COMFORT IN TROUBLE.

"Call upon me in the day of trouble." ~Psalm 50:15

"As a father pitieth his children so the Lord pitieth them that fear him." ~Psalm 103:13

"No, I can never pray," she moaned, and bowed herwidowed head.

"Tell me, my dear, what prayers you offer him, who lies here cold and dead. God does not answer, she said, or cares not for our cry. And though we wrestle all night long, He lets our loved ones die."

The good old man who loved her, and smoothed her silken hair, confessed and pained within his soul, By grief which brought despair.

"But he has not turned his back upon us. No! To a dear boy to-day, Who pleaded earnestly to go,
Where danger was, and play?"

Was not your heart as full of love, Your wish as sure to be granted?
At though in ignorance of ill, You blindly answered: "Yes!"
Is God less kind, less wise than we, Though sometimes he denies The gifts for which we pleaded, and seem To scarce ly hear our cries?

Ah! troubled soul, lean thou on God, His love exceeds thine own; His pity in ten thousand ways To blessing, mercy shown. He doth not willingly afflict, Nor grive his children here, And ways which seem so dark to us In Heaven's light will be clear."

The Elmina Reformatory seems to be the object of serious criticism just now. Rather grave charges of extreme cruelty in the administration of discipline are made, and a rigid investigation is demanded. We have known this institution and its superintendent, and feel rather reluctant to credit the unfavorable reports.

A BEAUTIFUL book of the Memorial Services of the late P. A. Bardick has been published at this office, and is offered to the public at 50 cents in cloth binding, or $1 in leather. It is a very handsome volume, and should be in the homes of all who know this great friend of the fallen, this temperance apostle. A copy can be obtained in either style of binding by addressing Mrs. P. A. Bardick, Alfred Centre, N. Y.

Do not fail to read a very interesting letter in the Sabbath Reform Department this week, from Rev. S. S. Powell. God is leading many of his people to a conscientious investigation of this great question. Some treat it lightly, but the number of those who study it carefully, philosophically, and scripturally, are greatly increasing. It is coming to be much of the nature of the study of other important questions of the Protestant faith in the days of Luther. Who can doubt that there will be similar results?

Many mercenary people are forever seeking the question, "Will it pay?" We are getting tired of this—especially when moral questions and principles are involved. Let the form of the question hereafter be, "Is it right?"

Mr. and Mrs. Fryer recently met with quite a serious accident at East Otto, N. Y. They were driving to Ellicottville, when the horse became unmanageable and they were thrown out. Mrs. Fryer is reported to have been unconscious for about three days and Mr. Fryer was severely cut and bruised about the head and face. They are both said to be out of danger now and rapidly recovering.

SCENES of riot and trouble are now being reported in nearly every daily paper as the result of the financial distress upon our country. Congress undoubtedly has it in its power to restore prosperity in one hour's legislation if so disposed. But it now appears most likely that much time will be wasted over minor points of legislation, and the main issue will remain either untouched or be handled in such a way as to continue to weaken confidence and increase financial distress.

The Behring Sea controversy, so long standing, has at length been concluded. The Tribunal of Arbitration handed down its decision on the 15th instant. The American arbitrators have expressed their satisfaction with the decision. The United States gain all they asked, except exclusive jurisdiction. They are allowed a protected zone of sixty miles around the islands; a close season from May 1st to July 31st; and the use of fire-arms in sealing is prohibited.

FROM a business letter written in behalf of Mrs. Lyman Pratt, of Howell, Mich., we extract the following, which will interest our readers:

"She is still trusting in her Saviour and her faith grows stronger as she nears the end. She derives her greatest comfort and pleasure from reading the Scriptures and keeping the commandments. She is now 93 years old, hale and hearty, retaining all her mental and physical powers to a remarkable degree. She possesses unusual mental powers, knows the Bible by heart, and can put to flight by her logical arguments all non-Sabbatarians." May God bless this aged sister and mother in Israel!

AS HARD as the times are, their perils are often greatly exaggerated by fear. "The country is going to destruction;" "Congress is bent on ruining our government;" "The present administration is all wrong and must be so to the end." Now while all must admit that we are in the midst of a wide-spread financial crisis, yet, let it be remembered that we have passed through many hard times before this. There have been dark days many times in our history, but the clouds have passed away and the sunshine has appeared after the storm. So it will doubtless be again. There is room for hope. The good some of the masses of the people will assert itself. Our rulers and law makers are not wholly corrupt; neither are they altogether devoid of wisdom and patriotism. Have patience. Be hopeful. Be charitable. The day will dawn again. Do every duty cheerfully, faithfully, and manfully wait the approach of better times.

Why do people grumble so much about the weather? Who makes the weather? Who promises seed time and harvest? Who knows best the real needs of the earth and its inhabitants? Who has the most tender regard for all the all-wise, all-loving Father or his finite, short sighted children? If the expressions, so often made by Christian men and women, which really reflect upon God's judgment, love and mercy in the control of the seasons and the elements, were written down and read to those who utter them, they would be astonished at the irreverent, distrustful and blasphemous nature of their own words. God never makes a mistake. The heat and drought of summer, the frosts and snows of winter are all merciful and wise provisions of the divine Being, and should be so accepted by all his intelligent and loyal subjects without complaint.

In the notes from Post 109—D, World's Fair, last week, mention was made of a lady from Ephrata, Penn., inquiring about the German Seventh-day Baptists. There are many interesting reminiscences in the history of this devout people. We are indebted to Professor Tominson for an interesting sketch published in the Public Ledger, of Pittsburgh, last May, by Julius F. Sachs. Mr. Sachs has unearthed and brought to light many very interesting relics of history concerning these people. In the Ledger above mentioned there is an illustration taken from "an old drawing," showing "Brother Jabebs" sitting in his study, pen in hand, and deeply buried in literary work. He is quaintly described as a most picturesque character. "The cowed Rosicrucian Monk, prior of the Ephrata cloister, with flowing beard, sandaled feet and coarse woolen robe circled around the waist with a hempen cord, who was wont to walk, staff in hand, over eighty miles to attend the meetings."

"Rev. Peter Miller, or Brother Jabebs, the successor of Conrad Boiszel, as leader of the Ephrata Community, was one of the most learned men in the colony, well versed in the sciences and liberal arts, while in theosophy and mystic philosophy he was second to none in the province. During the Revolution this German mystic
and philosopher rendered important service to the patriotic cause. It was he who translated the Declaration of Independence into fifteen foreign languages, and on whom devolved the important task of translating state papers and diplomatic correspondence. He was the trusted agent of Congress and Washington.

"Tradition asserts that he never asked or received any of his services. Although he now rests in the Old God’s Acre, by the roadside at Ephrata, unknown and almost forgotten, his memory is still kept green upon the honor roll of the American Philosophical Society."

[From E. L. Randolph.]

—It is a fact of sad significance that the thousands of discharged men in our Western States become a public charge within twenty-four hours and a public menace within a fortnight. Few classes of manual laborers receive so large wages as miners of precious metals. But none are so helplessly "broke" as a miner whose pay has stopped. Generous in their kind and social; but reckless and imprudent, they live "from hand to mouth," spending freely carelessly while the money lasts. As is usual in such cases, the things which the money goes for do the owners more harm than good. Saloons and licensed institutions get most of the trade. The men are a long way from their families, if they have any. They have no home interests nor home incentives to economy and prudence. Bad habits breed fast in such an atmosphere, and so we find at the root of the present distress of idle laborers in the West the same cause which produces so much disaster all over this land of ours—whiskey. Surely, if the money which had been spent on this monster and his brood of companions were to-day in the pockets of the men who wasted it, the industrial storm would clear like magic. The American workman may have many enemies; but in many cases the worst one is himself. —

—The time draws near when the Religious Congresses are to meet, and thousands are looking forward to the event with curiosity and interest. It may have occurred to the reader that there is a curious incongruity in the situation. Some of the prominent Presbyterian divine—for example, have put in the best part of the year in trying to drive out of the denomination certain brethren whom they suspected of undue "liberalism." While here in Chicago is another prominent clergyman of the same church heading a movement to bring together, in harmonious conference, the great religious so widely dissimilar in thought and history. Well, perhaps it is a good thing for the Calvinists to stop scowling at the Arminians long enough to put the Mohammedan on the back. At any rate, in his past and present year shall we not, and I lift our thoughts to a plane worthy of the occasion? Let us not be so narrow as to see nothing. Let us not be so broad as to be nothing. Let us not hold malice against the Christian brother whose theology does not fit our rule; but neither let us be so anxious to make the Buddhist feel at home that we shall forget that the kingdoms of this world are to become "the kingdoms of our Lord and his Christ."

Let us put Christianity forward for a fair and generous comparison with other faiths. God grant that the experience may make us wise enough to add as much of the other. —

—Near events loom up before our eyes to a magnified size. Yet it can scarcely be questioned that there has never been a General Conference of greater importance to Seventh-day Baptists than the one which will be in session at New Market, N. J., during this month. Leaves of the press. Questions of great weight are to be considered. Grave problems are to be met. May God’s blessing be upon the Seventh-day Baptist General Conference of 1889. May its deliberations and its determinations be such as may lead the cause of our Lord and his church near all our hearts. And may it culminate in a grand revival of religion which we may each take home to the work to which the Lord has given us to do.

ORDINATION AT NEW MARKET, N. J.

In response to an invitation from the Piscataway Church at New Market, N. J., delegates from churches of the Eastern Association met with them in council August 12, 1889, to assist in the ordination of Frank E. Peterson to the gospel ministry, and Charles E. Rogers to the office of deacon.

The following churches were represented: Plainfield, New York, Berlin, Pawcatuck, Rockville, First Hopkinton, Second Hopkinton, and Piscataway.

After a brief prayer service in which the choir and congregation united, the meeting was called to order by Deacon Henry Crandall, as chairman, and A. S. Babcock, of Rockville, was chosen clerk. Upon motion all ministering brethren of their own and other denominations present, were invited to sit with us and participate in the examinations. H. H. Baker and O. U. Whifird, also Mr. Fletcher, pastor of the Baptist Church, accepted the invitation.

It was voted that the morning session be given to the examination of the candidates, and the afternoon to their ordination.

Upon motion A. H. Lewis was appointed to conduct the examinations.

After singing by the choir and congregation, "In Jesus’ Name," Mr. Peterson gave a brief, concise, and interesting outline of his religious experience, and a statement of his religious and theological views. Then followed questions by members of the council, which were promptly answered by the candidate. Mr. Rogers gave his views as regards the office and rank of a deacon, and his feelings and purposes in accepting the call to the more church service the Rev. Mr. Martine, pastor of the Presbyterian Church, stepped forward, and in outline, in the book which your correspondent so kindly commends.

The exercises from the beginning were of an impressive character, the spirit of the Sabbath evening meeting seeming to pervade the entire service.

Immediately upon the close of the ordination service the Rev. Mr. Martine, pastor of the Presbyterian Church, stepped forward, and with warm chosen words of welcome to Mr. Peterson, extended to him a warm and cordial welcome in the name of his church, welcoming him as a co-worker in Christian service, and pledging to him his hearty good-will and support.

The charge to the church by Mr. Lewis embodied so much of good counsel, we report a part of it.

1st. Remember that your pastor will always obtain his ultimate orders from God, and these will determine what he will say to you. He will regard your wishes, your choices, and your good will, but at the ultimate he is God’s messenger to his church, as such.

2nd. Heed, as pupils heed a teacher. Nothing discourages a pastor more than to feel that his instructions are not in practice.

3d. If you must find fault do so to him only. Respect him for the sake of his office and his place as Christ’s ambassador; and above all, teach your children to love and honor him.

4th. Rally around him and second his efforts as true soldiers rally around and follow a trusted leader. Your attitude will give him success or failure. His future and yours are inseparable, one another. You can ruin and drive him away, or you can strengthen his hands and secure his success, the strengthening of the church and the glory of God. Heaven and its joys will be made richer by far if you will pray for him, work with him and stand together for Christ and his church.

A. S. BABCOCK, Clerk.

PAGANISM AND THE ECUMENIST.

To the Editor of the Sabbath Recorder:

In reply to your correspondent, M. E. H. Everett, August 17th, permit me to say, that I have not made a special study of the influence of Paganism on the formulary used in connection with the Lord’s Supper. The true nature and purpose of that Supper were much perverted by pagan influence, as I show, in outline, in the book which your correspondent so kindly commends. The doctrine of “transubstantiation” in its various grades, and certain consequent notions which have entered into the rigid theories touching “open” and “closed” communion, are purely Pagan. Many of these notions were associated with the goddess “Ceres.”

The “prayers as long as those made by the Pharisees” were doubtless a part of the Paganism which sought to be heard for its “much speaking,” and which engulfed Western Christiandom before the close of the fourth century. Were I not about leaving home for the Anniversaryes, I would make some special search touching eucharistic formulas. If a little “unheard leisure” comes to me I will do so, after my return. Thanking M. E. H. Everett for the inquiry, I am,

Your truly, A. H. LEWIS.

August 17, 1889.
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., Feb. 13, 1893, at 2 P. M.

President Chas. Potter presided.


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

Minutes of last meeting were read.

The Treasurer reported that the appeal for funds was published in the Recorder as requested, and that the response to the same had been encouraging.

The Treasurer presented so much of the annual report as was completed at this time, and on its completion was referred to the Auditing Committee.

The report was ordered to be made a part of the appeal for funds.

On motion $800 was ordered paid on the indebtedness of the Society.

In view of the change and increase in the labor of the Editor of the Sabbath Outlook the Treasurer was authorized to contract with the Editor $800 salary for the current year.

The Corresponding Secretary presented the Annual Report so far as prepared, and after general discussion and suggestion it was adopted so far as read.

The committee on exhibit at the World's Columbian Exposition presented a copy of a Sabbath souvenir, of which 10,000 copies had been prepared and distributed.

The following programme for the Annual Meeting to be held at Milford, Aug. 27, 1893, was adopted.

MORNING SESSION.

1. Opening exercises.
2. Reports, Corresponding Secretary, Treasurer.
3. Appointment of Committees.
4. Closure of the meeting.

EVENING SESSION.

1. Sermon, Rev. Bootha C. Davis, followed by joint collection.
2. Unfinished Business.
3. Closing exercises.

Correspondence was received from N. Warder, to which A. H. Lewis was requested to reply.

Necessary business in connection with the business of the Board was, by vote, referred to the members of the Board who may be present at the Annual Session.

Voted that when we adjourn we do so to the call of the President.

Minutes approved.

Board adjourned.

ARTHUR L. TITSWORTH, Sec. Sec.

ICE breaks a many branch, and so I see a great many persons bowed down and crushed by death.

But now and then I meet one that sings in affliction. You recollect the woman who, when her only child died, in rapture looked on the face of her child, and said: "I give you joy, my darling." That single sentence has gone with me years and years down through my life, quickening and comforting me.

C. E.

WICKEDNESS is not wit, and filthiness is not fun. Moral baseness in conversation is suggestive of mental barrenness. There are foul-mouthed specimens of humanity who are ready to tell you the worst story they ever heard. If you are so unwise as to listen, it usually turns out to be the worst story you ever heard.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that your speech may give grace to them that hear you. (Col. 4:6.)

There are certain young men who regard the possession of a long list of questionable illustrations as a sure guarantee of popularity among young men. There are other young men, however, who would not stoop so low as to wipe their feet on such popularity.

There are young men who place so high a price upon kindly manhood and quiet unambitious man that they instantly refuse to turn their mouths into sewers or their brains into cesspools, even though you should offer to organize the continued propagation of those glorious words and crow them lords over all of it.

There are young men who believe that lips kissed by the same mother are too pure and holy to be cursed by the ulcerating germs of sensualism.

The fact that some very good men sometimes tell stories that are not so good as they ought to be, is simply proved that such men are not so good as such men ought to be.

An automobile is unclean, and therefore unhealthy; unclean, and therefore unmanly; and therefore unholy; unclean, therefore unchristian; unchristian, and therefore unkind, uncalled for, unnecessary, absolutely inexcusable, and beneath the dignity of any man to claim to be either a Christian or a gentleman.

There is nothing so sweet as a pure breath.

He who seeks to entertain his friends by kindling the fires of an unholy imagination is not less foolish than the individual who would set on fire the costly draperies of his drawing-room in order to amuse his guests. - J. L. Gordon, Sec. Boston Y. M. C. A.

FOR ANDOVER.

A man was on trial in a Kentucky court-room. An old man of somewhat discreet appearance had just given important testimony, and the lawyer who had thus carried his case a step forward was a man of energy. The statements strove in every way to confuse and trip him, but in vain. The witness stuck to his story, and in his face was a decided smile, that was the irritating manner in which the cross-examination was conducted.

Finally, in the hope of breaking down the credibility of the witness, the lawyer at a venture asked: "Have you ever been in prison?" "I have," replied the witness. "Ah," exclaimed the attorney, with a triumphant glance at the jury. "I thought as much, my dear sir. Do I inquire how long you were there?"

"Two years and three months," answered the witness, with a manner that was interpreted by the lawyer as indicating a gratification at an unexpected exposure.

"Indeed," said the delighted lawyer, feeling his case already won. "That was a heavy sentence. I trust the jury will note the significance of the word, and, sir, tell the jury where you were confined."

"In Andover," replied the old man, drawing himself up proudly.

There was a hush of silence, the jurors looked at each other; and then the court-room rang with cheers which the court officers were unable to dampen, and which overflowed the check, and in which some of the jury joined.

The too inquisitive lawyer hardly waited to hear the verdict against him: Youth's Companion.

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CLEAN CONVERSATION.

The present style of alarm clocks will soon go into disuse if there is any truth in the story that a Swiss clock-maker has invented an alarm clock with a phonographic attachment. In place of the meaningless clatter of the present style of clock, one can have recorded up by the repetition of one of his favorite poems, or by strains of dulce music. In fact, the possibilities of the thing are unbounded.

Kind words produce their own image in men's souls; and what a picturesque image it is. They soothe and quiet and comfort the heart. They shame him out of his sour, morose, unkind feelings, and make not even yet beguine kind words in such abundance as they ought to be used.

For nearly forty years Lord Tennyson had a correspondence with the late government of nearly $1,000 a year. The poet derived no personal advantage from the pension, however, for he gave all of it to the relief of sufferers in distress.

We should ask, not who is the most learned, but who is the best learned.
SABBATH REFORM.

A WESTERN pastor in a recent letter, speaking of some experiences in his labor among First-day people, says: ‘Yesterday after meeting I was strolling bands with the people, a woman of ‘Western style,’ when one of the best of the young ladies said, with sparkling eyes: Elder—my sister and I have kept three Sabbaths. I have never referred to the Sabbath or to the commandments directly in my preaching there, but I have always spoken of Christ, and church service as an expression of love to God. They know that I am a Seventh-day Baptist. The parents of these young ladies are candid people and willing they should follow their convictions, and even the parents themselves are seriously thinking of the question.’

CORRESPONDENCE.

Rochester, N. Y., Aug. 8, 1893.

Dear Sir and Bro.—Just before leaving Cov­ert for a month’s vacation I received a letter from Bro. Daland in which he suggested that I write to you in reference to my acceptance of the Sabbath. This I do the more readily as recently I have been reading a book printed by the students of the Rochester Seminary from which I graduated in 1885.

Very soon after entering upon the active work of the ministry I began a systematic study of the Bible which I have continued permanently ever since. This study I have ever pursued along the lines of the historic criticism and the modern methods of Bible study, chiefly the historical method, and endeavoring to construct the biblical theology of the books as they have passed under review. This close contact with the mind of the spirit expressed in the very words of the inspired writers has ever proved a source of personal blessing. I feel sure that my single aim has ever been to know the mind of the Spirit as expressed in his word. I began with the inductive study of Jesus. Then I began a study of the Pentateuch, which has continued ever since, together with pursuing the study of all the historical, prophetical and poetical books of the Old Testament. This study I have just completed. With a very great love for the Hebrew language and all that pertains to it as the holy language of our inspired books, I have found this study very much interested in the Jews. When in the Seminary here at Roches­ter I received the Hebrew circular issued in New York, announcing the publication of the *Edath le Israel*. I was greatly interested, but could find out no more about it. When in New York a few years after, I desired to find out about it but could not. You can imagine my gratification therefore, at accidentally finding a copy of the *Peculiar People* in the reading room of the Theological Seminary here as I chanced to pass through the library one day. This was when Bro. Daland had first taken up the issue of that monthly. The copy contained an advertisement of the *Edath* as issued from Alfred Centre. I immediately began receiving the *Edath* and continued a subscriber until the very close of the subscription. I have read every copy ever issued of that truly remarkable publication. At once I was interested in the *Peculiar People*, and soon formed a friendship with the editor which has grown with the years, a friendship based so far as I was concerned at first on the intellectual approach of truth derived from the best spirit of Judaism. We have corresponded considerably in Hebrew.

These two publications made me genuinely interested in the publishing house at Alfred Centre.

Early in my studies I became interested in the relation the law kept New Testament teachings, and many times gave great attention to this subject as of fundamental importance, to know for myself just how the New Testament Christians viewed the subject.

The subject that appeared to be settled by the council in Jerusalem was that the opening of the Sabbath was an expression of truth in my own mind, and gradually I arrived at what I believed to be the firm and true basis of conviction on the subject, the unvarying continuance of the law of Moses as the only law ever given for the guidance of all God’s people, with of course no exception made for any external observances as indicated in the New Testament. The New Testament is in reality a reaffirmation and illumination of the law. The gospel is in the law and the law in the gospel. The one book, the Bible, is the guide of the Christian.

Parallel with this study and investigations concerning the law and unfailing interest in the *Edath* and *Peculiar People*, has been the influence of the *Outlook*. For some years I always welcomed it on account of the ability and scholarship of those who write for it. When I arrived at the subject of the Sabbath before my mind. Several times the subject came up for earnest investigation, and the conclusion I came to every time was this, that in some way Sabbath observance was connected with those parts of the law of Moses which are no longer in force, not that the Sabbath was not to be observed, but that it was a matter of indifference whether the seventh or first day be observed; but the time came when I saw that this was not right. I could see no validity in the arguments for Sunday observance, and to admit a change based only on human institution is to admit a dangerous preced­ent antagonistic to all Baptist belief. As soon as I was convinced of this I accepted the Sabbath not many Sabbaths ago; and so great has been the blessing since that I wonder that I did not see the truth before. Obedience to the Sabbath command harmonizes in my mind all truth con­cerned.

What means this for my future I do not know, neither is it really necessary for any of us really to know. It will guide his children into every way that he has no choice, I am striving to follow only the truth. I do not suppose that I can continue long in the Baptist denomination. I have never known hardly any Seventh-day Baptists. I do not know but your supply of ministers is ample. However, I have written to you at Bro. Daland’s suggestion. The Lord leads. He has led me hitherto and I d t d .

 Yours for the truth and the world’s redemption.

S. S. POWELL.

Corvina, Sesos Co., N. Y.

If you write me in August please address, 390 Plymouth Ave., Rochester, N. Y.

SUNDAY CARS IN TORONTO.

The Toronto Globe, July 13, 14, 15, is at hand. From it we learn that a popular vote is contemplated on the 30th of August, to decide whether the street cars shall be run on Sunday, in Toronto, on the Western side of the city which has hitherto been the case. The best interest in keeping the Sabbath being that the question is evidently deep, and the complications are many. One feature of the case is a struggle as to whether the vote shall be taken on that distinct issue, in August, or whether it shall be made in the interest of the next municipal election in January.

As a factor in the general question of Sabbath reform, it is interesting to note how widely divergent the views of the religious leaders are concerning Sunday. A special meeting of the ‘Min­eral ‘ Association’ of Toronto was held July 12th, to consider how the running of Sunday cars might be averted. The discussion on that occasion revealed the fact that these Protestants could agree upon the fundamental reasons why Sunday should be regarded as different from other days. Certain features of the discussions are reported by the *Globe* as follows:

Rev. D. J. Macdonnell said that the question before them was: “Is the Sabbath a day for the spirit of the Sabbath?” “We all believe, do we not,” said Mr. Macdonnell looking about him, “that the Sabbath is a day of rest and worship? Why is it not a work of necessity or of mercy should be done?” Was the Sunday street car then a necessity? Mr. Finneghan would have to state clearly the belief of the members of the association in the divine institution of the Sabbath, and there was a difficulty here, because some ministers did not believe in its original conception, and therefore could not sign the resolution. If this expression of belief were left out, however, it would leave the resolution open to attack.

Rev. G. M. Milligan said that while it was well for the association to put itself on record in the matter as opposing such car runs on religious observances, rumors regarding division among them, it would be better for the members of the association to act not in the capacity of ministers, but of citizens, and endeavor to make it possible that in things civil they should act except as citizens. Rev. Dr. Owen divided those who believe in the observance of the Sabbath into three classes: (1) Those holding that the fourth commandment was strictly binding as contained in the Deuteronomic code; (2) those who regard the spirit of Sunday-observance as possessing supreme value from Judaism to Chris­tianity, and to be interpreted by the religious leaders in Toronto, will in Toronto will be qualified for this as an ecclesiastical institution. Dr. Owen said he believed that the first resolution was largely religious, but before adopting any resolution a common ground should be obtained, which could be justified in all categories involved.

The first item in the report is an excellent specimen of dodging and of evading the real issue. It is, like all similar efforts, a revelation of the e­vasive double-dealing which the friends of Sunday are compelled to resort to in order to evade the real reasons for Sunday-observance. This is the item:

(1) Because we regard the Sabbath as a divine institution, we protest against Sunday ob­servance, on the ground that it leads to physical and spiritual welfare of men, which cannot be violated with impunity either by individuals or by communities. The first resolution, however, is not necessary to affirm any special view or theory as to the religious basis of Sabbath-observances or the exact manner in which the Lord’s-day is observed, seeing that all Christians concur in regarding the first day of the week as possessed of a special religious character.

The logic of that resolution is: We agree that Sunday has “a special religious character.” We do not care to ask how it obtained that character nor whether it is really entitled to it. We mean to sustain it without reference to the fundamental question at issue. No such inconsistency would appear in the councils of good men if they were not conscious of the existence of contrary tendencies. I am not necessary to affirm any special view or theory as to the religious basis of Sabbath-observances or the exact manner in which the Lord’s-day is observed, seeing that all Christians concur in regarding the first day of the week as possessed of a special religious character.

The logic of that resolution is: We agree that Sunday has “a special religious character.” We do not care to ask how it obtained that character nor whether it is really entitled to it. We mean to sustain it without reference to the fundamental question at issue. No such inconsistency would appear in the councils of good men if they were not conscious of the existence of contrary tendencies. I am not necessary to affirm any special view or theory as to the religious basis of Sabbath-observances or the exact manner in which the Lord’s-day is observed, seeing that all Christians concur in regarding the first day of the week as possessed of a special religious character.
And the children born is always green, and different, and much is sometimes, and much is beautiful, and much is unable to correspond with anybody in America.

Firstly, I trust this interesting letter from America. I need not ask for the loan of a mass to fill his place during his absence. Now the minister here, who is friendly with me, asked me to fill his place during his absence, which I gladly accepted as a means granted by the Lord to bring the gospel. But when on Sunday I entered the church building I found that it had been changed in all respects. It was painted over, and boards and bricks covering the floor, while some Javanese were very busy at it. Some ladies, who had come in to attend the service, had returned immediately, but some soldiers had remained, and I addressed them.

When I asked the Resident-in-chief how this was, he said that the minister ought not to go away, but showed no more concern about it.

This is a proof of the general condition of carelessness about religion. One officer of the army, however, makes an exception. Generally no unkindness is shown to gospel-preachers, but they are considered and looked down upon with pity on account of their belief. But each minister as bring the gospel in truth are very scarce here. Only some weeks ago a military commander told me about a minister who, when on his rounds of preaching, had a glass of gin served out to every soldier, to attract them to his services. Eight weeks after, they were admitted in the Reformed Church. One of the well-to-do citizens had a daughter who was to be among the number. In the morning he asked me the loan of a Bible. At 9 o'clock in the morning the Bible was borrowed, and at 11 o'clock and 3 in the afternoon it was returned, saying that it was no longer wanted. The ceremony was over, and they had no use for the Bible any more. Another man, whose baby was to be sprinkled, asked for the loan of a byaan-book. The only idea one has here is to grow fat; I need scarcely say that not all means employed to that end can stand the touch of honesty. Among the Europeans and Chinese here are very wealthy persons. The Javanese, the natives, are generally poor. Much misery is suffered by these Javanese.

In my service I have a Javanese who is a Christian, and has been five years in a seminary at Depok, at which place there is a church of Christians, natives. This Javanese, Oyes by name, keeps a school for Javanese, closed on Sabbath-days and opened on Sundays. This school may be a beginning of some labor among the natives.

The life in conviviality is esteemed more by the officer who lives in conviviality is promoted, while an officer married to a native woman is overlooked. I do not know whether one is willing to confess this, but it is a fact. There is a great difference here between official reports and reality. Protestantism has reached a terrible height, and I believe that concubinage is the corner-stone of it. A child has been born to good out of a man. And the children born of such unions are indiscriminably miserable. The Indo-European population, on the whole, is a most deplores, as well spiritually as socially. Most of them are Roman Catholic in name, as the priests are very quick to baptize. The thing is a great circle seems to be forming. The changing of garrisons are helpful to my labor, as they afford me in many places correspondents, who spread tracts. A good deal of moral courage must be the share of every soldier who regularly visits the home, as others do there and no mock him in any way. By organizing a Young Men's Christian Association, a temperance band and singing class, a nucleus was formed, but by changing of garrisons this is also melted away. But by the favor and faithfulness of the Lord a new strong circle seems to be forming. The changing of garrisons are helpful to my labor, as they afford me in many places correspondents, who spread tracts. A good deal of moral courage must be the share of every soldier who regularly visits the home, as others do there and no mock him in any way. By organizing a Young Men's Christian Association, a temperance band and singing class, a nucleus was formed, but by changing of garrisons this is also melted away. But by the favor and faithfulness of the Lord a new strong circle seems to be forming.
EDUCATION.

THE ROCHELLE TEACHERS' CONVENTION OF 1847.

In the Re union of August 11th there appeared an article by Professor H. G. C. Oon on "The World's Congress of Education," in which he spoke of the fact that a woman had spoken in a public meeting, and knowing that Mrs. A. A. Allen was the only living member of the three teachers from Alfred University who were present at the Rochester Convention, I asked her to write in detail her reminiscences of that occasion, when Miss Susan B. Anthony made her maiden speech, which follows.

GEO. G. CHAPLEIN.

Forty-five years ago it was no light task to attend our State teachers' associations as they were held in cities to which we had no railroad communication, yet Professor Kenyon almost always attended and had as many of his teachers attend as possible. In the summer of 1846 the meeting was in Rochester. Professor Kenyon drove out taking Mr. Allen with him. I had gone on the canal some weeks before to visit an old L-Bay teacher, Miss Tracy, then principal of the Alexander Street Seminary. At those meetings, Professor Davies, of mathematics, whose face was nearly covered, I can now see his rotund, satisfied face smiling down upon us little mortals. A few officers, all gentlemen, sat upon the stage. Two-thirds of the teachers present were always women. The question was asked, why the teacher's profession did not command the salaries of the other professions. There was a good deal of discussion and considerable indignation expressed that teaching was not better appreciated. In a slight pull of the debate a clear, sweet woman's voice said, "Mr. President." A startled look and general attention was directed to the point in the audience whence the voice seemed to come. It said again, "Mr. President." Every face in the crowd was turned toward the strange sound. Mr. Davies, growing red in the face and leaning forward, with thumbs in his white vest arm-holes, a favorite stiletto in hand, said: "What does this woman want?" "May I speak to the question?"

If a bomb-shell had descended upon the stage it could not have produced a greater commotion. Every chair stirred. Mr. Davies turned, and there was not only a general buzzing among the officers, but throughout the hall. I looked over to the point from whence the voice had come, and saw a tall, pale girl, dressed in Quaker garb, quietly standing and waiting.

We, at Alfred, had just invited, received enthusiastically and listened, almost entranced, to the address of Mrs. Elizabeth Oakes Smith. Our own girls spoke on Anniversary days the same as the gentleman. We could not understand the situation. After some ten minutes debate, "Yes, the lady could speak." She cut the Gordian knot by saying, "It seems to me, gentlemen, that none of you quite comprehend the cause of the disrespect of which you complain. Do you realize as long as society says a woman is incompetent to be a lawyer, minister or doctor, but has ample ability to be a teacher, that every man of you who chooses this profession tacitly acknowledges that he has no more brains than a woman? And this, too, is the reason that teaching is not lucrative profession, as here men must compete with the cheap labor of women. Would you exalt your profession, craft those who labor with you. Would you make it more lucrative, increase the salaries of the women engaged in the noble work of educating our future Presidents, Senators, and Congressmen.

Susam B. Anthony had made her first speech among the teachers of the State, but it was not her last. She kept them in hot water till some acknowledgement was made for woman's work. How thankful we are that Miss Anthony has lived to be honored as few men or women are honored, even called "Saint Susan."

President Kenyon had been invited at the same meeting to present a paper on "Corporal Punishment in the Higher Grades of Schools." It was a splendid paper, advocating the appeal to the higher nature of the pupil, to his manhood and womanhood, instead of the rod. This was treason to good order in the schools and created as much of a sensation as did Miss Anthony's speech. Professor Kenyon was ridiculed and abused, especially by the New York and Albany teachers, till that noblest Roman of them all, the principal of the Normal School in Albany arose and said, "Brother Kenyon is doing a grand work for education in the State and is sending out a large number and some of the best teachers. I know the work." On our way home we May well be pardoned, if like the Pharaoh of old, we blessed God that we lived on a higher plane.

AGNES MASON ALLEN.

WOMAN'S WORK.

BY SARAH R. S. SOWELL.

It seems to me as if the keynote of all God's teachings and his dealings with the children of men is that of doing—of doing—of doing—of doing—of doing. He hath made all things good and beautiful in their beginnings and in their working, and if we would be saved in God's sight, we must make it more beautiful. We must give it our time, our toil, our best, or else it is worse than useless.

Do we realize as we should this relation we all bear to God and the result if we fail to give him the loving service of children? And are we not too prone to believe that this service consists in church-going, an occasional testimony that we love him, an occasional prayer for help; a state of feeling rather than a state of doing? Without right feeling there can be no right doing, but do we not unconsciously strive to satisfy ourselves and God with mere feeling, and is it not true that we are continually told in God's word to do—to deal our bread to the hungry; to bind up the broken hearts; to visit the widow and fatherless in their affliction, and as the crowning glory of all doing, to go into all the world and teach all men the glad tidings of him who did all for them?

It is noticeable that the test Christ gives us by which he will judge those who claim to be his friends is one of doing. Will he feed the hungry, care for the stranger, clothe the naked, visit the sick and the prisoner, we shall receive commendation and reward. If we do not we shall receive condemnation and punishment. And he who wea about doing good, whose heart is fully one of crucified love, who endures suffering for the sake of others, knows well what virtue there is in doing.

We are too apt to feel that only our preach­ers and other leading persons are required to do much, and that we who are more obscure are excusable if we fail to do, and that there is little that we can do. But a man who deals justly and loves mercy; who orders his family affairs according to the law of righteousness, and gives as God has prospered him for the benefit of his cause; and the woman who so trains her children that they fear God and keep his commandments, and whose neighbors take knowledge of her who has been with God," are obeying the command to preach the gospel as much as is the man who stands in the pulpit.

The position of us, especially women, feel that our lives are so circumscribed and our opportuni­ties so few that it is useless to try to do anything, forgetting that the words we speak, the actions by which we betray our feelings, our whole lives from day to day are constantly influencing those who see us and sense the things we do. We have to do with the eternal, no matter how little or how great. And good things are doing, if we were rich, or if we were talented, or could be other than what we are, not considering that if God wished us to do these things he would have given us the power and opportunity for it. As he has not done so he expects us to do what we can, being just what we are. If we can do but a little that little shows our love and proves our willingness to show that love in service as much as the more glorious things that more gifted ones do.

When a child I read, almost with ecstasy, of the martyrs and the missionaries who endured all and braved all for God and felt that they were doing their duty. But I know that the one who patiently and bravely carries the burden of life from day to day, who "beareth all things, believeth all things, hopeth all things, endureth all things," patient in affliction, cheerful in difficulties, quietly brave under constant and destructive, is doing good as opportunity offers, is doing as much for God, in kind, if not in degree, as did Latimer and Ridley at the stake, or Carey and Judson in India.

When people do grand things we do not real­ize that the secret springs of all their noble deeds lie far back. Some God-fearing father, had he not been a good man, or perhaps chosen one by chance or chance companion; or perhaps some printed word sowed the little seed of which we behold the glorious fruits. Of these we have nothing, but eternity will tell the wondrous story. So will it of our seed-words, the sweet influences of sun, and wind, and rain; the glory of the morn­ing and the splendor of the evening; the calm majesty of midnight heaven and the burning brightness of the noonday to awaken and bring to perfection the humblest least, and feeblest, and most unselfish and unobtrusive, performing the multiplied influences of human care, and love, and tend­er­ness, developed and vivified by divine love into
kinship with itself to reach and save the humble ones of earth. And to us the feebler, the imperfect, the too often unworthy, is committed this great work. By it we are to grow into the perfection required of the children of God. By it we are to prove our fitness for the heaven where he dwells who did all and gave all for us; he whose last command enjoins work—"Go ye into all the world and preach the gospel to every creature." "See that ye refuse not him that speaketh."

**HISTORICAL & BIOGRAPHICAL.**

**OUR COLLECTIVE EXHIBIT AT THE WORLD'S FAIR.**

The articles in this exhibit number slightly over three hundred and fifty. They have been procured from abroad and in this country, wherever our people have established leading religious interests at any time. The selection of them has been left almost entirely to parties residing in the localities from which they have been sent. They, therefore, represent a great variety of tastes, as very many localities and persons known in the history of Sabbath-keepers for the past two hundred and fifty years. The collection is not a complete reference to this history, but only a suggestive one. Articles which would remind us of some peculiar customs and works among us in the past and present are not found in the exhibit, because they have not been furnished. Nothing coming to hand has been rejected.

The exhibit is mentioned in the official catalogue of the World's Fair on pages 385, as "No. 409, Seventh-day Baptist Denomination: Books, Pamphlets, Sermons, Bibles, etc. It has been put together by the Manufacturers and Liberal Arts Building, northwest corner of the Gallery, Section D, Post 102, and in the west half of the booth which we share with the United Brethren in Christ. It is here arranged on partition walls and tables and in a desk and a glass case. As may be judged, it is so varied in appearance and so grouped at different points that it immediately attracts, holds, and satisfies the eye of a visitor. A monotonous sameness which characterizes so many other exhibits in the building is thus avoided. It is this very variety that makes the exhibit valuable and the extravagant expense of money has been incurred in the preparation of the exhibit. The impression of simplicity, neatness, and downright sincerity is made. A substantial lounge near the entrance, and chairs set at various places in the booth, invite comers to stop and feel that they are welcome. Strangers are often led, while examining the different articles, to inquire into the origin of our churches, their location, peculiar views, and leading operations. In this way, copies of our papers and tracts are requested that may be referred to in the future. We are often started. A record of the latter will make interesting reading."

But to our own people attending the Fair, our exhibit is specially valuable. It presents before them a fairly complete review of our denominational affairs. To many of them an hour at our booth will discover important facts in our career which were previously unknown to them. Here are shown very clearly in a small space, the spirit, aims, and efforts of our people in building up churches, educating young people, and spreading Sabbath truth. No one of them is left in ignorance that the progress and increasing of our influence among the young is due to the rightful enjoyment of an undistracted sense of loyalty to our cause has been strengthened and his attachment to the denomination greatly increased. A full and accurate catalogue of all the articles, with a statement of the source from which each prom-
one sees views of the church-houses at Salem and Greenbrier, W. Va.

(3) From the Central Association, have been furnished likenesses of all the pastors of the First Brookfield Church, eleven in number, including the present pastor, Rev. J. Al-

lison Pratt, and also a splendid portrait of Rev. Wm. B. Maxson. Here are likenesses of Rev. Eli S Bailey, Rev. C. A. Burdick, Deacon Gilman; Spencer, Collins Miller and Chauncey V. Hibbard, Rev. A. B. Prentice, and Hon. Gerrit Smith, a splendid portrait of C. D. Potter, one of the editors of the Sabbath Outlook, hangs upon a wall. We shall here see views of the meeting-houses at Leoni-

ville, Brookfield, and Adams Centre; and of D-Ruyter Institute, with its paid subscription plan.

(4) From the Western Association are port-

trait of Rev. Joshua Clarke, F. A. Burdick the temperance lecturer; likeness of Rev. Amos W. Con; and views of the meeting-house and par
amount at Alfred Centre, and meeting-houses at Idaho, the old common cages of the First Alfred Church, and an annual report of the Woman's Education Society of the Friendship Church at Nile, in 1896. A portrait of Rev. Nathan V. Hall was expected, but has not been received.

The North-Western Association, have been sent likenesses of Rev. James Bailey, Mrs. Troy Hubbard Bailey his wife, and Miss Mary F. Bailey, Rev. E. M. Dunn, Rev. Geo. W. Hils and his wife, Hon. Henry Clarke, M. D., Rev. J. M. Todd, Rev. S. B. Wheeler, Joel Tappan, Rev. Lewis A. Davis, and a por
trait of Rev. Varum Hall. There are views of the meeting-houses at Milton, Milton Junction, Rock River, Albion, Walworth, West Hallec, Farina, Dodge Centre, Welton, Nortonville, North Loop, and Smythe; of parsonages at Walworth, West Halliec, Farina, Welton, Nor
tonville, and North Loop; and academ building at Albion and Walworth.

(6) From the South-Western Association are seen the likenesses of Rev. Geo. W. Lewis, and views of the meeting-houses at Hammond and Billings.

S. Publications of our people abroad and in this country.

{The works from abroad embrace Gam-

field's "The Seventh-Day Sabbath the Durable Day," issued in 1707; Dr. Jones's "A Chart of the Week," a most valuable production; his "Sabbath Memorial," a quarterly journal; a bound volume of tracts and books on religious subjects, by James A. Bogg, of Glasgow; vol-

umes of "De Broochapper," by Rev. G. Val-

thuyen; sets of twenty-seven different tracts by the same in the Dutch language, for free distribution; and Chinese tracts and illustrated scrip
ture lessons by Rev. Nathan Wariner.

(2) A large number of tracts, papers, and books published by the American Baptist Tract Society are on hand here. Most of the tracts and papers, some of which are in differ
tent languages, are used for free distribution. Books and volumes of papers and periodicals, such as the following issued by this Society, were furnished by Milton College: "Tracts on the Sabbath," published in 1893; "Thoughts Suggested by the Funeral of Gillilan and Other Authors on the Sabbath," by Rev. Theo B. Brown; "The Sabbath and the Sunday," Rev. A. H. Lewis; "Critical History of the Sabbath and the Sunday in the Christian Church," by the same; "Sabbath Commentary," by Rev. James Bailey; The Seventh-Day Baptist Quar-

terly; five volumes of Our Sabbath Visitior; The Bible Scholar; "The Seventh-Day Baptist Hand Book; The Sabbath Outlook.

(3) Works not published by the Tract So-
icity and furnished from various sources, are on exhibition of the Publicity of the Principles of the Christian Religion," (a Sev-
th day Baptist osternizer), and by our New Jersey Churches subsequent to 1814; and in this pamphlet appear questions on the Ten Com-
manments, written and published by a New Testa-
ment, the edition published in 1897; "A New Selection of Psalms and Hymns," first work of the kind used in our churches, issued in 1892; "The Carol, for the use of Sabbath-Schools, So-
cial and Families," published by Rev.

Nathan Wariner.

(4) Works by Seventh-Day Baptists, not is-

sued by the Tract Society, and furnished by Milton College, are as follow: "History of the Seventh-Day Baptists in America," by Rev. Prof. Tommy; The Seventh-Day Baptist Missionary Magazine," 1892-1; "Discourses on the Parable of the Sower," by Samuel Stennett, D. D., 1893; "Remarks on the Different Sentiments Entertained in Christendom," 1897; the following issued by this Society, school-houses for the country districts,

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A VIEW OF THE FIELD.

May 1, 1883, there were in the Seventy-day Baptist denomination and three churches distributed as follows: Eastern Association, eighteen, three without pastors. Besides these one in Maine not yet identified with us. Central Association, thirteen, five without pastors; Western Association, sixteen, four without pastors; North-Western Association, thirty-eight, twelve pastorless; South-Western Association, seven reporting, two without pastors; South-Eastern Association nine, three pastorless. Many of these pastorless churches are small and not able to support a man if one should come to them. Some are able to be missionary churches, while others are able to bear the whole expense themselves. There are also two churches in England, two in Holland, one in Denmark and one in China; all having resident pastors. We have one church, seventy-five presbyters; eighty-three of whom church or station in the denomination, four and 394 in membership; the South-Western churches remaining or without them eight and. We have a few churches there with twenty-seven 24 in membership; the Western Association, thirty-nine, three pastors; they were born so many years. It is said that Seventh-day Baptist associations have been introduced, now they are thins of the most important matter. In Massachusetts there is encouragement in the words of the, “Faint, hope should never die. We may suffer and be tossed with the waves, but the unfaultering trust in those who lose all in the crash of the great earth. It is said that they are the only man's dream". It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man’s dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man's dream. It is said that they are the only man’s dream. It is said that they are the only man’s dream.

The Jews say that when Moses was keeping the sheep of Jethro, a lamb ran away and lost itself in the desert. He went after it and pursued it a great way, till the little creature fell, panting and footsore, on the ground, unable to go further. Then Moses said: “Little lamb, didst thou see that thou didst fly away? Nay, it was in love with thee, and seeking thee; I will be the father and love I will bear thee home in my bosom.” And when God saw his gentleness to the lamb he said: “This man shall rule my people Israel.”

It would be hard to say how many boys and girls are riding bicycles in the United States today, but to mention the men and women. It is one of the impossible things of life to explain how such growths come about. Only a few years ago the bicycle was an old idea, and not been introduced, now they are things of the past. The so-called “safety” is the only machine to which we have. It is more comfortable and safer, and with its pneumatic tubes for tires it can be ridden with ease over city streets and footpaths. The machine itself requires little expense after its original cost, and though that original cost amounts to no small figure, yet bicycles are now within the reach of all. At the time when the extraordinary growth has reached such a point as it has now, when all the members of the Round Table are either in possession of a bicycle or own one, it is not out of place to say something about the proper use of the machine. For anything outstanding hold of the inhabitants of the country as bicycle riding has necessarily an important matter. In Massachusetts there has been no attempt made to introduce the idea that the country roads throughout the State are improved, and the man who started this, and who is a member of that commission, is one of the men of the Fiske Manufacturing Company of Boston, the famous bicycle makers. Elsewhere the same movement has been set on foot. And thus, if bicycling is becoming so popular that it is creating a public demand for the making of new and better roads, it is a great power for good in many ways.—Harper’s Young People.

We are away up in a far corner of the nineteenth century, and eighteen hundred years count for something in the Lord’s calendar. How are we putting in the time? Don’t flatten your face against the pane, waiting, nor sit down with the time table between your knees reckoning when he is coming. Avoid hereon the one temptation and vanity of the other. Hold it practically—go out and fish. Jesus Christ, my brother, takes a deal of knowing.—John McNiel.

In time of war no one would think of going to a graveyard for recruits. God wants living soldiers.

All things work together for good to them that love God, to them who are the called according to his purpose.—Rom’s Horn.
YOUNG PEOPLE'S WORK.

If all the voluntary information that is given on the Fair grounds by visitors in reference to the exhibits could be preserved and published it would disclose a wonderful amount of ignorance. It is amusing to wander about and listen to the idle questions and comments which are given. Some most ridiculous statements are made. On the other hand, one is surprised to find how very intelligent is the great mass of visitors. They seem to be quite well informed on a great variety of subjects, and display an amount of general knowledge that is truly gratifying. A person remarked the other day that he was proud of the appearance and conduct of the visitors of the Fair. It is an honor to America and to our people. He was pronder of the visitors and their display than he was of all the magnificence and grandeur of the buildings and all their exhibits.

We have been so busy for a few days trying to entertain people at the church booth that it has been quite impossible to gather any notes of interest. We would like to send a list of names of visitors for publication, but it would be too long.

We wish to make an apology for the omission of the name of Rev. A. W. Coon from the list of ministers who have been forty years in the work. It was due to the fact that the list of ministers for the present was taken from the report of the churches as given in the Minutes of the last General Conference,—Bro. Coon's name is not there. This is because he still holds his membership with the church at Clifford, Penn., a church which is practically, if not wholly, disbanded. Our attention was called to this fact by a friend. We would be glad to make any other corrections.

By the time this issue of the Recorder reaches its readers the Conference will be in session at Milton. Many of us cannot have the privilege of attending these meetings, but we can remember them in our prayers. It is a time when, in a large measure, the lines and methods of work for the following year are arranged; it is a time when leaders are selected and officers elected to carry on the enterprises of our denomination; it is a time when people counsel together, and gain help and inspiration from one another. At such a time the guiding spirit of our heavenly Father is especially needed. All the people, young and old, all over the denomination, should make these meetings a subject of daily, earnest prayer.

The young men who have been out on the field for the summer are wending their way towards the meeting place of Conference. They are bringing in hopeful, cheering reports of the work in the various sections where they have labored. We hope to obtain from them a number of articles for this department of the Recorder in the near future.

NOTHING FOR WHICH TO BE THANKFUL.

A woman, when asked if she would like one of the thank-offering boxes, was heard to remark: "I have nothing to be thankful for." The friend who had offered the box, simply raised her eyebrows and replied, "Nothing?" "No, we are as poor as we can be, and I have the worst of health, and cannot enjoy myself as others do."

Nothing for which to be thankful, and yet she was a beloved wife and the mother of four romping, rosy children! After a time, the youngest, sweetest child, the pot of the household, fell victim to an epidemic, and was carried off by the "grim destroyer, death." Who can describe the anguish of that mother, who thought that her troubles were so great before? It was when she was suffering the worst that conscience whispered: "Have you nothing for which you are thankful? and she answered, "How can I be thankful when I have lost my child?"

In a short time a second child was taken. Again conscience asked: "Are you not thankful for something?" "No, no!" she cried in her deep grief. "My sorrows are so much greater than they were before."

Finally, in order to soften this hard heart, and cause her to see her blessings, God took a third child. Then her heart was broken and she cried: "Yes, yes, I am thankful; so very thankful that this one child and my husband have been spared to me, and that I am alive to care for them!" "How could I have been so ungrateful when the Lord has been so good to me?" These are necessary blessings? Truly, the Lord giveth, and the Lord hath taken away. Blessed be the name of the Lord! For he has enabled me to find a better life. He has taken my children, that I may be good enough to follow. Surely all things are the Lord's, and we should be thankful if he intrusts a little to us.

Are we not young people apt to be so vexed by the petty trials of this world, that we fail to see our greater blessings?

EVELYN.

OUR MIRROR.

PRESIDENT'S LETTER.

We are still thinking of Conference, and about all we can do is to prepare for it. Some four hundred names of delegates and visitors have been received, and still they come. We think we can care for twice as many as have been received, if we can do it our way. The grounds are in perfect readiness to set up the tents, which are at the depot. Before this issue of the Recorder reaches us Conference will be in progress.

Some of the student evangelists are already returning from the field. Shaw has returned from Ohio and reports some there ready for baptism, but on account of sickness it was postponed. It is evident from the names of delegates sent that many of the church work and not to visit. When I anticipate the pleasure of this great meeting, I can think of but the greatest mass of our people who are denied this pleasure, those who "stay by the staff." Perhaps as much or more depends upon what they do at home as what is done at Conference. In order to make it a profitable investment the work must be accomplished, as is necessarily attended with some expense. If there is an attendance of five hundred people, at a cost of $15 each, this will amount to $7,500, and while our treasury greatly needs this amount of money we need less these large sums which may be employed if we all attend for this purpose. Many pulpits will not doubt be vacant at home and an extra effort required to maintain the interest, hoping for new life with the return of friends from Conference. As this year has been one of the greatest prosperity to us as a people, let us make a Conference of the best spirit and most fruitful in laying plans for the coming year. Last year it was suggested that we have an old people's hour at Conference this year. If they do we want to be there, and we want the old people at Young People's hour on Monday afternoon, the last day of Conference. Will you all pray for this hour and for the great success of Conference?

E. B. SAUNDERS.

JACKSON CENTRE, Ohio, Aug. 13, 1893.

Bro. Shaw and Bro. Geo. Sayer have been at their work five weeks, about half of the time being spent at Jackson Centre, and the remainder at Stokes, ten miles north-east of here.

Our efforts at Jackson Centre to deepen the interest and unify the church membership in Christian work have partially succeeded, and we hope this movement will be interested in the great question of salvation. There are seventy or eighty children of Seventh-day Baptist parentage in and about Jackson Centre, and if the parents will do their duty in the home and in church work great things are in store for the Seventh-day Baptist cause. We have but a few faithful workers at Stokes, but many are interested in the Sabbath question, and were they religiously inclined they would keep the seventh day. The country is thinly settled, but religious matters are at a low ebb. One or two nights in the week are for prayer and sixty in the church and about forty outside, of this number perhaps fifty were professors Christians of at least ten different denominations. Many of those who are not Christians glory in their reckless ways and immoral living. While we were at Stokes too few were pro­essed to find Christ, and we hope to visit the baptismal waters before long. They need a resident pastor on the Stokes field, both for work among the people and for continuous help in the Sabbath-school and church services.

Our efforts in this special work have not been as successful as we had hoped and prayed they might be, but we trust that the Master of the harvest will gather in many sheaves as a result of the seed sown in personal conversa­tion and gospel talks.

We are personally grateful for the help given us by Bro. Shaw and Bro. Sayer. The efficiency of the former in Christian work is well known to readers of the Recorder, while the latter has won our esteem by his earnestness in presenting truth, and willingness to do every duty.

I hope soon to have a quantity of tracts and other Seventh-day Baptist literature, for general distribution, and any person in Ohio who is interested in the views held by Seventh-day Baptists, or knowing of others who would like to learn our views, are cordially invited to correspond with me. Remember in your prayers the work and workers in Ohio.

W. D. BURDICK.

SYMPATHY FOR THE ELDERLY.

THE work in this part of the field is progressing slowly, but we trust surely. The attendance is large, ranging from one hundred and eighty-five to three hundred and fifty. The interest seems to be deepening as the meetings go on. The walls of infidelity are being battered down. This is illustrated by the conversion of one of the worst characters in this part of the country. He is past the prime of life, and says that he has been saved thoroughly all his life, and now he is going to serve the Master as well as he did the devil. To prove his intentions are true he burned a large number of books on infidelity.

One of the pleasing features of these meetings is the kindly and respectful attitude of everyone towards the elders. The spiritual feeling seems to pervade the minds of all present.

One of the nice things about this religion of
Jesus Christ is that we can accept him wherever we may be. Some have found him in the barns upon their knees, others about their daily labor. What a blessed thing it is that we can have Jesus with us wherever we may be, whether at work or play.

A Sabbath discussion was held at Stone Fort School, S. Cruzell, Aug. 14. Mr. Townsend was next to speak and was asked to pack his text to its utmost. The people generally expressed themselves as being well pleased with the sermon. They are talking of baptizing here this week. Pray for the work here.

A. M. VAN HORN.

OUR YOUNG FOLKS.

CIRCUMSTANCES ALTER CASES.

BY JOHN MAC, JR.

It was on the big white steamer Mary Powell one pleasant afternoon trip up the Hudson during the hot summer months. There were three of them, two ladies and a youth, and they were all sitting on the cooler, shady side of the lower deck. One was almostcrowded with comfort, and these three were very fortunate in having been able to secure camp-chairs. It is true they were pushed close against the rail and might not turn around; owing to the number of passengers, but compared to the great majority they were well off. They had all been gazing intently at a group of young men who sat near them, and who were laughing and talking together. The two ladies, who were elderly and refined, displayed considerable distaste for the young gentile; they had been shaking their heads. The boy, who was a strong, handsome, sun-burnt lad of fourteen, regarded the young men with far different thoughts than his expression might be taken as any indication of his feelings.

Suddenly he leaped over and addressing one of the ladies said, "Is that Bob Newton, the famous Harvard end rush?"

His aunt renewed her examination of this particular camp-chair, and immediately began adjusting her glasses for a closer inspection—"what is an end rush?" She spoke as one might address a child.

Ralph laughed. "Why, aunt," he explained, "it is one of the positions on a football team."

The other lady now manifested interest.

"What have you got to do about it?" queried the bully, but before he had said the words he was facing out of his seat. He had no chance to strike, somehow, for this young man kept so firm a grip on the back of his neck that he might not help himself. Nor could he command his companions. Three steel-soled men stood over him by only too ready to render them a similar service. Then, after being thoroughly shaken, he turned around. "Now go, said the "end rush," still very calmly, albeit there was a dangerous look in his eye," and if you come around here again I'll pitch you overboard."

The ruffians, seeing that popular sympathy was only too strongly against them, slack away. Ralph, rising, "I call that a free camp-chair!"

Ralph was so much too interested in his aunt's glasses for a closer inspection—what is an end rush?" She spoke as if she were addressing a child.

Ralph laughed. "Why, 'n Henderson, he explained, "it is one of the positions on a football team."

The other lady now manifested interest.

"What have you got to do about it?" queried the bully, but before he had said the words he was facing out of his seat. He had no chance to strike, somehow, for this young man kept so firm a grip on the back of his neck that he might not help himself. Nor could he command his companions. Three steel-soled men stood over him by only too ready to render them a similar service. Then, after being thoroughly shaken, he turned around. "Now go, said the "end rush," still very calmly, albeit there was a dangerous look in his eye," and if you come around here again I'll pitch you overboard."

To illustrate the mouse's intelligence and tender care of its young, a physician, Dr. E. R. Moulton, sends us the following anecdote:

I need to wonder where the barn mice found water to drink. But one bright summer morning last year, the mystery was solved. I was standing at the open barn door, having just returned from an early call. While adorning her crystal-light crystal-like hair, I chanced to cast a glance at the nest of the saps and grass growing near me, a mouse came out from under the barn, reached both paws far above the head, grasped and pulled down the leavtes, and laid the twigs.

"Till thirst was amply fed."

Some years later, as I was moving a cask in the same barn, I unwittingly uncovered a nest of the most remarkable kind. It was entirely away, leaving in view five or six of her children not old enough to flee. As the mother had disappeared under the manger, I made the bold step of moving the nest and young family to some place where she might find and care for them. Pondering over that to do with the little mice, I set about other work in the barn. Perhaps half an hour later, returning to the place, I was surprised to see the mother come and carry them away one at a time to a place of safety which she had evidently been preparing for them under the floor. Though she had to carry them several feet it was quickly done. In her haste and excitement, however, she had apparently forgotten to count, for after the last one had been taken to the chosen spot, she turned back and looked carefully around the nest. Before leaving, she sat down to cast a look of satisfactory defiance at me, for she shall never be proved equal to an emergency to which I was apparently unequal, and she appeared to appreciate the fact.—Our Animal Friends.

A BOY'S PROSPECTS IN THE UNITED STATES NAVY.

Boys of good character, who have no physical defect, and who can read and write fairly well, all come every two years between the ages of 14 and 18 years. Between 14 and 15 years a boy must measure four feet nine inches in height, and weigh not less than 70 pounds; between 15 and 16, four feet eleven inches, and 80 pounds; between 16 and 17, five feet one inch, and 90 pounds; and between 17 and 18, five feet six inches, and 100 pounds. They must also be able to perform twenty-five miles a day. They must serve till the age of 21 as boys and junior seamen, and after that age rank as seamen or seamen mates. The pay of a boy is $33.45 for each month, and $45 for outfit, a fact which considerably enhances the advantages of the service. To discuss the career of seamen officers can be done board a fully equipped ship by no means an easy task; but, as in all events, the number of these minor prizes is encouragingly large, while still higher up, as the final goal of the common sailor's ambition, we have the naval heroes of the four warrant-officers—held by the boatswain, the carpenter, the gunner, and the sailmaker. These men are the same as those of the junior officers.

And now as to the rates of pay: The pay of boys enlisted as third-class apprentices is $9 a month, which is the rate for the first three months of apprenticeship, and after that $12. After five months from the date of their entry into the navy, the apprentice, brings $10; the next, to first-class apprentice, $11 a month. Further on we have second-class seamen apprentices, with $12 a month, followed by first-class seamen apprentices, with $20 a month, and the master seamen, with $24 a month, these two grades corresponding respectively to ordinary seamen and master seamen, as whose thus pay is also $12 and $24 a month. It can be seen that a first-class seaman apprentice and a master seaman are both the same as the sum of $228, which is $128 in excess of the highest sum paid to a first-class seaman in the British navy, the only other navy in the world worth consideration on the score of pay and promotion. There is, besides, the daily ration of thirty cents, which runs through the ship from the apprentice to the commander, and, strange as it may appear to some people, Uncle Sam's boys just as much as the apprentices and that, too, only when on sea duty. There are no other allowances whatsoever to the apprentices; they have to furnish all their own mess equipage and everything else.—Harper's Young People.

INTELLIGENT MICE.

To the editor of the 21:30
t. A. L. E.:

To illustrate the mouse's intelligence and tender care of its young, a physician, Dr. E. R. Moulton, sends us the following anecdote:

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A LITTLE GIRL'S COMPOSITION ON "BOYS."

Boys are men that have not got as big as their papa, and girls are women that will be young ladies by-and-by. Man was made before woman. Woman looked at Adam he said to himself, "Well, I think I will have a pair of them, and then he made Eve. God liked Eve so much better than Adam that there have been more than one man that have been a trouble. They wear everything but soap, if I had my way, half of the boys in the world would be as bad as boys in the ships. My brother is so nice that I think he must have been a little girl when he was a little boy.—Oak and Ivy Leaf.
address the poorest person in the streets you must lift your hat. A gentleman passing a lady on the stairs of a hotel must do the same. To enter a shop or a bank with one's hat on is a terrible breach of good manners. You enter a coffee room, or leave a coffee room you must bow to all the occupants.

BELIEF IN GOD.

"Do you believe in God, and that he sends his angels to watch over and guard us?" said a little girl, aged eight, to her eight year old playmate.

"Yes; do you?"

"No," answered the girl, "I don't believe that, because I can't see them."

"Drawing himself up, the little fellow faced her squarely, and blew his breath in her face. "Did you see that?" he asked, referring to the air he had exhaled from his lungs.

"No," was the answer.

"Well, it was there, wasn't it?" was the convoluted and emphatic reply.

The practice of throwing an old shoe after a bride is, it seems, quite misapplied when it is done by some of its complications for luck. According to the spirit of the ceremony, which is of very ancient lineage, it should be done by the parent or guardian of the bride, as indicating a renouncing of all authority over her. Chieftains in feudal times took off their shoes and handed them to their successors in token of accepted defeat, from which this slipper-throwing custom is said to have descended.

"My friend, be very careful that your indulgence in worldly amusements does not make you a stone in the path of some brother over which you cannot liveth to himself; you are your brother's keeper.

A WORLDMAN in New York City, after hearing Robert G. Ingersoll's oration, thoughtfully said: "It's a spicy thing to laugh at for an hour, but not a very cheering doctrine to have around when there is a funeral in the house."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

LESSON X.—PAUL SHIPWRECKED.

For Sabbath-day, Sept. 2, 1893.


GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psa. 46: 1.

INTRODUCTION.—The prisoners bound for Rome were shipwrecked near Myra, and Paul was inclusively placed under one military escort, and Paul was inclusively employed in the company. Luke's details of the journey, the geography, navigation, shipwreck, all filled with the most interesting historical facts, and the history of God's grace in sending his truth to a foreign land, but there comes to us in the study of these details, help, comfort, and much instruction in the gospel. God's plans are carried out... and we have each our position which we are to fill. We are to drive the vessel toward shore, and enable them to steer it. v. 41. "A place where two seas meet." Two ships, one ship which caused Paul's shipwreck, and our own bank ships. "Forepart stuck fast." In the clay or sand, exposing the stern to the waves, which resulted in breaking it in. v. 45. "Kill the prisoners." As they were responsible for the delivery of them, 12: 19. v.43. The conurbation was to save Paul. With authority and no doubt persuasion he succeeded in turning them from their purpose.

CHRISTIAN ENDVOR TOPIC.

(For week beginning August 27th.)

HOW A CHRISTIAN CAN MAKE THE BEST OF THINGS—Acts 27: 33-35; Psa. 5: 11, 12.

Shipwrecked and cast upon a lonely island. At the most unexpected hour, when least looked for, an unassuming and Christian brethren, a prisoner and even now an at tempt being made upon his life by the cruel, heartless soldiers. What a wretched condition! What is there worth living for now? If Job's wife had been there, she might have repeated, "Curse God and die." But Paul was not made, as he had been told, to turn all his misfortunes into good and be contented. Hear him: "I have learned, in whatsoever state I am, therewith to be content." And so we are not to expect to be always happy, but forgetting himself be making the best of things by cheering his companions in gloom. He found something even in his chains which to thank God for.

There is no circumstance in life in which the guiding hand of the Lord cannot be seen. There is no discom fort, no hardship, in which cannot be seen opportunity for the making of the best of things. If Paul were here, as he was not in the body, he would be thankful for your presence, for your love, for your coming, for your bringing blessings to his company. He overcomes evil with good.
moved into the village three good families, who are a large acquisition to the society, and it is hoped will soon unite with the church, making a good gain to its numerical strength. This church is scattered, and seldom all are in attendance on public worship, yet it is good, and I am told largely increased from what it used to be. The greatest trial the keeping of a hoe and buggy, but the salary does not allow it. Were it combined with Hornellsville, as it might be, by holding service at Andover in the afternoon, the pastor might receive a living salary, and the fields be better worked.

During this pastorate, five of our members have taken letters to join other churches, and nine have passed to the glory of God. May grace and peace abide with this church. Brethren, pray for us.

Alfred Centre, August 18, 1893.

J. C. Clarke.

CORNIGAN.—We have a little church of five members here in Barry county. Elder L. F. Skaggs has been preaching for about three months. He has now been with us six days, holding services in the different places. Interest has been reasonably good; six have reported conversion, others ask for prayer. The professors seem in general to be revived, although it is said to say that Christianity is at a low ebb in this country, while yet there is a few faithful. Sometimes I have the feeling that the church is about to come. Elder Skaggs is sincere and humbly devoted to the great work of his calling.

Greeting all who read this note and asking an interest in your prayers, I remain,

Yours in Christ,

W. S. N. Redwine.

August 14, 1893.

KANSAS.

NORTONVILLE.—D. B. Coon, James Hurley and the Walworth Quartet; Gentlemen Clark, Dabrock, Holstain, and Walters, have spent a week with us in evangelistic work and started for home this morning. Though our people seemed hardly ready to enter heartily and at once into earnest, decisive service, yet we believe their earnest efforts have not been in vain, and many are being saved by their brief labors among us. Some rainy weather and preparations for Conference by some thirty delegates, as well as the brief time, hindered that concentration necessary for large results.

Bro. Hurley has returned to the North Loop Church, which he is called to be their pastor for the coming year.

The pastor of the Nortonville Church, who offered his resignation last April, expects to close his labors here this fall.

Bro. Reines, who has visited the German Sabbath-keepers in Dakota and Central Kansas, has been among us several days.

Milton will not suffer for want of guests if all of our societies are as well represented as this one will be.

This section of country suffers with the rest, the dearth stringency in the money market, yet we have been blessed with favorable weather. Fair crops, abundant rains and the promise of one of our largest corn harvests. May we not, as a people, pray for and receive abundant showers of spiritual blessings, and be able to supply the reapers for the whole of our broad field, from the Rocky Mountains to the Mississippi, to Texas, to gather in rich harvests for the Master?

G. M. C.

TrACT ScoiETY.

Fourth Quarterly Report.

J. F. Hubbard, Treasurer.

In accordance with the American Sabbath Tract Society, general rules.

Balance on last report, $578 65

Received in stock circulars and publications, 1,715 00

Tracts and books, 340 00

July and to August 18, 1893, 1,278 00

$2,596 65

By cash paid as follows:

Publishing Houses, Office account, 131 01

Publishing Houses, Office and Salaries, 28 51

Publishing Houses, Enlarged and Sabbath, Office account, 40 50

Publishing Houses, Tract Society account, 45 80

$206 92

In accordance with the American Sabbath Tract Society, subscriptions, 100 63

For local use, 25 00

$115 63

Balance, net, $2,481 02

New York Office Fund.

Balance from last report, $325 23

Balance under account, of C. C. Coon, 75 00

$395 23

By cash paid during the quarter:

Send of office, 281 75

Advertisements, 100 00

Advertisements, office, 99 28

Advertisements, office, 74 00

Advertisements, office, 97 00

Advertisements, office, 10 40

Advertisements, office, 7 00

Advertisements, office, 10 00

Advertisements, office, 6 00

Advertisements, office, 5 00

Advertisements, office, 5 00

Advertisements, office, 5 00

$498 30

Balance, net, $1,412 73

$546 30

E. & O. B.

J. F. Hubbard, Treasurer.

Reimbursed, compared with vouchers, and found correct.


Prairieville, N. J., August 15, 1893.

TOO NARROW.

Earnest and devout people can also at times be narrow and uncharitable. A case of this kind has just come to our attention. A Bible conference began last week at Asbury Park, of which Rev. L. W. Munhall is the leading spirit. The object of it was to confer for the study of the Bible, the representative of a company that publishes Dana’s “Genealogy and Science,” Bethesda, N. Y. Devised a new plan, Dr. Harper’s “Inductive Studies,” and other works, was sent with a two-page circular, giving list and price of these books. When Mr. Munhall saw, “We do not believe in Harper, and will not allow anything of his advertised on our cards,” he asked if this was not a narrow view he is reported to have said, “This is our meeting, and we will not allow any books of Dr. Harper to be advertised here.” We have this circular, and it simply gives a list of books and prices of the same. Had Mr. Munhall objected to the circular on the ground that he did not wish any book advertised, the case would be different; but he objected on the ground that he did not believe in the writer, who are leading Bible scholars, and would not allow them a hearing. This, to our mind, shows a bigoted spirit, the same spirit, in fact, that caused the Roman Inquisition. Burn the books and bodies of those who disapprove with them. The attempt to stifle a free consideration of the great questions connected with the World of God will not succeed.” An army of men like Mr. Munhall cannot accomplish this. —Christian Secretary.

Dr. Cuyler well says: “Next to the outpouring of the Holy Spirit, what our churches most need is the development of all its members. While pastors are overworked, a large proportion of the people are underworked. In every little church the work is too much for the leaders and too few for the drones. In seasons of revival every member is alive and busy; but what we call a revival ought to be the normal condition of every church.”
TEMPERANCE.

—This liquor power has a strong political grip, but it will one of these days have the other kind of grip.

—A young lady on Consey Island tried to make a monkey drink beer the other day. He resisted the attempt, but submitted down to her own level, bit her and threw her into convulsions. Even a monkey has too much self-respect to drink such stuff.

—Enron of the Voice.—Stop quarreling. You remind me of a couple of small boys stopping to eat at the lot of little whiteflies. Don’t waste your powder on small game.

—A joiner.

That’s all right; but even a big mastiff can be excused sometimes for biting a flea that is biting him, and the stronger man may with propriety resent undue familiarity on the part of a mosquito.—The Voice.

—Dr. Richardson, an authority on such questions, says: “I know of no such person as a moderate drinker. Those who talk of it are almost all the men of the sinless sitting on the rock of indolence and living the weak to their destruction. Whichever a person however moderate, believes that to him alcohol is a necessity, he is in at least the first stage of alcoholic disease.”

A DRUNKARD’S WILL.—The following is a will left by a drunkard of Oswego, New York State: “I leave to each of my children a share of my estate, and to each of my children one dollar a week to support themselves while they can support themselves, and until they can support themselves, and until I have paid the debts that I owe them. I leave to my wife a sum of money to support herself. I leave to each of my children a cow and a sheep. I leave to each of my children a house and lot.”

—There was a time when the temperance movement was largely the struggle of a few poor victims of the traffic to free themselves. That day has passed. The reform has become a part of the religious faith of this nation, and in spite of all the appetites and work of the drunkard-makers and their aids and abetors, the day is not far distant when a State will no longer license a man to carry on business to debauch the loved ones of the women of the land, then it will license a man to steel the jewels from their jewel cases.—John F. Finch.

The best investiment any man can make is to give as God expects him to.

The head is never regenerated until God gets into the heart.

Success in this world may mean failure in the next.

Many a strong headed man has weak ideas.

The fool’s garland is success; the wise man’s sucessoes.

Tortem begins when a sinner finds out that God sees him.

The devil has a tight grip on the man whose god is money.

No honor can be conferred upon the memory of a good man by a monument.

You can tell an empty barrel by the sound.

How about beads?

The clever foot is often concealed in patent leather.

When Christ told Peter to “feed my sheep,” he did not mean for Peter to fill them up with ice cream and cake at ten cents a piece. Let churches make a note.

Nearly every church has two or three members who have they have put the Lord under obligations to them.

There is something wrong with the man who talks like a saint in prayer-meeting and then goes home and scolds his wife.

There is many a wife hanguering for an occasion at the approval, who will be barried in a rosewood casket.

The more your enemy hates you the harder you can hit him with kindness and love.

It never does a minister much good for the impression to get out that he is proud of his learning.

The one argument that Satan can’t answer is a consistent Christian life.

Even wrong does respect a man who does right.

If people feared sin so they would not go wrong, it would be easily quarantined.

Every man is some body’s hero.

A thoroughly great man is one who does every thing he undertakes thoroughly.

The greatest thing about influence is that it acts in motion that will never stop.

It will make your own burdens lighter to lift those of others.

No man can pass into eternity, for he is already in it. It is very hard to believe that a thing is rightly done when it is not done in our way.

The man who likes to see the collection box coming his way is on the road to heaven.

If you haven’t enough religion to make anyone else happy, it is not surprising that you are not happy yourself.

Sinner may refuse to listen to the minister, but they cannot escape the force of the living sermon that is being preached in the life of every consistent Christian, who faithfully performs life’s duty day by day.

If you ask a man prospering by wrong doing, pity him, because he is on the way to ruin.

If you wear the livery of Christ, you will find him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captives, as well as the likeliest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold he always takes the bleak side of the hill. The highest end of the cross lies ever on his shoulders. He bids us carry our burden, he carries it also. If there is any that is gracious, generous, kind and tender, yea, lavish and super-abundant in love, you always find it in him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus Christ.—Last words of Rev. C. H. Spurgeon.

SPECIAL NOTICES.

THE Annual Meeting of the Seventh-day Baptist churches of Iowa convenes with the church at Garvin, on Saturday, September 6th, at 10 A.M. 

Thos. S. Hurley, Sec'y.

THE new York City Seventh-day Baptist Church has adjourned its regular Sabbath services until the 10th of September next.

All persons contributing funds for the New Minapd Reading Rooms for seamen will please notice that Mrs. W. Wood will be at the church. Please address her at 101 West 60th street, New York City.

THE SEVENTH-DAY EXHIBIT at the World’s Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 D, and then go about 50 feet East. Aside from being of interest to you in a denominational view, you will find our quarters to be pleasant on account of good chairs, sofas, and writing desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parades may be left for safe keeping.

THE new York Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room at the Methodist Church Block, 501 West 14th, Chicago, Ill., at 1:30 P.M. and Col. Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s address: J. C. Randolph, 652 Wabun Ave.

Employment Bureau.—The Seventh-day Baptist General Conference at Northville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for persons. Individuals seeking employment, and buyers and sellers of the same are invited to apply. Address, Employment Bureau, New York City.

Friends and patrons of the American Sabbath Tract Society are invited to call at the Society’s headquarters, Room 100, Bible House, New York City. Office hours from 9 A.M. to 6 P.M. Special request made if desired. Elevator, 8th St.

THE SEVENTH-DAY Baptists in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 59 Weybosset street, Bible-school at 2 o’clock, P. M., followed by preaching or service at 5 o’clock. All are welcome. The last Sabbath in September is the testing occasion to remain in the city over the Sabbath, as the Sabbath is devoted to attending the regular meetings of the Society.

WESTERN OFFICE of the American Sabbath Tract Society. All the publications of the Society on sale; Sabbath Reform and Religious literature supplied; books and musical instruments furnished at cheap rates. Visitors welcomed and correspondence invited. Room 11, 23 Door St. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

THE Seventh-day Baptist Church of Hornevilleville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath school and following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. Address John P. Moerger, A. M., Eden Center S. N.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-25, 1890, bound in fine cloth, can be had, postage free, by sending $3.00 to this office. They are more in demand than ever before. No Seventh-day Minister’s library is complete without it. A copy should be in every home. Address John P. Moerger, A. M., Eden Center S. N.

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