.

It was the last Sabbath our brother would stay in our country and among his dear friends before his departure. He had very much desired the benediction of the church before he went to those thousands, neglected generation after generation, and still "our boys," as our brother prefers to call them, though far they may have wandered from the paths of virtue. He lives for their weal. For the Lord, who has drawn the heart of our brother to himself, to deny self and sacrifice for other's good? Does it make one happier, nobler, stronger, than pure and godly pleasure and profit?

He has shown that which conscience and the Lord's word says is right, how long will he have pleasure in it?

6. If you had saved a life, obeyed your parents, always been punctual to school or church, done your duty everywhere, how would it make you feel and why? Why would it make other people love you? Does God promise anything to such people?

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He has shown that which conscience and the Lord's word says is right, how long will he have pleasure in it?
The power of a real, earnest prayer in the Holy Ghost. It leads to consecrate the whole heart, and so the whole man with all he is and has to the cause of the Lord. May our bro. v. d. Steur be again the pioneer for others, and reap a rich harvest of souls!

What we call an association of the cent is founded. We have not many noble and great among our friends, and money is quite so scarce with us as it is in America. One Dutch cent a week is the least contribution (about two United States cents a month, 25 cents a year). Are there no friends in apostle's writing to help the little box for the collectors so hard a battle for the sake of the pure gospel so far a region and alone, without any friend accompanying him? (There are some soldier friends in India).

Perhaps little associations for this mission might be formed among you as we want. Anyone willing to do anything for this mission, either from his father or to me.

...
THE SABBATH RECORDER.

[Vol. XLVIII, No. 41.

EDUCATION.

The New Chair at Yale.—The appointment of Prof. E. W. Scripture to teach the students how to measure time, and how to use it, is the basis of one appointment in the department of physiological psychology at Yale. While in it, perhaps, one of the additions least needed in the university, it is the basis of another appointment in the department of scientific investigation and it is an appointment of the greatest importance. Professor Scripture is one of the eminent students that Clarus University has been training for independent and original work, and it is in taking up these new and original studies that this new appointment is first seen to advantage.

In an editorial on his death the Christian Commonwealth, of London, says: "The tractate known as "Buy Your Own Gun," which he has written, is a tractate on temperance tracts ever written. Millions of copies of it have been circulated not only all over the United Kingdom, but practically all over the English-speaking world. And it would be difficult to think of a more impressive piece of temperance work. The value this tract, as well as others which he wrote, has been to the temperance cause. Indeed, we incline to the opinion that very few tracts have ever been written upon any subject which have been more effective in accomplishing their purpose.

One of the very best temperance lectures in print is that contained in a letter now going the rounds of the newspapers which, on good authority, is ascribed to the late W. J. Florence, the popular and witty actor: "My Dear —One gallon of whisky costs about $4, and contains about sixty-five fifteen-cent drinks. Now if you must drink, buy a gallon, and make your wife the bargainer, and let her carry you the broken bottle. She will begin to explore the frontiers of science."

TEMPERANCE.

Low Rate Harvest Excursions.

The announcement that the North-Western Line, comprising the great West, is equipped with the very best railroad facilities, has arranged to run low rate Harvest Excursions during the harvest season, and these facilities will be gladly received by those who are interested in the development of the great West, as well as those who desire to visit this wonderfully productive region at a season of the year when exact directions can be made of the nursery and advantages it offers to home seekers and those in search of safe and profitable investments.

These excursions will leave Chicago on August 30th and September 6th. At each of these dates there will be the very low rate of one fare for the round trip to points in Iowa, Nebraska, Kansas, Missouri, Minnesota, Wisconsin, Colorado, Utah, Idaho and Montana. These rates apply in particular to those who wish to engage in the harvest, and will be good for return passage at any time within twenty days from date of purchase. Excursion excursion and excursion tickets are obtainable upon application to any coupon ticket agent, or to W. A. Thron P. R. R. A Chicago and North-Western City, Chicago.

HARVEST EXCURSION—HALF RATES.

August 30th to Sept 27th.

The Burlington Route will run round trip excursions at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern, Tickel Ticket Chicago will run the same on the same plan.

L. C. M. at Chicago, Pears, Quincy and St. Louis. For particulars, write P. S. Rustis, General Passenger Agent, Chicago.

WANTED.

The undersigned desires to obtain employment as a clerk, or at some kind of indoor labor. He has been a teacher, but troubled with his eyes prevents further work in that profession. Work which does not require much reading of fine print preferred. Is willing to work for moderate wages. If in the first instance consider, address to W. K. Johnson, Billings, Mo. Address, W. S. N. Redwine, Corinna, Mo.

SPECIAL NOTICES.

The Twenty Yearly Meeting of the Pleasant Grove Church will be held at South, South Dakota, commencing October 14 and closing October 16, 1892. Bro. J. H. Hol­

man and O. U. Whittford are to be with us. A cordial invitation is extended to all, and a special invitation to brethren at Dell Rapids, Denmark, and Big Springs. D. K. Davis, Pastor.

Rev. H. B. Lewin having accepted a call from the church at Watson, N. Y., requests his correspondents to address him at that place.

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The Seventh-day Baptist Church of HornsALLaville, Iowa, has united with the Seventh-day Baptist church of Grantville, Iowa, to form the Seventh-day Baptist church of Hornsallaville, Iowa, which has united with the Seventh-day Baptist church of Grantville, Iowa, to form the Seventh-day Baptist church of Hornsallaville, Iowa. This church is now in the hands of the Iowa Mission, and is under the care of the Iowa Mission. The Iowa Mission has been in existence for several years, and is now in the hands of the Iowa Mission. The Iowa Mission has been in existence for several years, and is now in the hands of the Iowa Mission. The Iowa Mission has been in existence for several years, and is now in the hands of the Iowa Mission. The Iowa Mission has been in existence for several years, and is now in the hands of the Iowa Mission. The Iowa Mission has been in existence for several years, and is now in the hands of the Iowa Mission. The Iowa Mission has been in existence for several years, and is now in the hands of the Iowa Mission.
LOCAL AGENTS.


BUSINESS DIRECTORY.

Editor's Note: This article contains the information about the Sabbatical Missionary Society and their agents in various locations. It also includes a list of subscribers and contributors. The text is a mix of formal and informal language, typical of a religious publication of that era.

New York City.

C. POTTER, J. & CO., Proprietors.

The following are the approved agents for the Sabbatical Missionary Society in various locations:

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MARRIAGES AND DEATHS

Cranford, N. Y., Sept. 7, 1892, Mrs. Robert

SMITH-DAWEY.-At the Seventh-day

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F. J. Bakker:

People

Christians.

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HALL.-In Iront, N. Y., Sept. 20, 1892, Miss Alice Mande Hoard,

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October-Poetry; Calamus,

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ARTICLES

This is much used for the best effects in

Embroidery.

SABBATH RECOROER.

S. A. M.

The undersigned offers for one his farm,

Every body wants and needs Kid Gloves, and may as well have in a pair. They are the sollit grips. Perfect Fitting. The Most Stylish, Convenient Fasteners. MAKE THESE KIND KID GLOVES. Every pair guaranteed to be as represented. They cost in the way of a pair of Kid Gloves, and no one has ever been caught with a pair. HOW TO ORDER "KID GLOVES." Order by name of product and size. For example: Ladies Kid Gloves, 6, 1/8. Order "Kids Gloves."

Corticelli Wash Floss. What is it? It is simply a free hand wash. Wash like a pro, dry like a pro.

The London Chronicle thinks Swi-

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The corporation of Liverpool has de-

The Unitarian Conference of Milwaukee has adopted resolutions declaring in favor of opening the World's Fair on Sunday.

The late Samuel Longfellow, brother of the late poet, Henry W. Longfellow, died at Portland, Me., last week, aged seventy-three.

She had been in feeble health some time.

WTHOMSON-SMITH, of Manchester, N. H., Sept. 2d, 1892, to Mrs. W. W. W. Smith, of Boscawen, and Grace Eagle, of Concord, and Mrs. Medora W. Pierce, of Manchester, and two children, of the above mentioned town.

DIED.

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