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HAMMOND, (I. A.) SEVENTH-DAY BAPTIST CHURCH.
Sabbath Recorder.

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"Lord, the way is rough and dark,
And afflictions press me sore;
With thee guide the restless bark.
For lead the tempests roar.
The angry waves in tortoise roll
Until the evening tide;
Father, calm my trembling soul,
And ever with me abide."—Morning Star.

We are glad to announce that Prof. Edwin Shaw, of Milton College, will again assume the duties of Corresponding Editor of the department of Young People's Work in The Sabbath Recorder. All parties interested in keeping this department alive and attractive are requested to communicate with Prof. Shaw and co-operate with him in his worthy endeavor.

The latest word from Dr. Ella F. Swiney of Shanghai is dated May 13th. She was then slowly improving from her serious illness, meno-pneumonia. This word comes from her brother, Dr. C. O. Swiney, of Smyrna, Del. All who are interested in our China Mission and in Dr. Ella F. Swiney personally will greatly rejoice that God has seen fit to spare her life for continued useful service.

The Hammond Seventh-day Baptist Church, a cut of which appears on our first page this week, is located in a very thriving village of the same name in the southern part of Louisiana. It is about fifty miles north of New Orleans, on the Chicago, St. Louis and New Orleans R. R. This church was organized in 1887, and it will be difficult to find a more prosperous and growing society of only eight years of existence in any of the States. Rev. George W. Lewis is the faithful and popular pastor of this church. Many of its members are from the North and are full of enterprise and hope for the future of this branch of our Zion. The church building is neat and commodious and a credit to the society and the enterprising village in which it is located.

Summer Divinity Schools are rapidly becoming permanent institutions in our country. The accompanying letter, from President Harper, may be read with interest and lead to a decision on the part of some of our ministers who live in the vicinity of the University of Chicago to avail themselves of such great and important opportunities as that marvelous school offers.

"To the Editor of the Sabbath Recorder:

My Dear Sir,—I am wondering whether your attention has been called to the arrangements made for the coming summer in connection with the Divinity School of the University. For the first time in American history, the Theological Seminary will be open during the summer. Besides the students who are to be there, there are also many who are thoroughly acquainted, some of the most eminent thinkers and lecturers of European universities (Profs. Fairbairn, Wylund, and Gregory) will be present. I have felt quite sure that if you really understood the character of the programme of the Summer Quarter you would at all events make an effort to be present with us during a part of the summer. The expense is very slight, there being no tuition for students, the cost of rooms being $1 a week and table board $2 a week and upwards. Access to the libraries of the University, contact with some of the best thinkers of the age, and perhaps, above all, mingling with brother ministers from different parts of the country, will, I am sure, be found most helpful to those who come.

Trusting that you will give the matter your consideration and hoping you will ask any questions which suggest themselves to you,

I remain yours very truly,


Chicago, Ill., June 11, 1905.

COMMENCEMENT week at Alfred was filled with more than common interest and importance this year because of the unusual questions affecting the interests of the school and the denomination. Probably there was never a more critical period in the history of the University, nor a more signal providence manifest in the favorable settlement of difficult problems concerning its present and future well being. It was our duty to attend the Annual Meeting of the Board of Trustees of the University of the United States in the amount of work to be done, and therefore the many and protracted sessions of this Annual Meeting, it was not our privilege to attend many of the various literary and religious feasts that fill up the week. Therefore the most that may be said of the literary part of the programme must be drawn largely from the account of the proceedings as found in the Alfred Sun, we can speak from personal knowledge of some of the doings of the Board of Trustees at the ANNUAL MEETING.

Ever since last March the Trustees have been in communication with the alumni, non-resident trustees and friends of the University in reference to their choice of candidates for the responsible position of president of the University. The result of this canvass was the unanimous election of the Rev. D. C. Davis, late pastor of the First Alfred Church. This result has seemed inevitable almost from the first moment that such a step became necessary. Rarely do we find a young man of the qualifications and popularity of Bro. Davis. He was named at the special meeting of the Board of Trustees and he should be urged upon him at this the most critical period in the history of Alfred University. Bro. Davis has used every reasonable effort within his power to avoid such a result. He has been enthusiastically devoted to his work as pastor, in which labor he has been eminently successful. He has realized and urged his lack of qualification for the new and arduous duties to which he has been elected, and would only consent to accept the position when it became evident that there could be no other selection than the unanimous choice. When the final vote came it was one of the most deeply solemn and impressive events in our history. Strong men were in tears. Bro. Davis was overwhelmed with emotion. It was noon and time for adjournment. Congratulations were exchanged in silence. Only the warm grasp of the hand and the choked utterances could tell the depth of the emotions and the joy of the heart. The clouds were already lifting; bright gleams of sunshine were breaking through the wistful cloud except the then President-elect. And he could but feel that in this case at least, "The voice of the people was the voice of God." At a subsequent meeting President Davis accepted the position, and Sabbath-day, June 22d, he offered his resignation as pastor of the Alfred Church to take effect September 1st.

Booth C. Davis.

Booth C. Davis was born in West Virginia in 1863, and is the son of Rev. Samuel D. Davis, of Jane Lew, and Mrs. J. W. Davis, educated at Alfred University, 1889, and three years later from the Divinity School of Yale. While in Yale he supplied the pulpit of the Seventh-day Baptist Church, in Westley, R. I., for a time, and subsequently in Waterford. He latter church called him to ordination in 1892, and he served them as pastor until the completion of his studies. In 1892 he was called to the pastorate of the First Alfred Church, which he has served with great satisfaction for nearly three years. His third year will be completed on the first of next September. Though Bro. Davis is young, only about thirty-two years of age, and though he feels the need of more extended study to prepare him for his new field of work, and will be encouraged by the prospect of seeking opportunities at home or abroad, still it is conceded that he brings many excellent qualifications of mind and heart to the service of our beloved University, and therefore, in a larger sense than the title of Vicar ejected from the service for the entire denomination and the world.

THE FINANCIAL BUDGET.

The friends of the University will be greatly pleased to learn that the Board of Trustees have fully adopted and already entered upon a plan for the future economical management of its finances known as a "financial budget." We want to stop right here and say that our life-long friend and trustee, Rev. Dr. Ford, of the Elmira Female College, has rendered invaluable assistance during Commencement Week, by the most untiring and painstaking work in advising and planning for our future methods of conducting the affairs of the University. Dr. Ford, as all who know him will agree, is a conciliator, a statesman, an accurate and extensive knowledge, and deeply devoted to the University in which he studied and in which he labored for many years as one of its most loved and able professors. To him the University owes many services which will be remembered with gratitude. For his work as we have said he is entitled to our warmest commendations.

A "financial budget" is defined as a "statement of probable revenue and expenditure, and of financial proposals for the ensuing year, as presented to, or passed upon by, a legislative body." This plan, on which many schools are now conducted, will insure its successful management within its income. It will prevent an accumulation of unpaid bills and embarrassing debt. In this manner it will insulate the University from the usual experience of large deficits and uncertain future, and make it possible for the Trustees to carry on the University's work without embarrassment and with confidence. This measure is one of the most hopeful policies ever adopted by this or any other institution. It is reasonable and safe. If the probable income for the ensuing year will be insufficient to meet the probable expenses based upon those of the past year, there is left no doubt, and that is to cut down expenses until they can be covered by the income. This has been done and will be rigidly carried out for the year to come and three years hence.

OTHER IMPORTANT MEASURES.

Several other important measures were adopted respecting the supervision and man-
The Sabbath Recorder
There are four bells weighing 50,000 pounds each. They are nearly 12 feet in height, and 23 feet in diameter. The metal is on the average 18 inches thick. But Pekin takes the lead, for it is said there is a chime of seven bells, each weighing 120,000 pounds.

REV. B. C. DAVIS, President of Alfred University, presided at the Baccalaureate sermon of the Belmont High School, Sunday evening, June 16th. A correspondent in the Wellsville Reporter pronounces it "one of the most sensible and appropriate addresses ever delivered in Belmont under similar circumstances."

There are many Cubans and Cuban sympathizers in New York now planning to organize a provisional government for the disturbed island, hoping that such an independence will be recognized by the United States and other countries. A convention has been called to meet in New York July 10th for this purpose.

It is said that a full grown devil-fish weighs from 8,000 to 10,000 pounds, and that its eyes are as large as the largest sized dinner plates. There is quite variety. These monsters or devil-fish on the Mediterranean is sometimes nine feet in length; on the Pacific coast of North America it is sometimes found sixteen feet long.

The great 40-inch lens of the Yerkes' telescope is finished, and will soon be shipped to Lake Geneva, Wis., where the observatory is being erected. This lens was made in Cambridge, Mass. It is four inches larger than that of the Lick telescope. It is a wonderful piece of mechanism, and cost, as it came from Paris, in the rough $40,000.

A BUFFALO LAWYER was induced to go into an unoccupied house in the midst of the city to arrange for its rental. When once in, the door was closed and two men overpowered the lawyer, bound him and chained him in the cellar, hoping to extort $2,500 from his wife as ransom. On the scheme did not work. He was discovered by the police June 26th and released.

The President's cabinet now stands as follows: Richard Olney of Massachusetts, Secretary of State; John G. Carlisle of Kentucky, Secretary of the Treasury; Daniel S. Lamont of New York, Secretary of War; Judson Harmon of Ohio, Attorney General; William L. Wilson, of West Virginia, Postmaster General; Hilary A. Herbert, Alabama, Secretary of the Navy; Hoke Smith, Georgia, Secretary of the Interior; J. S. Morton, Nebraska, Secretary of Agriculture.

The writer received an interesting letter from Rev. Gamble, who is now nicely situated at Alfred, N. Y. His children are having the advantage of the excellent university there. It is a Baptist community, the Jewish Sabbath being observed. With the going down of the sun Friday the Sabbath begins. Religious services begin and are continued through the next day until the going down of the sun (Saturday evening) when stores are opening. The customary vocations of life go on briskly as ever. Now which is right and which wrong? The laws of all nations recognize the Sabbath as we hold it.—Equinox, Long. Hackett Herald.

CONTRIBUTED EDITORIALS.

FLOOD TIDE AND OUR OPPORTUNITY.

Say L. A. Platts before the North-western Association: "Never before have I felt so hopeful as I now feel for the future of our people." In a few telling words he pictured to us the living results of that wave of power which swept the Central Association this year. It was in the light of such wonderful works that the future looked bright to him.

In other sections too it has been a year of awakening. New England, the South and the West have shared the blessing. The Pentecostal fires have spread out from our churches as centers and blessed whole communities. Thicker than before the beacon lights have been planted, and wherever they have touched the people round about have felt their warmth and rejoiced in their light.

The Seventh-day Baptist people stand in a position where they can be the wonder of this century and the guide into the next. The original evangelists may have another Sabbath all down through the years, is Puritan, rock-bound, of the stuff that sacrifices for convictions and thanks God for the privilege. The new blood which has been as by no attraction but that of God’s truth. For these soldiers it has been hard marching and few spoils. The faint-hearted have dropped out. The few have remained—Gideon’s army over again. We are ready to break the pitchers. It is a time to blow the trumpets and let the candles shine out.

In this year of grace none need rise up in defense of revivals. We call it the evangelistic decade. There were evangelists among us before—fore-runners—grand men whose names are a heritage to us; but to-day all the people are behind the movement praying for it. We have come to the kingdom for such a time as this." And now we must go forward, or be proven unworthy. If we rest leisurely by the water, the torches will be given to other hands. We must drink with loins girded for the march.

It is our mission to give to the world an example of the deepest loyalty yoked with the widest charity. While unflinchingly laying bare the shilling sands upon which Sunday rests and putting forth the chains of Jehovah’s Sabbath, those ever be deified by a spirit so kind, loving and evangelistic that men shall say—this is of God.

We are not iconoclasts. We are builders. Our structure must be cemented with, "God so loved the world." No other mortal will stand the stress of the storms. We were sent not to scatter Christ’s church—that great indelible house but to build solidly, cut down through all the denominations, but to unite it more closely and build it more strongly. Mark my words. No denomination which owns Sabbath truth in an unloving spirit will be long-lived... It’s growth may be ephemeral; but it is to endure. What our people have done to leave the land with Sabbath teaching is well-known. Let them be known no less for missionary spirit and for that unity of purpose for which Christ prayed. Let each church be known that they are a county—even its state—witness of evangelistic power. Thus shall this little people be a messenger of God to its generation and lay the foundation for a grander future.

A FEW PRACTICAL THOUGHTS.

It is a great and fundamental truth that we had our being in the fact that in him we live. From this it follows that we are God’s possession. God owns us, and we do not own ourselves. God is not only our Creator, but he is the author of our natural environments. All that really our duty is, and that we obey is to live and act in perfect harmony with our environments. Duty implies freedom of the will; if not, there could be no choice between good and evil.

God, as creator, must have absolute ownership in all his creatures. If an absolute claim could be made stronger, it would be in the fact that he who gave us life, sustained it, and gave his own life to redeem it. "Ye are not your own; ye are bought with a price." 1 Cor. 6: 20. If God’s ownership is absolute, then we can absolutely own nothing.

We do not take the socialistic position, that private property is theft; but because of our individual trust, for which we are held responsible, we have individual rights touching property. It is distinctly a principle that God has a right to all the services of his own. It means that since our possessions are his property, they should be used in his service; not, one-tenth of them, but the whole. When a soldier came back from the war, he had the right to property to reckon with those to whom he had entrusted his goods, he demanded not only a part of the increase, but held his servants responsible for both principal and interest, "mine with us, or it profiteth nothing at all in the sight of God." Every dollar that belongs to God must serve him. We are under obligation not only to make good use of the means in our care, but to make the best use of them. To do less would be maladministration of trust.

There is, then, in all our possessions, every dollar, every penny, to be employed in that way that will best honor God.

The above facts may seem to oppose the idea in the text: "Render to Caesar the things that are Caesar’s, and to God the things that are God’s."

Here, at first, it would seem that Caesar owned some things separate from God; but, the truth is, Caesar, as a steward of God, had placed in his care certain goods, for the use of which he was responsible. He had received according to his ability.

The Creator has placed in the care of every one of his creatures just all the individual can manage. Therefore, if a part of Caesar’s share was in the hands of another, the latter would have of his Lord’s store some that he could not occupy; while Caesar would have to be idle a part of his time. Such a state of things would be ruinous to the best interest of God’s people and rob him of his just and righteous due. Should all the above the temple of the Lord would go up steadily, rapidly, and without the sound of axe or hammer. Reason.

People who make much of the faults of others, like buzzards, are active only when they scant decay.
History and Biography.

SHOULD OUR GOVERNMENT RESTORE FREE COINAGE OF SILVER?*

(Continued.)

BIMETALLISM AND FREE COINAGE OF SILVER.

Bimetallism usually signifies the system which, by law, authorizes the free coinage of both gold and silver as full legal tender, and which circulates the coins of both, side by side. Such is the system maintained in most of the leading nations of the world, to preserve the equivalence of their intrinsic values. We have shown that, so far as our country is concerned, such an effort is futile. The system always ends in monometallism—one practical unit of measure, and only one kind of coin in use, which, of course, are legal tender. With silver as the controlling and cheaper money, only monometallism is possible; for this silver cannot redeem the gold, the more valuable metal, or add the gold coins in becoming legal tender with itself. Another definition of bimetallism is coming into use, especially in our country. It consists in refusing free and unlimited coinage of silver to all private parties, and in retaining this coinage in the hands of the government. It maintains, by this provision, the single gold measure of value, as not attacked and displaced by the silver measure, which has a lower intrinsic value; and thus it keeps the two classes of coins in general circulation, both as legal tender, by the help of the gold, the dearer money, redeeming, at its own value in market, the face of the silver, the cheaper money. As to these coins, this arrangement is bimetallistic; and as to this unit of measure, it is monometallic.

Such is the system now in successful operation, as has already been shown, in our country and in Europe. It is also being somewhat rapidly accepted by other countries, as it was two years since in India and very recently in Chili. It appears that the different nations or powers whose advance in cotton production and enlightenment, mark their stages of progress by the various kinds of currency they use. After they emerge from the barbaric state, in which barter is almost the only money for coinage, each about six and a quarter hundred millions of dollars under the existing price of silver, form an experience that does not encourage our government to restore the old and abandoned system, which, if it were in force, would doubtless prove advantageous to silver miners and speculators, but injurious to the people at large.

2. Some demand that we ought to accord the silver equal race with gold in winning popular favor, and in securing full concurrent circulation. It has now only about half the inherent vitality, and how can it make the same strides as gold does, and how can it run as long? Besides, silver now constitutes a large share of the legal-tender currency of the gold nations, because gold, through the redemption scheme, takes pity upon its feebleness, and increases the power of a stronger currency arm. In the past few years, our government has bought about equal amounts of gold and silver for coinage, each about six and a quarter hundred millions of dollars. All this gold has passed into general use, except about a hundred million dollars in the national treasury by force of detention, while not over one dollar in ten of the full legal-tender silver dollars thus coined, has the government, by the most strenuous exertions, induced the people to accept and circulate. What better evidence could be tried to show the futility of such a policy?

3. The idea is advocated that the restoration of the unlimited coinage of silver would raise its market value to an equivalence with gold. That is, of course, not to be doubted that the suspension of this coinage in the different countries has reduced, more or less, this value of silver throughout the world; and that the general re-establishment of this coinage would enhance its value, probably in the same degree, that is, in proportions which would nullify the process, that this movement would bring silver into parity with gold; because this suspension has not been the principal cause of the debase- ment of silver. Over production is the main source of this. Our immense purchase and coinage of silver in the last fifteen years, exhausting nearly all the silver dug from our mines, does not seem to have prevented its rapid decline in intrinsic value. It is not the favorite metal with business men as a general thing; and it has not been for many years in the more civilized countries. The assertion is not true, as is so frequently presented, that silver is the common people’s money. It is desired and used only for the lesser exchanges, and the wealthy handle it as much or even more than the poor for such purposes. Positively, when silver is coined in large amounts, and then, even made full legal tender, as it is in the countries on the gold basis, the difficulty is insuperable, the impossibility is soon apparent, in persuading buyers and sellers to accept silver coins in any considerable quantities, and to circulate them. Our country is not alone in its instructive experience on this point.

4. It is held that we should provide free coinage for silver, so as to enlarge greatly our present volume of currency to meet adequately the demands of our vast and growing commerce. We already have nearly two billions of dollars stored away idle and useless in our Treasury vaults, because the business of our country does not require their circulation. Since the suspension of this coinage by our government, the money in general use and in circulation has been decreased in the United States about two and a half billions of dollars. We already have nearly two billions of dollars stored away idle and useless in our Treasury vaults, because the business of our country does not require their circulation.

A prominent clergyman gives this description of the life of a minister.

My experience with churches makes me think that ministers are like cats. When you first go to a new place everybody says: "Hurry, mister! Come, mister! Nice mister!" and you come. "Then they begin to rub your fur and say: "Golly mister! Come, mister! Nice mister!" and then they say, ‘Scat!” —American.

It may help us to bear trial patiently to remember that the lie is only the progress of the trial.
missions.

Blank reports for the Quarter closing June 30, 1895, and also for the year closing the Annual Reports July 1, 1895, have been sent to all the missionaries and missionary pastors for them to fill out. If any have failed to receive them please notify the Secretary at once, and others will be forwarded. We desire all the reports given a full and as accurate a report as possible of their year's labor. Let the statistics given be absolutely correct if possible, rather than an approximate statement.

At the different Associations there was manifest a good deal of interest in all lines of our denominational work. The women are interested in the Boy's School in Shanghai; many are anxious about our schools; others are enthusiastic over the evangelistic work. Some cannot see how a Seventh-day Baptist who is able to take the Sabbath Recorder can be so undenominational, and so indifferent to the cause we represent as not to take it. To keep in touch with our people, to know what we are doing as a people, to indoctrinate their children in Sabbath truth and keep them informed in regard to denominational spirit and work, every family should take the Recorder.

Considerable interest was awakened in Junior Societies of Christian Endeavor and in Infant Class work in our Sabbath schools. One of the best antidotes to Sabbath Apos- tacy, and one of the best methods to make strong, firm and valiant Seventh-day Baptists is to commence with the children and teach them early Bible truths and our denominational tenets. The publication of a system of catechetical questions and answers upon such doctrines and practices was strongly advocated for use in our Junior Societies and Sabbath-schools. We believe this is a right move. It is planned to bring this matter before our next Conference for consideration and action.

It was shown at each Association with great clearness and force how evangelistic work was preparing the hearts of men for the reception of Sabbath truth, and how earnest converts evangelists have labored some have come to were to know what is the truth and the will of God. In almost every place where our brothers. Some expressed fears that Sabbath truth was not preached and taught enough by the evangelists. While evangelists prepare splendidly the soil for the sowing of the seed of Sabbath truth, our laborers must not forget to sow the seed. While it is all right to tell the seeker for that truth to take their Bibles and investigate for themselves, it is the right thing to do to show them the truth.

It is being demonstrated in our Associations every year that they should be, and can be, used for the good of spiritual uplifting and power. Beginning with a revival spirit and purpose, and carried through with increasing interest in every session, the Association can be made a means of a precious and thorough revival in the church with which it is held, and may with the light and fire stir up the whole community. How much better that is than that the Association shall be given up to business, to the discussion of resolutions which are seldom put into practice, to social enjoyment and visiting. We trust the good evangelical interest at the close of the North-Western Association, which is being followed up by Brethren Randolph and Saunders, will prove a great blessing to Jackson Centre and our church there. Let us remember this interest in our prayers.

Indifference is a great block to progress. It is a greater hindrance to the onward march of Christ's cause than anything else. In almost every work those who are responsible for the success of it are too often indifferent thereto, and the work drags or fails. In the Y. P. S. C. E. work, which is done largely by committees, no one should be put on a committee who is indifferent to that work. Much of the lack of success in many of our Endeavor Societies, or in not accomplishing what they might for Christ and the Church, must be attributed not so much to incompetent as to indifferent and careless committees. There should be a change. None but live, energetic, interested, prompt persons should be put on committees. So in all other lines of work whether committees on church work, or trustees of a college or executive officers of any society, should have those serving there who will take a deep interest, study their work, prepare themselves for it, push it with energy and power. The truth is too great, the work too important in its nature, object and results, to be blocked or made a failure by the indifference of the school, indifferent persons who are put in such positions and made responsible for the success of the work.

FROM F. L. BAKER.

Through the help of God I could do my usual work in this quarter without interruption. Every Sabbath we could have our common meetings. Preaching, Sabbath-school, prayer meeting and church meeting after our fixed rule. Two meetings every Sabbath. Twice a month we have committees, three meetings. Our members come very regularly, however. Some of them have to walk three miles. We did manage it since our last church meeting that we should meet the one Sabbath here, and the next on the other side of the river, and even not one sabbathan there. Besides this work, we could hold our temperance meetings also, and distribute tracts in this way to point the minds of the people on this subject. Also, my work for seamen is, so I think, the best of all. Because in two ways I can work for those whom nobody cares for. In the first place, to spread the truth of baptism and Sabbath among seamen and those that live here on shore, and then besides this—Spanish, Portuguese, Italian and French sailors, whom nobody cares for, only to raise money. I can do something for them, but I always regret that I cannot talk with them. On the last tour I did meet a French sailing ship, and also a Portuguese and an Italian steamer, and I was happy that I could do it—did supply them with tracts and literature, which they commonly gladly receive. Especially Italian people are —so it seems to me—not so very fanatic, more liberal, and in most instances do treat me very kindly, and will take tracts and papers with much thankfulness. The English, Norwegian, Swedish, Germans, etc., I also visit, as much as time and opportunity permit, and bring them tracts for the most of the Sabbath, when it seems fit. With some of them I can talk about everlasting things—salvation, our own ships, small and large. I can supply with gospel and Sabbath literature, and in this way spread the truth everywhere.

As about emigrants. I only can go once every week, because there runs only one steamer every week from here to New York every Wednesday. Yesterday I did have the opportunity to meet many Polish and Dutch people. With the Dutch I try to talk, and give them good counsel, and also give them papers and tracts; but for the Polish I only can read, or hear some one to read. It happened twice also that a Polish Jew asked me about Hebrew tracts, concerning Christ. But because I never did have such I must tell them that I could not supply them. I was very sorry for it because last month in some papers and books who asked for Hebrew tracts looked like a very honest and noble man. I did give him the address of Bro. William C. Daland, of Westerly, R. I., and told him if he when he came to America—would write to him he certainly would receive what would fit him. I also wrote to London News Society, 16 Lincoln New Fields, London, W. C., but did not receive an answer. Also I wrote to Bro. William C. Daland at Westerly, R. I., to show me where to get Hebrew tracts, or if I could find any Jews who would take them or ask for them. I hope that I will receive one or the other.

I also have made more than sixty visits this quarter, and distributed also a good quantity of papers and tracts among the people everywhere, which I hope and pray our Heavenly Father will bless.

The weather is very beautiful now, for some days very warm. All the leaves, flowers and trees are greening very fast, the singing birds also remind us of the goodness of God. May weeks ago—who asked for Hebrew tracts looked like a very honest and noble man. I have brotherly love to you all, your brother in Christ.

NEW MIZPAH MISSION.

Report for the month beginning May 17, and ending June 16, 1895.

Seamen present, afternoon........................................ 11
Seamen present, evening........................................ 18
Total........................................................................... 29
Ships visited.................................................................. 69
Sick............................................................................. 4
Visitors....................................................................... 87
 Helpers........................................................................ 96
Joined W. E. T. E....................................................... 2
New Mizpah Circle..................................................... 1

The following articles have been donated during the month:

Books and papers from Hospital Book and Newspaper Society; papers from Mrs. Still, of Wellsville, N. Y.; 1 barrel papers from Mrs. W. Clarke, Ashaway, R. I.; 1 barrel papers and jelly from Mrs. Dr. Crandall, Wellsville, N. Y.; 1 barrel literature from Mrs. M. D. Ferguson, Syracuse, N. Y.; books and books from Mrs. Reynolds, Hotel St. George, Brooklyn, N. Y.; books from King's Daughters, City; books and papers from Miss Dillenger, 122 W. 42nd St., City; 1 barrel literature from Mrs. J. W. Noble and Mrs. J. W. McDowell, Mystic, Conn.; $1 from Arthur L. Cassell, City; $1 from Mrs. E. M. Kenyon, $23; napkins, fans and Japanese lanterns from Mr. Valentine, 18th St. & Broadway, R. I. banker. We have had from Junior Christian Endeavor, Plainfield, N. C., M. E. Kenyon, $23; papers, fans and Japanese lanterns from Mr. Valentine, 18th St. & Broadway, R. I. banker. We have had from Junior Christian Endeavor, Plainfield, N. C.; flowers from Miss M. D. Ayars and Christian Endeavorers, Shiloah, N. C.; books from Miss Cassell, City; 87 books and papers, from F. W. Devos, manufacturer, City; bananas and lemons from Mr. Joseph Rich, Whitehall & Bridge St., City; Incidental expenses, $20.85.
Woman's Work.

THE MEXICAN MAIDEN'S MESSAGE. They say I must send you a message, From the far-away Mexican home, I will tell you a little about it; But I must get to the point first. And we all have heard of, And learn all I have to know, And they asked me, How very much good I could do? I have served in my country, With their dresses so dainty and sweet; And I cried as I looked and I wondered, If it was not better in the next. Is it Jesus who makes all the difference? If the people stay in the little valley! Be happy and dainty and cared for Like these little girls whom I see? I have brothers and sisters to care for, But the dearest of all is near; We had watched her, she faded and failed, And she died at the close of the year. Yet we prayed to the Virgin to keep her, We prayed to the saints every day, And we offered a gift to the Virgin, "Tis not always, just to pray.

The priest had never come to us; We were poor—did he know it or care? So she died; to the last she asked for him, But tears were her answer. And they carried her out to the grave-yard, And her soul is still seeking the rest, Because she was not of this nature, And she died, not prayed for, nor blessed. Oh, I do know something about Jesus, I don't want them to die and to say, My Rita and Carmen and Pablo, They had led a life the wrong way. I don't want them to live without Jesus, I want them to ask to die. That, in life and in death, they may give others service in asking for you. And when I think we all stand before Him, For there, we shall all meet, you say, You will ask me some question, The question I asked you to-day; How I came to know Him, and knowing? How could we come to him, alone? You knew Him, why did you not tell us? You knew Him, why did you not come?—The Children's Missionary.

LOWLY WORK.

"These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work." 1 Chron. 4: 23. "Anywhere with Jesus," so runs the hymn; and we have often wondered if it were really true that the young voices who sing these words so heartily are in sympathy in their daily lives with the full meaning of the words. A true Christian is ready and willing to go and work anywhere for Jesus. The story of the potters and those that dwelt among plants and hedges is left to us to occupy the most unfavorable and lovely places of the posterity of Judah. Other families of the house of Judah were craftsmen, or wrought fine linen, which was an honorable thing to do in those days, and others had cities, so it seemed that all the high positions were occupied and only lowly work was left for them to do. If they were like humanity of the present day, they must have gone to the country among them with rather heavy hearts, and the feeling that partiality had been shown the rest of the brotherhood. But what must have been their delight, when they arrived in their new homeland, to find that the King was to dwell with them. "No matter where," if the clay soil of our hands, or cause our arms to grow weary in fashioning it into shapely vessels. Blessed work for us to dig among the plants and hedges, the King is with us and he will be our inspiration and reward our labors. At the present day, the majority of God's people, especially women, who are doing lowly work for the master. It is not in human nature to always take the back seat, or to do the little deeds that others leave undone, and yet how true it is that: "He that humbleth himself shall be exalted; and he that exalteth himself shall be ashamed." Did you ever do a thing that was contrary to your tastes and ideas of refinement and yet which was necessary to give a lift to some poor unfortunate who happened to cross your path in life, and though, as we say, it was a disagreeable task, did you do it for Christ's sake? After it was over were you not surprised at the feeling that came over you, revealing to your soul that the King had been near you all the time and now his presence was verified in this revelation? We are sure you have.

How many have labored for Christ with the hedges or hindrances blocking up the way? A lady once declined to fill the office of president of a Woman's Christian Temperance Union. Said she, "I have the misfortune to have a son addicted to drink."

"O dear Mrs. So-and-so," exclaimed the leader of the meetings, "that makes it the more important for you to accept the office." After being convinced that she could do more efficient service for temperance in this position, she accepted the office. The great hindrance became her incentive for acceptance. She was faithful. The "King" saved her boy and blessed the boys of other mothers who came under her influence. O, if one only had faith to work for Jesus, he would either cause their hindrances to be blessings in disguise, or remove them out of the way. One sweet woman lay for many years on a bed of pain, and yet with the hindrance of her frail body she organized and pushed forward to success, the "Flower Mission" work which is carried on all over the country to the comfort, pleasure and encouragement of hundreds of souls, who otherwise would be deprived of these beauties of nature. Look at Fanny Crosby, the blind poetess, who has given several thousand hymns to the world. These same sweet songs have been lengthening many souls into the kingdom of God. What a blessing in disguise was her hindrance. We cannot all be Jenny Cassidys, nor Fanny Crosbys, but we can take heart by their examples and work for the Master though hindrances are in our pathway. A girl told me, "Anywhere with Jesus," and we think of the few who are willing to be potters, and work among the plants and hedges even if the King is there. In every community there are those who can be relied upon for lowly work, namely, to visit unpleasant homes; to care for the unfortunate; to give a lift to the worthy poor; to visit the widow; to look with compassion upon the fatherless, and make sacrifices for unsaved souls. Alas! such generous souls are not in the majority, for the high places in life are at a premium, while the quiet nooks beside the still waters, generally speaking, are not chosen. But what about the potters? Those who influence more or less the souls with whom they come in contact, especially young and plastic, so ready to be molded one way or the other. God helps us to have the Christ-love in our hearts to such a degree that we may influence them gently up to the right instead of driving them down to perdition. The potter did not know the clay was with them. O, the wonderful love of God, it is beyond all comprehension; it never fails; it never forsakes; it always forgives, and it dwells within the hearts of all who are in union with the Lord Jesus. Yes, "Anywhere with Jesus," if he leads the way is all we ask. If we have trials, hindrances, are bloated, let upon beds of pain, forsaken, hopes blasted, and persecuted for righteousness sake, it is only among the plants and hedges and the King is there and it is work for him.

EMMA JORDAN THOMAS.

IN THE VALLEY OF THE SHADOW. BY MRS. M. E. RAGSTON.

Dear friend, whoever you are, wherever you are, if it be in the valley where you tread to-day, let me bring you a word of comfort. Perhaps you are carrying a load of care which almost bows you to the earth, yet your friends do not suspect that the weight so taxes you; they do not know that you need sympathy. Many a soul must stagger on, without human aid, and in loneliness and solitude, because of conditions and circumstances which cannot be explained. This may be your case, and you are brave indeed if the gloom in your heart does not dim the brightness in your face. One who was situated in this way during the hard times we have lately gone through, and bearing the additional trial of feeble health and weakened nerves, picked up her hymn-book and opening it at random read Robert's prayer:

The Son of God goes forth to war
A singly crown to gain,
His blood and beauty charm that
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Wherever his path may lead below
Who follows in his train?

There came to her as she read the uplift and the courage which was given, you remember, to the little hero of Mrs. Ewing's pathetic story of a Short Life, the never-ceasing lesson of that beautiful, martial hymn. Her valley of the shadow knew a gleam of joy.

Over your head, my sister, there may be invisibly suspended a great apprehension, trembling above you like the sword that quivered high among the garlands crowning the feast. One day, years ago was it, or only last week, you discovered that you bore about within you, near life's very citadel, the germ of a mortal disease. Somewhere there was a weak spot, a hereditary tendency to morbid dispositions, and that was upon you. Ah! how many have labored for Christ with the courage which was given you, to your dear ones and to your everyday concerns, and this bright world of business and occupation, progression, and variety, of quick coming seasons and blessed opportunities. Ah! it takes special grace for one of God's saints, after long discipline, to say from the heart:

"Beyond the smiling and the weeping,
I shall be soon,
Lorenz home! Lorenz home!"

"Lord, tarry not, but come!"

To most of us the Lord does not give this grace when we are in the midst of our work. The children about us, our hands and heads full, and to waken to a knowledge of some incurable disease with a probably fatal ending, is to enter a valley of the shadow indeed. Yet here, dear heart, take no thought for the morrow. Surrounded as we are by perils, the unexpected may befall any of us, and he or she who is forewarned, little more quietly, a little less haste, above all, a gentle leaning on the arm that never wavers, a trustful leaving of everything with God, and you will have peace. One such I
know, who heard able physicians give their verdict that she could not live three months. She said calmly to her grieving husband, "I shall live, dear, as long as you and the boys need me," and her life was spared for eighteen years more. When we think of the love and devotion as in God’s hands—where abide so securely?

The greatest sorrow which obscure our skies are those which bring with them the branding of disgrace. The soul sickens at the thought of the misery brought upon families by the remorseless blow of a tempestuous man or woman, some loved prodigal who has wandered into the far country, broken the laws of honor and integrity, shamed a fair name. The public have scorn for such a sinner, but at home a sister weeps, a mother shuts herself up to pray, a father’s proud head bows. People age fast under these unspoken griefs. Beside them, the grave of the dear one who passed away unspotted and victorious is as a soldier’s bier, covered with royal purple and crowned with laurel. They are consolled whose mourning is shared by a community, whose dear dead are mentioned tenderly by all. Not theirs the darkest valley of the shadow. Still, be the burden vicarious or otherwise, remember there is no Gethsemane into which your Lord will let you enter alone. In the wildness, he will shelter you. In the deepest anguish the hand that was pierced will touch you and heal your wound. The angels of his presence will surely save you. The valley of the shadows! Yes! Its other end leads to heaven.

For death is but a covered way
That leads us to light.
Wherein no blind led can stray
Beyond the Father’s sight.

—Congregationalist.

FROM SHANGHAI.

[The following we extract from a letter by Bro. Davis just before going to press with the second form of the Breviary.—Ed.]

SHANGHAI, May 29, 1895.

I presume you have heard of the serious illness of Dr. Swinney. She has been ill now for a long time. She is a little better than she was when she was sent for, but is still very low, and it must be a long time before she will be able to take up her work again. Much prayer has been offered on her behalf, and we trust that it is the good pleasure of our heavenly Father to spare her for this work many years yet.

Our blind preacher, who has been in poor health so long, has recently passed away. He had a very peaceful death and we trust that his faith reached within the veil, and that his spirit has entered into the eternal rest promised to the believing.

Some two or three weeks ago the Taoist priest, Mr. Tsang-vung-sun, for whom prayer was requested, was baptized and united with our church. He had some weeks previous been received into the Methodist Church. He claims that he joined that church through the persuasion of friends, that his desire at the first, was to join with us. He was required to get a letter which was presented to our church, whereupon he was accepted for baptism and membership. We truly hope that he may prove well. We have no such conception and that God may make him a great blessing to many in this heathen land. With kindest regards I am,

Fraternally, D. H. Davis.

LETTER FROM OXFORD.


To the Editor of The Sabbath Recorder:

Dear Brother,—When last I wrote I thought I was on the eve of my journey into Kent. As you see, such an expectation is that visit with the family of our dear and honored Brother Vane. Among his children, his sheep, and his horses, he moves like a patriarch of old, at morn and eve reading and explaining to his family the Word of God. A man who knows the classics, and teaches daily feasts. On Wednesday, four of the young folks went with me to visit Canterbury, which is about eighteen miles distant from the farms at Bilsington. A delightful day it was, and profitable, we thought, although sturdy Brother Vane viewed the cathedral in the light of a sent of wretched heresy, and did not care to visit it. We agreed with him about the heresy, but the historic associations of the place softened our feelings as we beheld the spot where Than and his whole family slept, and as we mounted the steps, worn by the feet of thousands of pilgrims who, like Chaucer’s “nine-and-twenty in a company,” wended their way to the martyr’s shrine. A sense of awe clung to us as we stood at St. Martin’s Church, which may have been a place of worship of Christian Roman soldiers as early as 187 A. D., and which certainly was a place of worship of some kind before 449 A. D., and which was repaired by Bertha, the queen of Saxon King Echelbert, who was converted by St. Augustine, A. D. 597. Bertha dedicated it to St. Martin of Tours, and it is, without doubt, the site of the first official promulgation of the gospel on British soil. In the wall’s squints, opening through which lepers might repent and worship at the elevation of the host in medieval times. Canterbury is a most ancient town, and there are in it many evidences of Roman handiwork. A great part of the city wall and many gates still remain. We did not call upon the Archbishop, nor did I call on her Majesty when, on Friday, I visited Windsor. The Queen was at Balmoral, so I did not get a sight of her.

The Sabbath I spent at the home of Mr. T. W. Richardson, acting pastor of the Mill Street Congregational Church. The Sabbath and other reforms, and a most genial and hospitable gentleman. We had a pleasant service at the chapel; the attendance was not so large, as the preceding Sabbath, but larger than the first two Sabbaths I was with them.

The evening after the Sabbath I took a train from London for Oxford, arriving here at about eleven o’clock. I am on my way to Tewkesbury, to visit the little Seventh-day Baptist Chapel at Nanton, where I expect to be for a month or more. But I thought I would not go by this ancient seat of learning without stopping awhile to see its venerable halls. I have passed a pleasant Sunday here. I have a room in a private house, where there are students, but get my meals and write letters here at the “White Lion.” Every cathedral town has such an hotel, with a bishop’s mitre for a sign. But Oxford does not seem like a cathedral town, for the “Cathedral Church of Christ,” as it is called, is not the oldest of the three largest Colleges, with which it is very much mixed up, the canons of the cathedral being professors in the college, and the cathedral itself being the college chapel, though it is the cathedral church of the Bishop of Oxford.

I attended three services yesterday, the first being the University service at New College, which was not very edifying, I thought. The second was the service at Mansfield College, a Congregational College; Fair, the president, is the principal honors. I listened to a very excellent sermon by a Dr. McKennal, and enjoyed the “worship of the students and their friends. My old Hebrew teacher, the Rev. Francis Brown, D. D., of Union Theological Seminary, was here in service. I called on him at his rooms in Banbury Road, leading to the far-famed Banbury Cross. In the evening I attended service at Magdalen College, where I heard the finest music I have known in my life. After dinner I walked along the river’s bank and watched the rows and the strollers till about 9 o’clock, when it began to grow dusk.

To-day I looked about the town a little, and this afternoon Dr. Brown took me through a few of the colleges. I cannot tell all but must say that Merton College, the oldest of all, of have been founded by Walter Merton, or Walterus de Merton, as he was called, in A. D. 1274. There were seats of learning of some sort before, but the history of them is vague. Merton College was regularly established in 1274, and its constitution, then drawn up (which still exists, quite legible, in Merton’s own handwriting) has been the model for almost all the other colleges. In the common hall, where the college meets, is a very old. The oak now is not it original, but is many centuries old. The great scroll hinges are original wrought iron, and they were placed in their position in Merton’s school in 1294, before the constitution of the college itself. In the hall I looked at the quaint picture of the founder, with his mitre and crosser, stood on the dais, and read the two long Latin graces which have been read before and after meals for, I suppose, six hundred years, less, and felt that place where a student might learn something, except he had no soul. The library of Merton College is the oldest of all the University buildings. In it are many of the ancient books. In one part are the old book stalls, where in many centuries it was and is kept as it was, for a specimen. It has iron windows, and each book is chained to a long iron rod. The chairs are just long enough to admit the book to be placed on the desk in front to read, but not long enough for the student to run away with the book! Either books are more plenty now, or students are more honest; anyway, they don’t chain them up now. Perhaps students care less for books now-a-days. In Canterbury Cathedral I saw one old Bible where it was kept up for Henry VIII. On the wall is a picture of Woolsey beside that of Henry VIII, who is described as the “Founder of
Christ Church, 1547." The cathedral forms now a part of the buildings in the quadrangle, just as the chapels do the other colleges. But it was originally the parish church, and is now the cathedral. There is only a little of the nave left. Woolsey pulled down the front to even the building with the rest of the quadrangle; but it is still very beautiful. There are some tombs and effigies in it, and some fine stained glass. There are some odd Burne-Jones windows, one representing various scenes in the life of St. Ursula and her thousand virgins. The attention was paid to get the whole of the internal parts, and into every picture makes a rather crowded window of it. Two pictures in the hall of Christ Church impressed me. They are just together, the lower being that of Dr. Pusey, and the upper that of Gladstone, both Christ Church men. I noticed John Wesley's fine face there too. Pusey and Wesley! What a contrast! And yet both were men striving for one end—the true spiritual life. Both sought to reform the erring Church of their day. Both were in some respects both sought to reform the Christ Church of their day. Both are seen once more, so to say, in every picture, each accomplished a great movement in the history of religion. These things make me thoughtful as from this wonderful and venerable place I went my way to see another relic, the present residence of the Baptist pastor at Tatton. Centuries may roll by, movements may rise and wane, men may come and men may go, heroes and martyrs may rise, and anon perish,—yes, "Heaven and earth," hath God said, "shall pass away; but my words shall not pass away." Let us in humble and devout faith, with fervent charity, say "Amen." William C. Dalland.

ORIGIN OF THE ENGLISH SEVENTH-DAY BAPTISTS
BY C. H. GREEN.

It is well known that the Apostolic Church was a Sabbath-keeping church. Nowhere in the New Testament do we find any authority for the change of day. The establishing of the Christian Church in the west rests mainly with the Apostle Paul, who traveled extensively in Greece and in Italy. There is no positive evidence that Paul ever made his sabbatical journey. There may have been such, but there is certainly no evidence. Paul himself said that he was a national Jew, and his sabbatical journey was a journey to the Holy Land, and not to Egypt. It was not a sabbatical journey, but a journey to the Holy Land. It was not a sabbatical journey, but a journey to the Holy Land. It was not a sabbatical journey, but a journey to the Holy Land.

The Waldenses in the Alps say they are the descendants of the ancient "Sub-alpine"—that is, the same group that have not had end of trouble, and, though the Roman eagles flew all around them, they never rested permanently on their eyes. Paul preached here in these valleys, baptizing many and converting them so thoroughly that the hate and persecution of the Roman rulers could extinguish the light he had set as a beacon there on the crags of the Alps. Some of the branches of the Waldenses were also called Insulatarii, Perfecti, Penteste, Catharhi, Nazarines, etc. And it is said that the Waldenses began to teach in the Catholic Church of Italy, and, meeting with opposition, was finally anathematized and driven out by the pope, first to Switzerland, thence to Lyons, and finally to Bohemia, where he died. Around his stand, and those who had been historically called the Waldenses, their mission-aries were very active, and the doctrine spread all over Europe, and even into Asia. Persecutions pursued them wherever they went, and death and fire were the arguments used by Christian (?) emperors and popes to destroy this hated heresy. Emperor Theodosius, at one fell swoop, massacred 100,000 of her Pauline subjects, and thought he had exterminated the remnant, how ever, escaped to the Caucasian and Carpathian mountains, where they are found to this day.

That Paul may have visited England seems quite probable, for we find traces of Chri- stianity in England, even in Roman times. Many of the Waldenses were Christians, and some, no doubt, were Sabbath-keepers, and not afraid to publish their doctrine. That the Sabbaths persevered in Scotland, until Queen Margaretta decreed Sunday the state Sabbath, in the eleventh century, is well known.

The Christian religion was carried to Ireland and Scotland by the Culdees, a set of early apostolic missionaries, who were very little affected by the influence of Rome. These things, as regards the British and Ireland, and, strange as it may seem, the early Irish Church was a Protestant Church, having pure doctrine, an open Bible, and many learned and pious men among them.

St. Columbia, one of their great leaders, on the day of the lamented St. Patrick's Day was called to prayer, the day which the Holy Scriptures call the Sabbath, or rest. And it will be true my day of rest, for it shall be the last of my laborious life." This was 735 A. D. (See "The Monks of the West," vol. 2, p. 104. Also "Wesley's Ecclesiastical History.") Bede quotes Gildas, a British historian, who wrote about 597 A. D., as saying that "The Britains, though themselves Christians, never preached the faith to the Saxons or English who dwelt amongst them." (See Bede's Ecd. Hist., p. 34.) This may account for the success Pope Gregory's missionaries had in converting (preventing) the heathen Saxons.

Gregory's legates met with most stubborn resistance in Wales and Scotland, when the Christian Baptists (Seventh-day Baptists?) were numerous. The Kelts of Wales refused all overtures of compromise, and when Piers Austin could not convert them to Romanism, he said: "Sins ye wot not receive the word of your brethren, ye others shall have war and wretchedness." He turned the Saxons loose on them, and saved their souls by destroying their bodies!

The Baptist historians all claim that these Welsh Christians were Baptists; and, since they were the converts of Paul and the Culdees, may we not safely assume that they were Sabbath-keeping Baptists as well?

The writers of Welsh history are all confi dent that Lucas, a Welsh king, and many others of noble rank were converted to Chris- tianity in the first century. The Catholics and the Seventh-day Baptists are in agreement as to their support of the Baptist writer, states the organizing of the Welsh Church at 63 A. D.

"England undoubtedly received the gospel in the days of the Apostles, and its ecclesias- tical historians say there were thousands who were baptized according to the primitive model. About this time, or soon after, Wales was visited by Christian teachers; and when Austin (Pope Gregory's missionary) visited the country, he found a society of Christians at Bangor, consisting of 2,100 persons, who who were received into the Baptist church. They were baptized to infants at the command of the Pope (Benedict, p. 302). These were called the Monks of Bangor, and were Cul- dees. By a priori evidence we should think they were Sabbath-keepers. In the thirty years that followed, several have come across the water that there still existed in the fastnesses of the Welsh mountains Sabbath-keeping Baptist Churches (not Adventists); and many of the Kerith Baptists of Penn- sylvania, who came from Welsh Sabbath-keepers, notably true of Rev. Jonathan Davis, of Trenton (?) commonly called the "great high priest."

Andrews quotes Maxson as saying: "For in the time of William the Conqueror (A. D., 1070) and his son William Rufus, it appears that the Waldenses and their disciples did abound in England, about 1080 A. D." (Andrews Hist. of Sab., p. 469.) Cox says the English Sabbatharians arose from the Wal- dense missions, established the Baptist Church at 63 A. D. as the time of the Norman Conquest. Benedict, in his 1813 Baptist history, seems to point to the same conclusion. Chambers' Cyclopaedia, article, Sabbath, vol. 8, p. 402, London, 1867, says: "In the reign of Elizabeth, it oc- curred to many conscientious and independ­ ent thinkers, that the fourth commandment required of them the observance, not of the first but of the specified seventh day of the week, as to the Scriptural obligation to re­ train from work. These devices were numerous. It was a great diversity of opinion among the populace, and simpler sort concerning the Sabbath-day, some maintaining the unchanged and unchangeable obligation of the Seventh-day Sabbath. (See Gillian's Sabbath, p. 60.) John Trask is the first leader that we can find who taught and spoke to Sabbath men, and it was during the peace of the time in England in 1617, and began street preaching. The Sabbath was brought to his notice, and he at once began to teach and preach it. From this time we know that the Seventh- day Baptists began to organize and spread through all England.

Alfred, N. Y.

THE PRESIDENT AS A TARGET.
One of the most disgraceful features in our modern style of journalism is that the Presi­ dent of the United States, whose very station should command respect for him, is made a constant target for disrespect, writes Edward W. Boy in the July Magazine of the Christian Journal. It makes not the slightest difference whether we admire or do not admire the man who occupies the Presidential chair. He is placed there by the expressed suffrage of the people, and when he is so placed and is the occupant of the high office, he has a right to the respect of the people of the country over which he pres­ ides. But this is denied our President. The decent respect which we are taught to accord every man is refused him. We excuse this by say­ ing that he was not our choice, or that he holds the position of an accident, or that he was elected to the office of President of the United States can be an accident. He is placed there because of his fitness for that office. And unless we may not agree always that he is as able as some other man, it is only pure justice that we give him the benefit of the doubt.
Young People's Work

PRESIDENT'S LETTER.

Some of us have watched The Recorder to learn of the progress in gospel work made during the year past. In some directions and locations the work looks encouraging, in others it looks as if it were drifting. Some excellent papers have been prepared and read at the Young People's Hour at Associations. The fact that we get no reductions in railroad fare to most of the Associations and the reason of your poor reports the attendance of many of the active young people; this must effect the programs somewhat; one made up with, ten, say, warm-hearted young people, each using five or six minutes, makes a more interesting session than the time ever so well used by bad numbers. The Association Secretaries have done well. No one knows who has not tried it what they have to contend with; many of the Secretaries in some Societies have not reported to them at all. In one, eight Christian Endeavorers have reported by returning the blanks. Now in order to get those reports for General Conference our Secretary, Miss Crouch, will have to continue to chase them by correspondence, unless you will kindly forward them to her at once. There must be better effort made, well directed in some good line of work, or we lose the force of an intelligent, conscientious people. This power is peculiar to our time. May it be God directed. The Young People's Hour of the Northwestern Association was a success, the only one I have been permitted to attend. Though Secretary Shaw was not able to be present, he put the program in good hands, that of Elder Burdick, pastor of Jackson Centre Church, and sent a carefully prepared report of the Societies, twenty-one in all, I think, and two new ones organized this year. Then I think there are ten other junior Christian Endeavorers. Let us keep up our society pledges and work and pull together and not compel our General Secretary Whitford to coin any more words for our denomination. "Scatteration" is enough.

Yours in Christian Endeavor,
E. B. SAUNDERS.
JACKSON CENTRE, O.

To be happy, don’t try; try to make some one else happy.

CHRIST’s service demands whole men, whole hearts, whole purposes. Wholeness in all things.

Cultivate a loving manner. If there is one libel on Christ, it is a disagreeable Christian.—Evangel.

Put a smile on your face when you go out for a walk, and it will be surprising how many pleasant people you will meet.—Ram’s Horn.

Only a few more weeks until Conference. How many Endeavorers are planning to attend the Boston Convention and the General Conference. Let there be as many as possible. Will the Secretaries who have not yet sent in reports attend to it at once so there will be no delay in its receiving the Secretary?

How many of the Societies have paid the amounts pledged for 1895? If attended to at once the Treasurer’s annual report will credit your society with the amounts paid. See that as much as possible of your pledge is paid before August 1st. Send all money to W. H. Greenman, Treasurer, Milton, Wisconsin, who will promptly return you a receipt for the same.

BOSTON CONVENTION NUGGETS.

July 10-15, 1895.

A special rate of one fare for the round trip has been made by all the principal railroad lines in the United States and Canada for the Boston Convention.

The three leading temperance men of America, Hon. Neal Dow, John C. Woolley, and Mr. Thomas E. Murphy, are all to speak at the Boston Convention.

A complete map of Boston may be secured by writing to your own State transportation agent, or to the Convention Committee, 646 Washington street, Boston, Mass., and enclosing a two-cent stamp.

In the children’s crusade in the Middle Ages fully 50,000 young people met a terrible death. The Boston Christian Endeavor Convention means an enlargement of Christian life to an equal number of young people, and the finding of the “abundant life” to hundreds of the unconverted.

Write cards, and see that young people will be at all stations and boat-landings to give a hearty welcome to the visitors and to escort them to their headquarters.

The wonderful nature of the Boston Convention may be somewhat understood from the fact that no less than 350 meetings will be held during the five days, and more than 1,000 addresses will be delivered. Only a small portion of the addresses will be in Mechanics’ Hall and in the two mammoth tents on Boston Common. The committee conferences, sunrise prayer-meeting, State and denominational rallies, will bring up the numbers.

The question of homes and food for 50,000 people has been satisfactorily solved by the Entertainment Committee, which has already provided accommodations for whatever number of delegates may come. Rooms and board are to be secured separately. The former will cost from 75 cents to $1.50 per day in hotels, and 50 to 75 cents per day in private homes. Meals may be obtained for whatever one cares to pay. Arrangements for entertainment are to be made only by writing to the State Transportation Manager. No accommodations will be assigned until Boston is reached.

Few meetings that have been held contained more missionary significance than will be furnished on Monday morning sessions of the Boston Convention. “The World for Christ” is the general theme, and in Tent-Willowton “The Scholarship of the World for Christ” will be the basis of thought. In the evenings the speakers will be college presidents. Student leaders will be the principal speakers in Tent Endeavor, and this meeting will close with a missionary resolution service, “What More Will You Do? What More Will You Give?” These three meetings alone will be worth more than the expense of the entire Convention.

“Strike! Strike! Strike!” said Dr. Clarke in his annual address at Cleveland. And right royally have Christian Endeavorers worked for good citizenship during the year.

At Boston they will celebrate past victories, and gain an outlook over the field that is yet to be possessed, by a magnificent patriotic demonstration on Saturday morning in all the auditoriums, Mechanics’ Hall, Tent Willowton, and Tent Endeavor, and one world-renowned Boston Common. Many famous patriots from the United States and Canada will be heard on subjects dealing with the broad theme of loyalty to laws and rulers everywhere. Dr. Smith’s address of “America” will read an original hymn written for the occasion, and beautiful souvenir copies of the national anthem will be distributed. The historic pilgrimages on Monday afternoon to famous spots in and near Boston will accentuate the good-citizenship sentiment.

REFORMS IN TURKEY.

The general plan proposed by England, Russia, and France for reform in the provinces of Turkey follows suggestions that have been made from time to time which are the appointment of a High Commissioner, a general amnesty for crimes and offenses other than those against the common law, the rehearing of certain trials, the stopping of pending political trials, the release of prisoners, and the appointment of a commission to sit at Constantinople and be associated with the High Commissioner in supervising the reforms.

Somewhat more in detail, the reforms are divided into three sections. The administrative reforms include the appointment of Mohammedan and Christian governors and vice-governors in the provinces of Turkey east of Sivas for terms of five years and with the approval of the powers. This is recommended rather than required. The financial reforms include the collection of taxes by municipal agents instead of by soldiers or treasury agents. The taxes are to be paid into the treasury of the district receiver, to be forwarded to the departmental receiver, and in turn to the receiver-general. Each body, however, is to retain in its own treasury enough to cover expenses of local administration. The judicial reforms extend the powers of the magistrates, and the procedure in the courts of first instance will be established on a more regular footing. A special commission is to see that no Turkish subject is imprisoned without regular warrant of arrest, and also that the accused is to be examined within the period prescribed by law, and released without delay in the event of acquittal. Every kind of physical torture is forbidden. The number of Christian judges is to be increased in proportion to the number of Christian inhabitants in any district. There is also to be a mixed gendarmerie, recruited in equal numbers from Mohammedans and Christians. The laws are to be enforced by cavalry, but are to keep their arms during the periods of exercise only; at other times the weapons are to be stored at the depots guarded by the regular troops. Another clause provides that the government shall enforce the law by amending religious confession, and insure perfect freedom of religious belief.—Harper’s Weekly.
Children's Page:

A BUNCH OF ROSES.

By LIZZIE MAY SHERWOOD.

"It's no use to speak to mother. She can't help it, and if she tries to interfere, she'll only get herself into trouble, as she has hundreds of times. Something's going to be done and done now, and I am going to do it."

John drew an open letter from his pocket.

He had its contents a number of times since he received it. He read again.

"Dear John,"—"Your's, yours truly. I'm awfully sorry for you. Say, why don't you ask the old man for your time, and if he won't give it to you, try going on your own nest, you know, twenty-five years after you arrive, if you'll come here. Good pay, too. You are a fool to shoot yourself in the foot."

John had seen the story before in two months. Come to New York and find out what real work is when you expect you? Have an engagement at seven.

"Yours in great haste."

"Horace."

To John Barton's credit it must be said that the first reading of this letter, with indignation, made him think only of getting his feet into trouble, and of having his nest back again at thirty-six. We are off then.

"Dear John,"—"Your's, yours truly. I'm awfully glad to see you, old fellow," and Horace Gratta for a change.

Nevertheless, it was a letter that involved a half-dozen times they seemed less objectionable. Read now, when he was skimming under a hatchet, unembarking the emphasis on his kick from his father, to John's angry vision the letter seemed a fortunate way of escape. And so the old story was repeated. A son, the only child of his parents, stealing forth into the world.

"Hello! if it ain't John Barton. I'm awfully glad to see you, old fellow," and Horace Gratta for a change.

Nevertheless, it was a letter that involved a half-dozen times they seemed less objectionable. Read now, when he was skimming under a hatchet, unembarking the emphasis on his kick from his father, to John's angry vision the letter seemed a fortunate way of escape. And so the old story was repeated. A son, the only child of his parents, stealing forth into the world.

"Don't you think I'll likely be good for some good?"

"Hello! if it ain't John Barton. I'm awfully glad to see you, old fellow," and Horace Gratta for a change.

Nevertheless, it was a letter that involved a half-dozen times they seemed less objectionable. Read now, when he was skimming under a hatchet, unembarking the emphasis on his kick from his father, to John's angry vision the letter seemed a fortunate way of escape. And so the old story was repeated. A son, the only child of his parents, stealing forth into the world.

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Home News.

BROOKFIELD.—The meetings beginning early in May and continuing five weeks under the leadership of E. B. Saunders have now been closed about two weeks. We have waited that time in order that we might note as fully as possible the apparent results. To say that the work done was a great one, would be putting it too lightly, for it was a work of grace and the results beyond our computation. Our evangelist went into the work handicapped by the time of year and sickness in the community, yet he did not seem discouraged; his efforts brought unity among the workers of the different churches, and at the close there was an excellent feeling toward him by all, except those whose business had been interfered with.

Our own church was the special object benefited. Men far along in life gave up themselves to the performance of duties they long had felt to be binding: Those who had been wandering returned; old records have been cleared, old scores healed and new strength given to the faithful.

Sabbath, June 8th, eighteen, ranging in years from ten to seventy-three, put on Christ by baptism with seven hymns of praise, testimony and restoration united themselves with the Second Brookfield Church. It was a day of rejoicing and a feast of good things to the people. Sabbath, the 22d, five others were baptized and six united with the church; and yet there are others we expect to secure by letter and otherwise. These are some of the outward results of the meeting. The other churches too have received encouragement, six being baptized and uniting with the First-day Baptists, on Sunday, the 29d.

Meetings are held nearly every night in the week and the people are stirred to good deeds and works and hope that other souls will yet surrender to the Prince Emanued.

JUNE 26, 1855.

LITTLE GENESSEE.—Last Sabbath, June 22d, was observed in Little Genesee as Children's Day. Full preparation had been made in the way of decorations and training, and when the Sabbath-day came it witnessed a full house. The earth had been abundantly refreshed by a drenching and protracted rain and genuine were the thoughts of thanksgiving in the minds of many to our loving Father who had thus graciously sent his rain, having brought to his "moisture" the "breezes of summer." The decorations were beautiful, including such as mottoes, potted plants, ferns, and a cross abloom with pure white syniga blossoms. The seats in the front of the church were occupied by the Sabbath-school. The programme included recitations, responsive readings and an abundance of good music. It is always a pleasure to listen to the little children as they participate in these exercises. "Of such is the kingdom of heaven." The offerings for the day have been designated to the Shanghai Mission, to go for the benefit of the Boy's School. Our superintendent, Miss Mary E. Bowler, suggests that the offerings on Children's Day be uniformly set apart among our Sabbath-schools for this purpose.

S. S. POWELL.

A LITTLE HISTORY.

The Hammond people, speaking churchwise, who, by the way, are enterprising and active in forwarding the interests of their own re- gional churches, are especially favored by the thagord fellowship which they foster toward those of churches not their own. In this respect as well as others, it has always been a pleasure to live in Hammond. There have been no lines drawn. A community of spirit has been the prevailing sentiment and feeling, and a brotherly consideration has al- ways been shown one church to another, re- sulting in a Christian community to be envied by a less favored people. For eight years this desirable state of things has existed. It seems that some people here have been receiv- ing The Evangel and Sabbath Outlook, (evi- dently they have been read) for the First-day Baptist pastor, who has recently located here, but who has served the church occasionally for two years, has been asked by some of his mem- bers to enlighten them on some points dis- cussed in that periodical, and he has recently felt called upon to announce through the local papers (two of them) that he would preach a sermon on the Sabbath in the Hammond Church on Sunday. He did so. The Seventh-day Bap- tist pastor was present as were many of his parishioners. They were treated to a tirade of abuse launched at The Outlook and pastor Lewis, interspersed with passages of Scripture in assumed proof that the Sabbath is abrogat- ed. At the close of this effort Mr. Lewis asked for an opportunity; a hearing on some future Sunday to present the other side. It was accorded him. He spoke on two subsequent Sunday afternoons to large audiences, and in his discourse made strong attacks. It was a masterly presentation and the first time the public were ever asked to listen to him on this subject. The following Sunday the Bap- tist minister presented his rejoinder. It was in the same strain as his first, manifesting a growing consciousness of his position. He admitted that he had read it for two years and it was just simply "chatter" and for the Seventh- day Baptist pastor in many slurring personal references and by publicly repeating private conversation he had had with him in a sort of "accidental漏" in his presence. The result being to bring him into contempt. As might be ex- pected, he is severely censured by many out- side the Seventh-day Baptist Church. The weakness of his position is correctly gauged by the amount of vituperation employed. A disputant who has a clear case doesn't have to resort to inverted to balance up his argu- ment with the other side—this, if he is only a common sinner, much less a minister of the sweet gospel of love.

This is the first outburst of this sort, and The Evangel and Sabbath Outlook should take the responsibility of it. There is no law compelling people to read it, and the editor would do well to announce that fact.

Only the Baptist minister has manifested any irritation that somebody is furnishing him gratuitous gratifications with which he is not chosen. But if he is welcome to our hearts he will be to us the fulfillment of theSaviour's promise, "Another Comforter shall abide with us forever;" he will purify and sanctify our hearts, he will make intercession for us, and dispelling both despair and disgust and our words in their petitions at the throne of grace, and he will be to us the source of a constant and abiding joy.—The Westminster Endeavor.
Sabbath School.

INTERNATIONAL LESSONS, 1895.

LESSON I.—THE GOLDEN Calf.

For Sabbath-day, July 13, 1895.

LESSON TEXT.—Ex. 32: 1–8; 30–35.


INTRODUCTORY.

This chapter gives a very lamentable interruption to the record of the establishment of the church and religion among the Hebrews. Everything good was lost, and many went toward that grand aim. The Lord had been very favorable, and the people had also seemed very tractable. Moses had solemnly delivered his forty years' experience upon the mount, and very probably was pleased with the thought of a joyful welcome by the camp of Israel at his return, and the speedy setting up of the tabernacle. But, behold! instead of the golden calf, which did the chief-chief—worshiping a golden calf. After the giving of the commandments, though it terrified the people, still it did not turn them from their sin. As in the days of old, so now the great sin of the people is idolatry in some form, and the forms are various. As in this case, so it showed the power of idolatry diseasedally connected with the sin of worshipping other things instead of worshipping the Lord our God.

EXPLANATORY.

Moses was still in the mountain and the people were waiting for him to come down, and so they came to Aaron and said: "Up, make us gods which shall go before us, for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." God—The same word is used in the original for the Lord.

"We went not."

We know not.

In the verses 2–4 we find a plain violation of the second commandment which the Lord had so recently given to the chief of Israel. "These be thy gods." The Hebrew word, translated "gods," is usually translated in the singular number, therefore the word, "it," referring to the one used.

"And when Aaron saw it, he built an altar before it and made proclamation, and said, To-morrow is a feast to the Lord.

The people are ready and willing to celebrate this feast. "They rose up early on the morrow," and by this showed that they were well pleased with what Aaron had done. "They sat down to eat and drink of the remainder of what was sacrificed, and then rose up to play, to play the fool, to play the wanton. Like God, like wor- ship."

"Play." Hebrew of ominous import, seeming to imply formation and adulterous intercourse, (as formerly at Babylon, and among the Arreos in Tahiti, etc.) and in some countries, the verb to play is still used precisely in this sense. So the original is evidently used. Gen. 39: 14.—Dr. A. Clarke.

"The Lord said unto Moses, Go, get thee down: ""In- telligence of the idolatrous scene enacted at the foot of the mount was communicated to Moses in languages hor- rored from human passions and feelings, and the judg- ment of a justly offended God pronounced in terms of just condemnation—utter destruction for the violation of these recently promulgated laws."—J. & B.

"They have turned aside quickly out of the way which I commanded them." There is a deviation from the by-path. They had turned aside quickly after the law was given them, and they had promised to obey it quickly after God had delivered it. For the soul is that which is drawn to remain, but business being urgent we hast- ened on to Farnam. Here we visited with old- time travelers, held our tents open all night, and moved on to North Lwp, where we are rest- ing by the wayside.

T. J. DAVIS.

JUNE 14th, 1895.
Popular Science.

A new machine has been invented for cutting diamonds and other precious stones. Herefore but one could be cut at a time and but one place on the grinding lap. In this new machine the stones are held on the lap by a quadrant which is kept and actuated by screws to any angle or position required. It is stated that as many as sixty faces, or as many stones, can be cut at one time, and the adjustment of the quadrant is so accurate, that in no case could it possibly occur that two stones on the same lap would be overground to change the angle desired in the slightest degree, even if no watchman were near. The quadrant is indexed to give as many faces or angles as desired, and to give such corresponding exactness that every one of them shall be perfect.

A great improvement has been made in the turrets for lighthouses, by which ten or come far more efficient and less liable to be injured, also at least 100 tons of dead weight armor can be dispensed with. The invention consists in making the turret elliptical instead of circular. The former turrets are 26 feet diameter and are surmounted with a 12-inch shell, while the new turret will be 19 feet in the minor diameter, the major diameter will be parallel to the line of fire; thus it will be seen that there will be seven feet less width as a target. The elliptical form around the muzzle of the guns increases the angle very much, and by increasing the armor in thickness, it is thought the turret will be well nigh invulnerable. They can be manipulated by one-third less power than the old ones. One of our new ships is to have one. Naval commanders think that no more circular ones will be constructed.

It has been demonstrated a great number of times, and in various places, that for a certain number of feet as we penetrate the crust of the earth we also find the temperature to increase one degree. This was fully verified in making the Sutro tunnel in California. We know tunnel through the Alps. It has become axiomatic that the ground receives its cold from its surface, that the ground is frozen only to a depth commensurate with the degrees of cold surrounding it. This theory, it now appears, will have to be abandoned, and scientists will have to adopt some other; for as long ago as 1828 at Yatskut, in Siberia, the ground was found to be frozen to what was considered an extraordinary depth, still not reaching the end of frost. In 1825 a Russian engineer thought he had solved the problem and reach the end of frost. He put the hole down about thirty feet and found the ground frozen solid and gave up the job. The Russian Academy of Sciences then took the matter in hand and went to work to reach the point where frost ceased. They worked at it, more or less, for six years, and sunk the shaft to the depth of 382 feet, then they shut down, having at that distance found the ground frozen as solid as a rock. From all this, we are not for Iceland, I think we might believe that the bottom of the North pole was frozen in solid for about 140 miles.

H. H. H.

We who are slow in making a promise is the most faithful in its performance.—Romans.

NEW YORK CITY LETTER.

Our Church services closed yesterday for the summer, only Bible study will be continued at 509 Hudson street, at 2:30 P. M., until the extra hour has disappeared. This year has marked a new epoch in our history as a Church. Fortnightly prayer meetings have been held at the homes of different members with good attendance and spiritual meetings. Our last meeting was held at Ernestina, S. L., at the home of Mr. and Mrs. Stillman. Ten went over in a company from New York, and with those who gathered at her home, fellow-teachers and friends, formed quite a company. We are sure that these meetings will be continued; one family has been added to our Church, Mr. and Mrs. Lindsey of Adams Centre, N. Y., and we expect next year other additions; two young men of solid worth, graduates of Alfred under the kind help of Prof. Frank Green, of Brooklyn, took the examination for a teacher's position in the Brooklyn schools; both passed them with a good prospect that immediate appointment will follow. Their is plenty of room for worthy and able teachers with good salaries, and chance on this account to serve in this cluster of cities, if properly sought, to make our little Church a much larger one. Miss Lizzie Fisher, of Marlboro, N. J., is also to teach near as the coming year. Young people of good Sabbath principles and with the pluck out of which martyrs are made, turn your eyes in this direction. A first-class teacher can command $800 for the first year, with more to follow.

The Pastor's acquaintance has widened somewhat during the last two months as he has fallen to conduct the music, more properly, to be the presenter, for the services of the People's Church held in the Academy of Music; Dr. Dixon, pastor.

When at Albany I used to lead 500 and 600 people in song service, I thought it was quite an audience. I little thought that it would be my lot to lead 500 and 500 people in song with a quartet and piano. Much melody and praise is made to Him who loves us.

Our Mission has assumed proportions we never dreamed of, and we trust that all our friends and helpers will continue in prayer and with money to back us in our enlarged effort to do good. If a place, a home, for convalescent seamen, has been impressed upon our heart and mind until the venture has been made of providing for the men who come out of the hospital a place of refuge—a home for strength gaining. The top floor of a house containing four rooms, is to be used for this purpose. The place was formally opened June 4th, 1895, many friends assisting to make it one of the events in the Mission's history. Mr. and Mrs. Gorton, of Plainfield, Mr. and Mrs. Fisher, of Plainfield, Mrs. Corrine Judger, Floral Park; Mr. Chase, of the city; Dr. Davenport, city; Mrs. Nor­ thrup, with her sweet singing with some of the boys; Mr. Bovathie, of the St. Louis; Mr. Owyer, of the Teutonic; Mr. Armstrong, of Brooklyn; Mr. J. D. Jones, of the Mission; Miss Bunn and Miss Hennig accompanists. Mr. Arthur Smith gave a brief talk upon the Mission, and the Rev. S. H. Cox, People's Church, made suitable remarks. In all 900 people were served in the back yard, under a scapacious awning—a present to the Mission from Capt. Cattain for a summer garden—not a beer where during the heated term the men can gather and enjoy cool water, if not lemonade. We pray for strength to carry out our plans and the hearty continued co-operation of our friends.

Very truly,
J. G. BORDICK.

DR. PARKHURST ON EARLY MARRIAGE.

It is closely keeping with the whole train of argument to say a word in regard to early marriage. The Rev. H. Parkhurst, D. D., in an article on "The Safeguards of Marriage," in the July Ladies' Home Journal, states that marriage is the nature. Divine intention seems quite distinct upon the matter. Such marriages when properly consummated are a means of personal establishment and security to the parties implicated. For a young man or young woman to be nonchalantly married is to be having segmentation. To be out of that condition is counter to nature, and to disregard nature subjects to all kinds of exposure. It is sometimes forgotten that nature's arrangements and intentions are in the nature of a divine ordinance, which may be of the same authoritativeness as though drafted literally and included in the Decalogue.

Special Notices.

ANNIVERSARIES.


For persons who wish to attend the General Conference at Plainfield, N. J., we do well to confer by letter with Rev. J. Ordway, 205 West Madison St., Chicago.

For all persons contributing funds for the New Mission Building Rooms for women will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

The Seventh-day Baptist Church of Hornesville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Chest and Grand streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially Sabbath-keepers remaining in the city over the Sabbath.

GEORGE BRAW, Pastor.

The Seventh-day Baptist Church holds under Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. Stranger are always welcome. Distance a matter of 17 miles. Address Dr. M. K. C. B. A. C. 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 friends in the city over the Sabbath are especially invited to attend the services. Pastor's address, Rev. J. G. Burtchell, New Mapah, 500 Hudson St.

The Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference. Letters from the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, to arrange for Institutes in said Association.

For Sale or to Let.

House and Lot in North Loup, Nebraska. Has plenty of room for garden. For terms and particulars, address C. B. MAXSON.

128 Main St., Westley, B. I.
A RUN-AWAY TRAIN.

There is a story of a boy, the fifteen-year-old son of a locomotive engineer, who had often rid-

den his father’s and “knew the engine pokey well.” Indeed the engine had frequently let the

boy off on a long stretch of straight track.

One night he left “Dave” in charge of the engine on a siding while he went to supper as usual. There came up a furious wind; and the blizzard had started. The engineer had gone by without any engine. The wind had started them. Boy think quick down ground! The Lightning Express is to come that way.

Nobody near. No telegraph wire. The trains are headed together. There is less than an hour to catch those runaway cars and pull them out of the way. No time for hesitation! He springs to the lever, picks up steam and tears away with grade and wind and steam like a whizzing arrow.

Ten miles ahead. The rushing minutes are full of sud-

den comprehension. He almost knows how it is going to be. He has no doubt that tremen-
dous impulses will make those heavy cars have to stop. Then he is just too late! The run-

away train is in sight! Off steam! Now on again! Let the story tell the rest.

He must slow up, but do it so nicely that when he does come up with them, there shall be the least possible shock; for here is the circus of life. He has nobody to help him “couple.” He must be for the ounce both engineer and switchman. He had not thought what a formidable job this was until it started.

He turned his back on the pursing train, he curtled his hair, he shored up his left hand on the cow catcher. He was a man long coupled in one hand and holding on with the other, he stood watching with the wind going down the side of the locomotive, and down on the “cow-catcher.”

A keen eye with a sharp nose of turning back. To his startled ears the air seemed full of un-
certain instruments of another tornado, the rush of the “Lightning” just ahead. He had in him the stuff which makes the true hero, but he was not prepared. Remember is it he who is insensi-
bile to danger, but rather he who feels it and realizes, but yet over-

comes.

The “Meteor” drew nearer and nearer. Dave had used excellent judgment in regulating its speed, for at length it was but a stone’s throw ahead of another tornado, the rush of the “Lightning” just ahead. But he had in him the stuff which makes the true hero, but he was not prepared. Remember is it he who is insensi-
bile to danger, but rather he who feels it and realizes, but yet over-

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A PECULIAR want of fact is con- stantly before them in the time chosen by many persons to shower attention upon persons who are in sickness and death. If a man receives calls, flowers, delica- cies from neighbors and acquaint- ances, it is because his time is fast coming. He still is even to be gratified by their thoughtfulness, while the long days of life begin to sink. A heavy care, a new story, a handful of flowers, may be on his way. If a friend experiences a heavy sorrow, we are accustomed to load him with tokens of love and sympathy, while he is yet in the first bitter days of his grief. This is us it should be, but do we not too often stop here? There comes a time, months later perhaps, when he is more ready for the consolations which at first seemed so inadequate. But then he is supposed to have “gotten over” his grief, and his acquaintances never refer to his loss. Only one who has experienced long and sympathetic help at such a time realizes the comfort of a friendly letter or word of loving comprehension at the beginning of his Christian or other days for him “the silent anniver- saries of the heart.”—Congregationalist.

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