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THE SABBATH RECORDER.

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ABIDE WITH ME.

BY ISAIAH SPENCE.

"Abide with us for the day wasseth."—Ex. 33:11.

Abide with me, o! Christ, amid life's conflicts, In the narrow vale of weariness.

Abide with me, my Lord, in the quiet of our slumber, Where thy pilgrim's way lies nearthest.

Abide with me, my God, in the valley of the shadow, Where thy hand is never farthest.

Abide with me, my day of life is waning, And my store of strength is ebbing.

Abide with me, my Lord, in the hour of trial— My lips must press the bitter cup of pain. By sighing tears, the tears of human weakness, My pillow oft will stain.

Abide with me, in hours of deepest sorrow, Thou art my help, my deliverer, my shield.

Abide with me, my Lord, in the leaves of autumn, When my spirit droops or fails me, And the gloom of death seems steeling me.

Abide with me, my Lord, in the valley of the shadow, Where I am so near to thee, and I am so far from thee;

Abide with me, my Lord, in the valley of the shadow, Where I am most near to thee.

The general business outlook, according to the Congressionalists, is about ten per cent better than at this time in 1893.

Reports say that seventy Japanese churches have invited Mr. Moody to go to Japan. It is devoutly to be hoped that the pure light of the gospel may shine in upon that benighted land as to drive out every vestige of the war spirit.

Wendell Phillips once said, "The one argument against the religion of India is India itself." But this is almost precisely what the representatives from India to the World's Fair and its Religious Congress said of America. By many foreigners, who saw the corruption and wickedness of our great Chicago, and judged our whole nation and its religion by such exhibits, the term, "Darkest Africa," was at once changed to "Darkest America."

The findings of the famous Low Committee in New York City while delving in the debris of municipal rotteness, are a perpetual astonishment to those who have hitherto regarded the charges of Dr. Parkhurst as extravagant. This committee continues to unearth shameless frauds, unbridled greediness and downright meanness beyond all that had been suspected. Let the work go on. Throw open these pestilential caverns and let in floods of purifying light.

We are always glad to see evidences of thrift among our churches. The following item clipped from the Dodge County Record, Dodge Centre, Minn., is a pointer: "It is rare that a church building in this country becomes too small for the general congregation, but that is the case with the Seventh-day Baptist church, and they are now commencing an addition 22 x 30, which will be used as a conference room, the addition, thrown into the general audience room. The steeple will be placed in the angle of the building and a modern finish put on the exterior."

Colleges are of inestimable help in disciplining the mind and fitting young men and young women for their life work. But these aids to usefulness are not omnipotent. They cannot do impossible things. A college can develop the mind but it cannot do impossible things. A college can develop the mind but it cannot do impossible things.

Among the things done in the New York Constitutional Convention in its sittings since last June is the following action in relation to giving money for the support of sectarian institutions:

"Neither the State nor any subdivision thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid of or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught."

At this distance from the seat of war it is extremely difficult to form correct opinions respecting all probabilities. Judging from the vast difference in the areas covered by the Chinese and Japanese, and in their respective populations, 400,000,000 against 40,000,000, we would naturally predict the ultimate victory of the Chinese. But there are many other facts to be considered besides the mere questions of extent of territory or multitudes of people. We can only wait and see. We deeply deplore this and all other warlike complications; but thus far the progress seems to abide with the Japs.

Never in our entire history have there been as many open doors for evangelistic and Sabbath Reform labor before our people as are now plainly presented. Old prejudices are giving way; old arguments in favor of false positions and practices are being abandoned. Christian people are becoming dissatisfied with tradition and mere church authority, as set against the plain teachings of scripture, and are looking for something that can be regarded as supreme authority. Investigation is going on and the world is rapidly ripening for a reformation not unlike that of the sixteenth century. While these conditions exist all who would be loyal to the Bible as the ultimate authority, in matters of religion, faith and duty, and who are increasing faithfully, self-sacrificing and generous. Remember that the pioneer work of the Tract Society, which you have assigned it, can be done only as you contribute the funds to enable it to go forward. Earnest appeals are coming up from the South and the West for light and encouragement. The Tract and Missionary Societies should have double our usual contributions to enable them to meet these increasing demands.

On Sabbath morning almost the entire congregation of the First Alfred Church were greatly surprised, and all were deeply saddened, by the announcement of the death of Abva F. Randolph, a son of Rev. and Mrs. L. F. Randolph, of Hopkington City, R. I. This young brother had come to be well known and greatly loved by many connected with the University, the Young People's Society of Christian Endeavor, the church and the Sabbath-school. He was chorister of the Sabbath-school and a most faithful and active Christian. He had worked his way through a business course and had taught short-hand, typing, penmanship and book-keeping in the University. He had entered school this year as a student and had but just commenced his years' work when he was taken ill with what was termed to be influenza. His case was not deemed serious until a little time before death came to his relief. Services were held in the Boarding Hall at 4 P. M., Sabbath afternoon, and were attended by the faculty, students and many citizens. Pastor Davis and President Main gave beautiful tributes to his excellent Christian character, uniform gentlemanly deportment and promises of future usefulness. Prof. Whitford read the Scripture lessons and Rev. S. B. Bah, father of the pastor, offered a very tender and impressive prayer. The singing was very impressive and almost transported those who heard it to the pearly gates. How beautiful is the Christian's death, when like our brother one gently falls asleep in Jesus. All hearts were affected and many eyes were red with weeping as our venerable brother remembered, in tender pleadings for divine comfort, the deeply afflicted parents and relatives of our beloved friend. A younger brother of Abva, who had been ill less than two days, and President Main, accompanied the remains to his former home in Rhode Island, leaving on the evening train, soon after the close of the services.
How many people, living within the sound of the church bell, neglect the opportunity to hear the gleanings of the present and the dead? They go to church, and the grace and beauty and truth and power of the Gospel is passed by them. They do not attend the services, and neglect the opportunity to hear the message of the day. They do not read the sermons, and neglect the opportunity to read them. They do not listen to the prayers, and neglect the opportunity to pray. They do not think about the doctrine, and neglect the opportunity to think about it. They do not read the religious literature, and neglect the opportunity to read it.

We are very much interested in Bro. Shaw’s Questions and Answers department on Young People’s page; but we could not help feeling disappointed last week, when, with characteristic modesty, he left the last question for “some one” to answer. We hope that the natural delicacy of an untrained man will prevent the Professor from expressing his ideas next week.

The pleasant manner of a woman putting a little girl to sleep comes to our ears and somehow that seems to have some bearing upon the question. No, it isn’t wrong, and some of us are very glad we did it.

And it isn’t wrong for a Seventh-day Baptist young woman to go with a Sunday boy, although that depends too. Perhaps we might be pardoned for citing the example of the good sister who tried it, and the “Sunday boy” is now helping to edit the Evangel. Of course he might have been Evangel editor anyway, and then again he might have been a “Sunday boy” still. At any rate we do not think she is sorry.

On the other hand, it must be said that the rules sometimes work the other way. It depends upon the people and the circumstances in which a wise young man will take into account in deciding what is best, as he approaches one of the deepest and tenderest questions of human life.

THE PRESENT DAY THEATER.

The first essential qualification of an actor is that for the time being he should become as far as possible the person he represents. He must forget his own identity, and in his words, tone, features appear to the audience the very individual he personates. It is reported that a certain Tom Davis, in Dr. Johnson’s day, an actor famed for his power of mimicry, was proceeding to the stage bedizened and got up with effect, when the Doctor called to him, “Hallo, Tom, and what art thou to-night?” He was every day some one other than himself. Dr. Johnson felt such disapproval of this, that at length he gave up theater-going. Garrick boasted that he so completely entered into an assumed vile character as to be not only a caricature of himself, but not an impersonation. Johnson replied “If you really believe yourself to be such a monster, you ought to be hanged every time you represent it.”

This feature of all good acting was illustrated in the following case well known to myself: An actress of great ability, in constant demand, highly applauded and well paid, happened to spend a Sunday with a family of my congeners, and was invited to accompany them to church. She was a Roman Catholic, but she consented that the trip might be in the interests of her health, and became convinced of the gospel of Christ as taught in the New Testament. After a long struggle and enduring much from her family, she became a member of my church. She continued to give my profession a good deal of trouble, but she held out. After a year or two she dropped out of the scene, and I had not heard from her for many months, but then relinquished it at a great sacrifice of fame and income, restricting herself to concert and oratorio singing and giving music lessons. I had not alluded to the pulpit to the subject of theores, nor had I spoken to her personally, leaving the truth itself to direct her own conscience. After her decision I asked her reasons. She replied in substance, “I could not any longer assume other characters than my own.” Before God I was a lost sinner, praying for pardon and imploring grace to lead a holy life. And then on the stage I was another person altogether. If I was an actress at all I must of necessity try to appear to be the person represented, to be ridiculous, or a flirt. I was appalled for so well representing a character I despised, and I felt disgraced that friends who knew me as really was, should see me pretend to be what was contrary to all my opinions and tastes; and so I felt I could not live a double life, and must give up either my Christian or my feigned characters. Therefore because my life as actress was a contradiction to my life as a disciple of Christ, I have renounced it.” This was not the result of submission to any church authority or pastoral counsel, but solely from conscience. She has relinquished a good position, brilliant prospects, and a large income, that she may cultivate the reality of a godly life. In a letter I hold in my hand, and she writes, “The stage is calculated to develop all the evil in one’s nature. It is so unreal that actors, and especially actresses, lose their own identity even in their private lives, and are artificial and not true. Vanity is fed in the ugliest form. The once lovely homes with its simple duties becomes irksome. I do not say that no actors can lead a good life, but only what the actor’s life is calculated to do, and I cannot see any good that can develop in the character. So pernicious do the life and the income from it affect the soul that I cannot induce me to enter a theater even as a spectator. But even when I was not a Christian at all I acknowledged that the stage life was most unhealthy in every sense, both for man and woman.”

I have known this lady several years as a devout Christian, using her musical talent to support herself, and help poor relatives and causes of Christ, and often singing at the bedside of the sick poor. I have a pair of water color drawings of great merit given me by a friend who purchased, here of the artist Montague Stanley. He had been an actor of great ability. He became converted to God, and soon felt he must renounce the stage if he was to persevere in godliness. So he devoted himself to art, and supported his family by the sale of his pictures, at a great sacrifice of income.

A member of my brother’s church relinquished a good position on the stage, and gave the following reasons: Reading the New Testament in connection with the history of the life without serving two masters, and he found no peace till he gave it up. His experience of the evil of it on an artist’s character arises,” he said, “from various causes: late hours, temptations when theaters close, inconsiderate great familiarity of actors, actors’ addresses during rehearsals, etc., in all sorts of costumes, highly
said his plays were not proper for young people. "Certainly not—we have to represent the world as it is, and not as it ought to be—and the world as it is is fit only for men and women to cultivate their senses and to satisfy their passions and their lusts and their iniquities." How certainly injuries must be the habitual representation of immoral scenes and characters on those who are habitually familiarized with them in their reproduction and exhibition.

Many of the plays in constant performance may or less put vulgar, impure, and profane language into the mouths of the actors. A few weeks ago a gentleman told me he was not a strong opponent of theaters, and went recently to see a play and hear a very famous actness, but was shocked to hear some very objectionable utterances from the lips of a lady. It was a play of Shakespeare's. He spoke of it to a friend of his, a theater manager in a great city, and his reply was, "This can't be helped; no play will run unless it has some spice in it." A writer in the Chicago Standard says, "Reform is needed, but salacious performances pay best, while humble virtue sits abandoned in the shade. To keep up these shows and to allow Chicago theater-goers is simply appalling. The fact remains that the publicam offered to-day at most of our theaters, nay, more, at all of them—from London to Hong-kong—round the world, is little more than 'spectacle'. A visitor from Canada has lately stated that in England the most popular plays are those where women are on exhibition, and society songs of questionable character are sung. Professor Henry Morley says of London, that the plays now being represented in London, almost all are translations from the French. That this ought not to be, is obvious.

The question of this paper is not whether all plays are bad, but whether regarding the theater of the present day as a whole, Christians should give it their sanction. Occasional and exceptional attendants support it by their money, their presence, and their example to others. This paper has referred chiefly to the injurious influence of the stage on actors and actresses. There are doubtless many who know its claim upon them, and who feel it know. This is added to the law of the spirit of life in Christ Jesus we make free from the condemnation of the law of God, and abounds in that peace which passeth all understanding and which only they who feel it know.

Concerns are a great sin of the present day. Right under the sound of the gospel where the love of God to sinners is continually proclaimed and the merciful invitation constantly extended, people go neglecting it. They are indifferent to the claims of God upon them, and also to the promises of future blessing, and the present blessing of spiritual communion with him. And that special mark of allegiance to God, the keeping of the Sabbath, there are many who know its claim upon them, and understand the obligation of the true Sabbath in opposition to the popular keeping of the First-day of the week but they are so confirmed in their course that they do not fall to put in practice the better knowledge they possess. Then there are some who have professed a saving faith in Christ who acknowledge the claim of God's holy day upon them, but try to excuse themselves from obedience by the plea that God won't be particular about the day of the week, but that he doth the will of his Father in heaven. This testimony of the Saviour shows that God is not indifferent about the doing of his will or the keeping of his law. And as Jesus came not and followeth me he cannot be my disciple." If we do not deny ourselves in reference to a gratification so injurious, at least so detrimental, how can we consistently profess to renounce the world, the flesh, and the devil, and pray each day to do always those things that are well pleasing in the sight of God? 

THEY AND PRACTICE.

BY JACOB HINKLEY.

Thank God for a religion that is practical as well as theoretical; that is demonstrated by what it does as well as by the spirit it infuses into its possessors. Not that we would have our religion to strive for outward ceremonies, but our faith should be shown by our works; should have fruits. Its possessor should manifest the spirit of Christ in his life, and let its influence radiate and act upon others around him. Thus his works will be the result of his profession of religion. He will manifest the spirit of Christ in his life because he has put on Christ. The service given to God is a service of love. As John says, "This is the love of God, that we keep his commandments, and his commandments are not grievous." David also says, "I delight to do thy will, O God." Religion, to be practical, must have something to practice, doctrines, precepts, and a standard after which to strive, for an important character and spiritual life. The Apostle James offers a rebuke to those who would say they had faith but do not show it by their works, or make no manifestation of their faith. Jesus does the same when he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Here we see the importance of keeping God's commandments, or doing his will. It is not enough to profess to know the Lord, or to love him; it must be proven by our obedience to his commandments. This, added to the law of the spirit of life in Christ Jesus we make free from the condemnation of the law of God, and abounds in that peace which passeth all understanding and which only they who feel it know.
to destroy the law," and Paul writes that faith does not make void the law, but establishes the law (Rom. 3: 31), therefore we would not think of offering "acceptable service" without a care for the integrity of the commandments of God, including the law of the Sabbath as originally given for all time.

Well do I remember that when I had heard the Sabbath truth and its claim for our observance, and hesitated in my obedience, Elder Moses Hall asked me what I thought of the Sabbath evidence, and I replied that I could not any longer believe in Sunday sacredness, and that the seventh-day must be the true Sabbath. "But are you going to keep it? that is the question." Yes, that was the important question. God wants us to be convicted of truth and duty, but he cannot accept our theory of truth and our knowledge of our obligations to his rightious law unless we put that knowledge of truth and duty into practice; and we certainly cannot claim the promises of God in the behalf if we are indifferent to his righteous laws.

Theory and practice must go together, as faith and works must also go together to be effectual. For practical religion there must be the personal possession of the truth, and the right of application of the truth in our practical life. The phrase "given by inspiration" in I Tim. 3: 16, and Job 32: 8) but once in the Revised Version, for the latter has " breath " instead of inspiration in Job 32: 8. Yet the word and the phrase for which the phrase is given fills a larger place in theological literature. The question of the nature and extent of inspiration is a very old one, but theologians have of late made, not only a live, but a very lively question, as it is involved in the question of the inspiration of the Scriptures which the Higher Criticism has brought into prominence. It is not only a current question but is also one of intrinsic interest and importance, and so is worthy of an examination.

Inspiration has been variously defined, according to the different views which are held concerning it. The following definition from Knapp's Theology may be sufficiently general in its scope to afford us a starting point in our examination of the subject, namely: "An extraordinary divine influence by which the teachers of religion were instructed what and how they should write or speak while discharging the duties of their office." According to its etymology inspiration means a breathing into, or an imbuing. The phrase "given by inspiration of God," in 2 Tim. 3: 16, is a translation of a single Greek compound word which literally means, God breathed. The general idea of inspiration, as an act, seems to be that of God breathing the minds of those who interpret His thoughts, truths, facts, which He wishes to have communicated to man.

By way of indicating the scope which the question of inspiration covers, and as an introduction of an examination of Scripture testi-

mony on the subject, let us look at some of the VARIOUS VIEWS OF INSPIRATION which have been held and taught. Two general theories of the nature and extent of inspiration of Scripture have been held, known as plenary inspiration and partial inspiration. And there are several shades of view under each of these general theories. By plenary inspiration is meant that degree of the spirit's influence that extends to every book, and to every part of every book of our Bible, so that the very words and the historical, geographical or scientific is infallible truth.

What is called verbal inspiration comes under the head of plenary inspiration, and signifies that the words of the sacred writers were inspired by the Spirit, as well as the thoughts. Inspiration extends to all the contents of the several books, whether religious, scientific, historical, or geographical."—Charles Hodge. "In the seventeenth century this view was held in such a way that inspiration became synonymous with dictation. Neither were the words, nor the words of the Spirit, because "the thoughts are in the words, and the two are inseparable."—Hodge. They, however, do not claim infallibility for the words of our present copies of the Scriptures, since they have come down to us by repeated copying, still hold to the inspired nature of all translations; but only the original manuscripts as they left the hands of the writers.

The second general theory of inspiration is that "the writers of Scripture enjoyed the influence of the Spirit to such an extent that it is the Word, and contains the will of God.

"It admits mistakes (or at least the possibility of mistakes,) in historical and geographical statements, but denies any error in matters of faith and morals." "This view lays stress upon the sense of Scripture as a revelation of God's will, and leaves room for the full play of human agency in composition."

It is claimed for this theory (1) that "it admits of the highest respect for the Scriptures as the Word of God." (2) "It helps us to understand the scriptural account of our Lord's life, and the inconsistencies in historical statement of different parts of the Bible." (3) It preserves the spiritual marrow, and does not imperil the whole by an appeal to our ignorance to explain essential variations. It is said that this is the theory held by Luther, Calvin, Neander, Lange, and others.

Let us next see what the Scriptures testify on this subject.

THE AMENDMENT AGAIN.

Under date of Sept. 15th I published in the SABBATH RECORDER an article entitled: "The Sovereignty of the States, or Religious Liberty, not Guaranteed by the United States Constitution." In that article I argued that the provision of the United States Constitution which says that "Congress shall have power to establish an establishment of religion, or prohibiting the free exercise thereof," simply prohibits the National Legislature from interfering in matters of religion without in any way limiting the power of a State Legislature to enact oppressive laws relating to the freedom of worship and conscience within the borders of the State in which its enactments are binding. Having proved, as I believe, the soundness of my proposition, I reasoned that the only manner in which religious liberty could be secured in this nation under all circumstances was to so amend the United States Constitution as to secure the maximum beyond the power of any State in the Union to interfere by legislative enactment with the rights of conscience. No doubt the position taken was new and even startling to some. Doubtless, also, many queried whether there might not be some law in the argument which would readily be detected if it were subjected to the scrutiny of some one thoroughly versed in Constitutional questions. It is for the benefit of such that what follows is presented at this time.

As is intimated above, the central question of my article hinged upon the correctness of the interpretation which I gave to the first amendment of the United States Constitution by which Congress is prevented from making any law respecting an establishment of religion or prohibiting the free exercise thereof. If I was correct in what I said on that point, then it necessarily follows that the citizen must look to the Constitution of his own State, in the existing order of things, for protection in the matter of his religious rights, and not to the first amendment of the United States Constitution. For the purpose of fortified my views in the premises, I sent a copy of the SABBATH RECORDER to a distinguished judge residing in Chicago requesting him to criticize my article freely. Here is what he said in reply, respecting my view of the first amendment mentioned above:

W. H. Littlejohn, Dear Sir:—The closed article on the Sovereignty of the States and Religious Liberty, I have read with much interest. The main point is completely covered by your article, and your argument is sound and unassailable, so far as it relates to the respective jurisdictions of the State and Federal Governments.

On a previous occasion I had submitted the main point of my foregoing article to one of the most eminent jurists in the State of Michigan; a gentleman whose ability as a writer on Constitutional questions, is recognized throughout the nation. From him I received the following note:

W. H. Littlejohn, Dear Sir:—I have before me yours of the 5th inst. You are quite right in what you say about the Constitutional protection to religious liberty. The Federal Constitution undertakes to protect the citizen against violations thereof by Congress, but not against the action of the States. For protection against legislation of the States that disregard it, the State Constitutions must be looked to. And I am very sorry to say that some of them are not to be commended in this regard. When I have said this it seems to me to place you in error, and that it is not important that I see your paper. The leading thought you express is right beyond all question.

In closing this article it might be added that neither of the judges whose communications are given above, is a Sabbathist. This being the case, it is clear that the conclusions which they have come to, are in no way affected by the question of whether they can have any personal interest in the questions at issue.
MISSIONS.

MISSIONARY SOCIETY.


[Omitted pages]

EASTERN ASSOCIATION

The Rev. Horace Stillman, Ashaway, R. I., Missionary Pastor.

Mr. Stillman reports a year's work with the First and Second Wesley churches; 111 sermons and addresses; average congregations 10 to 35; prayer-meetings many; visits several; pages of tracts distributed 6,600; 10 Seventh-day Baptist families at Niantic, R. I., and 16 resident church members; 2 Bible-schools.

Mr. Stillman has preached during the year at the First Wesley church Sabbath mornings, and at the Second Wesley in the afternoon. He has also preached monthly for the Baptist Church of Niantic, R. I. He has been faithful in preaching the word and in directing men to the Lamb of God in whose atoning blood there is salvation. Having had the privilege of attending the gospel meetings at Ashaway, R. I., enjoying their spiritual refreshing and witnessing the wonderful power of the Holy Spirit, he greatly desired a like blessing for the people of his charge.

CENTRAL ASSOCIATION

The Rev. O. S. Mills, Lincklean Centre, N. Y., Missionary Pastor.

Mr. Mills reports 51 weeks of labor with the Lincklean and Osceola churches, and occasional visits to Norwich, Preston and Cohalan Hill, N. Y.; sermons and addresses 92; average congregations 18; prayer-meetings 14; visits 289; 2,911 pages of tracts and 488 papers distributed; 51 addresses; 2 by baptism; 47 Seventh-day Baptist families; 2 Bible-schools.

These churches are in a fair spiritual condition. The attendance to the Sabbath service is good. Most of the members are making commendable sacrifices to sustain and continue the preaching of the word. Among them Mr. Mills has visited every family containing one or more Seventh-day Baptists in Chenango county, requiring much of his time. The services he holds in these churches are among the very few regularly maintained in the county outside of the villages. There is great need of an extensive revival among them, and they are anxious to have an evangelist sent to them.


Mr. Lewis labored only 13 weeks of this year with the Watson church, and on account of declining health resigned his pastorate, Sept. 30, 1893. In this quarter's labor he reports 15 sermons; average congregations from 30 to 50; prayer-meetings 13; visits 40; addresses 3 by baptism. Mr. Lewis was an earnest worker, and we regret that poor health and the infirmities of age compelled his resignation of the pastoral office.


Mr. Babcock commenced his labors as missionary pastor of the Watson church, Oct. 1, 1893, and has been with them during the year, also preaching frequently at Shaw Hill. He reports 39 weeks of labor; 31 sermons and addresses; average congregations about 45; visits 140; 400 pages of tracts distributed; 20 Seventh-day Baptist families, and 8 families part Seventh-day Baptists; resident members 44; and 1 Bible-school. 'There are some faithful brethren and sisters left on that field who are striving to keep up and advance Christ's cause. The pastor is faithful and active. There is quite a number of young people who need to be encouraged and led along in lines of Christian work. A number of young people were made for an evangelist to be sent to this field.

WESTERN ASSOCIATION

The Rev. J. T. Davis, Alfred, N. Y., Missionary Pastor.

Mr. Davis resigned his pastorate during the first quarter of the year to pursue some studies at the Chicago University. He reports 9 weeks of labor with the Hornellsville Church and also preaching as a supply for the Harrieville Church; 16 sermons; 36 visits and 3 prayer meetings.

Mr. Davis was a faithful and successful laborer on this field for more than two years.

The Rev. Geo. B. Shaw, Alfred, N. Y., Missionary Pastor.

Mr. Shaw succeeded Mr. Davis as the Missionary pastor of the Hornellsville Church and as regular supply for the Hartireville Church. He has preached also at the following places, attending in evangelistic work: Five Corners, East Valley, McHenry Valley, Alfred, Niles, Richburg, Little Genesee, N. Y., Westerly, R. I., and Rock River, Wis. He reports 36 weeks of labor; 85 sermons; average congregations 45; prayer meeting 28; visits 150; 400 pages of tracts and 12 papers distributed; 9 additions, - 5 by baptism. The churches under his charge are in a good spiritual condition, the attendance to the Sabbath services steadily increasing and the Christian Endeavor Society is awake doing good work for the Master.

NORTH WESTERN ASSOCIATION


Mr. Todd labored six months on the Berlin, Wis., field and gave up his work Dec. 31, 1893. He reports 26 weeks of labor with the Berlin, Coloma and Marquette, Wis., churches, also occasionally preaching at Dakota, Deerfield and Kington, Wis.; sermon and addresses 59; average congregations 45; prayer-meetings 25; prayer-meeting 35; visits 90; a good number of papers distributed; 7 additions, 5 by baptism; 2 Bible-schools.

In regard to leaving this field he writes: "It is well known to the Board that I leave the Berlin field at my time of life, and my companion gone, I cannot reasonably continue the labor on it. I leave it with regret and sorrow. I wish to express to you, my dear brethren of the Board, my sincere thanks for the uniform kindness, forbearance and brotherly love in which it has been my great privilege to share at your hands, and also to the dear children of God on thatinteresting field, the love I bear to you in my heart for the many tokens of love and acts of kindness of which I have been the recipient while I was among you."

Mr. Todd was greatly beloved on this field and left it in good condition and expressed the earnest hope that it would soon be supplied with a missionary. No one could be secured for it during the remainder of the year. Arrangements have been made with Bro. D. B. Coon, late of Chicago University, to occupy the field and will commence his labors on it August 1st, of this year, located at Berlin, Wis.


The Rock River Church, Wis., called at the beginning of the year President Whitford, of Milton College, to serve them as their pastor, and applied to the Board for an appropriation of $100 toward paying him for his services, they raising a like amount. The Board granted their request. Mr. Whitford reports 26 weeks of labor; 45 sermons and addresses; average congregations 56; prayer-meetings every week with an average attendance of 20; Seventh-day Baptist families 19; resident church members 34; non-resident 49; and one Bible-school.

The regular meetings upon the Sabbath, consisting of the Sabbath school, preaching services, prayer and conference meetings of the Christian Endeavor Society, have been well sustained. Beside these, extra meetings have been held on week day evenings. There is here a noble band of young people who are earnest workers for the Master. Much of the success in maintaining the cause at Rock River is due to them. The pastor expresses the hope of soon leading some converts into the baptismal waters.


Mr. Crofoot reports a year's work with the New Auburn Church and on other preaching stations; 72 sermons and addresses; average congregations 49; prayer-meetings 17; visits 271; baptisms asisted in 20 Christian Endeavor meetings; visits 114; 2,753 pages of tracts and 125 papers distributed; 1 addition by baptism; 14 Seventh-day Baptist families; 38 resident church members; Bible-school.

Mr. Crofoot reports that our interests at New Auburn remain about the same. The appointments of the church are quite well sustained. Good interest on the part of the young people in the Bible-school and in the Christian Endeavor work. The struggle to maintain the cause of the Master there comes on a few families and they need our prayers and financial help. The light there should be held up and kept burning.


Mr. Scowell has given a full year's work with the churches at Welton, Garvin, Grand Junction and at other points in Iowa; 84 sermons and addresses; average congregations from 25 to 50; prayer-meetings 30; visits 247; pages of tracts distributed 2,564; additions 14-6 by baptism; 23 Seventh-day Baptist families at Welton, 11 at Grand Junction; 66 resident church members at Welton, 24 at Grand Junction, and three Bible-schools.

Mr. Scowell reports that there has been some spiritual advancement made on this field since his last annual report. At the beginning of the year he was still located at Garvin where he continued till Nov. 1, 1893, making five and a fourth years of service at that place. Since Nov. 1st his home has been at Welton, where he devotes one-half of his time in pastoral labor and the other half as missionary on the Iowa field. Since leaving Garvin that church has been supplied with preaching and pastoral labor part of the time by the Rev. H. H. Hinman and the Rev. Mr. Bancroft, the latter being their pastor at the present time. He has visited the society at Garvin three times since he closed his labors there, and just before he moved to Garvin he baptized two of the young people into church membership and there has been one addition since then by baptism.

He has labored regularly during the year at Grand Junction, in which time the church has experienced some growth in its membership. All the appointments at this place are well attended by all of our people and by very many of the First-day friends. His work at Grand Junction is extending more and more among the First-
day people, and the most friendly relations exist between the people of this community. At Welton the interest is good and all appointments are well attended. Since he began his work at Welton there have been six additions to the membership—three on baptism. The outlook here is certainly hopeful. During the year he has visited isolated Sabbath-keepers at Gowrie, Perry, Rippy, Das Moines and Knoxville, whom he has tried to encourage and help. During the winter he gave a series of free lectures at Welton and Grand Junction, upon "Egypt as a Bible land." These lectures were well attended by the whole communities and a deep interest taken which increased up to the close of the course. Mr. Bowell is planning to enlarge his work during the coming year that he may be of greater service to our cause in Iowa.

(To be continued.)

COME.
BY H. D. WENTS.

Come! Do not fear the burning temper, or the gibe and jeer of the idle man. The lake with fire and brimstone burning, and none to save, will never fail. In thee, in thee alone, I trust. Not in the good that I have done, but in the mercy of the Lord I make From early dawn till set of sun:

"Come, Lord Jesus, come!"

COME! For in thy wings is found the healing For every wound that sin has made. Oh, pierced feet, I pray thee hasten!— So great the burden on me is laid. I pray for those who, now in darkness, See not the cross, light through the gloom—Send light! and in the many mansions, Lord, may we early find us room—Come, Lord Jesus, come!

FROM THE SUNNY SOUTH.
SEVENTH-DAY BAPTIST GOSPEL TEXT.

We have many things for which to be thankful, among them are the following: 1. That so many in the North are so thoroughly interested in the Southern Field and work. We have many letters of inquiry, and many full of encouraging thoughts, and expressions of deep interest, and sympathy, which do us much good.

I want to answer a large number of our correspondents in a few statements in this article for our duties in the Lord's work will not permit me to reply to you all separately. We are glad you write to us, friends. Continue to write, I will do my best in answering by letter or through the Recorder.

Yes, the work is very encouraging, indeed, but we need more workers. There is all the present force can do in Alabama and Georgia; and another tent, well manned, is greatly needed in North Carolina. Opportunities for work are all about us. We received an invitation this morning from a newspaper editor to go to his village, of about 1,400 population, and put up our tent: I think we could find work in the South for our six tents, well manned. Many admit the claims of the Bible Sabbath, but only a few will do as well as they know. Old rats, old customs, early training, prejudice, tradition, etc., block the wheels. It takes "line upon line, precept upon precept, here a little and there a little", a great amount of hard, patient, prayerful work; and sometimes we think we have things just where we think the Lord would have them, and in some way plans are defeated and we must patiently wait and faith begin again. We have tried to bring it about, but the time will come, I believe, when the South will be aroused so thoroughly that she will accept the Sabbath. In our short sea-

son of work in the South thousands have been brought to admit it all. We are trying to appeal to the conscience, hoping to arouse them to live up to their best knowledge and highest convictions. I believe the Lord will not allow our work to be lost. I have faith to believe he will some time, in some way, glorify his own name by it. There are a few who have accepted the Sabbath, and live out their knowledge of the divine will. We hope this number will be greatly increased at no distant day.

2. We are truly thankful to all who have so cheerfully and generously made it possible for us to have a tent on this field. It is really impossible for me to tell you what an advantage it is in the work here. In time we hope all the skepticism that has been expressed with reference to tent work will fade away. By those who know the field there is no doubt. I hope all will come to know it, and become deeply interested in it.

3. I am also thankful that the Board sent Brother T. B. Burdick, of Little Genessees, to be my co-laborer and fellow traveler, and to share with me the burdens, cares and joys of the work.

We had not met since college days at Alfred until August 24th, when we met in the pine forests of North Carolina, ten miles out from Asheville. Did it your correspondent a great amount of good to see the face of one so familiar in other days, and to meet him in the "right hand of fellowship" as he came into the gospel work on this field. He is just the man for the place. When he first came his throat was not yet fully recovered from an attack of the quinsy, but now it throbbed little.

There are many other things we are thankful for, but will not mention more at this time.

We stayed at Gillsville, where the tent was first put up, twenty-five days. Nearly every person in that community was a church member. Yet several of them were converted during our stay. Among them one of the most profound, striking members. Four old topers "wore off," several young men who drank occasionally promised us they would never again touch liquor.

We met great opposition there by the pastor of the church and a few others, but the more they opposed the "Sabbath meetings" the more popular they became. Some came out from Aberdeens (ten miles) on Sundays. Many came on foot five, six and eight miles quite regularly; quite a large number of ladies in the number. Some there have decided to observe the Lord's Sabbath. One discourse on baptism and two on the Sabbath were given there, and instead of frightening people away our meetings were larger after that than before. I think there are no less than thirty who admit all we can ask for them, we are fully ready to follow as God would lead in regard to the Sabbath.

We held our first meeting here at Hope Mills, last night. This is a cotton mills place of about one thousand population, and we had over three hundred at services. We are told that we will have five hundred to-night, which is our seating capacity. We have advertised the weather is fine, there will be one thousand. There are other villages near by. Bro. Burdick has organized the singers of town into a fine choir, we have an organ, and things are on a " boom" in favor of the meetings. I'm going direct through to his glory and bring souls into his kingdom.

E. W. HILLS.

FROM NEW BRITAIN, CONN.

The people of New Britain are nearing the close of an intense campaign. It was a happy surprise one year ago, having come from a village where a liquor license was sought, to find one's self in a city of over 20,000 inhabit-

ants, that had just voted no-license with 900 majority. On Monday next the second vote will be taken. Mr. Murphy has spoken three evenings at the Russian Lyceum, to crowded audiences. It would be impossible, with him on the platform, not to have an enthusiastic meeting.

But the great secret of success has been the union of hearts and hands against the saloon. The law of the church allied with the law of the land, has been utterly ignored, and Republican and Democrats, Protestant and Catholic, have clapped hands against the great enemy of the home. The clergymen are heart to heart in the work, as are the lawyers, bankers, and manufacturers. Dr. Young, of the Methodist Church, has been lecturing on no-license throughout the State, and made an excellent speech at the Russian last night. Dr. Stilman affirmed himself ready to set fire to all the tar barrels the boys would bring him after election. Lawyer Hunsicker produces such unanswerable facts that the whiskey forces stand aghast. Mr. Charles Landora, a noble business man, graces the meetings with unusual eloquence and logic. Others, both men and women, are working nobly.

New Britain, with its manufacturing interests and large proportion of foreign population, has been called a typical New England city. She now aspires to add a greater glory to her name, and to set an example which it would do well for Hartford and New Haven to follow. Said Rev. Dr. Kellogg, of Hartford, "We are watching the contest here, and if you succeed it will be the means of arousing our atheistic Christians, and we also may shake off the shackles that bind us! The question before the city, the State, and the Nation, to-day, is, "Saloon or no Saloon?"

EVA ST. CLAIR CHAMPLIN
NEW BRITAIN, Conn., Sept. 27, 1894.
**Woman's Work.**

Our Woman's Board has done a good work since the last annual meeting. I have been for the purpose of making closer connection between our home work and the church, and make them a great help to the denomination. (2.) These societies thus organized should be denominational in their administration. They should come into such close relation to it in spirit and work as to be a factor of it. That will give uniformity of thought, purpose, sentiment and effort. I do not know but it would be a good thing to have a sort of uniformity of name for each society showing its close relation to the Board; just as we have it in the young people's work. It is the Y. P. S. O. E. of the Milton Church, or the Christian Endeavor Society of the First Alfred Church. Why not have it in our woman's work? The Ladies' Auxiliary Society of the Woman's Board of this church or that church, or some such name, shorter if it can be made so, showing unity and uniformity in organization and object. However, if these societies which have been organized for many years and have a name which is dear to them by association and history, and they do not wish to change it, let them retain the name, but by all means these societies should be all associated, whatever may be their names, auxiliaries to the Woman's Board. That I believe to be necessary to give the Woman's Board the power, means, and success it should have in its work. There should be no separate interests, but unity of effort and compactness of organization.

(3.) We would suggest an Associational organization which shall be an arm of the denominational Board. All our Lady's Societies in each Association form an Associational organization for having for officers a President, Vice-President, Recording and Corresponding Secretary (only one person for that work), and a Treasurer. The Associational organization can look after the denominational interest within that Association better than the Board can acting so remote. The Recording and Corresponding Secretary can ex-officio be the Associational Secretary of the Woman's Board. The Associational Treasurer can look after all the appointments made to the societies in the Association, receive and gather in all the contributions, collections, and donations for the Board and superintend the business of the Board. The Associational organization can prepare and arrange all programmes or exercises for the Woman's Hour, or whatever time may be allowed by it in the Association in its annual session. Such a sub-organization to the Woman's Board is necessary. In each Association would, we believe, bring the work and spirit of the Board in closer touch with the women of the denomination, giving greater interest for their work, greater uniformity and unity, greater compactness and strength, greater means and efficiency in the work.

We give these suggestions for what they are worth. Give them a candid and thoughtful consideration. If better suggestions and plans shall be the outcome of such a consideration for a more uniform and thorough organization of our Woman's Board for denominational work, we shall be well satisfied for this effort. There are great possibilities before our women, grand open doors before them to enter for noble effort and generous giving to God's work, while evangelization. May there rise up grandly to the opportunity and unitedly win glorious victories for Christ and the truth as it is in him.

**MORE THOROUGH ORGANIZATION.**

By Rev. O. C. Whitford.

We are glad to note this good work of the Woman's Board and are more than gratified with what is being done and is accomplishing, but we believe it would have greater power and efficiency, and would accomplish more if our women were more thoroughly and uniformly organized for denominational work. We all know that organized effort is the most powerful and successful in accomplishing any purpose or enterprises. This is seen in social life, in education, in business, in government, in reforms, in every undertaking. Where is it more prominent than in Christian work—denominational effort. For the Woman's Board to accomplish what it desires to and should accomplish, all of our Ladies' Benevolent Societies in our churches of whatever name should be brought into closer sympathy and touch and a hearty cooperation with it in all its lines of denominational effort. Such a touch and cooperation would enlarge these societies in denominational spirit and give greater efficiency to the Board. To this end we have a few suggestions to offer for the thoughtful consideration of our women.

1. There should be a Woman's Benevolent Society organized in every church of our denomination of some name, and even among our isolated Sabbath-keepers if there are enough to organize them, something to think about, to work for, and to enlarge them in benevolence. It will strengthen them in their home work for Christ and the church, and make them a great help to the denomination.

**Gem of Thought.**

As a permanent investment nothing pays like doing.

Sin in its own clothes would never find a place to stay all night. When we are patient with some people it is only a successful pretense. Christ is something that other people's lives have brought out in us. Human nature on the throne is no better than human nature in the gutter. People sometimes think they need more grace, when all they need is more rest.
THE SABBATH RECORDER

Temperance.

The Governor of Syria has refused to give a native of Damascus a license to establish a brewery. This refusal is given he says, out of deference to the scruples of Jewish and Christian residents.

At the annual meeting of the Catholic Knights of Ohio at Dayton, last week, a resolution providing for the observance of Bishop Waterton’s order relative to the exclusion of liquor dealers to membership in Catholic societies was deferred.

The Mispaah Congregational Church, Chicago, has in its communion list a list of those who have broken the law. The statement is made;

“No person shall be received into the fellowship of this church who is not a total abstainer from intoxicating liquors in favor of the annihilation of the liquor traffic.”

REV. A. B. LEONARD: Behind the run-seller is the law that licenses the business. Behind the liquor law is the legislature that makes the law, and behind the legislature are the individual members of society who elect the legislature.

G. F. Weight, of Oberlin College, who accompanied the Cook Greeneland excursion party, has returned to his home. He says that on the morning the Miranda sank nearly the entire crew of sailors were so intoxicated that they had to be helped from the vessel when she went down. The Miranda struck, he says, plainly marked on the chart.

The saloon-keepers of Council Bluffs, and Crexton, Iowa, have sued their respective cities for the amount of fines collected during the past years in which monthly fines were imposed on the sale of liquors. They held that this collection was illegal. In the case of the Council Bluffs saloon-keepers against the municipality is $20,000.

But not all counties in Mississippi are under the nuisance system据此 the operation of the local option law, by which no license can be granted within four miles of a school house nor in any ward unless the majority of the voters sign a petition asking for it.

The Indian Brotherhood of Total Abstainers was organized this summer at Westminster, Town Hall, London, under the auspices of leading temperance workers. Twenty-nine Indian students joined the organization, which will be allied to the Anglo-Indian Temperance Association, and is intended to help students from India who may wish to report on the temperance movement.

In the action brought by the Temperance Alliance of Las Moines, Iowa, against a saloon-keeper to test the constitutionality of the merit system, such a provision being void in that it is an attempt of one law to suppress another and for the further reason that in relation to petitions of the legislature to delegate legislative functions to the people which is directly in conflict with uniform decisions of the supreme court. Upon the decision of this case depends, in a very large degree, the existence of the saloon in Iowa.

LETTERS TO THE SMITHS.—No. II.

TO H. W. SMITH.

My Dear Nephew—Not long ago I got a letter from you, in which you asked me what advice I had for you concerning the choice of a trade or profession. Since your letter came I have been thinking a little about the matter; but I have made up my mind that I am not well fitted to give you the advice you seek.

This choice of a life-work is a matter calling for very careful thought; it is something so serious that it does not depend on what one does just to do about it. Still, if a general talk upon the subject might help you to think wisely upon it, I am willing to talk—on paper.

I say I think this choice an important matter. If one enters upon the work of his life, what ever it may be, let him try as hard as he can to do well he will still find the chances against him, if he is not fitted by either taste or training. But this is a blank that he is doing. Real success comes from one’s entering heart and soul into his work, and no one can do this if he does not find himself well adapted to it and somewhat in love with it. If a wagon be built to carry wood, they will not be far wrong, will they, if the wood is a bit too narrow or too broad for his chosen walk in life?

We know, my dear nephew, that a wagon so built may fairly do a good service behind a strong team able to drag it along, yet there is friction, and much of it, that the rightly built wagon never suffers. And so a person not well fitted for the place in life he has chosen may, by great effort, get on after a fashion, still there is more or less of friction.

And so one should study himself well—study his gifts and his abilities— before he makes the choice of a life-work.

Your Cousin Tom wants to study medicine, but he is poor and his mother—a dear, saintly mother—suffers more than an innocent child would be left alone even if he had the money to take him through school. Tom says he believes he could work his way through all right if it were not for his mother’s need of all he can do for her. “But,” he said to me the other day, “I’ll work at digging ditches all my life, for all I’d like so well to be a physician, rather than leave mother at this time of her life, to go to school.”

There’s a young hero for you—one of God’s true sons. If he does not find what he can be sooner and make something of his life by practice medicine he’ll just adapt himself to his work and there will be but little friction.

There then was your cousin Mary who loved music above all else. She’d like to have gone away somewhere for the best musical training she could get, but her old grandma wouldn’t be left alone if she went, and so she got what she could out of music at home—which, by the way, was not a little—and in the meantime cared greatly, lovingly for the saintly old grandma, till her death, and afterward Mary married a farmer. I doubt not she is feeling tolerably happy in caring for the chickens and pigs and making butter, even though she may sometimes half wish she could have entered years ago upon the musical career for which she seemed so well fitted.

In choosing a life work then, one should take into account all the circumstances under which he is placed, as well as his peculiar tastes and fitness. Duty to somebody may demand that he do a thing, but that is not the same as to be well fitted by either taste or training; for the doing of duty brings the truest happiness. Moreover, there comes a discipline with each action that composes and elevates.

But such a duty is said, it is best to study
one's self well in view of a choice of work. If one is doing what he can do well, and what he likes to do, his work is apt to be a daily enjoyment. I know this because of what I have learned that even if you could do women. They do not seem to tire out, they are restless when not at work.

Not a week ago your cousin Mabel said to me, "Oh, Uncle Oliver, I am so glad I became a teacher! I do not believe I could find so much pleasure in any other work!" Well, Mabel seems out for a teacher and she goes about her work with a wonderful enthusiasm. I thought, as I walked down the road after hearing

of pegs, and then God. who

men.

mauhood; or

in his own good time be

larger-hearted
to

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help me, I'd choose the

It

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of the blacksmith, the carpenter,

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many

in the They have about twenty-five families,

all

in the papers he read of barbed wire,

top rail and learned all he could.

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THE RED SQUIRREL AND THE BARBED WIRE FENCE

A little red squirrel lived under a fence.

An old rail-fence at the edge of a wood;

He had a deep, keen, and strong point of

strange passionless, godlike

himself

through

his

strength­

weakening the things that remain. Many also received fresh impetus from the meetings of last winter. It is wonderful what power and influence there may be with even a few, when united and consecrated.

This section is certainly the garden of the world, for farming. $100 per acre for land.

and

ton of 70 bushels of oats per acre;

one field of 60 acres with an average of 71 bushels; nearly 40 bushels of corn as an average.

 Put in the west a year, are an ex­

cellent tonic.

Imagine in this space right here, a view of the West Hallock country, the Santa Fe Rail­

way extending from east to west, with the new

station at Edelstein, one of the best grain and

stock markets on the road, a new school-house

and Congregational church going up. West

Hallock is a delightful, well educated young

beauti­foul stretch of country eight or ten miles to

the south, and five to six to the west, with a

sloping depression extending through the midst of it, dotted with clusters of trees, farm houses

and houses scattered, that is a picture of the West Hallock country.

But I must hasten. I have secured nearly $100 in cash and pledges for the Societies, five

now RECORDERS subscribers. About $800 was pledged last spring, which makes $140 in all. They have about twenty-five families, all told, support their pastor, and have, this year, bought a parsonage for $400.

Many of the good people have died in the past 77 years. The city of the dead has been

rapidly filling, and many beautiful monuments

mark the resting place of loved ones; but the children are coming on, and may they prove true children of worthy sires. I intended to be at Welton to-morrow, but cannot. Perhaps more

O. C. M. COTTELL, Field Sec.

September 29, 1894.

WEST HALLOCK, ILL.

Well, I took the evening train, the 21st inst., from Topeka, but did not make much by wait­

ing over from the afternoon train, as a sudden

and severe thunder storm made the harly de­

parate, the wind being very high and foot-race

through the raging elements, anything but a

pleasant experience or ideal remembrance.

At West Hallock, another big storm Friday night and most of the Sabbath forenoon, made

conditions for few meetings the next day, for

the dear people of our former pastorate. We had, however, three pleasant meetings. Friday eve­

ning 29 were present at the prayer-meeting; 25 tak­

ing part, and to one at least it was a delightful

occasion, as they joined with him in prayer, tes­

timony, and rich, full volumes of song. Sab­

bath day between 40 and 50 were at church, 38 at Sabbath-school, and 34 at the afternoon

Christian Endeavor. Considering the weather

and the limited membership of the church the

attitude was very encouraging, and their ac­

tivity speaks well for their pastor, Bro. Stephen

Barbuck, in his work of building and strength­

ening the things that remain. Many also re­

ceived fresh impetus from the meetings of last

winter. It is wonderful what power and influ­

ence there may be with even a few, when united

and consecrated.

The true greatness of a nation cannot be in

triumphs of the intellect alone. Literature and

art may adorn the sphere of its influence; they

may adorn it; but in their nature they are but

accessories. The true grandeur of humanity

is in moral elevation, sustained and decor­

ated by the intellect of man. The serene tokens

of this grandeur in a nation are that Christian

beneficence which diffuses the greatest happiness

among all, and that passionate, godlike

justice which controls the relations of the na­

tion to other nations, and to all the people com­

mitted to its charge. —Summer.

I do not believe any man ever yet genuinely,
humbly, thoroughly gave himself to Christ with­
out some other finding Christ through him.—

Phillips Brooks.
MORE ABOUT THE DEMOREST MEDAL CONTEST.
Will you permit me to offer a word first by way of emphasis, what has already been said in an article entitled "Contests," over the signature of Victoria, in the Young People's column of the Sabbath Recorder of September 29th. Second, by way of suggestion, or advice, if you please, resulting from a somewhat similar experience in the Contest work.

In the first place, I fully agree with "Victoria" in all that she said in her article regarding the benefits to be derived from the Demorest Medal Contest. It furnishes one of the best methods for getting the temperance question before the young people. Many will take the contest, listen while the young people declaim the Demorest pieces "chuck" full of burning truth and unanswerable facts upon all phases of the temperance question who would not go to hear a temperance lecture. They will sit down to this quiet way, with eyes on the wrangling which is apt to result from public discussion. Again, the benefit which the contestant himself derives from the practice and drill alone is incalculable. I have always made it a point to impress upon the minds of the young people, making up the classes which it has been my good fortune to organize, at the outset that the least thing of importance to be considered is the medal itself. The benefit derived from the preparation and drill is much greater, and on the part of the contestant as also in the listening audience, is worth more than a thousand silver medals.

"Victoria" closes her article by exhorting the Christian Endeavor Societies, through their Temperance Committees, to try the plan. To this I respond with hearty Amen. Some of them have already been testing the plan. The Milton Junction Society through their Temperance Committee, of which I was a member, commenced the work over a year ago. They have already obtained three silver medals in that society. The young people of North Loop, Neb., not under the direction of the Y. P. S. C. E., however, have already obtained six silver medals, and are now preparing for the gold contest. After that we propose to hold another silver medal contest, following that again with a second gold contest. Thus it will be seen, as "Victoria" reported, Nebraska is not behind her sister States in this phase of the temperance work.

Now for the word of advice. I do not think it will be a good plan, as "Victoria" suggests, to organize three classes, of ten each, for several reasons. I have found by experience that it is quite necessary to be economical with the material one has to work with. It is not an easy matter, even in a large society, to find thirty who are willing to enter the contest. Again, allowing each class to speak once in three months only, they lose interest. It makes the programme for an evening's entertainment too lengthy. Again, another and perhaps the most important reason, the contestants' chances for getting a medal is much lessened with so much competing.

It must be remembered that the contestant has only three chances for the silver medal, two for the gold medal, and for the other two. In a class of six each contestant stands half a chance, or nearly so, for a silver medal; or in other words, in three chances out of six, the fewest number of which a class can be formed, there would be half a chance for each contestant. More than this number lessens the chances.

Better, then, to organize two classes of six each (or possibly seven if you wish to guard against the possibility of absences on the account of sickness, etc.), classifying them as far as possible according to age and ability. Then hold them three times in alternation thirty days apart, each time admitting one new recruit. Now six silver medals will be obtained by nearly one-half the number competing—six out of sixteen. Hold one more silver medal contest, and you will be ready for another gold contest. Thus being economical with the material you have to work with two gold medals will be obtained in a society with only twenty-one contestants, giving to each contestant the greatest possible chance for a medal. Try it.

F. O. BURDECK.

OUR MIRROR.

PRESIDENT'S LETTER.
Another year has passed and not as much accomplished, to all appearances as we could wish. Just after writing our letter last week the requests came in for prayer; as many as a dozen hands came up for prayers one night, and at least seven of them are the boys. Have of late had heavy storms, and night before last a hard frost, but nearly all crops are out of the way. People on the farms are hard at work gathering fodder and doing up fall work, so very few are able to come in to the meetings. The crowd from town holds out to the end of the meeting. The young people are trying to straighten up old difficulties. Here is where we hang now; have had more revolutions than reconversions. Many are taking their letters from other churches and comming by letter.

YOUNG PEOPLE'S WORK.

MISS RETA L. CROUCH, Milton, Wis., is the address of our new Secretary.

Societies wishing to send money to our treasurer will please direct to W. Henry Groosman, Milton, Wis.

Not long ago as I was riding along a road which runs through a beautiful section of farm land, I noticed a small figure running free, quite loose in a corn field just over the fence. I thought to myself that some one should inform the owners of the horses that damage was being done to the corn field, accordingly I stopped at the nearest house. A woman standing by the wood-pile near the back door of the house was the only person to be seen. I made known the message which I considered was a duty in accordance with—well, I cannot recall the Scripture passage just now, but the idea is that when we know that our neighbor's fence is broken down and that his stock is where it can do damage to his crops it is our duty to inform him. When I had given my information, the woman replied, "Yes, I see, but mine horses I have told this incident for a purpose. Do your own lessons from it. Preach yourself a sermon with the words of the woman for your text.

THE USE OF SORROW.

Sorrow is interwoven into the fabric of life. God means tears. These tears are for a divine purpose. But they are not the expression of his wrath; they are the tears of the special messengers of a divine indignation; he does not pick you out and send a burden upon you for a sinister purpose. No, he pities humanity into a world of sorrow, because sorrow is the method by which character is to be developed.

We live in the world in order that we may develop a character that shall be pure and clear like the silver and, so reflect the love of the dear Saviour we are trying to serve.
Preserved Sunshine.

"Well," said Florence, as she threw herself upon the lounge beside Aunt Ellen, "I am very tired, but I had the loveliest afternoon. I am sure I have been doing!" asked her aunt, as she stroked the rippling mass of golden hair lovingly.

"I have been carrying around a little 'preserved sunshine.'"

"What can you mean?" was the wondering reply.

"I saw a very pretty incident in a child's paper, the other day. A little girl had been watching her mother preserve fruit, and when she went out to play in the field, she came running in with her hands full of buttercups. "Sun! sun!" she said, "I can see my mother's hand, and I determined to do what I could this afternoon."

"The first dark place I went to was old Miss Yung's, for I knew Father pleased the beautiful home, and few suffered ones than her luxurious chamber, where she sits shaded by screens from every breath of God's pure air, suffering all the maladies that come from the want of it. She began to tell me all she had to bear, but I told her I had come to talk, not to listen.

"She had my laughing heart; and I determined to make her happy."

"Then it is the very time for you to be pleasant and help me make a great deal in the night with the poor baby." Maggie made no reply. She put on her hat and coat, but a new idea went with her—"The very time to be helpful and pleasant is when other people are cross."

"And I soon saw how true this was! She had thrown herself, and turned a face full of cheerful resolution towards the room where her mother sat soothing and tending a feverish baby."

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she said.

"I should be so glad if you would," said her mother. "The hat and coat were brought, and the baby was in the carriage."

"I'll keep him as long as he's good, said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadfully tired.

"The kind words and the kiss that accompanied them were almost too much for the mother, and she burst into floods of tears. "You are a dear, you darling! I wish I could weep with the dears, but I am bound.

The man of genius of ancient times had only what may be called an ordinary or average forehead. Herodotus, Alcibiades, Plato, Aristotle and Epicurus are mentioned as instance. Even in modern times we have such a forehead; as Burton, author of the "Anatomy of Melancholy." The average forehead of the Greek Sculptures in the freize from the Parthenon, is, we are told, lower than what is seen in modern forehead. The gods themselves are represented with small heads. Thus it appears that the popular notion is erroneous, and that there may be great men without big heads.—The Medical Record.
**LESSON II.—THE DRAUGHT OF FISHES.**

For Sabbath-day, Oct. 13, 1894.

LEVITICUS 11:10-20.

**LESSON TEXT—Luke 5:1-11.**

**INTRODUCTORY.**

General Statement.—There are some commentators who suppose this to be merely a different account of the fishing incident told by Mark (1:9-15) and Matthew (4:18-22). They think differently because it is placed after the account of the healing of Simon’s wife’s mother, while Matthew and Mark place it before. For the purpose of our lesson it makes no difference.

Place.—The Lake of Gennesaret. A clear sweet lake, twelve by five miles, with the Jordan flowing through it. The sea which lived on its shores derived much revenue from the abundance of fish it contained. In the Old Testament it is called “the Sea of Chinnereth.” It is also called “the Sea of Galilee” from the province of Galilee which was not very extensive, and again “the Sea of Tiberias” from a celebrated city.

**EXPLANATORY NOTES.**

Teaching from the Story. “It came to pass.” On this occasion the Lord began to teach in parables, which (with a few exceptions) he did only in company with the twelve disciples. “Pressed upon him.” Jesus was eager to teach and to be instructed, many to be in the popular crowd and see the wonder. “Boat,” “fish,” “fishing” being standing at the back of the people. Jesus pressed upon them to take them into his service. “Threw his网.” Fishing boats standing “for answer or run round.” “Fishermen,” referred to in a general way. Only such names as are necessary are given. “Washing their nets.” This indicates that fishing for the time was finished. The boats had to be cleared out before laying up the nets. “He entered into one.” Because of the press of people. “Simon.” Luke calls him Peter only once in theChunkship and Simon Peter. “To him.” Jesus pressed upon him. “He prayed him.” Requested him to be in or near the boat. “Thrust out.” Put out the boat just a little from shore. “Sat down.” The usual posture when teaching.

**The Miraculous Draught.** 4. “Left speaking.” Finished his discourse. “Launch out.” Simon was his own overseer. “Let down your net.” “Drew” or “hauled” now to the fishermen collectively. “For a draught.” This was a test of Peter’s faith. Had he not just cleaned his nets and hung them up to dry? 5. “Master.” One with the authority of teacher. Quite appropriate now as Peter is to obey. “Toiled all the night.” The usual time for fishing. How would the day time be any better? How Jesus goes contrary to human plans. “Nevertheless.” Yes, in reliance upon God’s word we may exorcise our personal cares and plans. This success is dependent upon the spirit of obedience, “I will.” Peter seems to be director as the other fishermen act with him. 6. “And when.” Having obeyed the Lord. “A great multitude.” Jesus was in the same place. “A great multitude.” Jesus was in the same place. “Net brake.” Began to break. “They beckoned.” Signalled them to come quickly. “Began to sink.” On the point of sinking from the weight of fish. Of course, followers of God are furnished all needed support or temporal prosperity except at such times as a test of love and faith is necessary.

**Pontius 11. “They forsake all.” This may not imply that the fish were left to rot on the beach. Christian teachers, and the press of people is a test of property of value. They forsake all in heart, gave up their lucrative business for the higher calling and mission in fishing for the other world in love to their case. Jesus might well call some self-appointed religious teachers to forsake their business and return to fishing for some honorable trade.

**LESSON.**—If we follow the command of Jesus the moment he speaks the word our success is sure.

**ADDITIONAL.**—The first duty of all is to follow Jesus. If called to a sacrificial work there must be no lingering attachment to former associations. The best test of faith is obedience to God. It is not for us to decide what kind of work and where and how we can do the most good; duty is ours, results are God’s. It is no evidence of failure because temporary success is not the criterion of success, but by serving faithfully the divine Master. God rewards cheerful obedience. We see our own sinfulness when we recognize the glory of God. A small event in our lives may be prophetic of our future. What is the loss of a Christian compared to what he gains?

**CHRISTIAN END EAVOR TOPIC.**

(Short. beginning, oct. 19.)

“How Christ Helps in Our Daily Tasks,—Col. 3: 12-17.

His love helps. 2 Cor. 5: 14, 15; John 3: 16.

Will not a small, holy, devoted life go about his task with a strong determination to do it just as father wishes it done? And out of the love he knows his father has for him, for reward and satisfaction. His play will afterward be, to “satisfy” Jesus.

His wisdom helps. 1 Cor. 1: 27-31.

Surely no man can accomplish his God-given task without the aid of divine power. All strength and ability comes from God and is used because God walks with us. The powers of heaven are at our command. For the faithful worker.


If we pray for help, our prayers will be answered. God demands the fruit of our labor. If we are of true vines we must bear fruit. The potter hath power over the clay, and no God shall have us, that we may do and suffer his will. Unlike clay, however, we have intelligence and will power. By these endowments we are able to do great things for the Creator. Knowing his command who is not stimulated to accomplish each task?

His example helps. John 9: 3, 4.

Jesus worked the miracle of healing the man who sent him into the world. As long as he was in the world he did diligently labor to perform his mission. We can do no less and we cannot do so unless we believe in Jesus. To do our work shop. When work is done we go to him to enjoy the rewards of labor. Heaven is our home.

His presence helps. John 21: 7, 8.

How Peter’s heart leaped when Jesus was with them. Inspiring is the presence of him who works with us and for whom we work.

Christ helps in our daily tasks. But are our labor real tasks when done for the Master? Rather are they joyous recreations, and in the doing is there sweet rest.

**On authority** says that a teacher has no right to turn directly to lesson help writers in order to learn what he is to teach to his class. His duty is to teach the Bible lesson himself, using lesson help. Yes, but when a teacher is turning directly to the lesson help, he is supposed to have some important knowledge of the lesson and he seeks the lesson help he is at the same time using his own judgment and reasoning faculties to correct any mistake he sees that the lesson help appropriate any truth that throws light on the lesson.

There are not as many thoughtless teachers as some authorities suppose. Every scientist, geologist, biologist, botanist, geographer, author, or any other scholar feels the pressure of the divine presence. “Thus the Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” The Christian is full of grace and truth, and cannot but be affected by the thought of his calling. The Christian teacher is full of the spirit of obedience. He seeks to see and do the will of God. He reads the lesson help as a guide to his study and prayer. He makes use of the lesson help as a guide to his study and prayer.

This is such a thing as being mistaken. “We are all sinners, and it is not possible for us to be perfectly pure and holy. But the Christian teacher is full of the spirit of obedience. He seeks to see and do the will of God. He reads the lesson help as a guide to his study and prayer. He makes use of the lesson help as a guide to his study and prayer.”

MINISTERIAL CONFERENCE.

At the May session at Main Settlement church it was voted to have the next session of the Ministerial Conference of the Western Association held at the old school house in the last in December; but the committee appointed to make report and send to the Recorder, after conference with the officers and other brethren, decided to appoint a time to accommodate the previous session at Andover, N. Y., Correspondence Board, and have it held with the subjects then assigned, having been assigned in the last session. We have no canvassed all the earth and heavens for subjects, but have desired to find material for an abundant feast. If any brother does not see what he wants let him be on hand at the Conference and ask for it. We see no reason why this Conference should be subsid in any quality to any Conference of the year.

Programme for Ministerial Conference of the Western Association to be held at Andover Sabbath Day, December 14th, at 10 o’clock A. M.


3. Woman’s work in the churches. Interpretation of 1 Cor. 14: 34, 35. Mrs. J. B. Davis.

4. What is the relation and effect of our evangelistic work upon Sabbath Reform work? M. B. Kelly.


8. How shall heaven be more of a reality to Christians; and how preach retribution? L. E. Littermore.


10. This is not the proper conception of inspiration need inspiration. B. R. R. Davis.


12. What should the pulpit teach respecting the suffering of the Day of Atonement? E. A. Main.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased an all wise Providence to remove from our midst our brother and able co-worker, Aby P. Randolph, and,

WHEREAS, This Young Men’s Christian Association desired to confer with the Executive Committee of the Association and that these resolutions be adopted.

Resolved, That in his death we feel the loss of one whose influence as a young man, by word and deed, was always for the cause of the Master; and be it

Resolved, That we extend our heartfelt sympathy to his parents, and that they be published in the Sabbath Recorder and Alfred Sun.

P. C. V. VASSEY,
F. C. WEBB,
E. W. MAXON,
COM.

ADOPTED BY THE ORPHANIAN CYGNET.

WHEREAS, God in his infinite wisdom has seen it fit to remove in the prime of young manhood, our friend and brother, Aby P. Randolph, and,

Resolved, That we extend our heartfelt sympathy to his parents, and that they be published in the Sabbath Recorder and Alfred Sun.

J. W. CHAPPO,
A. P. PENROSE,
COM.

RESOLVED.

That we extend our heartfelt sympathy to his parents, and that they be published in the Sabbath Recorder and Alfred Sun.

P. C. VASSEY,
F. C. WEBB,
E. W. MAXON,
COM.
New York.

WATSON.—Sabbath morning, Sept. 22d, from Rev. U. M. Babcock's pulpit, Evangelist N. A. C. Briggs, spoke of the kingdom of God, making it very impressive, that it was full growth from feeding on the Word of God, which would soon have expression in the best work the world ever had.

In the evening the Ladies' Benevolent Society gave a literary entertainment. Mrs. Rev. U. M. Babcock, President, in her usual and impressive manner, delivered an address, making use of oil paintings to illustrate the Christian's home, and the home of those that live in sin, a short reading and an essay were also given by Mrs. J. Good music was among the good things of the evening. Also Mrs. N. A. C. Brightman favored us by delivering an address. She told us the greatest need of today was not for more improvement, or better managed homes, the “New House, or Reached of the pinnacle of success; she said, "only touch a button and the world moves on in harmony. Business, literature, religion, all need nothing more perfect in system or habit, but the man of gold is the need, refined from all dross, filled with divinity."

Rev. U. M. Babcock has accepted a call to be our pastor for another year.

M. A. W.

September 24, 1894.

DELETER.—The meetings have been going on now five weeks—one week in our church and four weeks at the hall, except on Sundays when they are held at the other churches. A deep and solemn work is going on in the whole community, for the preaching has been so plain and practical, and the singing so tender and solemn, that the hearts and consciences have been stirred. Mrs. J. Good music was among the good things of the evening. Also Mrs. N. A. C. Brightman favored us by delivering an address. She told us the greatest need of today was not for more improvement, or better managed homes, the “New House, or Reached of the pinnacle of success; she said, "only touch a button and the world moves on in harmony. Business, literature, religion, all need nothing more perfect in system or habit, but the man of gold is the need, refined from all dross, filled with divinity."

Rev. U. M. Babcock has accepted a call to be our pastor for another year.

SYRACUSE.—Passing the park to-day, (Sunday, September 23d), with a friend, he called my attention to two men in plain dress, with uncut hair and flowing beard, sitting in the park searching the Scriptures, evidently, as one of them held a pencil in his hand, notes or questions, as appeared. We turned in through the gate and I inquired of the younger of the two concerning their religion which their flowing locks appeared to indicate might be of a primitive character. With a bright intelligent look he proceeded to tell us that they were descendants of the "Lost tribes of Israel," and that they hold to the law and gospel. They call their "New House, or Body Israel," accepting no creed other than the Hebrew and Christian Scriptures; and are looking for the coming of Christ to establish his kingdom in this country in the near future.

Their headquarters are at Detroit, Mich., where a periodical is issued, a copy of which was handed me by the elder of the two. They preached in the streets, we were told, when a house was not provided for them; their mission being to Jew and Gentile to prepare for the coming kingdom of Christ so near at hand. He told us that the seventh day (Saturday) is the true Sabbath, and that they keep both it and Sunday.

Wisconsin.

ADAMS CENTRE. — In a recent letter from Mrs. C. B. Coon, of Adams Centre, Wis., she says:—"I know that quite a number are anxious to have one or two men to hold meetings, but it would be better to wait until the hurry of work is over. The First-day people attend when they are ready for it, and when they are ready for it they do not like the Adventists. I am anxious to have the meetings when all can attend. Still I tremble when I see the low state of religion. Some come to see us on the Sabbath and we would all join in prayer. If I had had the money I should not have rested until we had help. I do hate to beg of any one but God."

Letter on another subject:—"We have been crowded with company, and I have to be alone to write. I am old, feeble and nervous; consequently I have not finished this letter. I am blind in one eye, and the sight of the other is dim, so I write mostly by guess; besides my hand trembles badly. There are seven families near by that keep the Sabbath, four more from four to five miles from here, one family at the county seat, seven miles from us. I think if there were a series of meetings to be held here, that there might be quite a number of First-day people gathered in."

Still farther on she says:—"Mrs. Mary Lewis saw in my Outlook a statement that any one willing to read a subscription list need not send free. She was very much interested in the matter. She wishes to send it to her friends."

She says that the long drouth is over. The rains have been crowded with company, as the people have found some corn, and on another farm, but there is not much new. The wheat has not been harvested. Some farms have produced literally nothing but a meager supply of field corn stalks for fodder. On one farm a little wheat was raised. On another something has been raised. On another perhaps a few potatoes and a little garden truck and so on. A very low household farm is the same. One neighbor reports a crop of 300 or 400 bushels of corn. Another estimates his general crop worth $1,000 at prevailing market prices. Thirty acres of fine German malt were grown in one locality, and a little farther out 100 acres on another farm, but as a rule even farmers will have to buy their provisions for another year. The cost of living is not enhanced except in the articles of corn meal, where it is used, and potatoes, but there is a scarcity of the purchasing medium, and little work for those desiring employment. However there is not likely to be any suffering except in the discomfort of close living on plain diet.

Many farmers have made a great sacrifice in the sale of cattle, stock and hogs at very low prices for want of hay and grain to keep them, thus crippling their prospects for another year. The county and town has spent literally nothing but a meager supply of field corn stalks for fodder. On one farm a little wheat was raised. On another something has been raised. On another perhaps a few potatoes and a little garden truck and so on. A very low household farm is the same. One neighbor reports a crop of 300 or 400 bushels of corn. Another estimates his general crop worth $1,000 at prevailing market prices. Thirty acres of fine German malt were grown in one locality, and a little farther out 100 acres on another farm, but as a rule even farmers will have to buy their provisions for another year. The cost of living is not enhanced except in the articles of corn meal, where it is used, and potatoes, but there is a scarcity of the purchasing medium, and little work for those desiring employment. However there is not likely to be any suffering except in the discomfort of close living on plain diet.

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To WALK and live unseduced, within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of necessity—this is to be a man. —Horace Mann.

If you prepare a dish of food carefully you do not expect Providence to make it palpable, neither if, through years of folly, you misguide your own life, need you expect divine interference to bring round everything at last for the best. —Ruskin.

There is no use of pumping at a dry well; there may be a great deal of noise, but no water. In pouring must precede outpouring. —Be ye filled with the Spirit.
SPECIAL NOTICES.

The next Semi-annual Meeting of the churches of Minnesota will be held with the church at Tracton, beginning the 6th day before the second Sabbath in October, at 2 P.M. Rev. H. D. Clarke is to preach the introductory sermon. Rev. W. H. Ernst, alternate. Messrs. W. C. Austin, New Ulm, N. H. Brown, Albany; and Giles Ellis, Dodge Center, to present essays.

R. H. HANCOCK, Cor. Sec.

This seventh session of the South-Western Seventh-day Baptist Association will convene at the Providence Seventh-day Baptist church, Texas County, Mo., Thursday, October 11.

10 A.M. Order called by President. Devotional exercises. Reading letters from churches.
6:30 P.M. Preaching.

SIXTH-DAY.

2:30 A.M. Devotional exercises led by Eld. L. F. Skaggs. Reports of Treasurer, Corresponding Secretary, Tract Committee and Committee on Education.
11 A.M. Tract Society Hour, led by the representative of the American Sabbath-School Society. Adjournment.
2:30 P.M. Devotional exercises led by Rev. G. Hurley. Missionary Hour, led by representative of Seventh-day Baptist Missionary Society.
4 P.M. Woman's Board Hour, led by representative of the Board. Adjourned.
6:30 P.M. Preaching by ——

SABBATH MORNING.

10 A.M. Preaching by ——
4 P.M. Sabbath-school, led by Superintendent, followed by preaching.
6:30 P.M. Preaching.

FIRST-DAY-MORNING.

11 A.M. Preaching.


The Treasurer of the General Conference requests attention to the following appropriations:

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W. C. WHITFORD, Treasurer.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Building, corner of Clark and Washington streets at 3:00 P.M. Sabbath school at 2:00 P.M. The Mission Sabbath-school meets at 10:30 A.M. at 601 South Washington Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. G. Randolph, 613 Wharton Ave.

Rev. J. T. Davis desires correspondence to be addressed to him until further notice, at Perris, Riverside Co., California, near which place lands have been secured for the colony which has received prominent mention in the RECORD.

The regular meetings of the Executive Board of the American Sabbath-School Task Force are held at the mission room of the Seventh-day Baptist Church in Chicago, Illinois. The Sunday after each month at 2:15 P.M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

If you do not wish for his kingdom don't pray for it; but if you do you must do more than pray for it; you must work for it—Rezin.

THE NEW YOST.

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WESTERN OFFICE OF THE AMERICAN SABATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Litera, written; bound and mounted in cloth at the cheapest rates. Invitations and correspondence invited. 51 South Carpenter street, Chicago.

The Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the church, corner of Church and Genesee streets at 3:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

GEORGE BROW, Pastor.

CIVIC REFORM. — Copies of the minutes and reports of the 60th Legislative Council held in Chicago, Oct. 28-30, 1886, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are for sale. No writer for the 60th Legislative ministe- (immer's library is complete without it. A copy should be in every home. Address John F. Mosher, A'm, Alfred, N. Y.
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Sure Co., Toledo, O., contains no mercury, and brother, Milton, the writer officiating.

A Little Moslem girl who had seized upon one difference between Mohammedanism and Christianity said, "I like your Jesus because he loved little girls. Our Mohammed did not love little girls."

Prayer is so mighty an instrument that one ever thoroughly mastering all its keys. They sweep along the infinite scale of man's wants and of God's goodness.

Hugh Miller.