MEMORIAL BOARD.

I. D. Titworth, H. V. Dunham, W. M. Stillman.

YOUNG PEOPLE’S PERMANENT COMMITTEE.

President, E. B. Saunders; Secretary, ——— Treasurer, W. H. Greenman; Corresponding Secretary, Samuel B. Henderson; General Secretary, W. L. Burdick; Treasurer, Mrs. A. T. Maxson; Corresponding Secretary, Mrs. G. G. Burnham; General Secretary, Mrs. M. G. Stibbs; Miss Ethel S. Coon; Miss Estella Wilson.

SABBATH-SCHOOL BOARD.

President, L. B. Swiney; Secretary, J. A. Platt; Treasurer, G. W. Vault; Corresponding Secretary, W. W. Lawrence; Superintendent, L. L. Cottrell; Music Director, H. D. Clarke; M. W. Lewis.

REMEMBERING.

B Y I D A PAINTER.

“This do in remembrance of me.”

Remembering thee, Lord, we take
Our need of t’oil and care,
The sacrificial self-sate
Of other’s good we bear.
We tell the tidings of thy grace,
We seek thy love divine,
That thus the brightness of thy face
On other eyes may shine.

Remembering thee piously
Receive the cup of pain,
And in the sleepless hours of night,
The bitterness we drain.
I
We would be strong to work for thee
And on the darkness of the grave
Receive the cup of pain,
We remember thee in sorrow’s hour
The life so freely given,
The light of faith is shed.

We would be strong to work for thee
And on the darkness of the grave
We remember thee in sorrow’s hour
The life so freely given,
The light of faith is shed.

Heaven, then, of thee our praises shall arise,
Always
Remembering thee, O Christ, our Saviour and Redeemer.

The ELMIRA REFORMATORY.

Early in the investigation growing out of the charges made by the New York World against Superintendent Brockway, of the Elmira Reformatory, we expressed our reluctance to believe that Mr. Brockway was guilty of cruel and inhuman treatment of those placed in his care. Our opinion was the result of a somewhat careful study of the plan of the school, aided by several visits to the institution and a personal acquaintance with the Superintendent and some of the teachers. The World was very positive and severe in its denunciation and sought to enlist the press in a general crusade, seeking nothing less than the social and official death of this alleged monster of inhumanity. Not a few papers and individuals were found ready to publish the charges without waiting for an impartial investigation and the production of proof. The readiness with which multitudes of people catch up the first intimation of scandal, and the eagerness with which it is rehearsed by apparently good and respectable men and women is often astonishing. Those who really suppose themselves excellent Christians sometimes delight in hearting, believing and repeating things derogatory to persons of good reputation. Some months ago a very unsatisfactory and superficial investigation, instigated by the World, and conducted by a committee of the New York State Board of Charities, resulted in finding Mr. Brockway guilty of the charges; and petitions were circulated asking the executive powers of the State to promptly dismiss the condemned Superintendent from the position he had so long held. But the case was not so easily disposed of. The Governor was asked to appoint a competent committee who should make a most thorough and impartial investigation. That committee was appointed and its task is completed. Mr. Brockway is exonerated.

The ELMIRA REFORMATORY.

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One of the latest inventions of Satan, through his willing servant, Mr. Ingersoll, is the publication of a book advocating the right and privilege of men to do that cowardly and wicked act, suicide. Nearly half a score of persons who have recently died at their own hands have been found to have in their possession this deceptive and sinful book. We greatly fear that for Mr. Ingersoll’s sake, and as a matter of principle, the book had to be suppressed. “There remaineth a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

For several months past some of our religious exchanges have given considerable room to the discussion of the importance of using individual cups at the communion service. Many physicians have expressed their opinions that certain diseases are liable to be conveyed when a large number of people taste the same liquid in the same cup. Various expedients have been suggested for overcoming the seeming danger of infection, but the great inconvenience attending any change, which has yet been suggested, is a barrier to any prospect of general improvement in the ordinary method of administering the common wine.

Mrs. Dees, the wife of the ex-strike-commander, is reported as saying, “My husband does not go to any church at all. He is an infidel. We are a family of infidels, every one of us. Col. Robert Ingersoll, whom we all know and admire is our only pope.” This is about what one would have guessed, from the career of the man. Such recklessness and disregard for order and authority, as Dees and his associates manifest, is perfectly consistent with the infidelity of those whose highest moral and religious authority is the irreligious Ingersoll. Such a wife must be proud of such a husband! Anarchy and infidelity are closely related. An infidel is not necessarily an anarchist, in the ordinary use of the term, but every anarchist is necessarily an infidel.

An important and greatly needed practical lesson drawn from the study of “Jesus Cleansing the Temple,” and the work of Mr. Ingersoll, was emphasized by many teachers and superintendents, is that of the sacredness of the sanctuary. The church, built for the worship of God, and by solemn ceremonies dedicated to his service, should always be regarded with a feeling of reverence and treated as a sacred place. Thoughtless boys should be taught, at home and in Sabbath-school, that it is not proper to whistle, crack jokes, and do other rude things in the church. Societies should guard with jealous care, against entertainments and worldly transactions in a church, that are inconsistent with the object for which it is built and for which it is especially, by the most solemn services, set apart. Boys and men should always, in a reverential manner, take their hats from their heads upon entering a church, not only upon the Sabbath, but also at any other time. This thoughtful, reverential habit should be constantly taught and urged by parents, pastors, superintendents and teachers. The Bible should not be handled or treated as an ordinary book, but with a feeling of solemn tenderness, lest it ever be considered, as it is, a sacred Book.

To treat sacred times, things and places otherwise than thus indicated, tends to drive away other feelings of reverence, to oppose worship, and thus to please God.

We publish below the report of the Committee on Nominations, as adopted by the General Conference. It will be seen that some changes have been made in the executive officers and Board:

Your committee on Nominations would respectfully submit the following report:

CONFERENCE.

President, Geo. H. White; Corresponding Secretary, E. P. Saunders; Corresponding Secretary, Wm. G. Deal; Treasurer, Wm. G. Whitford; Vice President, L. D. Scroggins; Mrs. M. A. Maxson, L. A. Grandall, H. A. Jones, P. C. Dunn, S. L. Lee; Correspondence Committee, J. G. Burdick; Employment Committee, L. E. Livermore.

WOMEN’S EXECUTIVE BOARD.

President, Mrs. J. R. Morton; Corresponding Secretary, Mrs. A. Whitford; Treasurer, Mrs. E. B. Saunders; Assistant Corresponding Secretary, Mrs. E. B. Saunders; General Secretaries, Mrs. W. L. Burdick, Mrs. A. T. Maxson, Mrs. T. T. Burdick, Mrs. M. G. Stibbs, Miss Ethel S. Coon, Miss Estella Wilson.

MEMORIAL BOARD.

L. D. Titworth, H. V. Dunham, W. M. Stillman.

YOUNG PEOPLE’S PERMANENT COMMITTEE.

President, E. B. Saunders; Secretary, ——— Treasurer, W. H. Greenman; Associate Secretaries, Samuel B. Henderson, E. H. Carpenter, Alfred C. Prentice, Miss Eliza Hamilton, Edwin Shaw, Leona Hermelstine.

We recommend that authority be given the Board to appoint its secretary for ensuing year.

SABBATH-SCHOOL BOARD.

President, L. B. Swiney; Secretary, J. A. Platt; Treasurer, G. W. Vault; Corresponding Secretary, W. W. Lawrence; Superintendent, L. L. Cottrell; Music Director, H. D. Clarke, M. W. Lewis.

We recommend that authority be given the Board to appoint its secretary for ensuing year.
reformatory schools and their proper management and discipline, and is of such general interest as to warrant more than a passing notice. We quote the following two paragraphs from the New York Sun in its editorial reference to the final investigation:

"... Now that the prosecution had closed its case and the very worst that could be said against Mr. Brockway was that he is not in the least interested in gambling, but also the duty of the self-respecting press and the good citizens of the Empire State to utter those words of warning which are written upon the lips of all law-abiding and intelligent men, who have followed this extraordinary trial. The prosecution has not merely failed to establish in any degree the changes made against Mr. Brockway; it has unmistakably shown the baseness and trumped-up character of the case itself. More than this, it has disclosed the fact that the entire crusade against the Reformatory is the result of an infamous conspiracy on the part of the Washington Post, begun hastily and rashly, it is true, as a one day's sensation, but persisted in and bolstered up since with audacity and reckless criminal invention, and culminating finally in an assault on law and order such as could proceed only from men who are at war with society.

"... Of the scores of witnesses who testified to abuse at Mr. Brockway's hands, nearly everyone was proven by medical examination made in the court room before the eyes of the Commission to be what is technically called professionals as a apologist or one who feigns injuries or disease for the purpose of obtaining immunities and benefit for himself. Of over one hundred of these witnesses who testified, most of them in thieves' jargon and a gibber and steady senselessness of phrase which clearly indicated that all had been commonly instructed and suborned, over two thirds were shown not to have any of the alleged diseases and injuries, while the remaining one third bore their scars when they entered the Reformatory. The prosecution was not able to trace in any degree or remote probability a single case of injury to a prisoner from any corporal punishment inflicted by Mr. Brockway."

There are several hundred of us out west who would have enjoyed the Conference as well as any of you did who were there, but the combination of tariff tinkering, railroad fare and home duties was too strong. We felt a little anxious at first, but that is all gone now. We have just read the Recorder through from beginning to end for Conference materials, and there seems as much as we were there. Here a thousand miles away from the scene of the meetings we feel the mighty pulse of power which has gone out from it. We feel a little anxious at first, but that is all gone now. We have just read the Recorder through from beginning to end for Conference materials, and there seems as much as we were there. Here a thousand miles away from the scene of the meetings we feel the mighty pulse of power which has gone out from it.

Amen to the President's address, and good for the Seventh-Day Baptists teachers of old and new who are "true blue" for their "peculiar" principles, have made for themselves a name throughout the State. We kept growing warmer and warmer until we reached the last page and Bro. Cowell's report of the sunrise prayer-meetings. We cried over that, "God bless the splendid, earnest workers of our denomination." Let us all join whether we were at Conference or not, in praying God that the year upon which we have entered may be one in which he shall come to our churches in mighty power.

We had no particular purpose in writing this, only we felt like it and we wanted Brookfield to understand that they could not keep all the blessing.

Professor von Holst, of the Chicago University, according to his article in the current number of the Journal of Political Economy believes that "we are fast drifting into a more appalling crisis than the Civil War," that "the rule of the present nation has been a robber' and that "the extinction of the vital principles of society is at issue" and that "the extinction of the vital principles of society is at issue" and that "the extinction of the vital principles of society is at issue."
young lady, who is so sweet in society, known that her lover was in the parlor, she would not have been so cross and saucy to her mother in the kitchen. If that young upstart in the ticket office and the question with the window was the general passenger agent, he would have modified his tone a little, and would have tried at least, to appear civil. If the Christian pastor, on his summer vacation, had known that a committee from the church where he much desired to receive a call, were watching him at the hotel, he would never have cracked such lowed jokes, nor indulged in such unbecoming conduct. But so it is on every hand. Men step upon the scales, and others read the record. They are all full weight, while others are discounted.

Again, the man who found that the defrauded scale had discounted his weight, and sized him up about right, did not see that he was in fault at all; but hurried off with a hard word of reproach against the scale.

So it is, oftentimes, when men are justly "sized up" by their fellows. The conductor mentioned above, would be loud in his denunciation against the president who discovered his inconstancy. The pastor who lost the coveted place, would probably say, "That committee is no good." And, by the by, the lawyer, who has been weighed and found faulty, will say of the preacher who exposes his faults,"Oh, he's no good." Thus it goes. The scale is to blame of course, when it exposes the fraud of the penny-cheer, but i is the preacher who takes the true moral measure of men, and exposes the vices of society. Of course such a straightforward man is "no good" in the eyes of short weights, because men being weighed cannot see where the fault lies.

Whenever I get a weighing machine now, I shall remember the bitter words of the only man who was to blame, spoken against it for doing exactly the right thing. But after all, there it stood undisturbed, calm-faced, without striking back, all ready to weigh the next man. If he is brought right, I will doubtless speak well of its work. But if he prove otherwise of course the thing will be "no good" in his eyes.

Salem, W. Va., August 26, 1894.

LETTERS TO THE SMITHS.—No. 10.

TO JENNIE SMITH.

My Dear Niece:—And so you got a teacher's certificate at the examination last week, and are to teach the school at Brown's Corners. Well, that's good news! I say good news. So it is to me, your old uncle, for I rejoice always in your success in any good thing. But whether or not it will be good news at Brown's Corners must depend upon your success as a teacher there. It may be a blessed thing for them that you got a certificate and that they have engaged you to teach for them; it may, on the other hand, be very unfortunate for the people at "the Corners" that you ever decided to become a teacher at all; it all depends upon what you make of yourself in the community.

The Old Man of the Mountains, a high and holy one—none higher, none holier, not even that of the preacher; and its responsible duties should not be lightly accepted. It is a common opinion that a young man should not become a preacher without having had a divine "call" to the work of the ministry; and that no one may, by good rights, enter upon the duties of the teacher unless he has had something of the kind.

I believe that many do feel such a call early in life. I have known some young children to long for the time when they may become teachers. Such little ones seem happiest when they "play school" to the part of teacher. They go about it as naturally as young kittens do when they play catch mice, and they appear to get as much pleasure out of it. There seems to be something instinctive about it, as if God had put the stamp of the teacher upon them.

I do not mean to say that no one who does not thus early begin to show his taste and love for the work of the teacher is called to enter upon it; the call may come later, and in a different way. God gives to some persons special qualifications, both of head and heart that fit them in particular for a holy calling that some other people should on no account undertake to follow.

Those who are by nature fitted to teach find the work in itself pleasant, and the duties not at all irksome. Moreover, they find something in teaching that quickens their desire to catch. They get much of the pleasure that spring from the very depths of a heart at one with God. Though the school-room is a place of hard work, they go to it every morning bright and happy, and they do not grow weary of the work. The day with them is full of blessed opportunities to do good, to be helpful to this one or that, and to lift up and inspire the young lives coming daily in close touch with their own.

To those who are up for the work of teaching only for the money it will bring them, and with no love for it, the labor is apt to become tedious, and some seem to cherish almost a hatred for it. They know that something must be done for a living, and, as they find the teacher's professorship upon them, they take a proper pride in the work for want of something else to do. They are sorry when 9 o'clock comes, glad when the slow-moving hands of the clock reach four, and joyful at the approach of Friday night.

I am sure I pity them in their imprisonment, but I sympathize with the boys and girls who must keep them company.

You have always seemed like an earnest, faithful girl, Jennie, and I have faith to believe that you have chosen your work with a worthy motive; that you intend to become a true teacher, and so to uplift and inspire the little folks who come under your care.

One who goes about teaching in a side way, who seeks the happiness of others, I believe that she will come to love her work sooner, and be more skilled in it. If you really love your work you will come to love your pupils, and they will love you in return, provided, always, you are wise in your behavior. Many earnest, well-meaning people, lack the wisdom that is necessary to success. I think, though, you have tolerably good sense. See to it that you make daily use of it in school and out.

Become a companion to your pupils. Cause them to feel your friendship and helpfulness. Take part with them in their pleasures, and enjoy them with heartily, but be always careful not to lower your womanly dignity in any degree. And then they will truly respect as well as love you.

If you do all these things well they will like to be with you, will take your word as law, and your good opinion as something highly to be prized. And so you may be contented, for excellent work at Brown's Corners, but you will then happily enjoy and profit by your hard work there. May God bless you in the doing of it!

Sincerely,

JENNIE SMITH.

A CHILD of ordinary capacity and destitute of every qualification except one, conversion to God in childhood, is frequently worth more to the church than ten wealthy men converted at the noon of life. —Dr. John Todd.
OUR CAUSE IN SOUTHERN ILLINOIS.

Our cause in Southern Illinois is now represented by the churches of Stone Fort, Bethel, Villa Ridge and Farina. The first three named are in the extreme southern part of the State. Farina is about one hundred miles farther south. The Missionary, in this section, besides M. B. Kelly, F. F. Johnson and Robert Lewis, Bro. C. W. Threlkeld, who has labored much as missionary in this field, is now with a son in Memphis, Tenn. Bro. Kelly, who was the main promoter of the agitation of the Sabbath question which gave birth to this southern group of churches, is now mostly sided from the active ministry, by the infirmities of increasing age. Bro. Johnson has of late been engaged in missionary work in Texas, Arkansas and Indian Territory, in the employ of the Missionary. He is now making arrangements to move to that country. Bro. Lewis, beside carrying on a large farm, is pastor of Stone Fort and Bethel churches.

By the terms of his engagement he holds monthly meetings in the churches of which he is pastor, and preaches oftener than once a month at Stone Fort where he resides.

The Stone Fort Church has now 31 members, Bethel about 20, and Villa Ridge 8. Villa Ridge Church has been greatly reduced by departures from the Sabbath, as well as by removals. Its house of worship, which was falling into decay by dilapidation has been sold, and there is talk of building another in the vicinity of the old church, where the remaining members now reside.

Of the Farina Church, which, though at some distance from the group of churches just mentioned, is a member of the Southern Illinois Yearly Meeting, I may say that, measured by the correct standard among churches, it is in a flourishing condition. Its resident membership is about 150; and all the young people in the society of fourteen years and above, except five or six, and quite a number who are younger than that, are members of the church and attend our Endeavor Societies. About the last of June Bro. D. Burdette Coon and wife, by invitation of the Endeavor Society, and Bro. T. J. VanHorn, missionary in the Southern Illinois field, visited Farina, and held with us a series of gospel meetings continuing a little over a week. They were very earnest and efficient laborers and did a good work among us in stirring up the membership.

Bro. VanHorn has now been on the Southern Illinois and Kentucky fields under the employ of the Board about fourteen months. In my attendance at the Yearly Meeting last October, and in my present visit on this field, I have had opportunity to observe some of the results of his work, and am greatly pleased and encouraged by these results. Besides his work of organizing Christian Endeavor Societies, he has been doing a house to house and hand to hand work, which was greatly needed. Formally the general condition of the country, expected the preachers to do all the work; and prayers and speaking in meeting by other than preachers was an uncommon thing. I now see a marked change in this respect. In meetings which we are now holding at Stone Fort Bro. VanHorn calls on young men and young ladies at nearly every meeting to pray, and they always respond. This change has been wrought mainly through Christian Endeavor work. Bro. VanHorn has organized four societies, and has also been the agent in organizing a Local Union of Endeavor Societies, which meets once in three months. It now embraces four others, two of them entirely outside of our churches. They had a meeting at Bethel on the 15th and 16th of this month which I had the pleasure of attending, coming as it did just before our Yearly Meeting. They were engaged in the same pursuits as the religious exercises, and I was surprised by the number of earnest and apparently spiritually minded young people who were present and engaged in the work. There were a few present who gave evidence of considerable intellectual ability.

Our Yearly Meeting was held with the Stone Fort Church, beginning on Friday, Aug. 17th, and closing the following Sunday evening. It was a good meeting, though the attendance was light except in the evenings. On Sunday evening the house would not hold all who came. The Secretary will probably furnish some report of the meeting.

The following resolution offered by Rev. F. F. Johnson, was adopted by the meeting:

Resolved, That we are brought under great obligation to the Southern Illinois Yearly meeting for sending Bro. T. J. VanHorn as missionary to this field; that we greatly appreciate his untiring and efficient labors, especially among young people; and that we earnestly pray that he may be continued on this field.

We have held evening meetings in the Stone Fort church since the Yearly Meeting, and a good degree of interest has been manifested by some of the unconverted. A number have offered themselves for prayer, and counsel, and young lady of fourteen has come to rejoice in Christ. We do not know how long the meetings will continue.

CHAS. A. BURDICK.

STONE FORT, Ill., Aug. 29, 1894.

FROM THE SOUL'S BLUE DEPTHS.

BY EVANGELINE ST. C. CHAPLAIN.

In this the ocean that rolled and roared, Are these the gulls that plunged and soared
While the great ship, athirst.
Drank in of the sea?
And first
Unburden the ship's grief and sorrow.
Then hoarsely,
"We're fated to die!"

It was my ship then nearing doom
With its fruit of labor and loom.
Now it is God's ship, and whether it ride
The lofty billows in joy and pride
Or on the sea-moor'd shore,
It shall serve him well.
And sure and sure
To the crew: "Obey the command,
Our captain in God, we rest in his hand!"
And the great depths, no deeper
Peace hovers above and below.

My soul has been storm-tossed
And tossed with much fear and much woe;
Seemed its ills. Let them fall!
Now self is taught, God;
And songs of peace and glad surprise
From the soul's blue depths arise.

A PATHETIC PRAYER.

The fishermen of Britany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and thy ocean is so wide.

How touchingly beautiful the words and the thought! Might not the same petition be uttered by those with as much reason as the Frenchmen? "Keep me, my God; my boat is so small and thy ocean is so wide."

Keep me, my God; keep me from the perils and the storms of the world; I am so forgetful of thy loving kindness. I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity and driven before the clouds of darkness and grief and sorrow. Thee alone dost keep me in safety. Keep me, my God, from the perils and the storms of the world."

My answer to the question, "How was I educated?", ends where it began, "I had the right mother." - Timothy Dwight.
just one round world of lost and persisting souls to be rescued and saved through the world's Christ.

The present century has witnessed a development of the missionary idea that is without a parallel in history. The Reformation of the sixteenth century restored the church to the immoveable foundations of Scriptural doctrine. The revival of the nineteenth century has sent forth a movement of unexampled missionary zeal for evangelizing the world. The former brought us life in doctrine, the present is to bring life in service. The first meant deliverance from formalism and spiritual slavery; this is to awake the church from its dark age of indifference and spiritual apathy.

From that low ebb of less than a century ago, when Carey was told that God needed none of his help in converting the heathen, the tide has last been rising until it has reached an-passed flood-water mark. The missionary germ has unfolded with astonishing rapidity and wonderful beauty. The grain of mustard seed has expanded into a whole forest of stately trees under whose shadows the nations are gathering with delight. We are nearing the close of a century of missionary enterprise, and more doors of access have been opened, more missionary organizations formed, more laborers sent forth, the terms of the Bible made, and more translations gathered in Protestant, Papal, and pagan lands, and more missionaries are being sent out than during a thousand years preceding. The "dreams of a dreamer" has proven rather to have been the visions of a seer who thought the thoughts of God. It is granted to us in this last decade of the nineteenth century to see the dawn of a New Day as it has never before been known. Back of us lie thousands of years of human effort, often mis-directed, but never fully useless; for whether it led to victory or defeat, it always lifted higher the level of opportunity. Toilsomely, generation after generation, men have climbed the steep slopes and rocky hillsides, until we to-night stand at the immense altitude of opportunity never before reached by our fathers. We know that sorrow and tears and disappointment and death of countless myriads of men lie behind us; but the "face of God is not hid" never more than it is now; the nations of the earth, at home and abroad, and we behold the "Sun of Righteousness, full- rared, resplendent, rising with healing in its beams." Shall not we to-night who are thus privileged to see the vision of promise, ex- claim with joy, "Rise, we welcome thee, thou magnificent symbol of Christ, the eternal Son of God?"

2. The second point to which I would call your attention is: The present day message of Christ to his church speaks of a world-wide reformation—latent, greatest, grandest of the ages.

History is a succession of divine crusades. The careful observer discovers a distinct and definite plan of Providence in every generation, and they are God's true seers, the only wise observers, who detect that which no man else can. Never in the history of the world has any one man, as a seer, dreamed and lived and written better the unequalled opportunities on every hand, traces of an invisible presence among the nations—the evidence of a transcendent purpose moving rapidly toward the goal of gospel universality. As in answer to Elijah's prayer God sent the little cloud followed by abundance of rain, so in this age that seems so "seething in the unseen" and beholds that which "cometh not with observation," can hear to-day the patterning of those great drops of divine grace which foretell the coming of abundance of blessing. Never in the history of the church has she received such impressive and wonderful tidings of brilliant opportunity as come to her to-day, at home and from foreign fields. And this measure of opportunity is in itself a call for generous support and enlarged activity on the part of the church.

But the enlargement of opportunity is more than surpassed by the greatness of the need. The great need of our own time is the great need of the world. As a Baptist missionary said recently, "I go to-night with the voice of doom. From the vast earth-bound seas of humanity, lashed and troubled as the immemorial seas of your wind-whipped lake, a Niagara of souls is steadily pouring over death's ledge into the dark with one long never-ceasing, never-silent voice of despair. In China alone, where we have feeble effort are with others striving to avert the tide of death, to get some idea of the task before us, let us try to comprehend its vast numbers. Take your Bible in your hand and turn over its pages, count its chapters, 1190, count the verses—it will take you a long time, count the words, and you will find an equal number of words in the first verse of the Bible from the first word of Genesis to the last syllable of Revelation, and you have not counted the number of people in that one land alone. You must do it again, ten times, twenty times, forty times, eighty times, before you reach the sum of the populations of China alone. The letters of eighty Bibles are scarce enough to represent the souls in that one land who are without a Saviour, and they are all gone in one generation. While we sit here for an hour to-night, a thousand will pass away, more than thirty million will die, as the New York City in a month, and all the people of the middle States in five years. And to this must be added the uncounted multitudes of other lands, and those of our own land who live on without God and die without hope. Not a step is one of the thousands of unparalleled opportunity and imperative need if they voice not the present day message of Christ to his church? Has God ever called so impressively for the facilities and for the men needed to do his work? Has he ever summoned more directly, more splendidly, the consecrated energies of his people in whole-hearted dedication to his service?

3. A third point in the subject matter of the present day message of Christ to his church is its rebuke to a self-centered Christianity within our children. The expression seems almost a contradiction in terms, for the first and most triumphant characteristic of Christianity in the heart is to dethrone self and bid it centre its thoughts on others. But we do hinder the gospel by the practical denial of the responsibility of every individual to the universal task. The Christian, the church, is a missionary in the world. The letters of eighty Bibles are scarce enough to represent the souls in that one land who are without a Saviour, and they are all gone in one generation. While we sit here for an hour to-night, a thousand will pass away, more than thirty million will die, as the New York City in a month, and all the people of the middle States in five years. And to this must be added the uncounted multitudes of other lands, and those of our own land who live on without God and die without hope. Not a step is one of the thousands of unparalleled opportunity and imperative need if they voice not the present day message of Christ to his church? Has God ever called so impressively for the facilities and for the men needed to do his work? Has he ever summoned more directly, more splendidly, the consecrated energies of his people in whole-hearted dedication to his service?

*Sermon preached by the Rev. F. E. Peterson at the Anniversary of the Missionary Society held in connection with the General Conference, Brookfield, N. Y., Aug. 16, 1894, and published by request.
all at work," all preaching Christ. Universal activity, world-wide evangelista, missionaries all—all being "sent" of the Holy Spirit, bearing the message and delivering into the hands of captive souls. Your church may be never so large and beautiful, its steeple never so high, your choir may sing never so sweetly about "Greeneland's joy mountains," or "India's coral strand," but you will never be able to make God forget that there are souls, and souls only, beyond the sea, but even within the sound of your church bells and the reach of your hand, who go through life without ever hearing of the crucified Christ, because you would not carry the gospel message to them. And still, if we are to judge from their non-compliance, there are any number of Seventh-Day Baptists who think the Missionary and Tract Societies inordinate in their demands when we ask of this people a minimum amount of three cents per week for all purposes—foreign missions, home missions, and the carrying on of all our denominational work!

We are in the habit on such occasions as this of doing a mighty amount of praying that we may have the out-pouring of the Holy Spirit. Let us receive this, and pray that the Holy Spirit gives us, pocket-books and all, a little more out-pouring of pure will greatly facilitate the in-pouring of the Spirit. Some one has remarked of Carey that he had one weakness—a want of decision of character; for, as Carey himself said, he preached his first sermon because he could not say "no" to the Lord; he settled in his first pastorate because he could not say "no," and afterward went to India—all because he could not tell the Lord "no." Blessed is the man who has this kind of inclination of character; the man who cannot say "no" to the Lord's commission; when the Lord's cause is suffering for the means he has to give, will not run and put all his change in a time-lock safe and wonder why others do not give more, but who looks up into the face of his Master and says, "Lord thou hast called, I can say no to the world, the flesh and the devil, but never to thee." Yes, the great cause of world-wide evangelization, which the church has only as yet touched with the tips of her fingers, should teach us the downright meanness of passing up the Lord's work. We have blood enough on our souls from past neglect and refusal to come up to the help of the Lord. Let us not in the future rob God of our tithes and offerings, and thus rob a dying world of that salvation so freely given to us, by refusing to take our rightful share of the burden-bearing.

4. In the fourth place, the present-day message of Christ summons the church to avail itself of the Spirit's preparation.

World-wide evangelisation must begin, as Christianity began, at Jerusalem, as the centre. That is, not at geographical Jerusalem, but spiritual Jerusalem, where the cross is, and where the upper-room is. Pentecost is the lever of power, the fulcrum of support. Be sure you have the remission of your sins, which we get at the cross; and the endowment of power, which we get in the upper-chamber—the place of prayer.

"Wouldst thou go forth to bless, First, thinkest thou the ground. Fix well the center first, even to the uttermost parts of the earth." What do you think of Niagara? was recently asked of a traveling clergyman. "Grand.—Greatest unused power in the world. We are going to harness it some of these days and then it will light up cities a hundred miles off." "I know of a greater unused power," and what is it? "The greater unused power, it will light up the world." If we are going to do anything for God we must take his equipment for service. "Be ye filled with the Spirit," is his explicit command. A commentator tersely remarks of Apollo's, "Sleeped in the sea and belied in the Spirit." This reminds me of a saw-mill up north, one day as we struck into a rather large log the big circular saw stopped. "What's the matter, isn't there any water in the boiller?" shouted the head sawyer, "Yes, plenty of it," replied the engineer, "but it isn't boiling." And when I look into your face I am overpowered with the possibilities that might come from such a meeting as this, if every one was steeped in the Scriptures and bathing in the Spirit.

"We want all that in location we can get, and more than all we want a whole Bible—not a "Bible full of holes." We want to deal with God's promises just as we do with "Uncle Sam's" treasury notes, commonly called "greenbacks." You never offered a $20 bill for $19.50, and that is the way we do "take God's promises for full face value. Fill up, I say, but don't forget to fire up. Set the water a boiling. The man who is boiling in the Spirit will find something to do. He'll start somewhere and "go till God stops him or turns him," he will be used. But there's a few that will never get fevered, who are standing around waiting to be pushed, are likely to be of little service. "Even God can't switch a motionless engine." Everything has its own peculiar motive power. The ship is propelled by the wind, the mill by the water, the church by the Holy Spirit. The influence of electricity, and the church must be moved and must move others by the power of the Holy Spirit. "Ye shall have power after that the Holy Spirit is come upon you." We have a supernatural power and must have supernatural power to do it. Remember what our Lord said to the woman at the well, "Whose drinketh of the water that I shall give him shall never thirst again." Notice the tense, "drinketh," present, continual drinking. A constant downpour which we are ever to continue drawing fresh supplies. My friends, how often we forget this, "What is the use of our going over the parched beds with empty watering cans?" If you take a barrel and set it under the falls of a mountain stream, it soon fills and the water runs on and on to satisfy other needs. If, instead of a barrel you place only a cap, it too overflows just as much as the barrel. So all depends on the size of the stream which comes down from above, and not on the size of your dish, although you and I may be nothing but teacups. Our Lord's fulness is abundant out-pouring of divine grace; and remember that "vessels of clay filled with the Spirit be better than vessels of gold filled with self." Then the fifth, and this is the last special feature of this present day message to which we shall call your attention, is that it sounds a ringing note of encouragement, and gives a single-call to advance along all the line of battle. I shall not weary you by dwelling upon the various causes for encouragement which come to us as Christians and missionaries, but I will look before us in our work for world-wide evangelisation. What blessed cheered there is in the record of missionary progress during the past century. What glow and magnamity we experience in the onward sweep of Christian endeavour, and the organisations which make for Christ. There is more of solid hope for the future, but the most capable and best known of the crusades that God has led on throughout the ages. 2d. It brings us tidings of abounding opportunity and imperative need. Opportunities unequalled at home and abroad; and the need as an un-
Oaptain's
ceasing Niagara of perishing souls. 3d. It
rebukes a self-centered Christianity at home.
That indifference, and lack of support on the
part of individuals which all but paralyze the
very endeavor to win human souls, is in itself
vested into itself of the spirits' preparation—
the great neglected motive power of the church,
"sleeping in the Scriptures and boiling in the
spirit" prepared to do exploits for Christ. 4th.
It sounds a note of encouragement, and wins a
bugle-call along the line to advance to world-
wide evangelization.

Encouragement there surely is; and yet per-
haps we need to dwell sometimes upon the
words of Francis Lieber, that "great truths are
likely to dwell a long time with small minori-
ties." But the truths which we as Christians
and as Seventh-day Baptists stand for are not
less great, and we should stand for them all the
more firmly with the thought that when we
thus do stand for God's rejected truth we are a
part with him of the forlorn and cast out Christ.
But we must not simply stand, we must also advance. God's cause is an expand-
ing, not a contracting, work. As the Apostle
Paul's first word to his newly acknowledged
Master was, "Lord what wilt thou have me to
do?" So let us, to the world's great need of
the commission of the church, as we look to
Christ with the inquiry of service, what, "upon
our lips, the word of our captain comes to us,
voiced in this Book and written with his finger
upon every interest of his kingdom to "ad-
vance." On the day of the great battle upon
the issue of which hung the liberties of Europe,
the troops on one side were kept for hours
chiefly on the defensive, stormed at with shot
and shell they lay prone' behind the slopes and
hedges, and bore with heroic fortitude, the
temperature of the air dissipated by horrible
estry they formed into solid squares and flung
back the charging squadrons as the roots fling
back the sea. Grand indeed was the exhibi-
tion of unfailing courage, but grander still
the stern self-control which held its ranks in
check till the decisive moment came.

One reason for Sabbath disloyalty.*

WOMAN'S WORK.
A BEAUTIFUL CUSTOM.
M. A. DEAN.
When the softly falling darkness
That fair landscape lowers o'er,
And the hillsides lists no longer
Hug the Adriatic shore,
But after, their works are plying;
On the world's work, on
All the sailor-hearts are listening
For the breeze, for the marin
Sing by loving wives and mothers,
Gathered at the low-sea side,
Swetten.
Floating o'er the waters wide,
Like a gentle benediction,
To the weary women,
Come the low notes, stronger growing,
Swelling to a grand refrain.
Taking up the great position,
Taking all the solos near,
Mainly voice answer quickly,
Hearty, deep-toned, clear.
And the listening dear ones, certain
Of their safety, now return
To the cottage that sway li
Where the lamps still dimly burn.
And retire, with hearts so grateful,
The songs of the day,
Gently trusting, purely loving,
With the love that Home sustains.

RESOLUTIONS.
WHEREAS, It has pleased our heavenly Father to call
our dear sister, Mrs. Eliza Clarke Ordway, from
amongst us, the 26th of this month, making her
departure this 27th; We, the members of the
Washing Church, and of the Chicago Church,
and of the church generally, do respectfully
and cordially present this our resolution:
Resolved, That we, the members of the Woman's
Evangelical Union of the Chicago Church, of
which she was a charter member, express our appreciation of
her unflinching loyalty and untiring interest in our work, even
while detained at home by severe illness.
Resolved, That, while our hearts are saddened by our
loss, we bow in submission to him "who doeth all things
well."
Resolved, That as we remember her unbounded hospitali-
ty, her largeness of sympathy, her untiring courage, and the
strength and sweetness of her Christian character, we feel that
the memory of her life will continue to be an inspiration for
good.

REMARKS.
I ENTREAT you do not covet a cheap religion.
What costs nothing commands, for nothing.
To become a new man and a better man, and
a strong man and an heir of glory, means more
than signing a card or a "prayer for fasting," or
going on inquiry meet, therefore, means the
thorough uprooting of old sins and the implant-
ing in you of a new nature.—T. L. Oogler.
While his mind continued to be very ill at ease on this subject he was still struggling to find some substantial excuse for observing Sunday—an excuse that would satisfy his conscience. At this time he listened to an able dissertation on the first chapter of Genesis, delivered by Rev. James R. Irish, the pastor then of the First Alfred Church, on the origin and perpetuity of the Sabbath institution. The fact was adduced that the law of God commanded the seventh day to be kept as "the rest of the holy Sabbath," before the Decalogue was given on Sinai. It was a "Sabbath unto the Lord" prior to the Mosaic dispensation, and had doubtless been so from the creation.

He was greatly interested in the sermon, but much annoyed by the discovery of the fact so presented, which had before escaped his notice. He had been inclined to place full reliance upon the supposition that no men were under an obligation to Sabbathize on any day until the ten commandments were delivered to the Jews. He subsequently read very diligently the account in Exodus and to which reference is made above, and "saw no way in which he could reconcile it with his theory. His chief cornerstone was completely swept away, and down came his fabric with a most dismal crash."

In a further description of his experience, it is said, "Still he was unwilling to yield, and he began again at the beginning of Genesis, determined to search the Bible from beginning to end, and to note every passage that contained any allusion to the subject, near or remote, and to examine all such carefully in all their bearings. For several months he made this one of his chief studies, devoting to it two or three hours after 3 o'clock at night to avoid the observation of his room-mates. Having thus gone through the Old and New Testaments, every doubt in regard to the claims of the seventh day was removed."

Still the prospect before him was not very inviting from a worldly point of view. "The Seventh-day Baptists were a mere handful of Christians. On account of their sentiments they were despised and ridiculed, and often spoken of as a sort of ignorant, illiberal, and unlearned sect. But still their good intentions and a vast deal of mischief by their contracted, Judaizing opinions and practices. At that time they were engaged in no permanent missionary work, home or foreign, and seemed to be doing but little more than to perpetuate a sickly existence."

The fact also that he had slain "with his own hand" twenty-four times, more beneficial to the cause of Christ, and his work known and praised by vastly more of his fellow-men, whether believers or unbelievers.

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The spirit of Christ is none of his. An apology to do what the Lord has not appointed, because it is popular among men, and seemed to promise more usefulness, is not such a one as the Lord would accept at the last great day; for he has said that his word should be the standard, and that 'whosoever shall offend in one point is guilty of all.' This seemed to have been spoken with such solemn emphasis as to command such apologies, and to guard Christians against such plausible temptations. He sought in vain for the least warrant of Scripture to bear him out in such a temporizing course; but, on the contrary, it is stated that even an angel from heaven would be unwilling to do so."

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world would be turned around again to his views; I honor the motives that prompted him at this time, and that have led him thus all through the months and years.

It became necessary for him from the beginning to defend intelligently, and vigorously at times, his advocacy of the Seventh day, when on visits at his father’s home. His brother Chauncey and his brother-in-law had already entered the ministry, and they began to discuss the issue of the First day of no mean ability. His other brothers often joined in the earnest discussion. The arguments that he used on such occasions can be ascertained from the following extract of a letter written subsequently to his oldest surviving brother:

“T am pleased with the manly spirit you manifest in your remarks upon the Sabbath. I can say with you, that our difference by no means destroys friendship; for I hold that each one is to stand or fall for himself before his own Master, and therefore ought surely to think and act independently. But this fact, so far from freeing us, on the contrary lays us under ten-fold more obligation to seek information from every available source, and to impart it, when we can, to him who, with all their fallibility in error, and who are willing to receive the light.

“Now, brother, either you or I are holding up a false light before the world. One of us in our lives and influence is piercing one of God’s sacred institutions; and in so doing, is both taking from and adding to this fire from the identical place that he had bound by both taking from and adding to it. He is going to desert your post. He has settled on the day as he desired that fearful curse he has pronounced against such doers.

Is there anything unworthy of a candid investigation? Is there any difference existed, we might perhaps more innocently rest satisfied that all is right and true, as this difference did not exist, there must be a cause. Therefore, we are bound by all that is sacred to search for that cause, and to see where the error lies. If it is with me, the Lord knows that I wish to discover and rectify it immediately. And do you not desire the same? Do you wish to hold your views that will not bear a thorough and impartial investigation?

“The following is the substance of a few propositions I found in your letter:—First, The Sabbath is a subject of minor importance; secondly, it cannot decide the question of who of us is right; Third, History is a necessary accomplishment with Scripture, in order to understand our duty. Now, as a question upon which the whole matter turns, let us ask you, Is the Bible itself a perfect rule of faith and practice? If it is, can you add anything to it from history or any other source, to make it a better rule of duty? Can you take any thing from it, and leave it as perfect as God has left it? In the sixteenth century this was the chief point of controversy between the Catholics and the Reformation day and between the Baptists and the Pedo-baptists. The Catholics and Pedo-baptists have always contended that history is necessary to understand the ordinances and institutions of the Bible. Baptists have, on the contrary, always insisted that the Bible itself is the religion to the Protestants; and that it is its own best interpreter. They also hold that an inference or a highly ascertained probability should never be substituted for a plain ‘thus saith the Lord,’ however strongly it may be propped up by history or any other source of authority.

“Now, are you going to desert your post as a Baptist, and yield to them the controversy? If I mistake not you have fairly done so in the statements above quoted. If that point is conceded to them, they will find no difficulty in establishing infant sprinkling. There is enough of Scripture from which they can draw an inference; and if we have only to press to complete their history to succeed in the argument. For instance, they would refer to St. Barnabas, a contemporary with St. Paul, and in his writings he says that churches in his day practiced sprinkling infants. Hence, for a moment to admit that the simple language of the Bible is not sufficient to determine duty without appealing to history, is yielding to them the victory. Again, are we to be judged by the word of God or by history? If by the word, shall we be judged by what it does not say? If by what it says, why must we wait until the judgment day before we can know what it does really say?

“God has expressly saith in the Scriptures, that the Seventh day of the week is the Sabbath. Christ’s declaration of the keeping of this day by his own example, and has commanded us to imitate him. ‘Learn of me,’ ‘Take up your cross and follow me.’ Paul says, ‘Be ye followers of me, even as I also am of Christ;’ but where does he give us any further. The Holy Ghost in both the Old and the New Testament continually calls the Seventh day the Sabbath. And does not God mean what he says? When has he ever given any authority for regarding the First day as anything but a common laboring day, according to the fourth commandment? If he has, I ask you as a Baptist to point out the chapter and verse, and I will become a convert at once. Was not our Saviour a Seventh-day Baptist? He has set us an example of perfect obedience to a perfect law. Were not the apostles also Seventh-day Baptists? They always called the Seventh day the Sabbath, and declared it was their custom to prejudice every Sabbath. We have no account that the Jews ever complained of them for violating it. Moreover, Paul, twenty-seven years after Christ’s death, says, ‘Shall a man rob God? Yet ye yourselves robbed the Holy Ghost. For this reason I say to you, ‘You are the salt of the earth; but if the salt have lost its taste, how shall it be salted? It is neither good for the soil, nor good for the dung.'

“But you yield to the necessity of sprinkling infants. You yield to them the question of the day. You have done also what you had no design in doing namely: all who read the book will say, ‘He had a wife of whom he was truly worthy of him.’ You have accomplished a great work, and a wise providence saved you for the time. If you had gone East this book would have been lost.

“I was a little apprehensive that your love and devotion to him might lead you into some exaggeration, or some tenderness of detail, but there is not a bit of either. More than forty years ago I first got a glimpse of both of you, for about two years. Now hard to Mrs. Allen, as it so beautifully expresses the thoughts of many others:

“CEDAR RAPIDS, IOWA, Aug. 7, 1894.

My Dear Friend:—I have read the book, all of it. It is a grand book, and I have every confidence in it. You did not make a single mistake. It is a narrative of his early life full of interest. It is a model example of how God can perfect in God’s own time a man who has taken a beam, and an assurance that the humblest may become great if they follow him. It is a model biography, and yet Chief and his definitive biography. You made him come back to us and tell us just what the manner of man he was. You simply framed the great picture and hung it with green laurel and jewels. If he were here to talk with you he would say, ‘You have said just enough, I am satisfied.’ You have done also what you had no design in doing namely: all who read the book will say, ‘He had a wife of whom he was truly worthy of him.’ You have accomplished a great work, and a wise providence saved you for the time. If you had gone East this book would have been lost.

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Young People's Work.

Young People's Permanent Committee.

Report of Secretary.

In submitting the Fifth Annual Report of the organized effort among the young people of the Seventh-day Baptist denomination, the Permanent Committee have the assurance that they can truthfully say the spirit of unity and cooperation year by year, the growth extends as rapidly as we could expect, and there is abundant reason to thankfully take courage and push on with renewed effort. We are aware that much more might have been accomplished by the expenditure of greater effort on the part of those in charge of the work, but in most respects there has been advancement and this gives promise of continued growth. The missionary spirit broadens steadily and is one of the surest harbingers of organized extension which we have.

There are now 56 Senior societies of Christian Endeavor enrolled in our denomination, from 51 of which we have received reports this year. In the cases of the remaining five we have referred to last year's statistics for their number of members. Our total membership is 2,181, of which there are 1,985 active, 34 associate, and 200 affiliates. Six new Senior societies have been reported with a total membership of 322. Of these four are in the North-Western Association, one each in the Western and South-Western.

By a comparison of last year's figures we note a total increase in membership of 434.

The spiritual condition of the societies is hopeful in most instances. Forty-two speak with encouragement of this feature, a few do not mention it at all, while five refer to discouragement and mention of some outside help.

Thirty-two societies report an aggregate of 150 conversions during the year, and we find an average of more than one-half of the entire membership in regular attendance at the weekly prayer-meeting.

To prove that a good spiritual condition is not dependent on members wholly, let us cite a society of less than twenty-five members, which reports that rarely any fail to keep their prayer-meeting pledge. Another organized within a year says the interest increases with every meeting.

The whole amount of money reported as raised by the Senior societies is $1,555 68 which is divided in the following manner: for the Tract Society $230 61, for missions, home and foreign inclusive, $719 29, for various purposes $606 78. This lacks over $100 of reaching the sums reported last year, which may be in part explained in two ways. At least in societies during the last hundred revivals their mites, carried on by the president of the committee, and the young people have united with the churches in raising a general fund to support the evangelistic work among them, which finds no report in the Endeavor funds. A change in the method of raising money from the societies may be another cause of lessened contributions. Last year the Committee asked for definite amounts from the societies and this year they thought best to try allowing each society to be its own judge of its ability to give to the purposes of work. Nothing is clearer than that a system of apportionment on a basis of membership is unfair, because in many cases there is a large membership in places where the people are very poor and find it a hard struggle to keep up their local expenses, and therefore requiring both effort and deeper interest to help swell the funds for Missions and Tract work. Of necessity this increases the demand upon those societies which are more blessed with the goods of this world, even though their membership list may not be very large. Hence so many apparent errors arise from such a practice. In view of the condition of the societies, that the Committee concluded to give it a trial one year with a reliance on the interest and ability of the young people to give for the maintenance of the work.

Nine societies mention giving assistance to the New Mispa Mission, some with regularity, while correspondence during the year shows that other societies have remembered the Mission on special occasions. Although no united effort has hitherto been made to furnish money for any branch of foreign work, several societies have shown that their interest went beyond the homeland by contributions made accordingly. One society reports $100 for the support of the China Mission. Others have contributed to the China Mission.

Our growth has not been entirely among the Senior Societies this year as shown by an enrollment of 15 Junior societies against 8 for one year ago. Thirteen societies report a membership of 355 active, 32 associate, total 387. This shows a gain of 133. We urge that for more accuracy that two societies reported as organized during the summer did not give their number of members, as we undoubtedly have over 400 Junior rightly belonging in this report. Two more societies are in process of organization. Of the new societies four are in the North-Western, two in the Western and one in the Eastern. Those organizing are in the Central and North-Western. The Junior societies are divided among five of our Associations, leaving out one unrepresented in Junior work. Eight societies report $72 50 raised during the year, but do not specify in full what distribution is made of the amount. The Mispa Mission has received a portion of it, as have the Boulder Church and the China Mission, so it has not been entirely expended on the local societies. Witnesses of these delegations to State and district conventions during the year, at which places they have sent reports by their representative. Surely no more inspiring sight can be pictured than a live Junior Rally, and it is worth a little effort to have our Junior societies represented on every such occasion possible.

We cannot give in this report a fair estimate of the local work of the Senior societies, but some examples which come under the line of special work may be of interest. One society has a children's praying band which has the children's class on Sunday school attendance. We hope before another year they will feel like uniting themselves with the Endeavor movement, and so come into such relationship with our Juniors that we can say something definite about the same.

Our Junior society attempts to solve a troublesome problem by contributing to the denominational societies through the church weekly.

Two societies have distributed Sabbath literature, one sending out 1,000 tracts. Another supplies the depot and post-office with gospel literature.

Nine societies have been doing local missionary work, resulting in one place in the organization of a new society, although not in our denomination.

One has sent out quartets to three different points during the year. Another has organized a quartet to go from house to house to those unable to get out to the meetings.

In one locality a regular weekly prayer-meeting is held in a neighboring district, and assistance given in Union Sunday-school work. During a portion of the year appointments were made in three different places by members from one of our strong societies. Much of the time these meetings have been continued during a season when the weather was often inclement and the roads were bad, so that it did not mean mere pleasure to give the assistance required.

Dr. Palmberg's home society reports assistance in the provision of her outfit, and others have aided the Boulder Church.

With each ensuing year the interest has been changed or enlarged somewhat in the particular endeavor to be attempted by the young people, and this year witnesses a new need and a corresponding awakening to attempt to meet it. Never before since we were prepared for concerted action has one of our own number gone forth to labor in a foreign field, and we felt that only our prayers but our money should strengthen the consecrated labor which Dr. Palmberg offers to the Master.

At the time of Miss Burdick's going we were scarcely organized sufficiently to be called on to assume a definite pledge and so the Woman's Board undertook the entire provision of her expenses. Now it seems especially the time when the young people should make sure that their interest in the China field is kept alive by support in addition to prayer. Accordingly the Committee sent out letters in July asking the advice and opinion of each society concerning our assuming $300 a year, which will be one-half of Dr. Palmberg's salary.

 Replies have been received from more than one-half of the societies, in every case approving the suggestion. We had hoped to hear from all previous to any action being taken which might pledge us to a definite sum for a succession of years.

In asking for an expression which would enable us to voice the wishes of all our young people, we especially urged that this should not be assumed at the expense of any previous work, either for home missions or tract work, as we are looking to a broadening of our interests rather than a shifting of them. Although we simply asked an opinion which might help to determine this question should it arise at this meeting, eight societies treated the matter as already settled and volunteered their first year's pledge which amounts to $137, nearly one-half the amount required.

Among those not heard from are some of our large and live societies, though we can but feel assured that they should it seem best to assume the responsibility. Three societies express an interest in this effort, but feel compelled to add that for this year at least they will find it impossible to help financially at all. The Committee feel that broadened interests would be of benefit to the young people and it therefore seems not only wise but a necessary demand upon them. There is little danger of spiritual depression in any society which stretches out a helping hand wherever it recognizes the need of assistance.

The Committee regret that they have not been instrumental in doing so much for the up-building of the weak societies this year as they would have liked, or as was really needed, although circumstances have been such that more
Marjorie's Temperance Work.

Marjorie was a most winsome little Endeavorer, and no seat in the prayer-meeting was more regularly filled than hers. She always had her knees, too, on the floor; and she was really very big and brave at first and quite thin and weak toward the end.

But Marjorie was only seven, and it really seemed to those there was very little work for that so small a Junior could do. "When I am as old as Helen," she used to say, "maybe I can be on committees, and do truly good work." It seemed Marjorie's older sister, and a faithful member of the Lookout Committee.

One day Marjorie came home from the Junior meeting with shining eyes: "I'm on the Temperance Committee," she said, "I truly am." Herbert said.

There did not seem to be much temperance work for the Juniors: "All we can do is to learn temperance songs, and make the temperance meetings just as interesting as we can," said Lee Jordan, the chairman.

"First of all, though," I think, we Juniors ought to sign the temperance pledge ourselves."

So the temperance pledge-cards were sent for, and in the next days, most of the girls and boys in the society signed the pledge. Marjorie waited a few moments, after the others had spoken to it the idea of it, "May I have a card to take home with me?" she asked.

"Why, didn't you sign the pledge, dear?" asked Miss Herbert, in surprise.

"Yes, I want this one for—for somebody else." carrie said, "Certainly, take it, and welcome," and so Marjorie carried the pledge card home with her.

"Dada," she said that night, "as she laid the card on her knees. "Wont you please sign this? Helen and I signed, and—I wish you would." Her mother read the card, then flushed, and shook her head. "I don't believe I can sign that," she said.

"Yes, my dear," and the father looked at the card with strange pride.

"I thought it would be so nice if you would sign it, and then you know, we'd all be temperance, and you just look like it if you put this in your pocket. May be you'll sign it after you've thought it over a little bit."

He took the card and put it into his pocket without a word; but his face was very grave.

Next morning, on her plate at the breakfast table, Marjorie found the card signed and dated in her father's big, plain hand. "I've signed your pledge little one," he said, "and God help me, I hope to keep you, our Junior, for temperance, but I'm thinking it's not likely to be your last."—The Lookout.

THE CHAPLAINS THAT COULDN'T BE BURNED.

A Roman priest in Ireland one day met a little boy coming across a field from a Protestant Sunday-School, with a Bible in his hand.

"Do you go to that place?" said the priest, pointing to the Protestant school.

"Yes, your reverence," replied the boy.

"I thought so," said the priest; "by the book you're reading, in any case I'm a bad book; give it to me."

"That book is God's Word," said the boy, "and he teaches us that to be good, and to get to heaven when we die."

"Come home with me," said the priest.

The boy did so; and, as the priest watched, the priest took the poor boy's Bible and threw it on the fire. "You shall never read that book again," said the priest; "it's a bad book; and
mind, I shall not suffer you to go to that school any more.

The Bible was soon in flames, and the poor boy at first looked very sad, but as the priest grew more and more angry, and told him there would be none of it all now, the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

He can only upon telling you why you laugh," said the priest.

"I can't help laughing," replied the boy; "for I was thinking of a very interesting comedy which I have just read."

Happy little fellow—be could say with good reason I have had my lesson in the arts of war, that I may not suffer him against.

And though that word may now be but as a grain of mustard seed in his young heart, yet it shall not return unperturbed on the Lord's voice. Selected.

GIRLS AS HELPS TO MEN.

Almost every man has his private accounts which require constant recording and which in many cases are transferred to a clerk in his office to attend to, writes Edward W. Bok in an article showing "How a girl may help her father financially in the decline of personal garners."

Here a daughter could be of invaluable assistance. A man's house-bill are often the matter of annoyance in the necessary auditing, and it would be a relief to the mother, as well as to the father, to know that the account of the habit had been taken care of by the boy who would bring a personal interest to the work. The lawyer, also, has at times certain briefs and affidavits which cannot always be written at the office, and he, too, would be glad to have his daughter's assistance in fact, every man who can hold his own in life which he would gladly turn into the hands of a daughter if he felt that it would please her to be able to relieve him. Few daughters either realize this or not-too-often find that the baby girl could enter more into the lives of their fathers, and take from them some of the little burdens they would be the better for it. Not only would such a help be a relief to the father, but it would be an educative training for the girl which would stand her good in her good in her later years. Helping her father to remember his daily engagements, seeing that his accounts are properly balanced, following his personal matters—all these things enter into the life of a woman when she becomes a wife. And if she begins with her father's interests she will have a habit of things which could be a lasting source of comfort in man's life when she becomes a wife. Daughters should come much closer to their fathers than they are to-day. It must be remembered that anything are not sloth because of any unwillingness on the part of the father.

GOUGH AND HIS CHILDREN.

A gentleman in the city of Boston, who was in the habit of using wine, was asked by one of his promising boys if he might go to one of our meetings.

"Yes, my boy, you may go; but you must not sign the pledge."

Now, in our Cold Water Army we don't allow the children to sign the pledge without the consent of their parents. We believe the boy's first duty is to obey his father and mother. We sent the little fellow home, with a noble little fall, low, full of life and fire and ingenuousness. We sang and sang, and the chorus was shouted by the children—

"Come up, my lively lad,
In spite of rum and cider;
Come up, my lively lad;
We're signed the pledge together.
We sang it eight or ten times; and the little fellow I speak of sang it too. As he was walking down the street, a thought struck him, that he had been singing what was not true— "we have signed the pledge together." He had not signed it, but his father had. When he reached home he sat down at the table, and on it was a jug of cider.

"Jim," says one of his brothers, "will you have some cider?"

"No, thank you," was the reply.

"Why not? Don't you like it?"
in the vicinity, and these are females. There have been no meetings at the church since Des- cone Phillip Burdick died some three or four years ago, and the organization is gone out. There is a good meeting-house and lot. The house is in good condition. The matter was talked over some while I was there, whether it could be disposed of so as to be of some benefit to our people. It is not likely there will ever be a service in it again. The Baptist Church there again, and the organization is gone out.

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Wisconsin.

Milton.—But very little of news here to report. We need rain. The dust in the roads was never more abundant. Yet few persons, I imagine, feel moved to pray for rain. Why? The crops are about made. The oat crop and other small grain were good, far better than was feared, and including the corn crop will not be very poor. How can we magnify our apprehensions, our fears and minimize our actual blessings?

The College term opens to-day, with a fine corps of teachers, how many pupils we cannot say.

We want to hear from Conference. Hurry up the Recorder and let us know where the next Conference convenes. No one here seems to know; of our half-dozen delegates, more or less, from the Milton circuit, no one seems to have appeared. We do not lose all interest in denominational matters even though we cannot attend Conference, yet it must be confessed our attendance, or non-attendance, makes a difference in this respect.

Our pastor seems to be having a sort of semi-retirement; not that he is absent, but he has not preached in his pulpit for a month or so; not that he is ill, his health was never better; a funeral called him away last Sabbath, and Sabbath before a traveling minister with a good cause, and of that, and of the late Mr. Johnson, Missionary in Janeville for the past five weeks. No loss without some gain.

The oldest member of the church, Uncle Baldwin, was buried yesterday. His widow, an eminently pious and devoted Christian, is now the oldest member of the Church.

MISSEETERS' BILL OF FARE.

Shall a missionary eat and drink everything, or eat nothing? Is he bound to do both? Must he see others use which that he knows makes them sick and say nothing? No one dare say, "Yes." Then what shall the line be drawn? Largely between the nourishment and the narcotics. Between what he can use and violate no peace, and present it, and besides it without pleasing himself in wrong relations to the laws that God has made to govern him.

God does not ask a missionary or any other person to do wrong that good may be done. He will not any more bless his work for so eating or drinking or exposing himself in a way to get sick, and have to quit his field, though some are not as well informed person does count him as a particular. Anxiety along this line, like love, frequently finds two persons interested. Missionaries sometimes have days of anxiety and sleepless nights, as to what kind of food they shall prepare for "particular" circumstances. Often the best way to win a soul to Christ is to hold his peace. But sometimes, when without any effort on the part of the missionary these things come to the front, he cannot keep still and not sin. Fifty years ago this summer Eld. James E. Irish, came to a missionary tour. I came with him. He held a three days' meeting. Among the things the good people provided to make their guests comfortable was no stipulated amount of "good strong tea." During two of the meetings a little babe cried faithfully. When we asked if we could stop the meeting and get the second day of the meeting, Eld. Irish, in his quiet way, said, "Sister, does your babe cry in this way when at home?" A little irritated she replied, "No, it is as good a yawn on as ever lived.

In a way that all should not hear him, he said, "Sister, the strong tea that you are drinking is what makes your little babe cry so hard," as well meant as it was, as quietly as it was spoken, though as true as any gospel he preached, it exploded a magazine of indignation that would have been heard and seen to be disbelieved or understood.

The Elder said to the ladies, "I know your estimation of me and what you think of me, but I cannot see this little one suffer in this way, and know the cause of its suffering, and the trouble the mother has, and say nothing. You are all too much excited to listen to what I say. Now I will tell you what I will do: Sister you drink no tea between now and meeting to-morrow, bring your child as yesterday and to-day, and if it is not better, I will take care of it." As much as she loved her tea, she was willing to do without it for one twenty-four hours, for the sake of putting that meddlesome minister in a box.

The next day she took her seat near the speaker. The preacher glibly threw up its little hands and cooed as happily as a child could, but not a whimper.

The apologies and thanks the Elder received, the explanations he gave, the unanswerable symptoms he described by which mothers could diagnose the cause of such pains, his fatherly and Christian like advice constituted the best, the most interesting, and by far the most lasting part of that three days' meeting.

However much we may regret it, however embarrassing it may be, our acts sometimes must speak at the bar, and, on the march of human progress, laws of hygiene, and now with a statute law in thirty-five of our States that our children shall be taught the injurious effects of narcotics upon the human system in our common schools, it is not as embarrassing to shake the head and say, "No, I thank you," or explain, as it used to be.

With the highest regard and respect for all of those who love the cause of missions, better than I know how to, who do not see these things as I do, to be true to myself I must say that the success of the present more depends upon the care they take of themselves than the missionaries. When blind-folded I hear a young missionary or minister say, "Oh, I eat or drink whatever is set before me, I take whatever comes and never shake my head," I know the white of his eye is not clear. Though I do not put my hand upon his head, feet or pulse, I know his circulation is not good. I know that the energy has been greater for his great, good and active mind. If his most intimate and observing friends, have not at times said, "You are not well," they soon will say it. I do not undertake the changes that must come.

I do not undertake over-doing, which often has been done in it, but I will do what will be a good missionary work. There are no male members there, but there are a few good Christian sisters who would gladly board them if they would get up early in the morning. Who will look to this matter?

A. W. COOK.

H. P. BURDICK, M. D.

HELPS HINTS.

Mr. Editor:—I have been thinking of late of two things which may be helpful to Christians. First, we must live religion by the day. Get a good start in the morning. Get the gauge of the day's needs, as near as may be, and then strive to live up to it in good cheer, good behavior, and good deeds, and so fit the day. Take up thus the days as they come, one day at a time; and you may remember, if you like, that the day is made up of hours, and hours of minutes. Second, consider that it takes prosperity and adversity—a little of both—to fit us for the work in which we are interested. "Let us take up our cross daily, and go to the place assigned," (Rom. 12:2). Take up thus the days as they come, one day at a time; and you may remember, if you like, that the day is made up of hours, and hours of minutes. Second, consider that it takes prosperity and adversity—a little of both—to fit us for the work in which we are interested. "Let us take up our cross daily, and go to the place assigned," (Rom. 12:2).
For Sale.
To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Anne cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is commodious, furnished and carpeted throughout, and every furniture is offered for a mere trifle of its cost. Terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

SPECIAL NOTICES.

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**TRAVELING DIRECTOR.**

W. C. Whitford, Treasurer.

**TRAVELING DIRECTOR.**

EXTRAE TO SABBATH RECORDER.

ALFRED, N. Y.

**TRAVELING DIRECTOR.**

REV. L. M. COTTrell, having taken up his residence at DeKuyter, N. Y., desires his correspondents to address him at that office hereafter.

**TRAVELING DIRECTOR.**

The Ministerial Conference of the Southern Wisconsin Seventh-day Baptist churches will convene in connection with the Quarterly Meeting at Walworth, September 7, 1894, at 10 A.M. The following is the programme:

3. How may we, as pastors, be more successful in reaching the non-Christian gone in our societies? E. V. Witter.
4. What ground of encouragement of our future denominational growth have we from our past history? W. C. Whitford.
6. What are the chief things to be mentioned as the requisites of a successful revival? E. B. Saunders.
7. How and in what sense can Moses be the author of the Pentateuch? Where did he get the material embodied in the record? If Moses is not the author, who is? Edwin Shaw.

SECRETARY.

**TRAVELING DIRECTOR.**

Friends and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House, 8th St. entrance.

**TRAVELING DIRECTOR.**

REV. A. P. Amsbree, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

**TRAVELING DIRECTOR.**

The next session of the Ministerial Conference and Ministerial Meeting of the Seventh-day Baptist Churches of Southern Wisconsin, will be held with the church at Walworth, commencing on September 7th, 1894. We have a large attendance of sister churches, and that the spirit of the Lord may be manifest in saving power.

**TRAVELING DIRECTOR.**

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church, corner of Clark and Washington Streets, at 3:00 P.M., Sabbath-school at 2 P.M. The Mission Sabbath-school meets at 1:45 P.M. at North Union Street. Visitors are always welcome, and those from a distance are invited to meet with us. Pastor's address: L. G. Randolph, 6124 Wharton Ave.

**TRAVELING DIRECTOR.**

Sabbath Recorder, 90 West Washington St., Chicago, Ill.

**TRAVELING DIRECTOR.**

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets at 3:00 P.M. on Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbathkeepers remaining in the city over the Sabbath.

**TRAVELING DIRECTOR.**

L. R. Ball, Clerk.

**TRAVELING DIRECTOR.**

The New Yost.

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**TRAVELING DIRECTOR.**

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 23-29, 1893, bound in fine cloth, can be had post free, by sending 75c, to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag's, Alfred, N. Y.
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MANTRA B.

Reduced Rates to the Reunion of the 10th Regiment at Elmira

Account of the Annual Reunion of the 10th Regiment, N. Y. Volunteers, held at Elmira, September 17th, the Erie Railroad will make reduced rates from Olean and all stations to Hornell. Ticket holders will be good returning on or before Sept. 18th, and good on all regular trains going and coming.