LIFE'S ECHOES.

ANNE L. HOLBERTON.

Here are echoes ever stealing Through the mystic vale of life, With an undertone revealing Waves of peace or floods of strife.

From the fields of our endeavor, From the springs of earnest thought Echo through the vast forever Symphonies our lives have wrought.

Chords that thrill beneath the finger In youth's gladness morning hours, Still their echoes fondly linger When the frost has touched the flowers.

And the loved words softly spoken At spring's twilight veper call, Yet shall echo back unbroken When life's wintry shadows fall.

Ah, the once familiar faces That we loved in days gone by, And the forms, whose vacant places We behold with dewy eye.

Where, oh, where are those we cherished, Whose dear names we breathed in prayer, From our sight who now have perished? Still the echoes answer, where?

Yet beyond the waiting portal That we near, while seeming far, Echo from the domes immortal, Through the golden "gates ajar."

Voices now attuned to measure Earthly tones can never fill, Where the soul may find its treasure When the beating pulse is still.
It has been said that “Man is the noblest work of God.” That probably meant man before his fall. Now the term needs modifying thus: A conscientious man is the noblest work of God. Canon Farrar said, “There is only one real failure in life possible; and that is, not to be true to the best one knows.”

We invite attention to the letter of Professor Fairchild, of the University of Rochester, in this issue, relative to certain geological features of the Genesee Valley and New York State. We hope to read them to be active in his especially interested in this line of study and will doubtless be pleased to furnish items of information as indicated in his letter.

Union Theological Seminary, New York, has a class of sixty juniors, seventy new students in all. This is not a bad showing for a school under the banner of the Presbyterian General Assembly. Young men are always faithful in this very useful school. They like to study where there are able and devout men, whose acknowledged wisdom and piety cannot be easily set aside by considerations of far less importance.

A card from Bro. Geo. W. Hills, at Atlanta, Ga., gives notice of his situation in the Manufacturers and Liberal Arts Building at the Southern Exposition. They were getting the Seventh-day Baptist booth arranged and in order. He says, “The weather is lovely, the exposition fine, and the grounds beautiful.” Boxes of literature from our Publishing House have been shipped, and the opportunity will be embraced for their judicious distribution.

A letter from Bro. Geo. P. Kenyon, of Shingle House, Pa., reports that the debt of $750 has been reduced to $300; and the latter amount is far provided for in that, when paid there will be only about $75 of debt left. He is especially anxious to clear this all away, and requests anyone who will assist, to forward the money to his wife, Mrs. Mary M. Kenyon, Shingle House. Brother Kenyon is suffering from poor health and has decided to go to California for the winter. So far as he is able he hopes to be able to give Master’s service wherever he goes. He expresses great anxiety for the cause in the vicinity of Shingle House, Portville, and West Genesee, and asks for some consecrated worker to be sent to that needy field. He mentions some very encouraging indications.

Bro. Wheeler has been in New Jersey recently and reports his canvass for the Boulder Church still in progress. The funds come in rather slowly, but he intends to persevere until the work is accomplished. Those who know Bro. Wheeler will give him credit for being a hard worker, and one who never yields to difficulties. He intends to do his duty, and do it well. He expresses much gratitude for his cordial reception among the churches and for the kind words, generous hospitality, and substantial aid rendered. He is now among the churches in Courier, Genesee, and Bro. Menard, and sisters, do not fail to take an interest in this growing and hopeful Boulder Church. Twenty-five years from now many will feel a just pride in saying, “I helped start that church when it was young and struggling. Now see what a power it is.”

It is coming to be a custom in many churches of our country to publish certain days for the purpose of hearing a symposium of sermons on subjects of universal interest and importance. The educating influence of such a symposium of sermons is valuable. The pulpit is, or ought to be, one of the greatest and most wholesome educating powers of the world. It ought to embrace questions of vital interest to society, in the various lines of human activity. In many churches observing the first day of the week, October 27th, the theme will be “Penology,” or the science that treats of the prevention of crime, and of the management of prisons and reformatories. This is a theme of increasing importance. The treatment and management of criminals, on the most approved, human principles, leading to the reformation of the individual and the general good of society, should be clearly set before the people by pulpit and press. Our people ought not to be a whit behind others in this, as they are in many other reformatory measures.

Opinions differ respecting the most important qualifications for a good and successful pastor. Some of the parishioners want an eloquent speaker above most every other consideration; others want a profound scholar; others, a peace-maker; others a wide-awake, ardent reformer, in the sense of an “out-and-out,” cut and slash radical. But those qualities that wear longest and are most fruitful in conscience and ministry are not necessarily limited to those possessing the greatest talents for oratory, or who have had the most extensive opportunities for study. The elements which all must possess and which all should cultivate to an elevation, love for souls, a broad and generous sympathy for suffering and sorrow, will make a pastor acceptable and useful. The people want a pastor whose heart is full of sympathy, one who will visit the sick and sorrowing, not once but often; one who greets his people cordially, not as a formality, but with real interest and delight in the greeting. If a pastor does not love his people they will soon find it out. It will be revealed in a sort of half-hearted handshake, or an indifference about meeting them at all, or his being indifferent to the people. They should possess and exhibit similar regard for their pastor. Still, it is sometimes said, “Like pastor, like people;” or in other words, a cordial pastor will always have a cordial people, and vice versa. As a rule we believe this is true.

**Funds Greatly Needed.**

Funds are very much needed for carrying on our Tract Society work. From the spirit manifest at Conference many thought they might reasonably hope for an increase of contributions to meet the increasing demands for the Society’s work. But instead of an increase in contributions there has been less apparent effort than usual. This is not in keeping with the spirit and promises at Conference. Great things were said and virtually undertaken at that gathering, which, if carried out, will require a large increase in contributions from the churches. The Executive Board are ready and anxious to carry out all recommendations and instructions just as far as the funds (which is the real index of the people’s interest) will allow. The Board cannot go on ahead until there is something more substantial as a basis of action than the unauthorized pledges of individuals, for the people promptly replies by the inspirations of discussion and glowing appeals for aggressive work. Do not make the mistake of thinking that large receipts from the people have come into the hands of the treasurer, simply by reading in his report, in this issue, the statement of receipts for July, August and September, for that includes the amount the Board had to borrow to meet current expenses, as shown near the close of the report; and more has been borrowed since. A report will be an annual report of funds needed to carry out the work as planned, taken with the average amount raised for a few years past, will not aggregate less than $11,000. See in another column the statements of the committee appointed by the Board to take the initiatory steps for carrying out the recommendations of the Society at the last Conference.

**Rededication.**

The Piscataway Seventh-day Baptist Church, which is the “mother church” in the second distinct line of origin in the United States, and which was organized 190 years ago, has just completed its remodeling and repairs. The old side galleries have been taken out, the pulpit platform and location of the choir changed, the room enlarged, and stained-glass windows have taken the place of the old small lights and blinds, while carpets, pew and pulpit furniture are very handsome. On Sabbath, Oct. 12th, the services were of a dedicatory nature, under direction of the pastor, F. E. Peterson. Notwithstanding the rain, for it was one of the rainiest days of the season, there was a large congregation, and the house was well-filled. Many were there from Plainfield, their services having been omitted to accept the invitation from the “mother church.” Neighboring churches in New Market and Dunellen were also well represented. The Baptist and Methodist pastors were present and assisted in the service. The dedicatory sermon was preached by the editor of the Sabbath Recorder, and S. R. Wheeler, of Boulder, offered the dedicatory prayer. The singing was excellent, the regular choir under the direction of L. T. Titsworth, being aided by singers from Plainfield and from the Baptist Church.

The church thus re-dedicated is the third one built since the organization in 1705. The first was built in 1782, the second in 1802, and the one recently repaired, in 1896. Since the organization of the church there have been fifteen pastors. The first pastor, Edward Dunham, served the church 29 years, and the second, his son Jonathan Dunham, served for the past 32 years as pastor, making a term of service of 43 years. In ten years from now the church will be entitled to a bi-centennial celebration.


NEWS AND COMMENTS.

"Hurt in a foot ball game," is a very common head-line now, in reporting the encounters in this delightfully barbarous college accomplishment.

An additional bequest of $250,000 is reported to have been left the University of Chicago, by the will of Mrs. Mary Reynolds of Chicago, recently deceased.

An "opium joint" has been unearthed in Toledo, O., which was doing a large business. It was found to be patronized by many of the leading men and even women of the city.

It is not an unwelcome statement, to Americans, that the immigration to this country during the year ending the 30th of last June was less than it has been since 1879.

MARRIED WOMEN are at a discount in St. Paul, Minnesota. The Board of Education recently decided to refuse hereafter to employ married women as teachers in the public schools.

A NOTED Norwegian author, Prof. H. H. Boyesen, of Columbia College, died in New York, October 4th, of rheumatism of the heart, after an illness of two days. He was 47 years old.

THE retiring of Lieutenant-General Schofield from the command of the United States Army, by reason of the age limit, has been followed by the appointment of his successor, General Nelson A. Miles.

BISHOP VINCENT is making an effort to raise $25,000 to build a new Hall at Chautauqua to be devoted, as a specialty, to the study of the Life of Christ. Ten thousand dollars have already been subscribed.

GERMANY has launched the largest sailing vessel in the world. The "Potos" is 426 feet in length and carries five lawasts and thirty-nine sails, with a capacity of 6,150 tons, equal to 25,000 horse power. This island has about 3,000 square miles of territory and about 300,000 population. It is a natural ally of Greece, and probably commands the S.anean Sea.

The question concerning the wisdom of the present arrangement of the pastoral time limit in the Methodist Church is again at the front. At present it stands at five years. Previous to fixing that time it was three years, and still longer back it stood at one, with a possibility of indefinite continuance. Many now desire to return to the arrangement, satisfied that it is not wise to have an inflexile law of limitation.

LORIS STEIN, the New York merchant, who was arrested in Germany last summer on a charge of using insulting language to an official, who demanded that Mr. Stern's son should be excluded from a dancing party, has returned to New York, forfeiting his bail of nearly $30,000 rather than suffer imprisonment. That was rather an expensive dance. Whether there is any intention of appeal from such evident injustice, we are not informed.

A good example of efficiency is set by the Illinois Humane Society at Chicago, which presents the following report for September:

It investigated and remedied the condition of seventeen children, surrendered five children to institutions, placed seven children in institutions temporarily, four persons prosecuted for cruelty to children, six persons for cruelty to animals, laid up twenty-seven horses unfit for service, removed sixteen disabled animals by ambulance, killed twenty-six incurable and abandoned animals, reprieved sixty-one teamsters and others, and imposed $212 in fines.

It is enjoyable to read a good story of the hyster being bitten, and the following one may not be amiss:

A class of students, holding a grudge against one of the professors, tied a live goose to his chair. Upon entering the room the professor saw the goose, and calmly walking to the door, addressed the class as follows: "It looks as if you have succeeded in getting an instructor so much better qualified to direct the bent of your ideas, I beg you will pardon me for resigning the chair."—Harper's Board Table.

That is better, however, than in another instance when a class thought to perpetrate a joke on the professor. Just before time for recitation, a donkey was led into the room and hitched by the teacher's desk. As the professor came in and saw the donkey and the expectant class, he said, "Gentlemen, since you have chosen one of your own class to be your instructor, you will pardon me if I withdraw."

CONTRIBUTED EDITORIALS.

THE LOUISVILLE CAMPAIGN.

On the 5th of July, 1895, a dusty traveler alighted from a train at the Tenth St. depot in Louisville, Ky. He was not a native Kentuckian, he walked too fast for that. Moreover he did not say "you all," which is proof positive. He was looking for the Chestnut St. and T. J. Van Horn, the Gospel-tempest Evangelist. The policeman told him that Chestnut St. was two blocks (squares, they say in Kentucky), north. When the stranger reached Chestnut St., he saw a saloon on one corner, an undertaker's on another, a weather-beaten house on the third, and a bare, weedy commons on the fourth. He was most interested in the last, because in the center of the commons stood a dingy old church, which seemed to represent habit and parcel of its surroundings. On its side was a board which a traveller found the Latin "Potosi" written on a blank. The sign made a strange impression on the stranger, who had been traveling in the hemisphere of the South American Republics, and did not think his Spanish was very good. He asked the policeman why there was no fine on the Latin sign. The policeman replied, "We don't charge a cent for Latin." The stranger said he had heard that the Latin was the only language the Spaniards understood. "Yes, sir," said the police of the word, "but you'll notice in the sign that the church is in the"—Mr. Stern's son should be excluded from a dancing party, has returned to New York, forfeiting his bail of nearly $30,000 rather than suffer imprisonment. That was rather an expensive dance. Whether there is any intention of appeal from such evident injustice, we are not informed.

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longed for—a larger and better tent, and a quartet. Was it wise to attack a city like Louisville with anything short of the strongest force and equipment at our command? It was our first Whitfield campaign in a large city. We were feeling our way. For the sake of the future we must not fail! Van Horn said: "We must have a quartet, and if the Board cannot pay for it, I will." Letters were sent to Fred E. Whitfield and Alva Van Horn. Promises were made. The attendance continued the next week which is worthy of going on record. It ran something like this: "I will come, wages or no wages. Am well, and prepared to pitch in hot and heavy." The letter from our first tenor was equally encouraging. The humble servant rose up in his dignity and said: "We will have a tent, and trust the Lord for the money to pay for it." (Parenthetically it may be said that the Lord furnished the money through A. D. Crumb and other friends at Walworth and Chicago. Also that the Evangelistic Committee cheerfully paid the young men a salary and Shouldered all expenses.)

Before leaving the old tent, I want to say that amid those uninviting surroundings and with the small audience, God blessed us. I believe we ever preached with more liberty anywhere than was given us there. Hearts were stirred and souls were converted.

The question simply was where and how we could work to the best advantage; and when the call came for meetings at Shepherdsville, it seemed best to go there until the new tent should be ready.

On the 2d of August, the campaign was to open at the corner of Brook and Oak Streets, Louisville, a location between the aristocracy and the common people. Would anybody come? We had been grateful for an audience of two dozen the first night. One hundred friendly faces greeted the quartet as they came forward and sang: "Glorious things of thee are spoken." The next night there were one hundred and fifty. By the close of the first week the audience numbered two hundred. Attendance continued to gain until the seating capacity was enlarged, and more than one night saw the tent crowded, while one or two rows of people stood outside. High-water mark was reached about the first of September, with an audience of five hundred. Then came the G. A. R. Encampment, which put the whole city in a flutter of preparation and sight-seeing. The attendance never quite climbed back after that to what it had been before. Many of the idle and curious dropped off. The readers remaining are already familiar with the visits of Bro. Huffman and Dr. Lewis to Louisville, and the splendid work done by them. The cooler weather injured the attendance somewhat toward the end, yet the meetings closed with a profound interest and with earnest expressions of regret upon all sides.

Has it paid? The Lord of the harvest must answer the question. In my own heart there is not the slightest doubt of it. Let us try to tabulate the results.

Conversions. The number of them will never be known, but is a side of the great white throne. Sometimes there are "ships that pass in the night and speak to each other in passing," but the entire future course of one of the ships is changed by the meeting. On some nights as many as thirty or forty people by rising express the desire to be Christians. One hundred and fifty expressions of this kind would be a conservative estimate. How many of these were Christians with themselves unawakened, and how many found peace at the foot of the cross, we do not know. The one feature of our work over which we feel great sorrow is that we could not or did not meet each one of these personally to "make their calling and election sure." Certainly with this experience to guide us, and under other conditions, this personal work can be successfully and effectively organized even in the city tent work. Only about ten persons do we know as having "made their calling and election sure" in particular. I shall never forget, and as it is characteristic of the Louisville work, I give it. When nearly all the audience had gone away after the closing meeting, an earnest faced young woman came and, as she clasped my hand and said, she wanted to tell you that the gospel you have preached to-night has saved my soul." She was gone before I could ask her name, but I shall meet her in the blood-washed throng.

To scores—perhaps hundreds—of church members these meetings have been a religious awakening. Some have for the first time had a glimpse of the true meaning of Christianity. After feeding upon the husks of formalities for years and knowing nothing better, it was a delight to them to sit down to a full meal of the Gospel. Said one woman of evident refinement: "I was a teacher in a Episcopal Sunday-school for years; but if I were to go back there to-day, I doubt whether any one would step out on the way to welcome me. The greatest thing I ever heard a pastor say was, 'Let the people come in.'"

Perhaps it was to relieve this feeling that our church members from the East came and, as she 'spoke by the light of the Holy Ghost, "I want to tell you that the gospel you have preached to-night has saved my soul." She was gone before I could ask her name, but I shall meet her in the blood-washed throng.

Dissemination of Sabbath Truth. The south-eastern quarter of Louisville has been the scene of the most recent success. The Seventh-day Baptist name is known and honored. Four have been added to our little church and one stands ready for baptism and church membership as soon as circumstances permit. Many are convinced and are waiting to see what future developments will be in connection with this church. Dr. Lewis' Sabbath lectures were a revelation to the people. One staunch Baptist lady said earnestly: "Why, I believe that this is to be as great a movement as it was when the Baptists came out from among the world as the world's antagonists." The present condition of this church and that others will depend no little on the earnestness with which we follow up the work we have begun. It would be strange if many did join us on the first presentation of the truth when most of the comments have come to us only after months of study.

Permanent Gospel work. The summer's campaign has richly paid if it gave birth to nothing more than the permanent gospel work which it is proposed to inaugurate in a few weeks. It was a "tent to the tent." This plan has already been outlined in the Sabbath Recorder. Bro. Van Horn writes me that Mr. McDowell and many others are still enthusiastic and "the building is booming."

Perhaps the richest gain from the summer's work is in experience. It has been demonstrated that we can conduct successful gospel campaigns in the great cities. So far as Louisville is concerned, there is only one future course to be thought of—continue this work and push it strongly. With the prestige gained and the experience acquired, the second campaign should be more successful than the first. Permit me to use our Seventh-day Adventist brethren as an illustration. Last January they began holding meetings, with a strong force, in a church on the eastern side of the city of Louisville. Although they had a few followers to begin with, they labored for weeks with audiences of fifteen to thirty. During the three or four months of their services the congregations were always small, except when they spoke against the Catholics and attracted the A.-P.-A.

During May and June they held a tent campaign in the north-west quarter of the city, and won a good hearing. While our campaign was in progress at Brook and Oak Streets, they were holding their tent campaign in the south-east quarter of the city. Here at last they had great crowds and attracted wide attention. Here they have gathered up the results from nearly a whole year's work and now they are to organize a church. Our spirit, teaching and plan of work are quite different from theirs, but we have something to learn from their hang-on policy.

If we have a mission to this generation, I do not know any better places to work it out than in Chieng, the metropolis of the West, and Louisville, the gateway of the South. I trust we are through stirring up interests only to run away and let them die. Let us enter these great centers of our national life to stay. Let us strike hard in Louisville and keep striking until we have either built up a self-supporting church, or proved that such a thing is not practicable. The Seventh-day Baptist Church is built upon the rock, and the world listens respectfully to its message. What grander message, indeed, could any man have to present to the world than the Lord Jesus Christ and thou shalt be saved? . . . "If ye love me, keep my commandments!"

EARLY SEVENTH-DAY BAPTISTS IN OHIO.

The first Seventh-day Baptists in Ohio were Maxsons and Wells, from Hopkinson, R. I., who were among the first settlers of Marietta, arriving in a company of forty-eight men, April 7th, 1788. The next year they brought their families and settled down to make homes. The Seventh-day Baptist branch of this company was in the minority, and after a few years was absorbed by the majority. Seventh-day Baptists continued to settle into the state, but no organization was effected. In 1805 Deacon James Hill, a Revolutionary soldier, came across the Ohio River, from Harrison county, W. Va., and settled six miles from the village of Morgan, and twelve miles south of the county seat of Warren county, on a branch of the Little Miami River called Todd's Fork. The place was well suited to agriculture, and soon others followed, and in 1806 a Seventh-day Baptist Church was organized, called the Todd Fork Sabbath Church. Here resided the families of Thomas Babcock; James Hill; Jesse Maxson; Samuel Lippen,
cott, Sr.; John Patterson; Phillip Hill; William Hill and Abraham Hill, brothers of James; Samuel Davis and Jacob Davis. In 1807, Simeon Babcock came with these brothers of James Hill, and located near the confluence of Todd's Fork with the Genesee. The Lebanon branch was seemingly broken up, and only the Lebanon church was left. This was seven miles nearer Lebanon than the main church. Here resided Jonathan Clayton, James Clayton, John Clayton, and later, James Hill. All except one were a part of the Lebanon church. Simeon Babcock, Samuel Davis and Jacob Davis were members of this church.

As to this organization some seem to think that Todd's Fork was organized by the brethren coveting together and meeting regularly for worship; but as Elder John Patterson resided here at this time, it seems probable that he organized them.

The officers in 1806 were John Patterson, pastor; James Hill and Samuel Lippincott, Sr., deacons, and Jonathan Clayton, clerk. Jonathan Clayton and James Hill were brothers-in-law; one married Mary Fitz-Randolph, of Harrison county, W. Va., and the other, her sister Margaret. James Hill had four children—the third being the Rev. Joshua Hill, who left his parents to go to the brethren in Ohio sixty years ago. Jonathan Clayton had at least five children, perhaps more. Of all the Clayton clan, I know of but one who is now a Seventh-day Baptist, Mrs. S. H. Babcock, of Walworth, Wis. and of the hills only two, Mrs. Charlotte H. Babcock, of Shellsburg, Iowa, and John H. Babcock, of North Lovip, Nebraska.

In 1808, Thomas Babcock, Jesse Maxson and others removed to Green county, near the outlet of Lake Ontario and Montgomery counties, on a tract of 420 acres there purchased, on the banks of Mad Run and the bottom lands toward Mad River.

In 1822, Rev. Amos R. Wells, then on a missionary tour through the far western set, called Todd's Fork's Rev. Simeon Babcock to come down from North Hampton occasionally and preach for them. Deacon Hill died in Warren county in 1841 and was buried in the Hill cemetery near Buttlerville, Ohio. About twelve years later his children laid his wife to rest by his side. Jonathan Clayton died, and all his family joined the Methodist Episcopal Church. Joshua Hill joined the Port Jefferson Church, and was ordained at the session of the South-Eastern Association, 1844. He finally joined his children in Iowa, and is said to have left the Sabbath about 1860.

When Elder Hill was a young man, he was addicted to the social glass, in no small degree, and cared very little for things spiritual. One of his brothers converted him and one day he came to pray for his brother, Joshua. God heard his prayer, and though Joshua Hill was nearly 200 miles away, the Holy Spirit gave him no peace until he had traveled to his brother and also found peace in the pathway of duty.

Todd's Fork Church had languished for years, and when deacon Hill died, even the name ceased to be known, and to-day the very site of this early church is all but unknown. (One or two old grave-yards, a few rare manuscripts, some vague traditions, and the personal knowledge of one or two very old people, is all that is left to identify this pioneer church.) Todd's Fork was organized, 1847, and the church was erected 1850.

In 1810 John Patterson made a tour of the country, above and below, with the brethren in Warren county in 1851. He organized a Seventh-day Baptist Church called "Little Bethel." This is the same that is usually spoken of as the "Mad River" Church. Here, he baptized several and organized a church, though it was only a form of church life he gave them, as they had been holding Sabbath and business meetings about two years. Thomas Babcock was elected deacon, and then the officers stood: John Patterson, pastor; James Hill, Sr., and Thomas Babcock, deacons; Jesse Maxson, clerk. Both deacons preached occasionally.

Here, the church members were: Amos Sutton and wife; Samuel Lippincott, Sr. and wife; Samuel Lippincott Jr.; Thoinas Babcock; John Paterson; Samuel Davis, James Hill, and wife; Jacob Babcock, Elizabeth Babcock; Jacob Babcock, Lydia Babcock; John Patterson, Sarah D. Patterson. This church had, in all, twenty-five members. Though the main settlement was in Green county, some of the brethren resided in Clark and Montgomery counties.

LITTLE Bethel kept up an organization until 1866, and then disbanded.

GEOL0gy OF THE Genesee V alley.

To the Editor of the Sabbath Recorder:--

There are certain features in the geology of the Genesee Valley which will interest your readers. I desire to use your columns for the purpose of directing attention to these phenomena with the hope of obtaining fuller information.

In the course of the Genesee river are three rock channels; the first at Portage, the second at Mt. Morris, and the third at Rochester. Other similar but smaller ravines occur in the course of the tributary streams, usually near the point where the side stream enters the main valley. Such rock cuttings have been observed by the writer in the Angelica creek near its mouth; in the Canaserga below the village of the same name; in the Canaserga where it enters the Danaville valley; and in the case of a small creek which joins the Canaserga from the west at Swains.

All these narrow channels in rock are very recent, speaking geologically. They are all post-glacial, that is, they have been formed by the erosion of the streams since the disappearance of the Glacial Period. They indicate places where the streams have been forced to leave the old, broader, pro-glacial valleys, and having fallen upon rock were compelled to excavate new channels.

The writer will be glad to have the services of any one who will take sufficient interest in this subject to send him information of any rock ravine he may visit, the personage who will be able to do this should specify (1) the name of the stream; (2) the direction of flow; (3) the valley into which the stream pours; (4) the exact location of the rock cut, the length, width and depth of the rock cut; (5) the approximate height of the bottom of the rock cut above the larger valley; and whether the valley is shaped with a wave or character of the rock; (6) upon which side of the ancient valley the rock cut occurs. The latest number, page 87, should further instruct those interested.

To all persons who will kindly supply such information the writer will send, as soon as printed, a copy of the exercise on the explanation on the glacial lakes of the Genesee Valley, for which these facts are desired.

H. L. FAIRCHILD.
ROCHESTER, N. Y., Oct. 12, 1895.
We hear much in these days about consecration and re-consecration. Christ and his cause in the world need consecrated workers. There should be a clear conception of what consecration means, to be just what Christ wants us to be. Our life must be like his in spirit and purpose. We must be willing to be humble, to walk in such a sphere of life as he would have us, and not fret under it. The trouble is, we want so many times to be what God means we want us to be, and we are unhappy about it. Whatever lot in life Christ marks out for us, let us cheerfully and faithfully walk therein, and honor God and build up his cause in that sphere. To be good, love God and loyally serve him, is the highest being.

Again, it is to do as Christ wants us to do. It is to please him and not ourselves. It is not our will but his will that is to be done. His requirements mark for us our highest good in character and in soul activity. It is to go where he would have us go; to be seen where he would have us seen; to associate with those whom he would have us associate, and to be in the places which he would have us practice, to set such an example as he would have us set before our fellow men.

The trouble here is, we want to have our own sweet will, to be and do as the world goes rather than as Christ and his kingdom go. It is better to do Christ's will than our own, no matter how good the world's may be. Christ requires us to do according to his spirit and direction, and have his favor and approval, than to do as the world does, be popular with men, and be sensible all the while that it is not pleasing to the dear Master. Agreements must be consecrated to endure what Christ wants us to endure.

We are to begood soldiers of the cross, endure hardship, pain of mind and body, persecution if needs be, that he may use us to his glory, and the advancement of his kingdom in the world. He bore shame, despisement, exposure, hardship and cruelty for us. He suffered and died for us. How much will we bear for him? To endure patiently, lovingly, and without murmur the lot, the work, the sacrifice, the suffering and the persecution which he may think it necessary for us to get in order to have us practice, to set such an example as he would have us set before our fellow men.

The trouble is, we want to have our own sweet will, to be and do as the world goes rather than as Christ and his kingdom go. It is better to do Christ's will than our own, no matter how good the world's may be. Christ requires us to do according to his spirit and direction, and have his favor and approval, than to do as the world does, be popular with men, and be sensible all the while that it is not pleasing to the dear Master. Agreements must be consecrated to endure what Christ wants us to endure.

We are to begood soldiers of the cross, endure hardship, pain of mind and body, persecution if needs be, that he may use us to his glory, and the advancement of his kingdom in the world. Jesus wants us to be as tender as that of a little child. How were, it could not follow. Gentleman put up both hands while the tears Genel'ally faith leadsto action, but not always. Some of the younger are led to give up the faith, and to be as cold as an iceberg. Some of the older are led to give it up, and to be as cold as an iceberg. Some of the younger are led to give up the faith, and to be as cold as an iceberg. Others are led to give it up, and to be as cold as an iceberg. Some of the younger are led to give up the faith, and to be as cold as an iceberg. Others are led to give it up, and to be as cold as an iceberg. Still others are taught by spiritual growth to seethe faith is not the root of the thing. If it were, it could never be "dead" by any chance. Behind faith there lies love or affection, which is a form of love. A man must have faith, an essential part of that faith; but this is impossible without love.

Hence Paul adds, "Faith working by love." That is final. You cannot go further back.
There is nothing behind love. Love is the motive of all life. As machinery works by steam, so faith works by love. Without love faith would be dead, and man would remain in his sins. It's profoundly true that man is saved by the affections. If his love cannot be stirred he is lost. No faith can then save him, for he will be alone and dead. This is not a question of which comes first, faith or love. In the order of development love is, but faith comes. The basis of faith is intellect, and intellect is co-existent with the affections. The capacity to believe and love is there in all men. The heart of man is the home of his figure; he is made for being a moral agent. His reason and his feeling act together, and seeks to appropriate the thing believed. Love as the motive, is basal. Love uses the reason, as Comte remarks, as an eye to see the way. Faith and reason, without love, are like an engine without steam. Love is; faith comes. Love responds; faith works by love.

The reason is plain. A man is what his ruling affections prompt him to be. His affections struggle to realize themselves in definite acts. Love, faith, by its own nature, works only by his deeds, but by the mental states which precede and produce the acts. Hence, we are what we love. If, then, a man loves sin, and indulges in it, actually or only mentally, and allows this affection to become the ruling one in his life, he is not saved, no matter how much dogmas he may believe. On the other hand, if a man loves the good and the true, not only is faith easy to him because of his spiritual kinship, but it becomes active, realizes itself by doing the good. He is saved by faith; but in a deeper sense, saved by love, for his faith works by love. Paul then was right in elevating love to the supreme place. Although I give my body to be burned and have no love—it is nothing, nothing. Why? Because character is more than deeds, and character can only be formed by love. The things we love, make us. Christ was not speaking in a hyperbole when he said: "He that lusteth, sinmeth!" It was sober truth. The thought made the man.

Hence the crying need in preaching the gospel is to use the affections; to win men from the love of sin to the love of God. Repentance is love in the act of realizing itself in a definite deed. It is will in the sense of resolve. But a resolution is only a form of love—love as an endeavor to attain some end in view. Love is dynamic. It leads to repentance. Without it, repentance would be impossible. Behind repentance and behind even faith there lies desire, and desire is love. Without desire, faith is dead, being alone. Faith works by love, and by love we are saved.—Christian Standard.

**BE DECIDED.**

Why not be out-and-out for God? What good will it do for the half-and-half life? Is it not better to settle the questions once and for all? Most surely the question of our allegiance to the Lord ought to be so settled that it shall be in the heart of every man. It can be counted upon that every man's loyalty is in any way left doubtful gives encouragement to the enemy, and prepares him with endless trouble. It is best to have it out with Satan in a pitched battle wherein all the forces of both sides are brought to bear and where the victorious gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A man's life is in every way a gain; it is the admiration of angels, and the reproduction of Christ.—Zion's Herald.

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**Woman's Work.**

**PRAY YE THE LORD OF THE HARVEST.**

MART L. LONER.

The Saviour said, "Into all hands, Go, and my gospel preach; All things which I commanded thee, Do this to others teach." If Jew or Greek it matters not. Or white, or black, or Barbarian, male or female, Christ accepts me.

In our own land are multitudes Walking in ways of sin, To whom all this was said, "Let the dear Lord come in and cleanse your heart from all that's vile; To this pardon go. The blood in its salivery Will wash you white as snow." In heathen lands are millions who Have sought of God a crown, But offer prayer and sacrifice To gods of wood and stone. To save man from the power of sin, His only son God gave; And whoever on his name Shall call, the Lord will save. Yet how shall any call on him Of whom they have not heard? How will they hear if there are sent none to tell? "How beautiful," the prophet said, "The feet of them who preach Glad tidings of salvation, and who Peace and salvation teach." "We can no preacher send," we say; Our gifts are far too small. The Lord took, his widow's mites Said, "She gave more than all." Then let us ask that he will bless Whatever we give. Leading thereby some sick soul to look to him and to his. "Lift up your eyes," the Saviour bade, "The whitening fields to view; Behold how great the harvest is, The laborers how few. "Unto the Lord pray ye, therefore, Later, shall be more. More laborers, the work to share, Ever harvest time shall end." Sisters, the harvest still is white; Few, still, the requires be; Rest not the Lord's command on us; "For laborers pray ye."

DURING the past few months we have heard and read much about Korea, and for those of us who render theirselves interested in that kingdom, we devote our page this week to selections bearing upon various phases of its history.

From an article in the September Missionary Review, on "The Open Door of Korea," we gather these facts:

A few months over ten years have passed since missionaries first gained a foothold in this country. During that time much has been learned of the people and their customs. The spirit of seclusion they have manifested. The necessity of the truths of salvation has been as an evidence of that in expectation of better times.

The hindrance to a realization of all this upbringing of their beliefs, and the presentation of Christian truth, lies in the lack of workers. Already more is laid upon those in the field than they are equal for. The Christian Churches of Japan are sending missionaries across the straits that separate them from Korea.

Such a crisis in religious things as passed over Japan two decades ago is to-day passing over Korea, a time when the harvest is ripe and calls for garnering, when the land may be rapidly won or slowly lost, the land spoken of as a whole, as we speak of the Christian nations. As in Japan, through farness of laborers, are opportunities and aid to be lost? Or shall the force be so increased and so speedily, that Korea shall be won, while yet a fair and unbroken jewel, for Christ?

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**GEAMINGS ABOUT KOREA.**

The "Hermit Kingdom"—so called because it was long shut away from other nations—has an area of 82,000 square miles, and a population of about 11,000,000. Considering the mountainous character of the country it is exceedingly productive. All kinds of fruits are produced, and the general wealth is great. The government of Korea is an absolute monarchy, though it has been partially subject to China for over 1800 years. The language is inter-mediated between the Tartar and Japanese. The Chinese system of writing is used. The houses are all one story high. While the buildings of the better classes...
are of stone, lime, wood, and tiles, covering a large area, the poorer dwellings are of wood, mud, and thatch. The rooms are warmed in winter by communicating heat through small tunnels under the floor. Chairs and tables are not used. The people are very superstitious, believing that the air is full of malignant spirits, who must be propitiated by prayer, gifts, or penance; but the children are taught to obey their father, respect their elder brothers, be loyal to the king, respectful to the wife, and true to their friends. — Confucianism supplants Buddhism in Korea and for many centuries has been holding sway over the masses of the people. . . . The first missionaries were the Jesuits, who entered in the 17th century, but suffered much persecution. Evangelical work was begun by Rev. John Ross, who translated the New Testament for Korea. The first Evangelical mission was founded in 1884. There are now 40 Protestant and 90 Roman Catholic missionaries in the field. . . . As late as 1882 mission work was prohibited. To-day Korea presents a striking illustration of the irresistible advance of the kingdom of Christ. . . . A new era has dawned—the era of war. The former cabinet of Chinese sympathizers has been replaced by one of Japanese prowess. Europeneized dress, coinage, and police are being introduced. A printed newspaper is issued every two days, and the Indian civilization spreads. A newly established department of education contemplates the inculcation of modern knowledge. Railroads are planned. At the palace and in all the public offices Sunday is observed as a day of rest. Honest men are being sought to take the responsibility of magistrates in country districts.—The Missionary Helper.

BOYS AND GIRLS IN KOREA.

Perhaps you would like to know how the boys and girls of Korea look, and what kind of clothes they wear, and how they live. We are not sure if the company of Korean boys were to visit your school some day your teacher would make a mistake and assign them seats on the girls' side of the room, instead of the boys' side. If they are dressed up, some of them would have on long pink coats, others would have black, they like the best is either green or yellow. Their hair is combed just like the boys', their jackets, which are very short, only just tied and twisted into a knot which stands up about four inches. . . . Some bright-colored ribbon or cloth. You would see white loose trousers are fastened about the ankle with a sonle bright-colored ribbon or cloth. One or two would wear red. Underneath these coats, some would wear red cotton skirts; others would wear red cotton dresses, but the color that is used most is pink. The color of the girl's dress is not as varied as the boys'—pink, red, and white. You would like to know how the girls like the boys'. Their best hair is auburn, their nails are painted red, their plates the inculcation of the Indian civilization spreads. A newly established department of education contemplates the inculcation of modern knowledge. Railroads are planned. At the palace and in all the public offices Sunday is observed as a day of rest. Honest men are being sought to take the responsibility of magistrates in country districts.—The Missionary Helper.

THE WOMEN OF KOREA.

All their life is lived in the few rooms assigned them; cooking, sleeping, washing their clothes, with not the slightest mental culture, make up their daily routine. The apartments among the higher classes resemble, in most respects, the tenements of India. A Korean woman is an instrument of pleasure or of labor, but never man's companion or equal. When a woman of the higher class goes from one house to another, a large box-like conveyance, with a lid, is brought by coolies to her house and left. It is then carried by servants into her room. She gets into it, the lid is shut, and by servants is carried to the street. Coolies carry her to the house she is to visit. Servants carry her into the house, and she is then permitted to come forth from her closed conveyance. The same ceremony is observed on her return. Sadness and weariness mark the countenances of even the youngest women. In some of the cities a glimmer of civilization shines out upon their dreary condition. It is a legal enactment that women are not allowed on the streets before nine o'clock, P.M., and men are not allowed on the streets after that hour. A large bell is rung as a signal that the time has come when the women may go out and the men must come in. If any man is so unfortunate as to be caught in the streets from home when he hears the bell, he hastens with all possible speed in order to escape the severe punishment that would be meted out to him if he were detected.—Missionary Helper.

The Korean boy at first sight can easily be mistaken for a school-girl out of doors with—to him. If not, his hair is parted in the middle and hangs in a heavy braid down his back. His hat is mistaken for a school-girl out of doors with—him. A large bell is rung, and teachers are out and the men must look out upon, no dolls to play with, and not a scrap of anything which is bright or beautiful ever enters the rooms where our little Korean girl must spend her life. Are you not glad you were not born in that land? Are you not sorry for those whose lot is so hard? We hope there will be better days for them sometime, but these days will not come until their fathers and mothers learn about Jesus, who said he came to this world "to preach deliverance to the captives."—Missionary Helper.

QuARTERLY REPORT.

J. F. HUDNARD, Treasurer.

The women of Korea wear red, yellow, or white. Their hair is cut like the men's, only they wear a flaring, colored ribbon instead of a black one. When our little Korean reaches the age of nine or ten, her parents tell her she is now too old to be seen on the street any more. She can't even stand at the front door and look out, but is banished to the apartments of the women, which are in the back part of the house. Here the rooms are dingy and little. There is no pretty flower garden to look out upon, no dolls to play with, and not a scrap of anything which is bright or beautiful ever enters the rooms where our little Korean girl must spend her life. Are you not glad you were not born in that land? Are you not sorry for those whose lot is so hard? We hope there will be better days for them sometime, but these days will not come until their fathers and mothers learn about Jesus, who said he came to this world "to preach deliverance to the captives."—Missionary Helper.

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The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, words, money, words, are comparatively easy to give away; but, when a man makes a gift of his daily life and practice, it is plain that his truth, whatever it may be, has been taken possession of.—James Russell Lowell.
Young People's Work

NOTHING having come to hand from the editor of this department in time for this issue, the editor of the Recordists takes the liberty of inserting the following items of general interest.

ALL the young people's societies of Richland County have united for the purpose of distributing good literature to the city institutions, hospitals, barber shops, railway stations, etc.

A DENOMINATIONAL union of Christian Endeavor Societies has been organized among the Methodist young people in Philadelphia, for the purpose of doing active work in connection with the Methodist evangelistic campaign held during October in that city.

Every Christian Endeavorer becomes a missionary of the movement when he has an opportunity. A New York Junior, belonging to the Floating Christian Endeavor Society, has been the means of organizing a Christian Endeavor Society in a seaman's hostel in France. This same Junior sailed in a Boston ship in order to attend the International Convention last July.

The power that rests with one consecrated young people's society is well shown by the example of the Presbyterian Endeavorers of Glenolden, Penn. The eleven delegates to Boston returned home fired with zeal for personal work. An evangelistic committee was appointed, and outdoor services have been held regularly on Sunday evenings. The first seven services resulted in more than fifty conversions.

Some Endeavorers of Anita, Iowa, becoming concerned at the wholesale and wanton destruction of birds for ornamental purposes, circulated a pledge among Anita young women Endeavorers, wherein they promised not to wear bird's plumage as ornaments. The young men took a pledge not to do any more pin hunting. This movement has spread and the County Christian Endeavor Convention has endorsed it.

KENTUCKY Endeavorers have done notable work among the inmates of the State Prison at Louisville and many conversions have resulted. These activities began with the sending of more than a thousand Christmas letters to the prisoners. Now two Christian Endeavor Societies have just been reported at the branch prison at Eddyville. A number of conversions attended the formation of these societies. "In prison and ye came unto me."

The latest denomination to make Christian Endeavor its official young people's society, is the African M. E. Zion Church. The Board of Bishops, at its recent Conference in St. Louis, unanimously passed a resolution endorsing the Y. P. S. C. E., and making Christian Endeavor the denominational young people's society. The board also recommended that Christian Endeavor Societies be organized in every church throughout the A. M. E. Zion connection.

Aggressive Christian Endeavor work is not confined to the land of the Society's birth. The Yarra Street Wesleyan Society in Geelong, Australia, in its fifth annual report, makes a phenomenal showing. During the year 9218 visits were made, an average of 158 weekly; sprays and baskets of flowers numbering the 1290 were personally distributed and sent by post; various meetings numbering 558 were held, and more than 25,000 persons attended these; 206 persons were led to sign the temperance pledge. Although the membership of the society is only 211, more than five hundred dollars in cash was raised.

OUR MIRROR.

The Milton Society elected officers October 12th, as follows: President, Lester Babcock; Vice-President, Bessie E. Clarke; Secretary, Pearl Crosley; Treasurer, William Hempel; Recording Secretary, Fred E. Whitford; Junior Superintendent, D. C. Ring.

By special invitation from the prayer-meeting committee and pastor of the Albion C. E. Society, Rev. George W. Halls gave to the people of Albion a talk respecting his field and work, on Sabbath night, Sept. 21st. After giving a brief survey of the political, intellectual and social status of the South, he spoke at some length of the ways by which these conditions might be greatly improved. With great tenderness and deep emotion did he make brief reference to the work in which Mrs. Hills found constant and soul-absorbing employment. His closing personal appeal to all to be fully consecrated to the Lord's work was tender and pathetic. At the close of the address a quite good collection was taken.

The prayer-meeting committee furnished some good music prepared especially for the occasion.

WEAR THE BADGE!

HUNGER BEEHIVE.

From my point of view it is a sad fact that the larger part of our Endeavorers do not wear a Christian Endeavor pin. I presume that the emblem was adopted partly with a view to all members wearing it in some form, that we might recognize each other as Endeavorers, although strangers. All our secret organizations wear badges for that purpose, so that, no matter where a member may be, another member will at once recognize the fact that they are "brothers," and act accordingly.

Probably most members reason as I did. I was known in our small town as an Endeavorer of such and such a society, and never thought a pin was needed. I do not think more than five pins are worn in our society of seventy members. When I came to leave our society and go where no Endeavor exists, I thought I would lose a part of myself. That is why I wanted to be known as an Endeavorer, and therefore got a pin, and the first few days in New York it was the means of some pleasant greetings in the Master's name from fellow Endeavorers.

On the steamer crossing the ocean it was an introduction to the only Endeavorers on board, two in number, and neither of them wore a pin. It was a matter of fact, an actual question, upon this subject, and I think both will wear pins in the future.

In Heidelberg, where I spent some weeks, I saw a great many American young people, but only two Christian Endeavor pins, where I could have worn ten. The point is urged, "If people cannot see by my life that I am an Endeavorer, I don't want a pin." Well and good, for those to whom you are known, but you may pass by hundreds of brother workers without their recognizing you as an Endeavorer, and thereby miss much loving, brotherly intercourse. Moreover, you do not know how the sight of a Christian Endeavor pin is, when worn by another, particularly if you are among strangers. Also, it may cheer some wanderer's heart, and suggest to him that at some he was an Endeavorer, and that he ought to be one now.

To bring the secret organization in one more,—a member of one of these never loses a chance to greet a brother member, and speak about the "bonds" which bind them together as brothers. Should we do less for Christ's union? No! a thousand times, No! We ought always to greet one another, and speak about the bonds which our pins suggest, and which have brought us into a closer brotherhood than any secret society. We have the pins, badges, and these splendid motives for wearing them. Shall they not be worn?

WHY YOUR SOCIETY IS RUNNING DOWN.

Maybe it's because your officers have no snap. Elect them. Or it is because the members have no grit. Bring out the sand-box. Possibly you have not songs enough. Appoint a music-committee. Or more likely you have not prayers enough. Hold some prayer meetings.

Perchance you do not know two or three important ones who want to run the society. Run them off on a side-track till they get more sense. And perchance your society is suffering from lack of leaders. Get enough confidence in your members to become a leader. Mayhap there is a little strife or jealousy among your members. Pray for the Holy Spirit to drive the devils out of your hearts.

Very likely—yes, very likely—you do not take in your whole society more than one or two copies of The Golden Rule. Get up a large club.

And as a result of this lack, you have probably got into ruts. Use some of the fresh Golden Rule "Ways of Working" as levers to poll your society out of the ruts.

You might have a few associate members, and are not working for what you have. Get more of Christ's love for souls.

Perhaps you have carelessly admitted into your active membership some worldly-minded non-Christians. Make them see what the pledge means, and cause them to object, or become associates.

Maybe you are not doing anything for missions. Take up a collection at every meeting.

Or maybe you are not doing anything for your church. Attend the next mid-week prayer meeting in a body.

Quite certainly you do not love the Bible enough, or Christ enough, or Christ's cause enough. Pray earnestly at home and in the meetings for the plentiful outpouring of God's spirit of love upon you.

In short, if you do not care to find the reason for the running down of your society. In that case, stop calling yourselves Endeavorers, and stop calling yourselves Christians.

But if you do care to find the cause, you can easily find it; and, having found it, you can easily mend a remedy, and with prayer on your lips and love in your hearts, you can soon become a live society again. May God bless your endeavors—Golden Rule.
"UNEQUALLY YOKED."

To an article under the above heading, in the Recorder of August 22d, I desire to say "Amen." If all our families, and especially ministers' families, would heed the advice given by Mrs. Vivi and cease consorting to and from encouraging such unequal marriages, not only would it, in our opinion, greatly increase our numerical strength as a denomination, but it would save the writing of many an article on Sabbath desecration, and questions, moral and spiritual weakness in the church, to say nothing of its application to our consistency as a people.

How must it look and sound to the general public, who perhaps are watching to catch us, to hear a vigorous and consistent sermon on the importance of keeping the seventh day as the only Bible Sabbath, urging them to be also cautious about their associations, because of the great law of personal influence, and then in less time than it will take this article to reach its destination, hear of them consenting to the union for life of a son or daughter with one who rejects the Sabbath of Jehovah? This is bad enough in laymen, but when clergymen and pastors indulge in this unscriptural practice, other friends and relatives will be looking for the scapegoat, for who is left to lift the warning voice?

According to the law that "actions speak louder than words," it is the opinion of the writer that one such act does more to belittle and weaken the Sabbath cause than a score of sermons or articles for the religious press can do to strengthen it. When will our people wake up to the situation before them and about them, and stop opening these floodgates whereby we lose many of our best workers are of this kind. While it is true that we do not remove the difficulty nor assure to be derived from this life. Pleasure in any form ought never to be set before us as the object of living. A person who had advanced to an extraordinary and happy old age, was asked as to the main source of life which he had found most charming and which had resulted in so desirable an issue. He replied that all along he had never done anything for more pleasure. Other reasons always came in to determine his actions. A pleasure-seeking life is always a selfish life. "You who lives to get all the good he can out of this life will end in bitter disappointment." The glory of God ought always to be set before us as the object of our living. Any object that comes short of this is dishonoring to God and will react adversely upon ourselves.

There is a distinction between pleasures. Sinful pleasures occupy the attention of the far greater numbers of people; pleasures, many of them, which appear on the border-line between right and wrong, between the good and the bad, but which when attentively investigated prove that they contain the poison of asp. There is always too great a danger that Christians will be allured into these. What fellowship can Christians have with anything which obscures their spiritual vision? What fellowship is there between Christ and those who practice the Hebrew word, and a possible explanation of its meaning is that it denotes a person who is without restraint, coming from two words meaning without and yoke. They who give themselves up to the unrestrained enjoyment of pleasure, are resting under the yoke of God's commandments, and none of his commandments are gavies. To take the yoke of Jesus upon us and to learn of him is to follow him in the obedience of all of God's holy commandments.

They who are living a life of sinful pleasure are deceiving themselves with false promises. They think that they shall find all joys and escape hardships; but it is invariably true that he who becomes hopelessly entangled in the snare of sin is awakened to the bitter disappointment that although he sought an easy life he has found a hard one. The pleasures of sin are quickly run through. They will not come back when once gone, but only aching hearts are left and shame and sorrow.

While it is true that we ought not to live for pleasure as an object in life, it is nevertheless certain that God does confer joys of the highest character upon all who are living to do his will. Joy is one of the blessed fruits of the Spirit. "In God's presence there is fullness of joy. At his right hand are pleasures for evermore." These pleasures are not wholly reserved for the time when we shall awake from the resurrection in his likeness, but are conferred now upon all who in the conscious enjoyment of the presence of God.

Besides the inconvenience of such a union, it makes void family government. To say it is against all objection on the part of the scales may turn for the Sabbath after the marriage, is deceptive and a great misrepresentation of the facts. They do turn, but usually the other way. To show the scarcity of the former cases and the danger of trusting to evidence, please count up your fingers all the cases you know of this kind, and I am sure you will have fingers to spare. On the other hand, both your fingers and toes will not equal the number lost in this way. Business relations cause us to lose many, but I very believe the number is not equal to those lost along matrimonial lines, because this takes the girls as well as the boys. But whether our computations and proportions are accurate or not, so long as the practice is not a settled one, a settled plan of procedure. We sincerely hope that "Vidi's" bold yet scriptural epistle may have a second reading, especially by all our young and unmarried people.

G. W. L. HAMMOND, LL.D.

JOY IN GOD.

REV. S. S. POWELL.

Many persons are living solely for the pleasures to be derived from this life. Pleasure in any form ought never to be set before us as the object of living. A person who had advanced to an extraordinary and happy old age, was asked as to the main source of life which he had found most charming and which had resulted in so desirable an issue. He replied that all along he had never done anything for more pleasure. Other reasons always came in to determine his actions. A pleasure-seeking life is always a selfish life. "You who lives to get all the good he can out of this life will end in bitter disappointment." The glory of God ought always to be set before us as the object of our living. Any object that comes short of this is dishonoring to God and will react adversely upon ourselves.

There is a distinction between pleasures. Sinful pleasures occupy the attention of the far greater numbers of people; pleasures, many of them, which appear on the border-line between right and wrong, between the good and the bad, but which when attentively investigated prove that they contain the poison of asp. There is always too great a danger that Christians will be allured into these. What fellowship can Christians have with anything which obscures their spiritual vision? What fellowship is there between Christ and those who practice the Hebrew word, and a possible explanation of its meaning is that it denotes a person who is without restraint, coming from two words meaning without and yoke. They who give themselves up to the unrestrained enjoyment of pleasure, are resting under the yoke of God's commandments, and none of his commandments are gavies. To take the yoke of Jesus upon us and to learn of him is to follow him in the obedience of all of God's holy commandments.

They who are living a life of sinful pleasure are deceiving themselves with false promises. They think that they shall find all joys and escape hardships; but it is invariably true that he who becomes hopelessly entangled in the snare of sin is awakened to the bitter disappointment that although he sought an easy life he has found a hard one. The pleasures of sin are quickly run through. They will not come back when once gone, but only aching hearts are left and shame and sorrow.

While it is true that we ought not to live for pleasure as an object in life, it is nevertheless certain that God does confer joys of the highest character upon all who are living to do his will. Joy is one of the blessed fruits of the Spirit. "In God's presence there is fullness of joy. At his right hand are pleasures for evermore." These pleasures are not wholly reserved for the time when we shall awake from the resurrection in his likeness, but are conferred now upon all who in the conscious enjoyment of the presence of God.

Besides the inconvenience of such a union, it makes void family government. To say it is against all objection on the part of the scales may turn for the Sabbath after the marriage, is deceptive and a great misrepresentation of the facts. They do turn, but usually the other way. To show the scarcity of the former cases and the danger of trusting to evidence, please count up your fingers all the cases you know of this kind, and I am sure you will have fingers to spare. On the other hand, both your fingers and toes will not equal the number lost in this way. Business relations cause us to lose many, but I very believe the number is not equal to those lost along matrimonial lines, because this takes the girls as well as the boys. But whether our computations and proportions are accurate or not, so long as the practice is not a settled one, a settled plan of procedure. We sincerely hope that "Vidi's" bold yet scriptural epistle may have a second reading, especially by all our young and unmarried people.

G. W. L. HAMMOND, LL.D.
Children's Page.

THE BOY AND THE GOLDEN PIPPINS.

This story was told me when I was a little child, and I wish you to read it and think about it.

There was once an aged man who found in his orchard a pippin tree with seven golden apples on it, and he called a poor, soiled, ragged child from the street, and told him if he would climb up and pick the seven beautiful pippins, he would give him six. So the boy agreed, and descended. The aged man told him he only wanted one for himself.

The boy grew very angry and called the man hard names and ran away with all seven of the apples and never so much as returned thanks for any of them. I see you can hardly wait for me to finish, and some of the little girls' cheeks are red, and some of the boys feel like doubting up their fists and knocking him.

You would not have done so, would you? You didn't—did you?

Let us see. You would be astonished to find you, wouldn't you?

God has given us six days in which to do our work and in which children can have their playtime, but he does want the seventh—apple or golden pippins?
The Seventh-day, which gave room for more extravagant castings of six apples, attitudes and amusements. They came up to the door and off again. What were they going to do? Jerry struggled in impotent rage and dismay as many hands, in a few minutes, had thrown half of the wood on the ground. Then Jack, with a little coaxing, easily started the horse and drove him up the hill.

"Good-bye, Jerry," was shouted back to him. They were going to run away with the horse and waggon—Jerry was left alone. He was held down in spite of all he could do or say—and though he could do little he said a great deal. But his expectations were not fulfilled. With a few lively runs up and down they had carried the remainder of the wood and piled it on the wagon. Then with a good laugh before they descended and pounced upon Jerry. With screams of merriment they carried him up and set him upon the wagon. Before the astonished boys had time to gather their wits he found himself with the reins in his hands upon a well arranged load, free to go in every other direction.

"Good-bye, Jerry," "Good-bye, Jerry."

Jack had gained the lead of his column, and the rest went along. In a few minutes they were out of Jerry's sight. After a few more capers Jack led for home and some steps in the path. Each boy helped himself to two goodly apples as he passed the bins. Next up the porch, this time paying real heed to the dogman; and into the large sitting-room where, as they ate their apples, Jack told his mother of the fun with Jerry and with Aunt Debby.

"As there has been a little real work with it, I think you need something to go with the apples;" she said, bringing a good supply of gingerbread. It was well received.

The boys departed, voting Jack as a capital leader.

"Give me then," was said mother to Jack when they were alone, "How easily boys are led either in right or wrong?" "I think I know mother," said Jack, thoughtfully. "When I was unkind and cruel to Jerry they all followed suit, and when I proposed that we should help him out they were all full of it."

"Exactly, my boy. It was not hard to do a little kindness to Aunt Debby, because you all like her. But you did not like poor Jerry, and it was the Master's own spirit which prompted you all to raise a hand to help him. He is a顺子 always and for another; so, dear, I hope you will always bear in mind that a leader, even in sport, if he is not a leader, must do as the boys, are easily turned in either direction, and only one who strives to follow in the Master's way. Leader is fit for leading others."—Interior.

Without Hess,—A conjurer was recently performing the old trick of producing eggs from a pocket handkerchief, when he remarked to a little boy, "If a boy, your mother can't get eggs without hens, can she?"

"Of course she can," replied the boy. "Why, my mother keeps the hens." "She keeps ducks," replied the conjurer.

Suits Exactly,—"I can forgive but never forget a lying woman," was a saying I heard not long ago. What is just what I want you to do," said his mother.
Tract Society--Executive Meeting Board.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist Church, Plainfield, N. J., on Sunday, Oct. 19, 1865, at 2:15 p.m. P. C. McComb, President, President.


Prayer was offered by Rev. S. R. Wheeler, of Boulder, Col.

Minutes of last meeting were read.

The President stated that $500 was borrowed, as authorized by last meeting, and that in connection with the Treasurer a further loan of $1,000 that was needed had been secured. By vote of the Board the loan was approved.

The Committee appointed to confer with Dr. A. H. Lewis and ascertain what arrangements could be made with him in the line of devoting his entire time to Sabbath reform work reported progress, and recommended that the preachers of our churches be urged to have a thorough canvass of their people made to see how much of a fund can be pledged for the work, in addition to the amount raised for the general work of the Society.

Report received and recommendation adopted.

The Committee on Distribution of Literature reported that it was deemed advisable to complete the files of certain publications, and by vote the committee was authorized to advertise for six copies of No. 3 of the Seventeenth Annual Report. The Committee on Exhibit at Atlanta Ex position reported the literature shipped to Atlanta, and that a card received from G. W. Hills acknowledged the receipt of the first box and stated that the booth would soon be in running order.

Secretary Peterson reported as follows on the work in West Virginia:

Your Corresponding Secretary, who has been laboring in West Virginia during the past year, and who has the direction of the Board, respectfully reports as follows:

In accordance with the plan of the two societies, the two secretaries have labored together, presenting the work of the Tract and Missionary Societies, giving special emphasis to the importance of supporting our publications and of systematic giving. We were gone from home four weeks, and visited the following Churches: Riche, Conings, Salem, Bokcyee, Middle Island, Blacklick, Green Brier, Long Creek, and Roanoke. We delivered about 100 copies of each, and aimed at about 200 visits apiece. The total receipts for the Tract Society were $79 20, of which $64 75 were for publications, and $14 45 for the general fund; the same for the Missionary Society was offered by Rev. S. H. Potter, $500; $500 was referred to the Treasurer.

The Report received and recommendation of the Committee on Correspondence was received from J. P. Lumquist in regard to the Society's purchasing his farm in E. C. county, the matter was referred to the Treasurer.

Correspondence was received from J. H. Biggs, and on motion referred to the Corresponding Secretary.

Correspondence was received from J. P. Thorndyke, M. D., in relation to a bequest of the late Joel Johnson, the matter was referred to the Treasurer.

The Treasurer presented his first quarterly report which, on motion, was adopted.

Geo. B. Carpenter reported on the work on the Louisville field, and the present condition of the same, and, on motion, it was resolved that we express our appreciation of the evangelistic work at Louisville, Ky., under the direction of the Evangelistic Committee of the Missionary Board on behalf of the Missionary and Tract Boards, and also of the faithful and untiring efforts of our workers on that field, and that we co-operate with the Evangelistic Committee in sustaining the work there during the coming winter, as their judgment shall dictate.

Minutes read and approved.

Arthur L. Titsworth, Sec. Sec.

The Christian hope.

We use the expression, "a Christian hope," to designate the comfort which a man has in the assurance of a blissful future life. The New Testament gives frequent expression to the thought. It is something "sure and steadfast;" it "take hold of that which is within the veil;" that separates this world from that which is to come. Our Lord has more than before, his prophecies manifested. That heaven, that New Jerusalem, is described in glowing language. We are told of the aunts that have gone there before us, and whom we shall meet, and with whom we "shall laugh together;" that the feast of Tabernacles is a great part of the joy of the Christian experience. If we have trouble here we think of the treasuries laid up in heaven. We love to think, as sickness and the decay of age removes our loved ones, that our fellowship above is enlarged, and that our tears and burden and fuller for the losses we suffer now. We like to think of death as making but a short separation; they have only gone before a little while.

All this is the gift of life and immortality brought to light in the Gospel. We do not find it made clear in the Old Testament. Our Jewish friends have no expression which corresponds to "the Christian hope." A good man dies, a noble man of the Hebrew religion, a Moslem, perhaps, who had done his work for the world, and finds his final resting place in heaven, or in the arms of Jesus. When David's child died, and he ceased to pray because it was of no more avail, he said, "I shall go to him," did he mean anything more than the companionship of the dead? Yet the New Testament more than once declared that "many of them that sleep in the dust of the earth shall awake;" but the Old Testament nowhere indulgest in the triumphs of the hope of the world to come which illuminates the whole New Testament, and which taught that to die and be with Christ is far better.
luminous in Christianity. It made Paul triumphant in tribulation; it makes us triumph also. Note how Paul puts it not what peace, what a Sabbath-day rest it adds to life; what comfort in bereavement, what assurance that losses shall be swallowed up in eternal gain. We thank God for the Christian hope.—Independent.

TABLE HINTS FOR YOUNG FOLKS.

In talking at the table, if the company is large, you can never converse modestly with your neighbor than with the circle as a whole. But at home and in the family, or at the house of Sabbath work of Sabbath. The amount can't be measured, the acre of your share of the entertainment. Save up the bright little story and the witty speech, the humorous incident, the scripture truth, the secret which you have in your Aunt Mary's last letter, and when a good opportunity offers, add your mite to the general fund of amusement.

There are dear old gentlemen—and old ladies, too—who have favorite stories which they are rather fond of telling. People in their own families, or among their very intimate acquaintances, hear these stories more than once—indeed, they sometimes hear them till the entire family, the most familiar, the nearest, forbids any showing of this, any look of impatience or appearance of boredom on the part of any one. The really well-worn anecdote, says a pleasant word, smiles, and so rests the heart before, and does not allow the dear recounteur to fancy that the story is being brought out too often. Good comes to the table and appears entirely unconscious that anything has occurred out of the usual routine. Take no notice, and go on with the conversation, and in a second the incident will have been forgotten by everyone.—Harper's Round Table.

SEEKING INFORMATION.

The following persons were the pioneers of Crawford Co. Pa. They settled on this frontier from 1788 to 1792. Some of them were Seventh-day Baptists, but I have found yet no clue to anyone of the Seventh-day Sabbath-keepers and which were not. Any information on the subject will be of importance. The names are: Darius Mead, Thomas Martin, John Mead, John Watson, David Mead, James F. Randolph, Thomas Grant, Cornelius Van Horn, Christopher Snyder, Samuel Lord, John Wentworth, Frederick Haymaker, Robert F. Randolph, Frederick Baum, "Ensign Bond," and Mordecai Thomas. The following settled near Meadville about 1796: Owen David, Philip Dunn, and David Dunham. Whichever of these were the Sabbath-keepers? Chas. H. Green.

TO PASTORS.

The Tract Board, at its last meeting, instructed the undersigned to earnestly urge the pastors of our churches to see that a thorough canvass is made of the Sabbath-keepers, and what amount can be raised toward carrying out the recommendations of the Tract Society and the Conference in reference to calling Dr. A. H. Lewis to devote his whole time to the work of Sabbath Reform. This sum must be in addition to the amount required for the general work of the Society.

You remember the enthusiasm which this proposition aroused at Conference, and how many pledged themselves by word and vote to do all in their power to bring about this most desirable end.

This appeal is to you, to remind you of your pledge if you were at Conference, and to enlist your hearty co-operation if you were not.

Do not forget that if Dr. Lewis gives up his pastorate for this work he must be assured that it will not be a mere temporary experiment. The resolutions call for him to devote his whole time to this work, and this means for him a most dangerous tie. The Sabbath-keepers are as near as life itself, and a resolution by which we could not ask him to do temporarily.

The call is to "Go forward." Are you ready to respond and lead your people in the advance?

The Tract Board stands ready to execute the will of the people in this matter as soon as it shall be made known to them; and the financial backing, assured, shall be the thermometer by which that will be shall be indicated and recorded.

Will you commence the work now, and press it to completion, reporting to J. P. Hubbard, Treasurer, Plainfield, N. J., the result of your canvass at the earliest possible date?

Remember that this work is in addition to the regular work of the Society, and will require largely additional contributions.

Commence, continue, report.

D. E. TITUSWORTH.
J. A. HUBBARD, Com.
L. W. WEVERMORE.

THE SABBATH INDESTRUCTIBLE.

If men would remember that the Sabbath is not a man-made institution, and that it does not partake of the nature and characteristics of that which is man-made, they would see that there is no occasion for concern over the danger that the Sabbath will be destroyed or lost; for no such danger exists.

The Sabbath was made by God, and is indestructible and unchangeable. It was not made by man's keeping of it, but by the act of God in resting on the seventh day, and blessing and sanctifying it. Before man ever existed, God had set aside the Sabbath as fully and as actually as it does to-day.

God, not man, made the Sabbath holy; and no man can make it holy now. No man can impart holiness to anything. God alone can do this, and it is only by this act of God that any man can become holy. The most that man can do is to keep holy that which God has made so.

We are commanded to keep the Sabbath holy; in other words, to keep it as God has made it. He has separated it from the other days of the week, by making it the rest day, the other six days being working days. It is our part to see that in our own lives this arrangement is preserved.

The danger is not that the Sabbath will be lost, but that man will be lost by failing to do as God has commanded. And as men cannot keep the Sabbath, if they be come identified with Christ so that he lives in them, as once before he did in the flesh, the perfect life, the need which is indicated by the prevailing worldliness and lawlessness, is for men everywhere in leading souls to Christ, and for more the eternal welfare of the inhabitants yet dwelling among the children of Judah and Benjamin.

15. Up to this time Samuel had been Recognized as a prophet of God, but henceforth he assumed the office of a civil magistrate as well.

ASTHMA.—At the moment of the attack, spray rapidly the back of the patient with chloroform, from a distance of two feet and from below upward. The attack will cease in a few moments; if not, spray lightly the upper part of the chest. If the skin be dry, wet it in women with a bit of fine gauze and make the strength of the spray proportionate to the strength of the patient and the violence of the attack.—Takiris, Medical Record.
Popular Science.

If a magnet so acts upon a piece of iron as to pull it to itself, is it not evident that the magnet is surrounded by an invisible power, for the effect is noticeable at a considerable distance, and the iron, you don't think this power can be transferred from one piece of iron to another, as witness the number of nails that can be attached and held together? What constitutes this attractive force, and why should friction between two pieces of steel, by a one-way motion, produce, not only polarity, but generate this mysterious power, the cheapest power yet discovered?

We are now known as the "Great Salt Lake," in Utah, evidently was once a great inland sea. On the sides of the mountain more than a thousand feet above the present level of the lake, are left unmistakable beach marks, showing that the surface of the waters were at some former period up to that elevation.

The present area of the lake is about 2,500 square miles, and the water on an average only about twenty-five or thirty feet deep. The lake has no visible outlet, and yet there are many mountain streams flowing into it. The water has all four of times as salt as the Atlantic Ocean, having over fourteen per cent of salt and other minerals, yet the water is as clear as crystal, and so dense that no one need fear being drowned by going out beyond its depth.

As this wonderful lake is surrounded by mountains of great height, may we not conclude that when the great upheaval of the Rocky mountain region took place, the great basin was formed, and, of course, held full of water, while the surplus spilled out over the lower edges and found its way through the valleys to the ocean?

This sea or lake at its formation must have covered at least 25,000 square miles, and have been more than fifty times as deep as at the present. From w, $112,000 came the waters, whither has gone this immense body of water? If by evaporation (as it is claimed), what length of time has it taken to reduce this sea to a lake, and how long will it be before the present twenty-five hundred square miles of water will disappear forever?

At the present time, this lake, bathing is one of the most popular resorts in the world. Thousands of visitors are daily on its waters, for it seems almost impossible to get into it, as any one can float in almost any position with ease, and hundreds of thousands are full of themselves of the pleasures during the bathing season.

At Salt Lake City, a pavilion containing 620 rooms, has been made for the use of bathers, costing $25,000. Of course the city is benefited by thus providing accommodations for the multitudes.

The Great Salt Lake, the Dead Sea, and the Caspian Sea, all having rivers or streams flowing into them, but no outlets, are objects that scientists would do well to investigate.

R. H. B.

SHE—"There is nothing heroic about you. I ordered you to do something brave before I would consent to love you, and you did it." He—"Pardon, but I did." She—"What did you do?" He—"I disobeyed you. Don't you think that required courage?"

EVILS OF HOME EVANGELIC.

No other thing in this world so norses a true man's soul with energy, and strengthens his heart and decorates his life, as the devoted, unselfish love of a true wife. For such a wife he can toil night and day, and never weary. On the other hand, there is nothing that so completely disheartens a man and causes him to despair amid life's toils as the cold, selfish, unfaithful finding of a woman who, although legally his wife, only seeks the gratification of her own selfish whims, regardless of the ease and comfort of her husband. Where fashion must be lived up to, regardless of the excess of expenditure over income; where a faithful hard-working husband has to be overburdened with debt and worry that the wife can make as much display and live in the same pretentious style as her more wealthy neighbors, there is no true love for the husband; and the fact, so often impressed upon his mind, wounds his soul and drives him to the verge of despair.

Evangelical Messenger.

Special Notices.

WANTED.

Copies of the Seventh-day Baptist Quarterly, Vol. I, No. 3. Fifty cents apiece will be paid for a limited number of copies.

Address: CORLISS F. RANDOLPH, (Great Killa P. O.) Staten Island, N. Y.

ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Forks, Arkansas, Oct. 31, to Nov. 4, 1893.

First Sabbath-keepers in Union, N. Y., will meet the last Sabbath in September and in each month following the following preaching service. 

A general invitation is extended to all, and especially to Sabbath-keepers remaining in the localities over the Sabbath.

M. B. KELLY, Pastor.

This Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the locality over the Sabbath.

M. B. KELLY, Pastor.

The Yearly Meeting of the New Jersey and New York Seventh-day Baptist Churches will be held at the First Seventh-day Baptist Church of New York City, Nov. 9, 1893, just fifty years from the date of its birth. Five sessions will be held, Friday evening, Sabbath morning, Sabbath afternoon, and evening after the Sabbath, and Sunday morning.

Preparations are being made to make this a very interesting meeting. All who are too busy to stay, but who are anxious to join in celebration and observation of the occasion, may decide that those who are coming may decide and inform us, that ample provision may be made for all our friends who are unable to attend.

The Fifteenth Anniversary, the 9th of November, 1893. Church organized the 9th of November, 1848. The 9th of November, 1893, comes on S. 8th, 60th, per member.

SABBATH-DAY.

1. A. M. Service, by Rev. B. F. Rogers. Arrangements may be made for other services. Come prepared to give and to receive a blessing.

Pastor.

2. From the convenience of churches desiring to pay their proportion of the expenses of General Conference, the following list is presented. The names of several churches are omitted from this list because their membership was unknown to the Committee on Finance. They may resist at the rate of $1.00 per member.

South-Eastern Association:  

Staten Island........... $14 20
Ladies' Island........... 7 30
Ronnocke.............. 2 40
Conings.......................... 2 40

Total, $18 30

Eastern Association:  

Pleasantown......... $6 00
First Hopkinson.... 25 70
Shiloh............. 25 70
Waterford......... 40 00
Second Hopk.................. 15 30
First Westerly........ 20 50
Pawletstown...... 20 50
Woodville........ 80 30
New York .......... 30 00
Greenbrier........ 15 00
Cumberland........ 1 20

Total, $91 80

Western Association:  

First Allegh. 10 20
DeRuley........ 10 00
Scott ........ 5 00
VanLoan.......... 19 70
West Edmondton...... 5 10
Cuyler........ 2 80
Overgh. ......... 2 80
Second Verona........ 3 80
Watson (paid)........ 4 00
Not paid........ 50

Total, $132 80

North-Western Association:  

Milton .................. $10 10
Tyrone............ 8 50
Saranac.............. 6 50
Wright.............. 8 50
Putnam.............. 8 50
Burlington.......... 8 50
Putnam.............. 8 50
Hillsboro........... 5 00
La Grange........... 10 00

Total, $149 40

SOUTH-WESTERN ASSOCIATION, 

De Witt................. 7 20
Hartsville............. 6 00
Shiloh.................. 5 00
Cuyler.............. 2 80
New York .............. 3 80
Greenbrier........... 1 20
Marion.............. 1 00
Marion.............. 1 00
Marion.............. 1 00

Total, $149 40

ALFRED N. Y.

William C. Whitford, Treasurer.
PROUD OF HIS COUNTRY.
AN AMERICAN WHO GLORED IN HIS NATIVE LAND.

A dinner was arranged in a Southern city in honor of a visitor from a Northern State, and the host, when he thought all was lighted, began to rally his guests by repeating some of the usual sectional songs. "We now have a Northern Yankee at our mercy," he remarked. "But I hope that he may not be intimidated by the presence of so many Southerners. We have in the waterway of the channel a buoy marked red and black vertical stripes always mark the end of spits and the outer and inner ends of extensive reefs, where there is a channel on each side. When red and black checkers are painted on a buoy, it marks either a rock in the open sea or an obstruction in the harbor of small extent with a channel all around. If there be such obstructions and a channel between them, the buoy on the right of you will have black and white checkers, and the one on your left will have black and red checkers."

"Supposing a wreck obstructs a channel?"

"A green buoy will be placed at the sea end of at least one divided channel that seamen have been able to care in all its elements. But what is Calais. Calais's Catalina is the only one known to the club. Catalina being a constitutional disease, requires a constitutional treatment. Helen's Green Channel is taken internally, acting directly upon the blood and mucous surface of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting the body to do its work. The proprietors have so much faith in its curative powers, that they guarantee these ingredients for any case that it fails to cure. Send for list of testimonials.

MARRIAGES.

NATURALLY, invasion of Russia was described in the next installment of Poultney Bigelow's popular history of "The German Slaves in the Missouri Valley" and the number of Harper's Magazine.

Harper's Weekly for October 10th contains an article on German Army nurses, by Poultney Bigelow, and a fully illustrated supplement, by R. P. Zogbaum, on the results obtained by Admiral Potico's Squadron of Evolution.

DEATHS.

Young Mothers should really learn the necessity of keeping on hand a supply of small boxes of Camphor Dust for nursing babies as well as for general cooking. It is the best for 30 years, and its value is recognized.

Informations given weekly, items covering every phase of current thought and life and research. What would in the newspapers take columns of space, is here condensed in a brief article, giving the essence of the theme, with the latest and best information obtainable. The new living topics of current interest the world over are here presented in a form for instant reference.

TWO NOVELTY COMPOSITIONS have been arranged for the Organ and Piano. "The Larkin Sounding Co. of Buffalo, N. Y.

We offer our compliments to the Sabbath Recorder of Oct. 3d.

Note.—We are glad to endorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the observant staff. Our readers may take advantage of many of their goods without hesitation.
CANNABIS  

The Sabbath Recorder.  

The Sabbath Recorder is a religious magazine that publishes articles on various topics such as Seventh-day Adventism, temperance, and biblical studies. It also includes advertisements for books and other products. The magazine features articles by prominent figures such as Elwood W. Conard, who wrote about the Sabbath and its observance, and others who contributed to the understanding of biblical and theological matters.

In this issue, the magazine includes a section on "The American Sabbath Tract Society," which was a religious organization dedicated to the dissemination of tracts and literature promoting the Sabbath and other religious views. The society published various tracts and booklets that were distributed to members and the general public.

The magazine also contains advertisements for books and other publications. For example, there is an advertisement for a book titled "The Sabbath Outpost," which was published by the Sabbath Outpost Publishing Society. The book is described as a "24-page pocket manual in twenty-six subjects.

The Sabbath Recorder is an important publication for those interested in Seventh-day Adventism and related religious topics, providing a platform for the exchange of ideas and the promotion of religious principles.