GOD GIVE US MEN.

"God give us men! A time like this demands
Great hearts, strong minds, true faith and willing
hands.

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
For while the raddle, with their thumb worn creased,
Their hands stained, and their little deeds,
Wriggle in selfish strife—fool Freedom weeps,
Wrong rules the land and

As soon as a man gets right with God, he
can't bear the thought of being wrong with
anybody else.

It has been said that only one real failure in
life is possible; and that is, not to be true to
the best one knows. There is nothing so sweet as
a consciousness of being true, honest, actuated
by righteous motives.

One's motives are often misjudged; and while
this is to be regretted, still it need not be occa-
sion for very great annoyance to those who are
concerned, provided the health and safety of the
cause be not imperilled. Motives may be misinterpreted and character may
be maligned, but time, with honest living, and
patient waiting will set all things right.

Only those who are conscious of being in the
wrong, of giving just occasion for reproachful
admonitions, should be disturbed by them. To
be unduly excited and moved from a condition of
calmness under the smart of undeserved cen-
sure is an evidence of weakness and is often
taken as an evidence of guilt. All can and
should cultivate the grace of self-possession,
deliberation, patience, charity. For a reverence
of learning, a consciousness of character and life will not be a failure.

All honor to the many students of the
students of Princeton College to banish the
dishonorable, dangerous and inexcusably rude cus-
tom of hazing. The college faculty are greatly
pleased with this voluntary reformation. We
sincerely hope the example may be speedily followed by all other schools where the hazing
mania has hitherto prevailed.

We understand that Dr. Palmburg will not
sell for China until next month. Several in-
quires have been made respecting the exact
date of her sailing. The Missionary Secretary
has promised to notify the readers of the Re-
corder as soon as the name of the steamer and
the date of its sailing are known.

One of the brightest little papers coming to
our table is The Cottage Pulpit, of Nashville,
Tenn. It is always a model of mechanical neatness and accuracy, while in sentiment, it
breathes a spirit of devout piety and sound
Scriptural doctrine. We do not wonder at its
excellence since we had the privilege of visit-
ing the editor, W. T. Heims, and his devoted
daily family in their home. Long may the Cot-
tage Pulpit live to advocate the special truths
of the Bible, some of which are overlooked
and neglected by the masses of professing
Christians.

One of the most remarkable men of the pres-
cent century is General Booth, the Comman-
der-in-chief of that phenomenal organization, the
Salvation Army. This is the month in which
he is expected to visit the United States and he
will be hailed everywhere as the world's great
benefactor. General William Booth is deserv-
ing of more laurels than the world renown-
reconquers, who, at the head of vast armies,
have brought kingdoms and empires into sub-
jection through rivers of blood and tears.
Alexander and Caesar, Napoleon and Grant
carved their names high up in the niche of
worldly fame; but Booth, the conqueror, has
entered the haunts of vice and rescued men and
women by tens of thousands from the most
direful curse of sin, ruined by drink and crime;
he is a builder of homes, a benefactor of the
poor.

The longest day of the year.

"Well done good and faithful servant!
I am already waiting to be sounded in his ears when he is called to
rest from his earthly labors. This whole Sal-
vation Army movement is unique, and for years
it was very discordant with the ideas of most
Christians. And even now there are methods
and doctrines not generally accepted. But the
great fact still remains that multitudes of
sinners have been, and are being snatched
from dens of iniquity and made to live devout,
faithful, humble Christian lives. What better
evidence is needed that God approves of their
work? General Booth and his co-laborers will
henceforth find a hearty welcome in America.

OLIVER WENDELL HOLMES was born in Cam-
bridge, Mass., Aug. 29, 1809, and died in Boston
Oct. 7, 1894, being 85 years, 1 month and 8
days of age. He was the son of Abiel Holmes,
a clergyman of prominence, and a graduate of
Yale in 1783.

Oliver Wendell graduated at Harvard in 1829.
Among his classmates were James Freeman
Clarke, Benjamin R. Curtis, and William H.
Channing. His taste for poetry developed in
early life. He studied law one year in Cam-
bridge, and medicine three years in Paris. His
first volume of poems was published in Boston
in 1838. In 1850 he was made professor of
anatomy and physiology at Dartmouth. In
1840 he married Miss Amelia L., daughter of
Judge Charles Jackson, of the Supreme Court
of Massachusetts. Soon after this he resigned
his professorship and entered upon the practice
of medicine in Boston. He had a summer
home in Pittsfield, Mass., in 1849. Hawthorne
was living at that time at Lenox, only a few
miles away. They were very warm friends. In
1847 he was elected professor in the medical
school of Harvard. His works include many
treaties and volumes that were consulted, covering a
narrow range of medical subjects. Dr. Holmes
also published many works of poems as well as
prose outside of his professional studies. "The
Autocrat of the Breakfast Table" is probably his
most popular work. As a "poet of occa-
sions" it is doubtful if he ever had an equal.
Dr. Holmes' religious views were rather pecu-
liar. Indeed it is not an easy task to define
them. He does not seem to have had any creed,
but has been thought by some to have been
pantheistic. Still some of his poems have breath-
ethrough much of the spirit of praise and
devotion. At 12 15 P. M. on the 7th instant,
at his residence in Boston, this renowned poet,
author and scholar quietly passed from the
busy scenes of earth to the life beyond.

FROM NORTH CAROLINA.

All friends of our Southern Mission will be
glad to see the following clippings from the
Chronicle, published at Hope Mills, N. C., dated
Sept. 27th and Oct. 4th, respectively:

The people of Hope Mills and community
are in a state of excitement in the news of a revival. On
last Thursday Rev. Geo. W. Hills of Alabama
traveling Evangelist, arrived in our town
and commenced a series of meetings. He is accom-
pained by Mr. T. B. Burdick, of New York, who
is his choir leader.

Mr. Hills is a man of ability and preaches
with much force and earnestness, and his whole
life seems to be wrapped up in the Mamma
cause. Mr. Burdick is a fine singer, and an
able leader. The choir is about 50 in number,
composed of the best singers in our community.
Miss Ballie Atkinson, of Fayet-evil, presides
at the organ. She is an excellent organist, in
fact the best we have ever heard here. Much
interest is manifested, and the large tent which
Mr. Hills carries with him, seating 500, is filled
at every service. We are glad they are with us.

The meetings conducted by Rev. Mr. Hills,
spoke of last week, will continue with unab-
sated interest. Large crowds are present at
every meeting, and the interest still grows. Mr.
Hills is no friend to the curse of slavery, and
on last Sunday night he preached one of the
most able temple sermons we ever heard.

A good man undoubtedly has been accomplished.
The singing is just beyond description.

Bro. Hills adds to the above, under date of
Oct. 7th, "About 500 to 900 were in attendance
at our meeting to-night. It was a deeply spiri-
tual meeting; new ones are coming to the
Lord. We need the prayers of our people for
this work."
It may be remarked in the beginning that inspiration is to be distinguished from revelation. God has, in addition to the revelation made in nature and providence, made a special revelation through His prophets and apostles by giving them the gift of prophecy, which is the divine will, and furnishing an infallible rule of faith and practice. This is the purpose of inspiration.

Our question is, What do the Scriptures teach concerning the nature and extent of inspiration?

1. Perhaps the most specific expression of the nature of inspiration is contained in Paul's words in 2 Timothy 3:16, and in 2 Peter 1:21. Paul characterizes inspired writing as "God-breathed," which is the literal meaning of the compound term, theopneustos, translated in the Authorized Version, "given by inspiration of God." The idea conveyed in the word is that the inspired writings proceeded from the breath of God. Spirit and breath are both expressions of the Greek by the word pneuma. Peter's expression for inspiration is, "Men speak from God, being moved by the Holy Ghost." Inspiration, then, is the Spirit of God breathing into men the minds of the writers of the sacred Scriptures.

2. As to the extent of inspiration we have no specific statement in Scripture, unless it is contained in 2 Tim. 3:16: If the Authorized Version gives the right rendering of that passage we need not push our inquiry further in this direction so far as the Old Testament Scriptures are concerned, for thus rendered the passage asserts that all Scripture is given by inspiration of God. This would cover every part of every book of the Old Testament, if not also some books in the New Testament, which are conceded apocryphal. But I shall assume for the purpose of this writing that the Revised Version gives Paul's meaning correctly, as I tried to show in the preceding article, namely, that the "inspired writings" (v. 15) are able to make wise unto salvation, and that every Scripture inspired of God is also profitable for teaching and discipline.

As our Bible contains many separate productions by many different writers, the inspiration of any given book must be tested by testimonies that bear directly upon that book. These testimonies may relate to the office and character of the writer when it is known who the writer was, to what the writer claims for himself as to the matter of inspiration, to the nature of the contents of the book, or to what is implied in quotations from the book by other writers or speakers. We cannot, in a single article, quote all the Scripture testimonies, nor apply the evidences to all the books in detail.

1. We learn from the specific testimony of Paul and Peter that there are inspired Scriptures.

2. We have Scripture evidence that Moses, David, the prophets and the apostles at least, were inspired men; from which it would seem to follow that some inspired productions must have come from these inspired men. Christ said, "Had ye believed Moses ye would have believed me, for he wrote of me." He quotes, in a number of places, from the law of Moses, which would indicate that Moses wrote at least the bulk of that part of the Scripture which is called "the law." But it is nowhere written that he wrote all of the books that are attributed to him.

Jesus, quoting Psalm 110, says, "How then doth David in spirit call him Lord," Peter also quoting Ps. 110, says that David wrote as a prophet. Hence some of the psalms at least were written by inspiration. The prophecies bear the names of their writers, and they claim to deliver their messages from the mouth of God. Peter testifies that the prophecies of the Scripture were written by the Holy Ghost. Testimony is borne to the inspiration of the gospels of Matthew and John, if they were written by the men to whom they are attributed, and to the epistles of Peter and John, and to the Revelation of John, in the fact that the writers were the chosen apostles of Jesus, who promised them the Holy Spirit to qualify them to bear witness for him and to teach in his name. "It is not ye that speak, but the Spirit of your Father which speaketh in you." Inspiration is to be distinguished from revelation. As our Bible contains many separate productions by many different writers, the inspiration of any given book must be tested by testimonies that bear directly upon that book.
mature skill in Hebrew and in all Jewish concerns as the "Eduth" cannot be uninterruptedly sustained; as biographical sketches of eminent Christian Jews have been given, as in Vol. 6, page 100; discussions concerning modern Jewish enterprises, as concerning Dr. Kraut's recent journey to Russia; such subjects as ancient Jewish music, Vol. 7, page 103, and many other subjects have been treated, of deepest interest to Gentiles as well as to Jews.

In closing I wish to call special attention to an article begun in Vol. 5, page 336, from certain aspects the most notable article of any that has hitherto appeared in the "Peculiar People." It is from the German and the missionary periodical, "Saat und Erde," and is entitled "Leaven." Written by Th. Zeekler, son of the well known theologian of that name. It is a comprehensive and in some respects an exhaustive review of the work and principles of the "Eduth le Israel." With all a German's acuteness we have presented in this article a philosophic resume of these great principles and it affords theological reading of the highest interest to a Seventh-Day Baptist. In conclusion I would say, subscribe for the "Peculiar People" and read it and love it.

PROGRESSIVE JAPAN.

BY WILLIAM ELIOT OSGIFF.

Author of "The Hermit Kingdom," etc.

(CoNCLUDED.)

Christianity, though not now exhibiting itself according to the analogy of the parable of the mustard seed, is, I believe, doing its work according to the analogy of the handful of leaven "hid in three measures of meal." A quarter of a million nominal Christians and several tens of thousands of real ones are teaching the nation new moral ideals, and living and accomplishing the religion of Jesus. Over 25,000 public schools in all grades, from kindergarten to the Imperial University, having under it many colleges, are uprooting superstition and broadening the minds of the rising generation. Instead of the old political chaos, instead of the old calm despotism—as of the river underneath the ice coat—there is a strong central government, with universal patriotism, a representative Diet, and earnest discussion, which means authority "broad-based upon the people's will." In a word here, in these five years a phenomenon like the one-night opening of the blooming Cereus, or the sudden outburst of the centaur plant. Here is an increase of wealth, population and power that seems more wonderful than a fairy tale.

What is the secret? Is it the efflorescence of the Japanese genius alone? Is it simply the outburst of innate powers long constrained and imprisoned? Or has the leaven been dropped from without and the graft been brought from afar? Is it not the mingling of power from without acting upon powers within, making a new resultant of forces?

We give our opinion for what it is worth. We believe that Japan's best progress has not been in those directions which have attracted the greatest attention of foreigners, whether tourist, or who report, their want there as the causes for these wonderful effects. Granting all meed and praise to the Japanese genius, race-traits and possibilities, doing all justice to the revivials of pure Shintoism, to the native scholars, to those who oppose despotism and demand national unity under one emperor, granting this all to the full, yet without one mighty alien element, Japan would not be the Japan of to-day. Nay, further, Japan would not have opened her doors even to the fleet of Perry. That event which opened the way for all that has followed, is a work wrought silently but effectively in Japan for two hundred years, but which becomes a thing noticeable and measurable in Japanese history for a hundred years previous to the apparition of the American squadron.

The Dutch made no policy. They have been cursed, and desecrated, and blackened because they gained their privileges of trade at Nagasaki, and held on them under conditions of nonimportation of Christian, i.e., Roman Catholic teachers and books, and became objects of religious privileges. This, however, did not prevent them from importing books, encyclopedias, histories, etc., in which Christ and Christianity were taught, described, and enforced. The Dutch introduced medicine. All progressive Japanese healing, surgery, medical literature and practice before 1870 were based on what the Japanese learned of the Nagasaki Dutchmen. Hundreds of Japanese who learned the Dutch language, or gathered knowledge from the Dutch books, returned home to be "yeast cakes" around which was to gather new and remarkable transformation. Natives eager to improve food, tools, agriculture, weapons—all that arms and equips man to subdue the earth—the Japanese as pupils, and then went home to the reflectors of light and improvers of the earth and of society. Some day the full story of what the Dutch leaven wrought will be told.

Then followed a more personally creditable work. The missionaries of Jesus entered in 1590. The Roman Catholic priests sought out the scattered flocks—all the lambs that were left, descended from the sheep which the wolves of the seventeenth century persecution had spared. In historical continuity the Catholic missionary wrought on. Not to-day, as of old, does the Roman "father," learned though he may be, affect deeply the civilization of Japan. In art, in philosophy, in ethics, Roman Christianity is nil, and the same may be said of Greek Christianity—now one of the factors in New Japan.

On the contrary the Protestant missionary, even though married, with a home and comforts, has above all other forces in modern Japan, wrought out under God the astonishing results of to-day. They have been moderately, humbly, in self-effacement and strong faith, taught A B C to men who now hold the helm of State. He began the dispensary. He opened the hospital. He erected the school. He translated the Bible. He mastered the language. He created a Christian literature. He challenged, influenced and caused the reconstruction of ethics and philosophy. His inductive enterprise compels much searching of heart among the Buddhists, so that Buddhist Young Men's Associations, Summer Schools of Theology, and reading rooms are now common. At first, even more than now, the missionary was a larger and more many-sided man. He gave information on every subject, imported books in every science, gave all help possible to every one to rise to the government, and trained up thousands of the progressive men who have made New Japan.

It is true, alas! that millions of Japanese yet suppose that they can get all the fruits of Christianity without its roots; it is true, even, that thousands of men who have had a people of missionaries think likewise. Nevertheless it remains true that the missionary has been, above all other men, the teacher of New Japan. The foreign employer has in large measure made the New Japan, which is the resultant of forces both within and without. All land is best and most permanent in the Japan of our day is from without, and the true progress of the Japanese is in those things least noticed by foreigners. To-day, O wonderful sight! Japan stands as the prophetess of the incident at Kowloon, Christian Asia seems destined to be molded by a new force, and despite all outward appearance to the contrary, we believe this force is the leaven of Christendom acting through the Japanese "measures of meal." Not by her own great industry, her Osaka cannon, her steamers or her telegraphs, will Japan most profoundly affect Asia and the world, but unless we mistake the permanent influence for good which divine providence affords, the lines laid down and the highways made by the Nagasaki Dutchmen and the Christian missionaries of many lands, but most honorable of all those from the United States and Great Britain—English-speaking Christendom. Japan's real work is not in its war; it is in things less showy, but none the less real.

BELIEVING IN CHRIST.

How much do we believe in Christ? Most of us would say, fully. We have no doubt about it. We would be able to say, "Transcendent is the point in our Christian character questioned. And yet it is certain that many who profess his name believe very little in him. For, as he has been pointed out, "We do not believe in him any more than we are willing to obey him. It is the religious self-delusion of the modern church. Do we not go direct to some scheme of doing the things he commanded? Does the man who gives one dollar for missions, and perhaps includes on personal income tax, believe on him? Not by any means, fully. Does the youth who can go to all the places of pleasure, and not the least of them, believe on him? The woman who has her table loaded with dainties, and knows that the family will's bread next door? Does the employer who cuts the wages still more that he may add to the thousands already secured? Do those who fail to control their own desires, or who fall in the graces of forbearance, patience and kindness? No, no. We only believe in Christ as we obey him. This is the practical test. Prudence is often self-deception. Actions speak the truth. It is the man who continues the life of Christ from day to day who believes in him."—Esenberg Herald.

Tun apostle says, "It doth not yet appear what we shall be;" but this may not refer to a bodily change at all, "certainly not a change as would destroy our identity of person, or deprive us of those marks and peculiarities of man which now constitute us so largely to make up our individuality. How much may be added we cannot tell, for our heavenly Father is very good, and is something good, grand and beautiful, and he may be pleased to array his redeemed children in robes more dazzling than the morning, as with the bright beams of the midday sun. But as the fond child of an earthly parent does not cease to know itself or be known by others, no matter how much changed in its outer garments, and improved and beautified, no more will we cease to know still or be known when we shall rise from the dead and "at immortality."—The Cottage Pulpit.

An old Scotch lady, who had no relish for modern church music, was expressing her dis-like to the singing of an anthem in her own church one day when a neighbor said: "Why, that very old song that Father sang at anthem to Saul." To this the old lady replied: "Well, well! I noo for the first time understand why Saul threw his javelin at David when the lad sang for him."—Sel.
EDUCATION.

Salem College.

By THOMAS L. GARABIT.

The good friends whose hearts have been soothed in the cause of education in West Virginia, and who have done so much to help Salem College, will be glad to know that the present term is the fullest fall term in the history of the school. We now have 70 students as over against 60 all told, for last fall. The college is aided by the Business Department, which has given us the much needed room for all of our classes in the building, and we believe will be a blessing to the school. I have long felt that the Business College was only holding out inducements to the young people to think that a little maturing of commercial education is sufficient, thus leading them to spend time and money in rearing a structure which for what they had prepared no foundation. It is the height of folly for a young man to expect a commercial college to prepare him, and to believe that he could go out in life with a good position in business, if he has never laid a foundation for his training, by a mastery of grammar, and rhetoric, and spelling. The boy who is made to believe that all this can be woven in with an education of six months in the Business College is simply deceived, and will see his mistake after it is too late to mend.

But I did not start to write in this line. It was to tell the friends about our work that I took up this pen. It would be difficult to find a more earnest and faithful company of young men and women than are the students of this term. Many of them are with us for the first time; and some of these come to us from other schools. They speak in highest commendation of the work here.

The usual number are going out to teach during the winter. Salem students are in demand wherever good teachers are wanted. Some of them have captured number one certificates in two or three counties this year. One lady teacher said the other day: "Professor, I have received two number one certificates this summer, each for four years, and I want to give Salem College the credit for it all."

Another holds, or has held, eight "number ones." One of the young men is County Superintendent, and the candidates for that office on both county tickets this fall are Salem College boys of last spring term. Either one of them would be an honor to the office. Four others have just been given positions on the "Board of Examiners" in three different counties for terms of two years. These things are mentioned to show that this work is bearing good fruits. The money you have given is bringing quick returns and large dividends. I doubt if you can find a place, where you have given money for benevolent purposes, in which the good results are so apparent, and in such large proportion to the amount given, as in Salem College. You did not till after many days see the "return" of the "bread cast upon the waters" here. God has given a hundred fold the first year.

Those who were at Conference will remember our plea for apparatus; and some of you will remember giving something for that purpose.

Upon my visit there were visited Queen and Company, of Philadelphia, and ordered our case. They made such a liberal discount on the $100 set in their catalogue, as to enable us to have it at $75. It is a splendid set. And although we did not have enough in hand that was given for that purpose, we did need it so much, that we ventured to buy it and trust somebody to help us out with it before the year was up. It has so long that some way I could not content to go home without it, and told Prof. Huffman that I had faith to believe that the friends would bear us out in making the purchase. When I went out of that store it seemed as though I scarcely touched the pavement upon which I walked; so delighted was I over the apparatus. It has already proved a blessing to us in our work.

Some good friend, (I know not whom,) sent us a fine box of geological specimens, nicely wrapped in separate papers, each with its proper label enclosed. These are just such things as we need. We have about one-half dozen Indian relics besides these specimens. How nice it would be if the friends would send us such specimens, nicely labeled, telling where they came from, and what they are. Give relics of the "stone age," geology, natural history specimens and archæological.

We were obliged to buy a new organ at the opening of the term, for use in chapel. We had always hired an old one until then. The new one is a twelve-fourth octave instrument, with walnut piano case.

One of the rooms on the lower floor is now nicely fitted up for the library. It contains over 900 volumes, containing such magazines as the Drum and Forum. The students are daily searching these books as supplementary to the text book work. This is true, especially of the three classes in history. We still need a good standard cyclopedia. The abridged editions of People's Cyclopedia and the Universal are good as far as they can fill in a blank place of Appleton's or the Britannica. Perhaps some one may find a way to send these to us soon. So many good things have come to us of late, that we would not be surprised to have a cyclopedia put in an appearance at any time now.

Prof. C. C. Clasow, of New Market, takes Miss Murray's place in the faculty, and County Superintendent Bosier has the place vacated by Prof. Blair. These men are evidently in the right place. They are working in splendidly.

Our hearts are greatly cheered by your interest in our work, and we constantly pray God to raise up friends for Salem until it is placed upon a sure living basis.

Oct. 7, 1894.

We have been interested in watching the course of our Alma Mater, the Baptist Union Theological Seminary, since it became a "divinity school" and was planted in the cosmopolitan life of the University of Chicago. Would the old school be gone if the divinity students had not absorbed into a great institution of "higher learning"? Would "the boys" feel at home? Would they still be warm-hearted and enthusiastic? Would they call one another "brother" when a scolding sophomore was listening? Would they feel exalted and pure. Would they carry out into the world, with their superior education the power to win men? Would they be better preachers of the gospel? We hoped they would. We almost believed it. Perhaps it is yet too early to give the question.

These are days of transition, and institutions, like people, must be acclimated. In the years to come, when the seminary shall settle down into its place in the new regime, perhaps it will do a greater work than it has done in the past. But there is no mistake in the fact that the old school is gone. The same faculty is there and the same subjects are presented; but it is not the same school. It never can be again. The students who came with the old school have all left; and every seam in the stern but kindly face dear to generations of students—one of those men who can lighten the sober problems of theology with a flash of genial wit like sunshine in a dark moment.

"Doctor," said I, "What has become of the Rhetorical Society?" "Gone," "And the Missionary Society?" "Gone." "And the prayer-meeting?" "Gone—everything gone, and the students reduced in numbers. Much of the enthusiasm is gone. Throughout the Baptist denomination there is a general distrust of the religious atmosphere of the university with which we are connected. The people are afraid of Dr. Harper's 'higher criticism.' Some of the best who would otherwise have come to us now go to other schools. I do not know what the end will be, but I have many times feared that our moving was a mistake."

Whether or not it was it is not my purpose now to decide; but I thought—"It does take something more than granite blocks and money and erudition to make the best training school for preachers. Milton was a better seminary to some of us than Morgan Park. We got systematic theology at Morgan Park, but we got inspiration at Milton. We have forgotten a good deal of the theology; but we can never forget those grand prayer-meetings in the Davis room, nor lose the friction which gave us in that white heat.

What were the disciples receiving all those three years with the Master? What were they waiting for in those days after he was gone? What was Paul seeking for three years in Asia? Power—power from on high. Paul's magnification became of him when he had been with Christ and learned of him. I hope I have no less opinion of learning than I had five years ago; but it seems to me that we sometimes allow ourselves to become dazzled with its glitter until we are in danger of losing sight of the things which are all important.

\[From L. G. Randolph.\]
ELDER J. F. BAKKER has labored the past year as pastor of the church at Warrenton, Oregon. The people of that community, by their prayers and contributions, have enabled him to give much labor to the work. He has labored in quite a number of towns in the State, besides Galena, Illinois, where his labors have been highly acceptable to the Lord and the people. He has been moved to write a few lines for the benefit of the church and friends. He will be much missed in his absence.

Mr. Davis has been laboring in the Vineyard since last fall, and has been highly acceptable to the Lord and the people. He has been laboring in quite a number of towns in the State, besides Galena, Illinois, where his labors have been highly acceptable to the Lord and the people. He has been moved to write a few lines for the benefit of the church and friends. He will be much missed in his absence.

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been more successful in winning such to my Savior.

The Rev. E. P. Johnson, Stone Fort, Ill.,
General Missionary.

Mr. Johnson was employed to labor six months on the South-western field. He reports 26 weeks of work with the churches at Fonke, Alsea, and others, in Oregon, and in the Ekl, Indian Territory, also at the following preaching stations; Balcher, Marysville, Cox School-house, Mapville, Meridian, Graham School-house, Allen School-house, Texas; sermons and addresses 85; visits 285; many tracts and papers distributed, varying congregations and additions 7,—5 by baptism, and in the churches where he more particularly labored 14 Seventh-day Baptist families and 43 resident church members.

Mr. Johnson writes that the outlook on this branch and the field is good and encouraging. It is a great field for missionary and evangelistic work. The door is wide open for all. Many acknowledge the claims of the Sabbath. All the South-west needs is cultivation. By God’s help, he says, he will cultivate the land next year.

To the Editor of the SABBATH Recorder,

D.

Mrs. A. L. Whitford, Wolcott, N. Y.

The brethren in the way, and the claims of the SABBATH Recorder, have been more successful in winning some new abode. It may go on

The second of these announcements was that, on the same day, Oct. 7th, at his quiet home in Bellefonte, Pa., A. G. Curtin, “Pennsylvania’s War Governor,” died. Again a troop of memories, long quiescent, comes rushing to my mind. In 1860 Mr. Curtin was elected governor of Pennsylvania against a powerful party, by an overwhelming majority; and in the midst of the civil war he was re-elected under most trying circumstances. He has since been honored with appointments on foreign ministries, and has served in the United States Senate, besides performing various other public, civic services, but in none of these did he achieve such distinction or win so large a place in the affections of a grateful people as in the capacity of Governor of Pennsylvania. It was then that he gave the national government most efficiently in the time of her sorest need. He not only furnished his quota of troops for the great conflict promptly on call, but he anticipated the country’s needs, and maintained, at once, at the State’s expense, a large body of men ready for service as soon as called for. He did not forget his men when sent to the front, but was unerring in his efforts for their comfort, originated a system of care and instruction for the children of those who fell in the great struggle for national unity and integrity, and in a thousand ways proved himself the true friend of his country and of his countrymen. But Governor Curtin is dead, and across the chasm of thirty years we recall these memories and greet him with “Hall, and farewell!”

A third train of reflections is awakened by the announcement that, on this same 7th of October, Dr. Oliver Wendell Holmes died at his home in Boston, Mass., at the ripe age of 85 years. Dr. Holmes was a many-sided man, and on all sides was eminent. Physician, college professor, a writer of scientific works, a magazine editor and contributor, a brilliant conversationalist and profound scholar, he is probably most widely known as the writer of the magazine articles under the title of “The Autocrat of the Breakfast Table,” and of numerous poems both gay and grave.

Among the latter his own favorite is said to have been “The Chambered Nautilus.” Is it too much to ask you, Mr. Editor, to make room for this little gem entirely? I send it at your venture:

This is the ship of pearl, which poets feign,

Round as the shell, and middle like the corn.

The venous back that flings

On the ocean’s bed, a rosy purple ring.

In gulfs enchanted, where the sirens sing,

What pleasures will it bring?

Where the cold mists rise to raise their streaming hair.

Its web of lifeing grace so much unfurled;

The wrecked is the ship of pearl;

And every chambered cell,

Where the air is rare but will not dwell;

It stands unsealed;

Year after year behold the silent toy

But not the last of its old sarcophagus;

That the rooming coral builds;

Still as the spiral grew.
A LESSON IN TRUST.

Monk Hubert was in need of oil.

For his store was getting low,
So it was his duty to go,
To ask his alms and come again.

"O Lord!" he said, "I need thy grace,
To make my trials simply bear.
Sweet prayer, such trust in thee-
That its roots may drink and swell."

Again, the monk prayed, as before,
While his tank remained unloaded;
"O Lord! my tree needs something more;
I pray thee give it soon." 

So the monk stood there, in bright warm rays,
Tinting the dark clouds with light.
The monk stood there, in prayer and sighs,
His prayers were answered aright.

"Now, O Lord!" prayed the ancient monk,
"In God's bright workshops bold,
Sturdy and strong to meet the blast,
Of the storm's king's biting cold.

The Lord sent the frost and the tree,
Sparkled with diamonds of light.
At even-tide, behold it stood,
The tree was a sorry sight.

Chagrined, faithless he sought the cell,
Of some other monk and sighed,
Talking long he prayed and said,
"Yet, little tree, I think I see.

It cannot, all can be told,
To leave "our times" in God's hands,
Purposing each to do his own.
For he knows and understands
Better than we, who see but dim,
What he needs, to make us strong.
And tho' the dark the trust is trust,
Our feet will never go astray.

MARY P. WHITFORD.

As we take up the work of the present year, we desire, first of all, to thank our dear sisters for the help and encouragement they have given us during the Conference year just past, and we will try to help you to make our page each week a desirable contribution to our SABBATH RECORDER.

Since early in the month of June our page has been largely supplied by papers written by the sisters in various parts of our denomination, treating on subjects pertaining to our work, our responsibilities, the needs and the demands of the times. To say that these papers have given us some of the thrill of the women of the Seventh-day Baptist denomination is a very feeble expression of their worth and influence. It must open our eyes to the possibilities which are before us, of making this department of our denominational paper worthy of the place it holds in our literature, and how we can help making progress in this line if we read carefully and prayerfully the thoughts which have been expressed during these summer months.

Sisters, do you read our page? Do you manifest such an interest in it as to stimulate and interest your boys and girls to read it? The busy house-keeper and mother should remember, "There are many ways of loving service which do not take time so much as thought and prayer." Sweet communion with God is possible when the job of housework is done. And what a feast of fat things has been ours since Conference. Sisters, won't you please read again the report of "our hour" at Conference in August 30th issue? Then read the six papers that were presented that evening, and all the other reports from our home societies, and see if you cannot say with Bro. L. B. R., "It almost seems as though we were there," and "let us all join whether we were at Conference or not, in praying God that the year upon which we have entered, will be one in which he shall come to our churches in mighty power." Shall we do this unduly in faith, and with a purpose in each heart to do our part in bringing down such a blessing upon us as a people, that it shall be possible to do higher, nobler, more acceptable service for the Master, from this time, because of a greater love for him?

A WORD OF EXPLANATION seems necessary in regard to the limits of our BARD year. Our Treasurer closes her books for the year, with the close of July, the same as the Treasurer of the General Missionary Board, in order to have time to prepare the annual report for Conference. Therefore, please remember that all funds sent in the first day of August, and until the last day of October, will be reckoned as received in the first quarter of the year, and should be so reported to the Association Secretaries. The Secretaries are requested to send out some blank reports, which should be filled out and returned to them, not later than two weeks after the close of the quarter. Please be prompt in returning your reports. For the first quarter, have them in the hands of your Secretary before the first two weeks of November. For the second quarter, during the same time in February, as this quarter closes with January. The third quarter closes with April, and the fourth quarter with July. Any Societies that have not sent their contributions for Dr. Palmberg's outfit, please send them out immediately, and directly to him, at Plainfield, N. J., care Mrs. Geo. H. Babcock. The time is short now, so be prompt. Her outfit includes money for the purchase of surgical instruments, which must be bought in this country. So don't delay, and your quarterly reports will all constitute their share. The Board Treasurer will give credit for all such gifts, when they are reported.

The Board is prepared to fill all orders for photographs of either of our Medical Missionaries, and we hope every one of the societies and individual members will avails themselves of the privilege of having them in their homes. Their pleasant faces will keep in remembrance of the needs of their great work.

Please send orders to Mrs. E. M. Dunn, Milton, Wis.

MRS. ALBERT WHITFORD, Cor. Sec.

The students of Kankakee University placed a card on the clock on which these words were painted: "Every time this clock ticks a soul passed into eternity without God. Eight hundred years have passed and still this great work moves slowly." While the souls of men are dying and the Master calls for you, let none hear you idly saying, "There is nothing I can do." Gladly take the task he gives you, let his work be your pleasure. He will call you sooner than you imagine, his voice is nearer than you think. He is near and will be nearer, let us do the work that he will send us while it is day. Let us do what we can. Let us send our mark and press toward it. "Forgetting all things that are behind, let us press forward to the things that are before." May the Lord bless and strengthen, and crown the work and all the time comes for him to call upon us, may he be said of us as of one long ago, "She hath done what she could."—Missionary Tragedy.

JUDSON used to say: "O Lord! have mercy on thy churches in the United States, and hasten the time when no church shall dare to sit under Sabbath and sanctuary privileges without having one of their number representing them on heaven ground."

EASTERN ALUMNI MEETING, 1893.

MARY BARRATT CLARKE.

Again the months in endless rhythm.
Coming and going without sound.
Three cheers for the old boy;
say, "boys, let's see how yours does sound." Have brought the pleasant time of flowers.

Again the year, with rosebuds bedecked,
Makes green the turf above our dead.
And lay their laurels at the Master's feet,

With bowed head, and folded hands.

The heat and burden of life's day,
Is faint, but wonder, that they dearly prove,

To deeds, the measure of their love?

For this we know His power to make
The loss a gain He does not break
The boundless reach of our great flame,
Which waits its income to His name.

The firm foundations laid in truth,
Are stamped with everlasting youth.
From such broad base, her walls rise
To catch the glory of the sky's name.
And generations yet unknown,
Her worth and power shall truly own.

Then let us plant our faith anew,
In loyal love and honored dreams.
Assured there is a conquering host,
In whose name her name and mission must.
Who serving in the Master's name,
Her highest honorrighteous,
Our fealty to them we give—
Long may our Alma Mater live!

A REMINISCENCE.

The recent appearance of Mrs. Allen's "Life of President Allen" calls up memories which go back to the days when he, in the vigor of early manhood, read "Hiawatha" mornings in chapel, to the school, charming us scarcely less with Longfellow's master piece, than with his own mellow, musical voice and fine rendition. We were only a junior then, but his fatherly interest in the boys and girls all the way along the line—made its impression upon us in ways never to be forgotten. Our last opportunity to meet in close bands and meet President Allen was at a meeting of the Alfred Alumni Association of New York City held in Park Avenue Hotel in the spring of 1892, he being the great of the Association. Quite a goodly number of the old students were there, each eager to meet him and to hear his latest message which he brought to the New York branch of Alfred's numerous family. He never looked more beautiful than with his crown of silvery hair and his magnificent snowy beard. His voice seemed to have lost nothing of its former richness, but there were indications that, his health was no longer robust, and many of us felt that possibly
SUGGESTIONS FOR MISSION BANDS.

We hear the question frequently asked, "Is there need of girls mission bands?" Certainly, if we wish the interest continued, and the work carried on in the future.

The early training is good; for the girls learn to manage their own society, to conduct its meetings, and above all to learn of the many fields of work.

To organize a band, appoint some one as superintendent, that she may call upon the mothers, thus securing their support and interest. Then, through the Sabbath-school, call the girls together, at the close of school, to be noticed. In the early training, the teacher will be engaged in this work, but when the time comes for the band to meet, it will strike a tender chord in many hearts and is therefore forwarded to the Recorder.

P. J. B. W.

EXTRACTS FROM A LETTER FROM MISS SUSIE BURDICK.

"I have been at the Mission since school closed. When the vacation commenced I had so many things I hoped to do in the way of cutting bedding in order, making new, getting clothing for the boys for the beginning of the year under way, putting the building in order, and writing and study that I quite forgot to make allowance for the hot weather and the consequent weakness of the flesh—and that now in looking back there is much to regret.

"Since the school opened Lu Nyang Nyand Lu Eclor's widow, has done the sewing for the boys. She needs the money she can earn in that way and we are glad to be able to help her help herself. That daughter with whom she lives now has three little ones, so there is less time and the sewing goes more slowly.

"Another of our church members, Was Anah, a widow too, who begged to be allowed to do the plain sewing, turning of sheets, new sheets and the like. As she is to marry an adopted son to a girl near her country home, this winter, she stands very much in need of money. She also has a married daughter who depends upon her mother whenever she is poorly or her children sick. The daughter will have this summer; so instead of piles of bed covers and sheets all finished and in order, there is still a large basket of work to be done. So it is with many things. Next week we hope to re-open the boys' school but the girls must wait a bit for the time to be ready for them.

"The interest that has required more thought than any other one thing has been the war between Japan and China. . . . I wonder a little where your sympathy, and that of the American people, is. One of the daily Shanghai papers yesterday ventured the opinion that the majority of foreigners in Japan, Corea and China hoped the Japanese would 'get a licking,' for if they were victorious they would become ineradicable, while the Chinese under similar circumstances would not (or could not) be changed much for the better. The question for us is whether in that end this war will open the way for the advancement of God's kingdom in these two empires.

"As to just how affairs are going there seems to be no certain news. It has been reported that a treaty is coming with Corea, which would be an intolerable loss for the Japanese. If the Japanese supply telegrams for the American papers, you are in all probability reading that there have been battles and that the Chinese have lost heavily. So does there seem to be no end to this war. Sometimes we will know the truth; we will hope.

"We are eager to hear from Conference this year. We did not know of the change in date until the time was fully upon us. Our Re-corders came in on Thursday and about ten o'clock in the evening. I discovered that the Conference had already convened and my first impression was that missionary day had already ended, then almost in time I realized that the exercises for the day were just about opening. You will know that I slept but lightly. We are so glad Dr. Palm-borg is coming, and I have not been able to give up the hope that this is the Lord's time to send us to the heathen; we shall indeed be eager to hear from the meetings.

"We are hoping the uneasiness of the country will not lead Dr. Palm-borg to defer coming."

THE FOLLOWING ARTICLE ON "BABIES AND CATS" WAS WRITTEN FOR AND PUBLISHED IN THE SPRINGFIELD REPUBLICAN, OF SPRINGFIELD, MASS., BY BARA SPY, OF BOSTON. A FRIEND FORWARDS IT TO THE RECORDER FOR US TO PUBLISH, WHICH WE CHEERFULLY DO, FOR ITS SOUND COMMON SENSE, SO TRENCHANTLY AND AMUSINGLY EXPRESSED.

TO BABIES AND CATS.

"She didn't kiss the baby," and a very good thing she didn't. The baby has a hard enough time without getting its head stuck in a family circle for caresses; so don't say it reproachfully; say it with joy. You know how it is with them—when they mustn't have it if you want "ratters." But the baby is passed from Grandma to third Cousin Maria; he is nicked, tucked, squished, poked, and under the marrow is where the world gets its human ratters. To be sure, there is here and there an independent baby, a baby who holds all presents and indulgences in righteous scorn. He is not a popular baby (reformers never are), you don't dare toss him, you hesitate before trottling him, and when you do it he goes down cellar to the sun in the satin folds of his pink neck than if he were a young gentleman of years instead of months. Mauna and grandmas call his lusty rebellious yells "spunk;" diplomatic relatives get out of it with wise nods and the somewhat ambiguous remark that "the world will hear from him yet." And so it does, generally. A baby born with sufficient firmness of character to regulate the familiarities of intimates, will be pretty certain to have a voice in the world's affairs later on, and to some purpose. If there are abuses to be done away with—rats to be killed—greatest pride is taken in the fact. I don't think Dr. Parkhurst could have been a 'popular' baby.

It doesn't seem as if it would take anything beyond an ordinary endowment of common sense to see that if handling is bad for kittens, it is ten times worse for babies. The average well-mannered infant accepts the squeezing and tossing as peculiar conditions of an existence to be endured. But the baby is not so meek. It is not from angel land that he even ventures the "goo goo" after a peculiarly trying squeeze. This we take as indicative of enjoyment, and we never refuse again; if he protests we look for a pin or—surely nothing but a pin would make our 'owny downsey' cry when his little o'manh was up to its nose in the starch. But if he lives through what would kill ninety lives in a cat, what does he amount to? Look about you and see how any of the thousand and one matters how many sleek Tabbies and Toms are there drowsing in uppers comfort? They are seldom if ever in a room, unless there be some cross across the floor they would not run after it; they have even been known to sit two hours on a chair before the coal in the chimins coolest, but to go down cellar and delinquent playmates. Like a common cat, they may not reason it out, but they don't do it.

It is fortunate for the kittens and babies that their charms are of so irresistible a nature; but irresistible or not, what right has an admiring stranger to take liberties with the helpless things, just because they are soft and pretty? Its quite time some one took a stand. Too
many babies are being eaten up,” by fond grandmas, aunts and cousins. The country can’t stand the drain. We need more “raters”; we need men eager to do the things that are now taking the time of the art in the cities (call it drainage) we look out for our private residences, but how about the houses of God? Can we personally investigate here, or do we wait till the health officer comes with the law in his hand. It’s no excuse because the rats are out of sight.

Another thing; it ought not to take a physician to teach us that a tender baby ought not to be despatched about an old cat’s undigested ball, and that everybody’s breath, or even the breath of an extensive family circle, is not good food for the growing generation. So we say let the old cat next time you take up her kittens to cuddle; human mothers could take a lesson from this wild cat.

IS THE SABBATH A TYPE?

A few words in reply to the article from our venerable Brother Kinne, in the Sabbath Recorder of Aug. 31. I wish to say in the first place I do not agree with his notion of men, without examining one that it was not the sin of forty years that prevented the Hebrew nation from entering Canaan, but the manner in which they received the message of the spies in less than a year after leaving Egypt. As evidence of this, he quotes Bro. Brinkerhoff, p. 20: 13, 15. Here it will appear evident that it was the Sabbath rest that they were to be deprived of on account of their forty years’ sin. And notice well that whatever rest is meant in this verse is not in the Scriptures; for nor the of sanctification yet completed; but the works of creation are. And in the fourth chapter first and verse first. And to apply this to Canaan would make the most bewildering confusion.

And mark well also that the apostle declares in the third verse: “For we which believe are carnally not yet set forth in our minds, we feel sure that it is true.” And with the divine example, This rest is certainly the eternal rest of the after his work on earth was completed. I was among the people of Israel that the term of the after his work on earth was completed. I was among the people of Palestine who had their origin in Christianity, and have been sustained and carried on through the operation of the same benevolent influence. J. D. Briere.

The New York Paliharmonic Club are to appear for the third time in a series of concerts, under the management of Mr. H. O.is Newman, one of our enthusiastic musical citizens, who has met with marked success in his two previous efforts to entertain the music lovers of Pinfield in this most delightful manner.

The Sabbath-school began the present quarter with a new programme for the opening exercises, and with the gratifying attendance of one hundred and fifteen. On the second Friday evening in each month the young people conduct a missionary meeting in place of the usual service. Last Saturday evening this series was opened with interest; several valuable papers being read, bearing especially on the subject of foreign missions. The program was as follows: 1st the text from the pastor gave us an excellent discourse yesterday. Of the many benevolent and saving ingredient he showed most convincingly the fact that he was the more perishing of the church, holding it responsible for nearly all existing evils, that all the great moral and social wrongs of the day, and all the evils that had their origin in Christianity, and have been sustained and carried on through the operation of the same benevolent influence. J. D. Briere.

Oct. 18, 1864.
OUR INTEREST IN THE RECORDER.

As young people it is not our duty or privilege to express a decided opinion in reference to the location and manner of conducting the publishing interests of our denomination. In the first place because we are not competent to judge, we do not understand the conditions which control us, and have not had experience enough in regard to the matter; and in the second place because we need to sit in silence and let our elders speak and make plans.

THE CLEVELAND CONVENTION.

BY REV. J. T. YARMORE.

How shall we fill the proper space of this the greatest of Christian Endeavor Conventions. I was tired, hot and dust-begrimed that July afternoon when I stepped from the train into the midst of the great city. It was in gala dress. Flags were gaily fluttering until they would have thought it the Fourth of July, but for the banners of black and gold floating side by side with our national flag. There was no mistaking it. It was the time, and this was the city of the great convention. Further evidence of it would have been had, if after this dust-begrimed stranger from the woods of Southern Illinois stepped off the train, certain young people of the city had treated him so considerately as to almost bring the belief that he was of just as much importance as anybody. But not a whit more important he learned the next morning when he made personal application to the door-keeper of the Sangerfest Hall for admittance, just as many others had done before him. What did it matter if the newspaper of the evening before still report serious hindrance to travel? And did they not report Sec. Baer as saying, on the ground of this, that probably not more than 8,000 or 10,000 people would reach the convention city? And did not this fact make the loss of 12,000 souls, it was full, and neither the tall Californian, who thought that he ought to be admitted on the ground of his getting over so much railroad, nor the important delegate from Southern Illinois could convince the Board of the meeting in. But it was the “tent,” which was soon filled with another 12,000 people. Here he heard and saw substantially the same things which were heard and seen at the “Sangerfest.”

Pres. Tyler, of the Cleveland Union, and Chairman of the Committee of ’94; Sec. Baer’s report; the magnificent form, intelligent face, and the address of Welcome of Gov. McKinley, whose brave, manly words for Christian Endeavor and the Christian religion I wish everybody to whom this is an unamusing to be a Christian could have been in the audience.

One who tries to write an article on the Cleveland Convention must be aware that he cannot speak particularly of the many things. There was the singing, which alone was worth a pilgrimage to hear. At either the “Sangerfest” or the “Christian Endeavor” they were sung; at the opening of each session, you might hear three or four songs at once from as many different sections of the great audience: “There’s Sunshine in My Soul to-day,” “Nearer My God to Thee,” “My Country ‘Tis of Thee,” and “Scatter Sunshine,” all rolling up together in one grand symphony. Then imagine the effect, when, at a signal from Conductor Lincoln, every voice would be hushed, the orchestra would play a prelude, and then, keeping perfectly time with his baton, the vast audience would unite in singing “Blest be the tie that binds,” or “Like a Mighty Army.” There were the sunrise prayer-meetings in a dozen or more of the great churches at the same hour; the denominational rallies; (this suggests the morning’s work ending with a scene in Cleveland) the electric cars darting here and there laden to the lowest step with Christian Endeavorers, “Scatterting sunshine” as they went; the saloon-keeper who had the strange experience as a big crowd in the city with no benefit to their trade; the “fountain” of the Court House; the “Singer’s Monument,” its “far famed Euclid Ave.;” and its cemetery with Garfield’s Monument,” in the crypt of which we stood reverently before the casket containing the mortal remains of our dear friend, the great man of the great home where we were so hospitably entertained, I would like to tell about. Shall I speak of the enthusiasm, which if every one did not bring with him he had literally supplied him to the great power. It was the greatest, the most unadulterated, the “Sangerfest” and the “tent.” The air seemed charged with it, and it seemed to go off on the slightest occasion.

“What are we waving our handkerchiefs for?” “We are waving our handkerchiefs for the seminary professors to see us at his side, when there occurred one of those bursts of enthusiasm so frequent at the “Sangerfest.”” “I don’t know” was the laughing response, and the handkerchiefs waved as vigorously as ever. The Professor told this story at the Baptist rally, and remarked that we ought to have an educational car hitched on to the Christian Endeavor movement. While there are great thinkers, and even heads of educational institutions who indorse this movement, the spirit in this movement may not be tamable. Looking at some of these demonstrations which so frequent at “the ball” or the “tent,” one might get the impression that enthusiasm was running wild. In all probability, more than two persons in thousand audience, who in some part of their heartily in the Chautauqua salute and hand-clapping did not know what they were waving their handkerchiefs for. But, following these young people into the early morning meetings and watching them in the devotional exercises, the noisy hand-clapping and waving of fluffy handkerchiefs were not an indication.

It was not at the ball and tent meetings, but at meetings for the discussion of special lines of work where these great thoughts were more conspicuous, and one could get the truth of this great movement. A great impetus to the cause of missions will doubtless be given by the plan agreed upon by the trustees of the United Society and the representatives of the denominational missionary boards. This plan was announced on hand-bills distributed by the missionaries on Lake Erie during the convention, and is now in operation. Everywhere throughout the Cleveland meeting one must be impressed that Christian Endeavorers are thoroughly awake on the subject of missions.

Good-shipman is another sub-movement which received great momentum at this meeting. Notices in some prominent political papers concerning the work of Christian Endeavorers along this line show that the movement is already taking effect in some of our great cities. Of course, the enthusiasm of the Seventh-day Baptist delegate got the better of his dignity and he dropped pencil and paper to join in the general applause. But it was not when a Pennsylvania man arose and said that they needed not so many people present, and the attention of the better enforcement of their Sabbath laws. There were other things said upon the subject of the good-shipman movement while his handkerchief remained in its place and he gripped more firmly his pencil and paper ready to have a good line.

As he writes this he thinks of some of the excellent principles advocated by the promoters of good citizenship, and the beneficent results
which may come as a result of this movement. But there are dangers here and it is well to listen to the timely warnings of Pres. Clarkes, against "substituting good-citizenship work for the more spiritual work of the society," and "denouncing business and politics and partisanship." A young aspirant for political honors said to me the other day in talking with him about the good-citizenship movement that it would doubtless be good for politics but demoralizing to Christian Endeavorers. The last part of this will surely prove true unless the warning of Pres. Clarke be heeded. Seventh-day Baptist young people would have no trouble in advocating the principle which was made much of at Cleveland, "promise to vote for the man who will not act contrary to the teachings of your church and ministers." I think this idea that all the church wants of unconverted people is their money, that the object of any revivalist is to finally make money out of people, has been impressed on people here most wonderfully. I do hope our ministers will be very careful about giving letters of recommendation to people traveling, claiming to be religious teachers. Worthy people can always get a hearing and do not need letters from comparative strangers; usually they will be used to get collections or money in some way, for some pretended benevolent purpose. People who have been humbugged finally get disgusted and turn a deaf ear to all religious work, and workers. Letters of this character are business matters and should come from business men. If people cannot obtain from this source there is something wrong. The religious world must in some way command the respect of the unconverted. We can only do this by being worthy of it. When we get this respect we can lead them to Christ. There is no humbugging and humbugging. We are either weak or corrupt in being worked in many ways. Let us have a pure gospel, clean lives, and sufficient courage to look after all these matters in details.

E. B. Saunders

HEALTH HINTS.

Choose an erect position, chin in close to chest, chest out, abdomen in and back below waist thrown outward. Maintain this attitude in sitting and walking.

Inspire deeply, strongly and slowly, always using the nostrils to warm and purify the atmosphere before it reaches the lungs. Nature has furnished a complete protection in the fine hairs situated in the nose for the purpose of intercepting dirt.

Expirate very gradually and slowly, thus completely emptying the lung cells and preparing them to better accomplish their office of purifying the blood and stimulating the heart's action.

Take no tonics except of Nature's own preparing. Food and rest, air and exercise, water and sleep, these are the agents of health. These are the guides and the delicate pinkish white that we all so much admire.

Sunshine is your best friend. Open your heart to its influence; it will revive you, it will invigorate you. It will send good blood to every capillary in your body. It will quicken your heart and give you desire to do good and make better men and women of you.

Next to air and water in the essentials of life we place the sunshine. That sunshine for all the children of the world. In every clime and zone we find its shining face.

We loved its rays as a child, we eagerly sought its first beams. When we reached the mature age we respected its welcome smile and its sweet kisses upon our bare face and hands.

If you can cultivate but one grace let it be that of sunshine. It will radiate your whole being and shed peace and joy in your soul. It will make you more sweet and amiable, it will lift you up into a world of mighty thoughts, it will stimulate you to great and noble deeds.

Food is essential to life, and sunshine is so essential to food that without its warmth and life-giving rays we could not enjoy the delightful flowers, nor fruits, nor vegetables, that make up so much of our hourly and daily life. A perfectly beautiful world this is if only the children of God realized their blessings and were willing to share them as our Father intended we should do.

The hard places in life would become smooth and pleasant when shared in love and kindness.

Oh! the peace of Home! Peace is to our spirit what the sunshine is to our bodies—an indispensable factor in our existence.

Health, meaning wholeness, embraces the physical, mental, moral and spiritual needs of life.

Some parents are intent on the physical only in producing a grand animal without the moral and mental balance so necessary to a perfect whole; so vital if we would become the highest type of man and womanhood.

We see so few really healthy or happy people most of them look as if something were out of joint.

Mournfully, disappointed, morose, sad, and discouraged.

How to be healthy, happy, and wise should be the aim of all men and women.—Humanity and Health.

HOW THEY MANAGED IN 1830.

In three days of enlightenment we can scarcely conceive how it was that the people could be such hard drinkers and yet retain the respect of the first families. We can only account for it by the fact that everybody drank and yet were not drunk. We can see the effect of the later generation of reformers, impaired vitality, and increasing of the ills to which flesh is heir. They had all the fun and we take the consequences, and I don't think that's fair at all. Read the following fragment of the diary of a Mr. Emerson, pastor of the Congregational Church of Conway, Mass., and then sit down and think of what you have to thank God for:

"Jan. 1, 1830.—Had much company in the evening married a couple; fee, $1.25. Had a cheese given me; value, $.25. Dosen Ware a present of beef; value, about 20 cents."  
"Jan. 4.—Attended to study. Bottle rum, 50 cents."  
"Jan. 23.—Married three couples; fee, $.25."  
"Feb. 4.—Paid a woman tailor for one day, 25 cents."  
"Oct. 10.—Put in cellar for winter use, 38 barrels of cider, value, $82."  
"Dec. 29.—Lord's day. Preached from 2 Samuel 1:27, "How are the mighty fallen!"  
C. H. G.

ALFRED, N. Y., Oct. 2, 1834.

CORRECTION.

To the Editor of the Sabbath Recorder.

Bro. H. D. Clarke in his "Denominational Catechism" on L-som III. of present quarter, makes a paragraph say that the last southern church in our denomination. Not quite Bro. C. Eagle Lake, is about one degree south of Hammond. Bro. Whistley is the present pastor. By the way all have the Florida churches become extinct? If so somebody give us the cause, please. Sincerely.

G. W. Lewis

The most awful thought that comes to a man sometimes, is the thought of a soul that he injured years and years ago, and that he cannot touch and cannot help. His own life is under such a cloud; his own heart is uplifted; but, where is the man, where is the woman, to whom he did the harm years ago? God save us from that! It would be hopeless if it had not the infinite hope in the endless love of God to fall back upon.—Phillips Brooks.
A DOG STORY.

"Father, what is poetic justice?" asked Fred Stanley at the table the other day. "What put that into his head?" said mother.

"Why, there was something about it in our reading lesson, and when I read the lesson and Thompson what it meant she said we should see how many could find out for ourselves, and give an explanation of it; tomorrow morning; but I don't know how to find out unless you tell me, father."

Mr. Stanley looked thoughtful for a moment, and then smiled as if struck by some amusing recollection.

"It's poetic justice," he said, "is a kind of justice that reaches us through the unforseen accomplishings of our unjoint acts. I will tell you a little story, Fred, I think will furnish the line of thought for you." He went on:

"I recall a summer afternoon, a good many years ago, when I was not so large as I am now. The barn of the old house was a great barn and in a big meadow several miles from home. On our way to the meadow, as we paled along the dusty highway, we met a stray dog. He was a friendless, forlorn-looking creature, and seemed at the very thought of it that it was like being cast on the world, and doomed to live in a great meadow and scattered over in quest of blackberries. In my wandering I discovered a hornets' nest, the largest hornets' nest I ever saw, and I was glad to catch it. It was built in a cluster of blackberry vines, and hung low, touching the ground. Moreover, it was at the foot of a little hill; and I supposed that if I could get a chance of getting near it, I would steal up to it. I was a strong boy, and on the strength of this I decided the hornets' nest, and was happy in the thought. Rover, frisking about with a stick in his mouth. I don't see why the dog and hornets' nest should have been placed in my mind. Rover has a good sense, and I, of course, didn't, and a wicked thought was born of the union.

"'Bob! Will I called to the boys; come here. We'll have some fun.'

"'They came promptly, and I explained my villainous project. I pointed out the hornets' nest, and proposed that we roll a stone down upon it, and set fire to it. 'Oh, no,' said Fred, 'we won't be so fun to see how astonished he'll be when the hornets come out.' I cried in conclusion. The game would be fun. We selected a good sized, round stone, called Rover's special attention to it, and started down the hill. When it got far enough from the dog loose; and the poor fellow, never suspecting our treachery, darted after the stone with a joyous bark. But when he found that the ground was smooth, the stone went true to its mark, and crushed into the hornets' nest just as Rover sprang upon it. In less than a minute the furious insects had swarmed out, and settled upon the poor animal. His surprise and dismay filled me with joy. We had justified our begin to double ourselves up in paroxysms of laughter, when, with frenzied yelps of agony, he came tearing up the hill toward us, followed closely by all the hornets.

"'Run!' shouted, and we did run; but the maddened dog ran faster, and dashed into our midst with pitiless appeals for help. The hornets settled like a blizzard, avenging cloud all over us, and the scene that followed baffles my power of description. I saw my friendless, forlorn-looking creature, and seemed from the dust, and the smoke, and the swarms of hornets, that he already had the right to our sympathy. I was then a little boy, and could not of the world.

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The Power of Jesus. 10. “Three may know.” It is doubtful if Christ, by this sign to unbelievers except that the sick man and his friends were praying for his help. “Balth power on earth.” This is the Messiah’s earthly mission. God must be given on earth or never forgiven. 11. “I say unto thee,” Forgiveness did not cure the palsy, that was a distinct physical disease. God may forgive the sins but his body while the steady hand of health may never again on earth be given. The paralized thief had to die on the day of crucifixion. 12. “Healing?” If God could cure the diseases of men, they must go forth to use their strength. No immortality for a healthy and forgiven man. Identities and Christianity are antagonistic. 13. “The hour cometh, the hour also when the Son of man shall be glorified.” God is at hand, the doctrine of repentance and faith. 14. “I was a paralytic, and was sick with palsy.” Paralytic Healing. The higher cure and miracle comes first.

The Mercy of Jesus. 5. Jesus saw their faith. The higher cure and miracle comes first. Jesus saw their faith. "Thou sayest well, for the Son of man shall be lifted up.” The Son of man shall be lifted up. The demand is upon us, the work is with us, and the business ads, it would be financially a success and would carry Bible truth, and the spirit of life, and the platform and the box opening more than any it can now reach, besides saving much anxiety in many hearts. Whatsoever thy hand findeth to do, do it with thy might, for the Son of God shall find healing for all things.

SABBATH SCHOOL.

LESSON IV.—A PARALYTIC HEALED.

For Sabbath-day, Oct. 27, 1894.

Golden Text—"The Son of man hath power on earth to forgive sins."—Mark 2: 7. 8.

Introduction.

General Statement—In the study of harmony of place the call of Matthew before his feast, others after,昆山 playground where Jesus was himself. He called them to him. "Follow me, and I will make you fishers of men.” 13: 10, 11. 12.

They removed the brushwood, coats of their garments, and let the paralytic down upon the mat. If he could not and they slew him, Jesus did reveal them and they slew him. Is "Whether" which is easier, to pronounce sins for given, whether they are not, or pronounce him healed with outward evidence of the healing? I will now do what you believe I cannot do.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Oct. 31st.)

What Can He See and Read? Matthew 8: 5-17.

He heals blindness. John 9: 8, 9, 10, 25, 26. The carpenter who made the house can repair it, or he can only make a base. He said even so, and more so, God who made the eye and gave sight to men can speak the word and heal all, or make even a new eye for the blind.

Deafness and dumbness. Mark 7: 32-35. If we knew the spiritual condition of each one brought within the circle of Christ’s grace, we might know why Jesus spoke to one, touched the ear of another, and to another, privately. He has his own way of conveying grace to the soul.

Leviticus. Matt. 17: 18, 19. No means of grace are made idols, no one exalted to the dispensation of others. His miracles call out the strongest faith in and expectation of the blessed to be imparted. No matter what your trouble is take it to Jesus. "Earth has no sorrow that heaven cannot heal." 24. Leprosy. Luke 15: 13, 14. Leprosy is a type of sin. Jesus was the hope and one in a crowd, another privately. He has his own way of conveying grace to the soul.

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When the boys do not trouble your orchard, you may know there is no fruit worth their stealing; so if you have good apples, a good time—free from the devil's assaults, you may know it because there is nothing in you worth his while—you are not doing him much harm.

SPECIAL NOTICES

28. All persons contributing funds for the New Missapah Reading Rooms for sessions will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at Plainfield, N. J.

29. Our First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Parlor-meeting Room, on the 4th floor, over the jail, T. M. G. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10:30 A.M., followed by the regular preaching services. Strangers are cordially welcomed and any church friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Butcher, New Milpah, 86 Barrow St.

30. The South Dakota Yearly Meeting will convene with the Pleasant Grove Church at Smythe, on Satur- day evening, Oct. 19, 1894. It is hoped that Secretary Whitford will be present. We shall be glad to have a large delegation from the Scandinavian churches; also from Germany and France. Those coming by rail from the south will please give notice of the fact and they will be conveyed by team from Sigel. Those from the east will be met at Platt­ town.

D. K. DAVIS.
Savannah, Sept. 29, 1894.

31. The Yearly Meeting of the Seventh-day Baptist churches of New Jersey and New York City will be held with the First-day Baptist Church, New Market, N. J., Nov. 9th, 10th and 11th. The following is the program subject to such modifications as occasion may require:
Six-day (morning and afternoon), Sabbath-school conven­ tion, conducted by Rev. I. L. Ostoff and Rev. J. C. Bownes.
Evening, Praise service and conference meeting.
Y. P. S. O. Prayer meeting.
First-day morning. Sermon. Rev. J. C. Bownes.
Afternoon. Young People's Hour—half hour devoted to Juvenile work.

32. The next Semi-annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day, before the second Sabbath in October, at 2 P.M. Rev. H. D. Clarke is to preside the introductory service. Rev. W. H. Ernst, associate; Mrs. W. W. Bigelow, New Auburn; Nathan Ernst, Alden; and Giles Ellis, Dodge Center, to present essays.

33. The Treasurer of the General Conference re­ quests attention to the following apportionments:

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34. Rev. J. T. Davis desires his correspondents to address him, until further notice, at Perris, Riverside Co., California, where a large house has been purchased for the colony, which has received prominent mention in the Recorder.

35. The regular meeting of the Executive Board of the Sabbath Tract Society is held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, where all members are requested to keep this appointment in mind, and visiting friends are always welcome.

36. The Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church, Block corner of Clark and Washington Streets at 5:00 P.M., Sabbath-school at 2 P.M. The Mission Sabbath-school meets at 11:30 A.M. at 615 South Union Street, where all are always welcome, and brethren from a distance are cordially invited to meet us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

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THE SABBATH RECORD

CATHOLIC PRAYERS & DIVINATIONAL BOOKS

Vol. XXIX, July, 1904

No. 7

PUBLISHED MONTHLY

By the Board of Managers of THE SABBATH OUTPOST

Hard-Mouthed Horses and Pullers Controlled with Absolute Ease. Runaways Impossible. This invention is now protected by thousands who have used it.

BRITT'S AUTOMATIC SAFETY BIT

SAFETY

WARNING. This bit, by automatic device, does the horse's business; he cannot breathe, and must stop.

Safety from runaways absolutely guaranteed with this bit! Any horse is liable to run, and should be driven with it. By its use all horses now in the world, and horses men could not hold with the old style bits. Send for illustrated pamphlets and testimonials from all parts of the world, and earn and cancel necessity about the bit. Its simplicity and its restlessness but harmless and humane power is the only one of its kind. The best for farmers, stockmen and all travelers. Also the best way to control the most various horses. The best for fine hunter and pullers and runaways. The only bit in the world that is endorsed, advocated, used, and sold by the Society for the Protection of Orsaly to Animals, The Highest Authority, DR. L. P. BRITT, 37 COLLEGE PLACE, NEW YORK.
Baker.—At the residence of the bride's parents, on Friday afternoon, Dec. 22, 1883, by Rev. H. C. Baker, Mrs. Eliza Asa Baker and Mr. John E. Brown, of Salamanca.

Brown.—At the residence of the bride's parents, on Saturday evening, Dec. 23, 1883, by Rev. J. S. Brown, Mr. J. Eldred Brown, and Mrs. Sarah W. Brown, of Salamanca.

MARRIED.

Baker.—Mr. Asa Baker of Salamanca, and Miss Mary Brown, of the same place, were married at the residence of the bride's parents, on Friday afternoon, Dec. 22, 1883, by Rev. H. C. Baker.

Brown.—Mr. J. Eldred Brown and Mrs. Sarah W. Brown, were married at the residence of the bride's parents, on Saturday evening, Dec. 23, 1883, by Rev. J. S. Brown.

Baker.—At the residence of the bride's parents, on Friday afternoon, Dec. 22, 1883, Mr. Asa Baker and Miss Mary Brown, were married, by Rev. H. C. Baker.

Brown.—At the residence of the bride's parents, on Saturday evening, Dec. 23, 1883, Mr. J. Eldred Brown and Miss Sarah W. Brown, were married, by Rev. J. S. Brown.

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