THE SABBATH RECORDER.

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SEPTEMBER.

BY JANE MARSH PARKER.

PURPLE astors here at last!
And thistle-seed a-blowing!
And what is this in the blackbird's song?—
The locusts pipe it shrill and long,
Over and over: "Past—past—past—
The summer days are going!"

Stay, chattering squirrel! Why this fret
For hoard you're sure to gather?
And cunning splaner, why so soon
A shroud to weave—a last cocoon?
The bitter frost is far off yet,
Though summer days are going.

Perhaps (who knows?) to grass and fern
Come bitter pang in turning
From youth to age. Perhaps the wood
Rebels against a faded hood,
And would escape it if it could;
And that with wrath the sunnachs burn,
When summer days are going!

—The Outlook.
Sabbath Recorder.

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By reference to the minutes of the Tract Society on page 601 the reader will note that the former Treasurer of the Society, J. F. Hole, is still refusing to account until the close of the present quarter—October first. On and after that date all remittances should be sent to the newly elected Treasurer, J. D. Spicer, Plainfield, N. J.

On page 599 is a communication from Bro. Ordway, of Chicago, concerning a decision, which, like others that are being made by the courts, indicates a better-conception of the rights of businesses under Sunday laws. The decision of the Illinois court will commend itself to all fair-minded men. It, and those similar to it to yet come, will gradually free those who choose to obey God's Word in the matter of Sabbath-observance from the ingenuity and spleen which bigotry and spleen have been enabled to secure against them from time to time. We commend the decision and thank the court from whence it comes.

OBEEDIENCE THE BASIS.

Obedience to God's Word must be the basis of religion. Turn aside once from this course, and you are as a ship without a rudder in a stormy sea; there is no telling how far you may drift. Invalidate the Bible at one point, and immediately it will become expedient to invalidate it at another, and this is illustrated. This is an example of how many churches. If God's Word had been with strict obedience adhered to from the beginning, there would never have been, but one church, and for ought we know the world would have been evangelized ere this—Biblical Recorder.

If this "Baptist" Biblical Recorder would carry out the truths expressed above, there would be but one Baptist church and that would be in harmony with John the Baptist and his Master, Christ, both of whom were Seventh-day Baptists.

Rejecting the Sabbath and putting Sunday in its place on various false pleas, has "invalidated the Bible at one point," and the ruinous results are apparent on every hand, which results will grow worse and worse, until Baptists, as well as other Christians, are brave enough and conscientious enough to make "obedience to God's Word" the actual basis of practice in the matter of Sabbath-observance.

SUNDAY SALOONS TRUMPET.

The trials of Elizabeth (N. J.) saloon-keepers accused of Sunday laws have ended, and not a single conviction was obtained where the defendants insisted on having a jury. This illustrates anew the difficulty of enforcing the Sunday laws. Evidence that would be admissible in a petit larceny case is disregarded when the charge is that of selling liquor on Sunday, and this is frequently done by men who have a high reputation for strict integrity and honor in their business dealings.—New York Tribune.

We mourn whenever the saloon gains anything, whether it be greater power, or fewer foes. But caution, about ten above ought to abound the friends of temperance and of Sunday that the enforced leisure which the civil law compels is an element of greater power in favor of the saloon. Slowly and painfully men are being taught that with the power to buy comes the power to sell, and decay made invariable from the nature of the case, enforced leisure tends to foster the saloon and its associate and resultant evils. So long as the law creates universal leisure on Sunday and so long as saloons are placed on a par with the business of business men licensed for six days when the masses are not at leisure, so long will they manage to obtain the advantages which universal leisure offers to their business. This general result is as "plain as a pike-staff."

EPWORTH LEAGUES AND SUNDAY.

Our Methodist exchanges are filled with appeals to the young people's Epworth Leagues to stand firmly against the tendency to desecrate Sunday. The Christian Advocate (N. Y.) says:

The tendency to ignore or minimize the sanctity of the Sabbath (Sunday) increases rapidly with the multiplication of those things which make it easy to transgress. Just now the need of those who will stand unmoved and immovable as examples of the right is greatly felt. This need can be supplied by the young people of the churches; who, when participating in the pleasures mentioned below when such participation is proper, will steadfastly and uncompromisingly refuse to participate in them when it is against the observance of the Lord's-day.

It is almost pathetic, this appeal to the young people, to do what the older people cannot. But the inconsistency in the case is far greater than the pathos. These young people are everywhere taught that the Sabbath was a "Sabbath," a day which can make no law; just claim on Christians. This Sunday, falsely called "Sabbath," they are taught is a "new day," based on reasons which have been invented, not one of which is Scriptural. If in a few cases it is said to them that the Sabbath has been changed, and if they ask for proof, they are told that there is no direct proof, etc., etc. All this makes but poor foundation on which to appeal to young people to stand firmly against the sweep of influences which tend to "ignore or minimize the sanctity of the Sabbath." One fact remains: the most prominent factor in these efforts to rally Christian Endeavor Societies and Epworth Leagues to the defense of Sunday, viz., the foundation for any sacred observance of Sunday is all removed when these young people are duly grounded against the claims of God's Sabbath law, by the old falsehoods, about the "abrogated Jewish Sabbath," and the like. The future of Sunday is made certain for holiness, when the Sabbath of Jehovah has been slain by the false teachings concerning "Saturday."

MAY SABBATH-KEEPERS WORK ON SUNDAY IN NEW YORK?

The efforts made to enforce the Sunday laws in various places are gradually bringing to the front the question of the rights of Sabbath-keepers. In some of the Southern states considerable persecution has taken place, either because the laws make no exceptions in favor of Sabbath-keepers, or because local magistrates have ignored those provisions. One of the latest cases is reported by the New York Tribune of September 15, as follows:

SUNDAY LAW TEST CASES.

Acting under orders from Chief Coanla, Detective Brownell, and Warden, of the Mercer Street station, visited on both Saturday and Sunday over one hundred places in the Borough of Manhattan where people have been employed on Sunday, for the purpose of making test cases of the Sunday law. They arrived in Jefferson

Market Street yesterday morning three prisoners, whom they charged with having violated the Sunday law by employing workmen to labor on Sunday.

The first of these was Bernard Blankfort, who is part of a wholesale dealer at No. 728 Broadway. The detectives said that they found people working in the store on Sunday, and when they called upon him they found Blankfort himself and seven people sorting the clothing.

Blankfort said that neither he nor the seven people had anything to do on Saturday. He said that his partner, who is not an orthodox Jew, attended to the Saturday work, and that he and the others working yesterday always celebrated their Sabbath on Saturday. Magistrate Cornell said that under Section 265, of the Criminal Code, Blankfort would be discharged from cus­tody, as that section holds that a man may work on the first day of the week, commonly called Sunday, provided he celebrates the Sabbath of his church.

Samuel Werner, of No. 740 and 742 Broadway, was also discharged on making the same statement, and so was Siegfried Cohen, a time-keeper for a firm at Nos. 1, 3 and 5 Bond street, where over thirty people were found working machines.

We trust that "test cases" will increase until the right of Sabbath-keepers, Jew or Gentile, to pursue their ordinary business on Sunday will be fully established, as is done by the decision of an Illinois court reported in another column. From the standpoint of religion we do not approve a partnership which permits a business to run on the Sabbath and which recognizes only outward actions, the above decision is right.

THE HEBREW NEW YEAR.

Few Christians have any adequate knowledge of the yearly cycle of the ancient Hebrew, which is called the "Year of the Sabbath." This year is identical with the Hebrew month Tishri, which may be called a holy month. The Hebrew New Year began this autumn at sunset on the evening of September 7, and the next two days until sunset on the 9th, were considered holidays. The Day of Atonement began on the evening of the 16th, and continued for twenty-four hours. The Feast of Tabernacles began at sunset on September 21, and continued eight days. Note the relation of these events. Close to the New Year comes the great Day of Atonement. It marked in the past, as it does still, the climax of religious observance in the Hebrew ritual. It is the most solemn and sacred day in all their calendar, a Sabbath like no other. On that day with fast unbroken and with continuous service, exhortations and prayer, the worshipers make confession of sin and plead for forgiveness. But the modern service lacks the grandeur which marked these services in the olden time. Edersheim tells us that on the Day of Atonement the high priest bathed himself and changed his raincoat five times, as he was required to enter the sacred precincts; ten times he washed his hands and feet; with bated breath the ineffable pathos of the "Jehovah, blessings on thee," he elevated ten times. On that day he entered the most holy place, once with incense, once with the blood of a bullock, once with the blood of a goat, and once at evening, to remove the sacred vessels. Before he passed out of the sanctuary, he "for Jehovah," rested on the one goat, which was then slain in sacrifice; and the lot, "for Scappo," rested on the other, whereon it was hurried away eastward by a Gentile, to the place where the wilderness began. This was distant from Jerusalem about ten miles, and there the goat was taken to a cliff and pushed backward over a precipice.

Confession of sins, with renewed vows for future obedience, lies at the opening of the Jew-
ish New Year. The one thought that is taught publicly and with the most striking symbols, amid the most solemn confessions, and with the most complete renunciation, is: *first put away sin*. This is now among the holiest of all days to the devout Jew. The greed of business yields to it, the pressures of all Jews who forget the Sabbath and other ancient requirements, bow in confession, when September comes with the days of humiliation and “atonement. That Christians give Hebrews so little credit for their conception of the need of divine forgiveness and redemption from sin, shows how superficial their knowledge is concerning genuine Judaism, and how little Christian charity they extend to whatever is called Jewish.

**THE SABBATH AND THE BIBLE STAND ON FALL TOGETHER.**

The Sabbath-question is pre-eminently a Biblical question. It is the product of “revealed religion.” Without the Bible there would be no Sabbath-question. Hence, in the Bible, men find that what it requires concerns the Sabbath accords with their highest necessities and their best interests. But these necessities among those who have not the Bible have not developed the Sabbath. The heathen nations, who had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence.

It is therefore clear that all consideration of the Sabbath, the day, its origin, purpose, and manner of observance, must begin with the Bible. This is more made clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, have begun by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the fourth commandment only.

It is a fact as indisputable as it is remarkable, that all ethics, Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong, as to what the people should be recognized as belonging to it, was not settled until after the close of the first century. There is no chance to deny that the Christianity of the first century and a half was developed from the Old Testament as directly and surely as Christ was born of the lineage of David, or as Paul was an Hebrew of the Hebrews. In this development of the earliest Christianity, Jewish conceptions were enlarged and spiritualized in many ways, according to the teachings of Christ; but the Old Testament was the sanction, and the church was a Jewish-Christian church. No well-informed man thinks of denying these facts.

To believe that the Sabbath could have been set aside or changed, on such an Old Testament basis, is beyond comprehension.

**THE SABBATH REFORM MOVEMENT.**

The RecORDER gives greeting to this new Brotherhood. The effort to secure greater unity of action and fuller intercourse and exchange of opinion among our pastors and other church officers is to be heartily commended. The plan is more than the ordinary Ministers’ Association. It includes pastors, deacons and Sabbath-school superintendents. This is eminently right. Not enough prominence is given to the deacons and superintendents as the official advisers and helpers of the pastors. The value of this new Brotherhood is greater at this time than at any time heretofore, because of the growing demands and new undertakings in hand. The Sabbath Reform work, the various phases of mission work, and the Christian endeavor, the Christian Endeavor work, and the work of our schools demand the combined wisdom, enthusiasm and co-operation of all the people. This thought must be emphasized. The people determine success or failure in all general work. But as President Inglis said so well, the real leadership of the church lies in the pulpit. Pulpits must be first among all leaders in church work, but they will be crippled comparatively if the officers do not second and supplement their efforts and so link the other parts of the work closely in all efforts.

The RecORDER hopes that the new leadership will push plans and work, even if it costs extra efforts on the part of those who form the Executive Board.

**SYSTEMATIC GIVING.**

One important line along which the Brotherhood may accomplish much will be the matter of “systematic raising of funds.” We call attention again, as last week, to the fact that all successful business is conducted essentially on this “five cent plan.” It lies at the foundation of savings banks, building loan associations, and all similar organizations for gathering, combining and saving small sums from many persons of moderate means. With rare exceptions, great fortunes begin in the same way. Great corporations which now richly feed the public, such as street railroads, proceed upon the five cent plan. That curse of our civilization, the saloon, which impoverishes the people for want, or worse, does it upon the five cent plan. Great newspapers are also examples in point, many of them being colossal enterprises upon the “one cent plan.” A little may be gained from many is the way to success.

Local church work, Sabbath Reform, missions, education, all these forms of God’s work, are entitled to the best methods, methods which are based on the clear logic and the universal experience of the business world. If the Brotherhood can secure the general adoption of this systematic method in all our societies it will do more to solve the financial problems connected with our work than any other one thing can do.

**WEEKLY COLLECTIONS.**

This systematic “five cent plan,” as we said last week, means weekly gifts in any sum from one cent to as much as the most favored can give. But an average of five cents per member would give to denominational work sufficient money to enlarge and strengthen all our enterprises. The church must be the superintendent of all the churches should be made every month, no matter how small the amount. The bills of the societies having work in charge must be paid promptly. All bills at the Publishing House are paid twice a month. This is due to those employed, and those with whom the house deals. If the churches will remember this and forward moneys raised each month it would save much trouble and much “interest money” which is added when loans must be made. It is not well to slow up the work a little on hand and it will save trouble to wait.” Meanwhile the trouble and expense at the other end of the line are increased. If an hundred churches having an average of five dollars in hand delay sending the money in, that means a bank account useless and trouble at the other end. Otherwise, some missionary must carry the burden of an unpaid salary, some composer or other workmen at the Publishing House must go without his money, or the credit of the house must suffer, because stock on which the publications is not paid for on time. The old Scotch proverb, “*Many little make a mickle,*” finds full illustration in all such
cases. System in gathering and in forward-
ing funds from all persons and all churches is
the high road to success—the lack of it is the
morass of trouble and failure.

SPECIAL APPEALS?

As a rule these should be avoided. They
are bad in point of economy, in the long run.
The Boards having work in charge can gen-
erally best tell how to conduct the work and
expand the funds. The general fund should be
the main fund on which the Board can draw
as demands come. Personal choice of
contributors must be recognized, but it would
be well if contributors would make as few re-
strictions as possible. An expressed choice
by the contributor is always in order, but
specific restrictions should be few.

HOW SHALL THE FUND BE DIVIDED?

We believe that the work of the Missionary
and Tract Societies is so essentially one,
that the regular funds gathered by sys-
tematic efforts should be divided equally be-
tween the Expenditure and Wisdom com-
bine in this. The work of these societies is
essentially identical; different forms in some
respects, but the same work. The idea of
rivalry or competition between these societies
should not be thought of. It must not be
clearly divided. A portion of the funds contrib-
uted by the people fosters unity and
strength. In all case side issues should be
avoided. The call for special pledges last
year by the Tract Board is not to be made a
precedent for future work. The Board and
Dr. Lewis are agreed that the new ap-
peal should be a part of the general work of
the society; and while personal requests or direc-
tion by donors will be held sacred, those hav-
ing the work in charge want to make the work
one, always and by all possible means. Tem-
porary enthusiasm may seem to aid a side
issue for a time, but the constant, steady
flow of the Lord's money from the hands of
his people into his treasury will best promote
the cause for which we labor. If churches,
Christian Endeavor Societies, Women's
Board and all individuals would adopt the
five cent plan essentially, and would divide
the funds thus gathered equally between the
Tract and Missionary Societies, the cause of
the Master and Sabbath truth would soon
lengthen its cords and strengthen its stakes.

CONTRIBUTED EDITORIALS.

SOMEONE tells the story of a very very sour
man who fell into the Christian Endeavor
sugar bowl and was sweet ever after. Well,
it was not true, it might have been, and it
is a very pleasant place to fail. Travel woe
and in that state of lonesome dullness which is
a punishment upon the man who at one day of
his trip without his wife, Sunday night found us
in the city well known as the home of William
—, the famous candidate of the —par-
try for president. Having a great admiration
for the candidate's worthiness of character
(although not fully decided as to whether his
political creed is kiln dried) the editorial
"we" vended its way to the church of which
the candidate is a devoted member. The
Christian Endeavor meeting was in progress.
How a man will lookside sometimes when he
is not looking—we took a seat under the
gallery. It was not our meeting, and it was
a stranger's place to listen. The subject of
the evening was the tongue and the first
speaker hit us without taking aim. Much
obliged, my unknown brother. We will pass
it along. "A Christian should speak for his
Master wherever he may be." It is better to do
a good thing, even if you have waited for some one else to suggest it. So we stood upon our feet and were imme-
cdiately glad of it.

The favoring candidate himself could not
have given a heartier handshaking than those
which greeted us from every side after the
meeting. It was a house warming. "Mr.
Smith," "Miss Jones"—bless your heart, we
never could remember all those names—but
when we went back to the hotel that night,
the rhapsody was gone from our right arm
and our heart was tuned up into the hallel-
lujah key.

Be kind and cordial to the strangers within
your gates. The only way you may entertain
angels unawares, or possibly an editor,
at least some needy, longing, human soul.

How to handle praise, prayer and confer-
ence meetings so that they will have drawing
and warming power—that is the question
ever present with the pastor and worthy the
very best efforts of his people. The Christian
Endeavor plan of passing the leadership round
from week to week has advantages and is, on
the whole, an excellent one where it is
directed with wisdom. But it is just as
bad as any other rut when the wheels run in
too long.

These reflections were caused by seeing a
young girl leading a large Christian Endeavor
prayer meeting. She was not yet prepared for
that very important duty; but I suppose it
came her turn, the cog wheels made another
revolution, and there she sat, dumb and
terified, while a meeting, in which there
were great possibilities, lagged and grew
chillly. The half-suppressed giggles
which later escaped the poor girl during
one of the embarrassing silences when she
cought the eye of a crony, must not be
held against her. She was more shamed than
wounded. Long listened, becoming a
woman, with heart turned to noble issues,
she will be sorry for that weakness. It will
be strange if she does not also regret that her
weakness and inexperience were made a con-
spicious stumbling block for a prayer-meet-
ning to do its duty.

Make the prayer-meetings homelike and
cordial. They are the centres of life to your
society. Make them bright and attractive,
that you may bring in outsiders. Let them be
filled with power, that souls may be con-
verted. These things come not by change.
They are the result of study and preparation,
particularly on the part of the leader.
His position is no light one. And when it is
given into inexperienced hands, let every member
of the society rally round the leader in prayer
and consecration.

CONFERENCE.

ITS MATERIAL SIDE.

Alfred villages lie near the summit of land
that divides the waters of the Canistero River,
which empties into the Delaware, from those
of the Geneseo River, which makes its way
northward to Lake Ontario. The surface of
the country is made up of hills, moderately
high but cut up by numerous small 
formations, and the pines and broad 
valleys, made picturesque by abundance of
natural foliage and by numer-
ous apple and pear orchards, in the fruit
of which Central and Western New York fairly
lead the world.

Alfred itself was an agreeable surprise to
one who, like the writer, had indeed known
much of the place "through the hearing of
the ear," but who now, at last, beheld it with
the eye, found it to be a large and stau-
bulant business blocks, its macadamized streets
and flagged sidewalks, its beautifully kept
lawns and shrubbery, the absence of any
ugly sight or squalid district, and its scrupu-
losely clean aspect, make Alfred an ideal
country town.

Alfred University occupies a commanding
and picturesque site, overlooking the village,
and with its substantial and commodious
buildings, and beautiful grounds, may well
be not only the pride of Alfred and the sur-
rounding country, but of the denomination
whose chief institution of learning it is.

The natural beauty of the country and
invitingness of the village was only exceeded
by the hospitality of its people. Their
easiness of manners, and every need be
provided for. In the wholesomeness of the food, and in the
absence of rich or elaborate deserts (which
generally involve so much labor and indiges-
tion), the ladies of Alfred displayed such
good taste as may stand a model for future
Conferences.

THE INTELLECTUAL SIDE OF CONFERENCE.

The Ninety-Fourth Annual Conference, to-
gether with the various Societies connected
therewith, was pre-eminently one of intel-
lectual power. The various speakers, as they
appeared upon the platform, almost without
exception rose to their respective themes and
to the occasion as giants of intellectual and
spiritual strength. Viewed merely from a
literary standpoint, the sermons, reports,
addresses, and papers, as a whole, easily led
in excellence any Conference of recent years, if
not any that has ever been held.

THE SPIRITUAL SIDE OF CONFERENCE.

Pleasant as were the physical features and
creature-comforts, lofty and broad and schol-
arily as was the intellectual tone of all as
being the atmosphere of a university
where all might attend, and all might ask
questions, the spiritual life and devotedness, such
as should pervade the most important of our
denominational assemblies, was nothing
behind, or, rather, a little in advance of all
the rest, and may be said to have been the
characterizing feature of the Conference.
The morning prayer-meetings were hot-beds of
spirituality. The devotional services were
those of a hushed Irenelsh host lighting to
the divine call, and their responsive cry of
praise. The passing through all the grand chorus of
the Conference, which ever and anon was struck in bold lead, in the
sermons and addresses, was the importance
of personal consecration,—lives "hid with
Christ in God," as the secret of all service,
and of denominational success. As a people, we
must go forward trusting, not in numbers,
but in the Lord of hosts. As churches, our
activity must cluster about the prayer-meet-
ning, rather than about the subscription
list and the "master's pillow." We must have
homes where the holy of holies is the family
altar, and in which the children hear something better
discussed than the "almighty dollar" and
their neighbors. We must live personal lives
the source of whose chief inspiration is not in

*Edits of sermon presented at the New Market church, by Rev.
A. E. Peterson, on Sabbath after Conference, Sept. 3.
business or society or personal aggrandize-
ment, but in the secret place of communion with the MIGHTY 

THE CONFERENCE CONSIDERED BY DAYS—OPEN-
NING DAY.

It did not take the Conference any time to get under way. The President's address was comprehensive, touching all the vital issues of our work in a masterful way. In the evening a spirited symposium upon nationalistic themes filled up a profitable hour. Missionary day was full of the Spirit's presence and power. Evangelism was the keynote. Every church should be a hot-bed of evangelism, and every Christian a missionary of the cross.

Educational day was full of inspiration for all, but especially for the young, who must have been deeply impressed with the far-reaching importance of a liberal education. The reports and addresses showed that all our schools are doing noble work in their respective fields. Salem College, youngest of the collegiate Trinity, largest in the number of its students, is doing a grand work with the least expenditure of money. Milton, thorough in its instruction, high in its standards, is also a veritable storm-center of spiritual and evangelistic activity. Alfred University, with an endowment of about $250,000, with its able corps of teachers, its splendid library and, last but not least, with its unapproachable moral and spiritual atmosphere, stands on a par with other colleges of the East, and is worthy the patronage of our own people who have boys and girls to educate, in preference to all outside schools.

Sabbath-day was, of course, the High Day of the Conference. The sermon at the church, preached by the Rev. A. H. Lewis, D. D., from the theme, "God's Marching Orders to Seventh-day Baptists," was a mighty tide of eloquence and spiritual power that carried all before it. The sermon at the chapel, delivered by the Rev. L. O. Randolph, theme: "The Secret of Power," lifted the audience to a high plain of spiritual inspiration. Probably twelve hundred peoplelistened to the two sermons.

Tract Society day was a red-letter day. The call of Dr. Lewis to devote his entire time to Sabbath Reform, the belief in the immediate accomplishment of the work, the earnestness of the address, and the personal appeal, were all so calculated to produce an immediate and hearty response. The request to sacrifice all else for the work is to be submitted with the consecrated means and prayers of the whole denomination. When the final vote was taken, nearly the entire congregation stood; not a dissenting vote was cast.

The scene which followed—Dr. Lewis' response—would be hard to describe. Only this—it was a plea from a full heart to hearts overflowing, for their sympathy, their prayers, their sup-
port, for the people to gather round, and go forward with their chosen leader.

Closing day was a day of good things. The Sabbath-school Board urged the importance of devout and scholarly study of the Scriptures. The Young People's Hour was, as usual, marked by the spirit of level-headed enthusiasm. The Junior half-hour emphasized the need of a mighty outburst of children's effort to win in the effectiveness in the Master's service in after life.

The closing testimony meeting, led by the President of the Conference, upon the theme, "What will I do for Christ during the coming year?" Those who begin to believe will also believe. True belief is necessary to that vital union with Christ which begins only to grow stronger and more perfect. Belief is not only continuous, but it should be progressive. I believe that there is a great realm of literature, rich in all that can inform and enrich, charm the imagination and enrich the whole being. In this belief I begin to study the alphabet of the language in which this body of literature exists. It is easy to learn to distinguish the changing sounds, but hard to ascertain their value in words, or to grasp quickly the meaning of sentences.

Three Thoughts Concerning the Value of Literature

1. The Social Element. While this should never predominate, yet the social element of our Conferences and Associations is an important source of denominational strength. Ties of relationship and of friendship hold us together as families to churches, and as a people. By knowing our leaders and the personnel of our Boards, we come to give them our sympathetic support.

2. As a Unifying Influence, our Conferences are a source of great strength. Misunderstandings are cleared up, differences of opinion are compared, and the spirit of harmony and brotherly love is promoted. It does us all so much good to get hold of our fancied opponents' hand, and we go away so happy when we find that, after all, we were both doing our best to pull the load up the steep hill, each on his own end of the whipstake, albeit, in a sudden jerk of eagerness, we seemed to pull some loved brother back a little!'

3. Conference as a Central Dynamo of Spiritual Power for Practical Results. After all, its greatest benefit lies here. As a matter of fact, those of our people who attend our Conferences, Associations, and other gatherings, so far as possible, or, who, when prevented, diligently read all that is published concerning them, are the ones who are doing nearly all the work in the churches and who are giving nearly all the means necessary for prosecuting our denominational work. These annual gatherings are thus one of the most potent factors of denominational life, strength and growth.

Pastor Gamble fittingly said, in the course of his felicitous farewell remarks to the visiting delegation, that, "As these meetings are open, they are now gone; all has been said, all now remains to be done; let us go forth and do them."
The Sabbath Recorder.

Vol. LII. No. 38.

FIFTY-FOURTH ANNUAL REPORT
Of the Board of Managers of the Seventh-day Baptist Missionary Society.

(Continued from last week.)

HOLLAND.

We have in Holland a church at Haarlem, a branch church under the care of the Haarlem church at Amsterdam, a church at Rotterdam. Rev. G. Velthuysen, Sr., is pastor of the Haarlem church, and Rev. F. J. Bakker is pastor of the Rotterdam church. Mr. Bakker has done quite a success; he preach among the seamen and the emigrants who come to Rotterdam to embark for America or other lands. Besides religious conversations with them and the preaching of the gospel, he pays out to them evangelistic and Sabbath tracts. In this way gospel and Sabbath truth finds lodgment now and then in an honest receptive heart, and bears fruitage to salvation and the acceptance of the Sabbath of Jehovah.

Mr. Bakker is supported in his work by Mrs. Nathan Warde and other friends at Milton Junction, Wis., and reports to them quarterly, which reports are published in the Sabbath Recorder. Mr. Velthuysen has the pastoral care of the Haarlem church and of the branch church in Rotterdam. Besides this he goes about in different places in Holland preaching the gospel, lecturing on Baptism, Sabbath Reform, Temperance, and Social Purity. During the past year he has followed a new plan in this work, which has proved quite a success. He has a gospel wagon, covered, having printed on its sides Scripture passages, appropriate mottoes, etc., a sort of a gospel, Sabbath Reform, and general reform advertising wagon, in which he goes about and speaks to the people. In this way he gets a good gathering, and as a rule an attentive hearing of the truths he presents. Mr. Velthuysen also edits and publishs a monthly paper, De Boeckshapper, in the interests of the gospel and the Sabbath Reform in Holland. He is sustained in his work by both Missionary and Tract Societies.

In Magelang, Java, Mr. John Van der Steur and his sister, Maria Van der Steur, still continue their mission, consisting of a home and school for poor children, and missionary and social work among the seamen. These missions are supported by the voluntary contributions of God’s people. The young people of the Milton Junction church, (Wis.) and of Alfred, N. Y., and others of our people in this country and of the Haarlem church, Holland, are interested in their work, and contribute liberally toward their support. We make this statement of the mission in Java from courtesy. It is not under the support or direction of the Board.

Under date of Haarlem, July 20, 1896, Mr. Velthuysen, Sr., writes concerning his work the past year:

Haarlem, July 20, 1896.

Hereewith I send a report of my labors during the last year. Regularly I visited the church in the preaching of the word and other services trusted to a pastor. Every other Sabbath I was at Amsterdam, since the last months. From September till March we had three meetings in each of the provinces. When absent from Haarlem, because ministering at Amsterdam, I was substituted by our deacon, Brother Spann. The non-resident members who are scattered in different places of our country I visited each of them in course of the year.

We have had a time of much trouble in the Haarlem church, with the withdrawal of three members. Since, peace and harmony are returned, and also the blessing of God on our meetings: although I would not say that, even in the midst of the greatest tribulation, the Lord did not sustain and comfort. Our experience has been that it is not to cling to the Lord and to His Word is the right way to come out of troubles and be reinforced in His service and way. Our prayer-meetings continued without any suspension and were always held on Sabbath morning.

And, I believe, as long as the spirit of prayer lives and works there is no danger that Satan will have the victory.

Among the blessings God bestowed on us was the acceptance of three members, one of whom is now our right hand in the spreading of truth by means of our labors by the car or wagon. I made mention of to you some time ago. The other brother, who assists in this work, was baptized Sunday last. If I remember well I told you that the first named was also a different one from the embracing of the Sabbath of the Lord as a consequence of his efforts to cure me from my errors as a “Sabbatist.” Sunday next we hope to baptize a sister, who, some weeks since, began to keep the Sabbath.

On Sabbath last, in the province of Leeland, seven Christians united with us, just not wholly as church members, but in all things of belief and practice, and one at Sluis, a town not far from Brussels. If possible, I go amongst them.

They are poor people of any fortune, but full of courage in God and rich in him. Howbeit their Sabbath-keeping causes indeed great difficulties.

The labors of our brother Van der Steur at Magelang, Java, are not longer standing in connection with us as a church. Because he was too far from home, and the Lord’s will being done, he ceased to be our missionary and also a member of our church. His sister Maria did not follow him in his step; but of course he is the leader of the work. Not needily to say that the doing of this brother Steur was a source of much anxiety; but nevertheless we do not feel that we have lost anything, but we may say we are quiet in the Lord. It seems that brother Van der Steur did not forsake the Sabbath, neither baptism; although in his letter to us there were expressions that did give fear of such a course. The daughter of the Menonite missionary, who embraced the Sabbath, (she resides at Pate,) as I told you in one of my letters, was, not long ago, baptized by Brother Van der Steur. There was no opportunity for her to be baptized earlier, because of the great distance and her circumstances. She is a very zealous disciple of Christ, and made a very fine hymn on the Sabbath-day, that we, Dutchmen, use with love. As to open communication, she agrees with Brother Van der Steur.

On different times sessions of prayer we have cast to God the Gospel, and spoke in behalf of temperance in fair and market days. Because of my many other labors and loss of help, that assisted me in what I am doing by means of the press, I felt bound to give up my membership of the Great Basin and Midnight Missionary Society. The more I feel bound to do so, because I believed that every other person, loving this mission, could do at least...
the same good for it, as a member of the board, as I am able to do. My position as chairman or president of the Netherland Christian Temperance Society I still hold.

Adventism is working with great energy in this country, and not without consequences in the form of gaining members, but the leaders tell their present friends that they are not obliged to believe in the prophetic call of Mrs. White. It is, in my esteem, a mean thing, believing that God gives a prophetess, and at the same time permitting other ones to reject her prophetic call. Is this not destroying the privileges God gives in and by his servant, the prophet or prophetess?

Leaflets, pamphlets, and brochures concern all the great truths of Christianity and temperance we are spreading continually. My correspondence within and without our country is increasing. It was not the means of increasing my strength; but it is a blessed work. By the grace of God my health has been, and is till now, as good as ever before. It seems that even in the midst of our troubles the Lord permits a time of rest and respite after the storm, that would do good not only to my heart but also corporally, so that I may labor more than ever before. And now, dear brother, as well as I could, I have told you the course of my labors. I hope this, my report, may be, in some measure, as you wish it to be.

May God bless abundantly the Conference, and all who are now busy in preparing it.

G. VEITHEUSS, SR.

(Continued.)

OUR LONDON LETTER.

1, MARYLAND ROAD, WOOD GREEN,
LONDON, 23rd August, 1896.

To the Editor of THE SABBATH RECORDER.

Dear Brother,—It is difficult for us to realize that another Conference has been held, and that with all its pleasures and blessings it is now a matter of history. We are anxiously awaiting the accounts of its sessions as they shall be published in your valuable paper. You will not take it amiss, if we say that the Recorder is more appreciated by us when we see it so far away than when we were in the midst, and ourselves a part of the home circle of its news. You have had our prayers as a church, and we hope the Conference has been a helpful and blessed one.

Since last month we have had some few encouraging signs. Our attendance at chapel has slightly increased. On the eve of last Sabbath a prayer-meeting was held at the home of the pastor, attended by five outside of the family. We hope to hold these meetings every week at different homes, as we may have the opportunity of holding open air services in fields not far from where we live, and intends to continue them every Sunday evening till the last of next month. On the evening after my arrival I preached to an audience of 75 or 80 in the fields, from Rom. 6: 15. The people paid excellent attention. Mr. Vane and his daughter addressed them, and the seed soon must, sometime, sometime, bear fruit. I had also the pleasure of attending a Bible-class at a Baptist chapel, one evening, and of addressing the people in that same place, the next evening. It was a bright little "Band of Hope," the president of which is Mr. Henry Vane, a son of Bro. Vane, also a member of our Mill Yard church. Mr. Henry Vane works in connection with the chapel's efforts in this direction, and his labors are much appreciated by his people there.

I arrived in London last Saturday, and the next day, a distance of 43 miles, on bicycles. We had an impressive view of the old cathedral as we approached the town. We had the pleasure, unintentionally, of making a dignified and civil gentleman jump out of the path as we were leaving Canterbury.

We thought of how we should like to have the church he represents get as speedily into the right path of observing God's will and commandments. We had this opportunity to get a jum to get him to take. We returned from our visit in the garden county of Kent much refreshed and encouraged for our work in London.

On August 15, we were very glad to see at chapel our deacon, Mr. George Molyneux, who has been confined to his home and his bed for several months. He has attended service every Sabbath since and came to our prayer-meeting last Sabbath eve, a distance of 10 miles, I should say, ten miles. He lives nearer the chapel where our services are held than do we, but in an entirely different direction. Pray for us, brethren, that we may be strengthened for the task of repairing that which is broken down and restoring that which is lost. Our letter has been prepared and sent to the General Baptist Assembly, and next month possibly some word may appear from us in regard to the meeting of that body.

Not far from where our services are held, just north of the boundary of the proper city of London, lies an interesting burying ground where we have strolled three times during the Sabbath period. It is Rush Hill Fields, known for a long time also as the "Dissenters' Burying Ground," and has been a burial place for centuries, even in the Saxton period known as Bush Hill, or Bone Hill, Field, from its use as a place of sepulture. One feels a sense of awe on entering its sacred enclosure, not simply because it is a place where lie the dead of long ago, nor because of its great antiquity, but especially because here lie buried so many of those who fought valiantly against the truth and the cause of God as we hold them, who held bravely aloft the banner of liberty of conscience, and who by their hard-fought contests secured for us the safe ground upon which we stand in this century of freedom and enlightenment.

Here lie Susan, our Westruck, a daughter of John and Charles Wesley, and just across the road in the chapel-yard of Wesley's own chapel, near the house in which he lived and died, is buried the founder of Methodism. Here lie John Bunyan, beneath a simple monument having on one side Pilgrim with his burden, and upon the other the same as at the foot of the cross he stands with his burden falling from his shoulders. Here also are buried many others who suffered as he did and at about the same time. Here is buried also Isaac Watts, the hymn-writer, and, what is of especial interest to us, our own Samuel Stennett, the Latin inscription on whose tombstone is entirely illegible with age. As we stood beside the graves of these heroes of faith and thought of their sufferings, we felt stronger to take up the duties that lie before us. Their God is our God. He who made them victorious over all opposition and caused them bravely to meet and conquer even the last of foes with a calm and trustful faith shall surely bring us through the time of our enemies. The battle is the same in some ways now as then, but the Lord of Hosts, the King of Glory, is with us. "If God be for us, who can be against us?"

Faithfully yours,

WILLIAM C. DALAND.

SABBATH-KEEPERS DEFENDED.

CHICAGO, Sept. 8, 1896.

To the Editor of THE SABBATH RECORDER.

The enclosed clipping from the Chicago Times of to-day gives a very important decision, rendered by the Appellate Court of this State, to all who keep the Sabbath of the true Church. You will notice that "labor on Sunday is not of itself punishable," and that "the offense that is punishable is the disturbance of the peace." Sabbath-keeping people may "proselytize" in the field, "work in their shops, keep their businesses open," and attend to all their ordinary duties as upon other days of the week, provided that they do not disturb places of worship. Sunday-keepers have no right to be disturbed by seeing others working in the field, or attending to their regular businesses upon their own premises.

IRA J. ORDWAY.

IMPORTANT DECISION RENDERED BY THE FOURTH DISTRICT APPELLATE COURT.

MOUNT VERNON, Ill., Sept. 7.—An opinion just filed in the Appellate Court, fourth district, in the case of Rose Foll, appellant, versus the people, etc., appellees, possesses features of interest to those who hold that the seventh day of the week should be observed as the Sabbath. The case was brought up on appeal from the Richland Circuit Court. Foll, who is a Seventh-day Adventist, at one time was employed by a gentleman who owned a farm in his field while his neighbors were on the way to church on Sunday. He appealed to the Circuit Court, where the case was tried, and the judgment he went to the Appellate Court. That Court holds that under the statute for violating which Foll was fined, the offense is punishable only for Sunday labor. The offense that is punishable is the disturbance of the peace and of the good order of society. There was no proof of such disturbance, and for this reason the judgment was reversed, but not remanded.

EXPRESSIONS OF SYMPATHY FROM THE SHILON.

W. C. T. U.

Wherein, by the will of him who doeth all things well, our dear sister, Mrs. Martha J. Davis, has received the message, "Come up higher," with the words, "Rested, That we as a Society mourn the loss of one rich in faith, and helpful in works of charity and love; we desire to express our appreciation of her Christian character, and pray that her mantle may rest upon those of us who remain. Resolved, That we tender our heartfelt sympathy to the bereaved daughters, whose privilege it was to minister to her last days."

"O, not to cruelty, not in wrath, The proper came that he was near, "Twas an angel visited the green earth, And took the flower away!"

By order and in behalf of the Society.

MRS. J. B. HOFFMAN, Pres.
MRS. W. SULLIVAN, Sec.
MRS. MAGNUS D. ATKINS, Com.


NO MAN ever yet conquered success by surrendering to temptation.
Woman's Work.

MOTHER'S HYMNS.

Hushed are those lips, their earthy song is ended; while I sit gazing at her arm-chair vacant.

The room still echoes with the old-time music, so, so soft and low.

Those grand, sweet hymns, the Christian's consolation, she repeats with much devotion.

Some that can stir the heart, like shouts of triumph, Or loud-toned trumpets call.

Bidding the peepope's prostrate fall before him,

Some that can stir the heart, like shouts of triumph,

Or loud-toned trumpets call.

Bidding the peopole's prostrate fall before him,

Some that can stir the heart, like shouts of triumph,

Or loud-toned trumpets call.

Before him, and crown him Lord of all.

And tender notes, filled with melancholy rapture, that lesser his word.

Rose in those strains of solemn, deep affection, I love thy kingdom, Lord.

Safely into the wondrous "Rock of Ages,

She had farewelled to every fear;

Sure that her Lord would always gently lead her,

She read her "little clear.

Joyful she saw from "Greenland's icy mountains"
The gospel flag unfurled.

And knew by fact, that precious blood, for all the ransomed.

And drew a long breath, partly of

The gospel flag unfurled, Drawn from Immanuel's

Sleeps at last.

She saw the "mists and mountains" that notice of intent to purchase

That notice of intent to purchase

When filled would make joyful at the accomplish-

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The Supervisory Committee reported an edition of one thousand of the Hand Book, ordered printed, bound in paper, according to the resolutions passed at the last regular meeting, and published in the Recorder of August 17.

Correspondence was received from George B. Tisbury, expressing his willingness to serve the Society as Treasurer, but declining the office owing to the impossibility of giving the amount of time necessary.

Resolved, That we hereby express our deep regret that such an unavoidable necessity has deprived the society of the services of an executive officer, who have been of unusual value to the Society and to this Board.

Resolved, That the sincere thanks of this Board, and of the Society it represents, be hereby extended to Bro. Elias R. Pope, who was summoned suddenly to the keyboards of Nanking, to contribute it to 10,000 souls, or some $8,000.

We, therefore, extend a call to our brethren in the ministry, to whose residence the young men are by no means hostile to moral or religious reform. Their main advisers among foreigners thus far have been two missionaries, Rev. Timothy Richardson, of Hong-Kong, and Rev. H. M. Hubbard, of Shanghai, who have been the real leaders in the cause of reform. They first urged me to at once start preaching, but the valued friends, who have declared that she will make no change, should be the first to raise this change, however incomplete. An association for general enlightenment, or a reform club, has been actually started in conservative Anglican and Viceroy Chaplains, during the late convocation, of Nanking, has contributed to it 10,000 taels, or some $8,000.

In conclusion, I would give a vote for the American Sabbath Tract Society, as shown in the Minutes of a meeting of this Board held July 12, 1869, therefore.

Resolved, That we hereby extend a call to those young men who are by no means hostile to moral or religious reform. Their main advisers among foreigners thus far have been two missionaries, Rev. Timothy Richardson, of Hong-Kong, and Rev. H. M. Hubbard, of Shanghai, who have been the real leaders in the cause of reform. They first urged me to at once start preaching, but the valued friends, who have declared that she will make no change, should be the first to raise this change, however incomplete. An association for general enlightenment, or a reform club, has been actually started in conservative Anglican and Viceroy Chaplains, during the late convocation, of Nanking, has contributed to it 10,000 taels, or some $8,000.

The following preamble and resolutions were presented and unanimously adopted by a rising vote:

Resolved, That we instruct our Executive Board to prepare and publish an official copy of these resolutions be presented to our brethren and the public, in connection with the Annual Minutes of the last session of the Board.

Resolved, That the following resolutions be presented to the Board, and that they be published in the Recorder of August 17.

Resolved, That we hereby express our deep regret that such an unavoidable necessity has deprived the society of the services of an executive officer, who have been of unusual value to the Society and to this Board.

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In conclusion, I would give a vote for the American Sabbath Tract Society, as shown in the Minutes of a meeting of this Board held July 12, 1869, therefore.

Resolved, That we hereby express our deep regret that such an unavoidable necessity has deprived the society of the services of an executive officer, who have been of unusual value to the Society and to this Board.

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Young People's Work

THE SOCIAL SIDE OF CHRISTIAN ENDEAVOR.*

BY EVELYN WILLARD CLARKE.

It seems to us in the line of the reasonable that a Christian Endeavorer, or even a band of Christian Endeavorers, should stipulate as to what shall be the social standard of an individual Christian, in order that he may be a loyal follower of Christ; hence, we shall not attempt to formulate any set of rules by close adherence to which one is able to say just to what extent he may or may not keep apace with the custom of what is generally termed “society.”

True, we believe Christian Endeavorers should be social, yes, even attain a high degree of social excellence. Every religious body should be social. What can be more dispariting than a cold, unsocial church or society of any kind?

But into what a channel of society, and to what extent our lives are influenced for good or ill, is the matter to be considered in this paper, and we trust a right conclusion may be reached after the analysis of life, directed by Christ, its natural attributes and consequent outgrowths, has been duly brought before us.

As Christians we take Christ into our lives, and in so doing show a willingness to fulfill his law of love and obedience. From his life emanated nothing but what is true and pure and good, and it seemed as if we are truly his followers, there will come from our lives enough of what is true and good to insure the true social spirit, and, as a natural sequence, proper social relations.

The attributes of a truly cultured Christian person seemingly to form a vortex in the whirls of which it not only finds nourishment for itself, but into whose radiations and toward whose center the worldly-minded are as irresistibly drawn as the metal to the magnet.

Now, is Christ in us to that extent that our lives are made irresistible? Do our lives shine out with a glow that attracts the multitudes and brings them into the church, the Sabbath-school and the Christian Endeavor? Praise! Look closely! Is there aloud in the society not only of our lives that hinders us from drawing people toward the Christ and performing his work of love and mercy?

If necessary, get a glass and scrutinize the heart and see if Christ is really there, for we believe that he can develop the most charitable of social lives in any of his followers.

In this most progressive age of the world there is not time for half-way work; what is right must be kept in motion. It is an age of development in which even the “chinks” of existence are brought into active service.

Watch the results when we make Christ our most familiar companion and allow ourselves to come under his influence more than any other influence. Drummond says, “Ten minutes spent in his service every day, or two minutes, if he face to face and heart to heart, will make a whole day different.”

We cannot understand the key-note of our times. “For Christ and the church” our motto, what heights we may scale, what dark abysses fathom! Little danger then of improper deceptions, when entreaties, like unto the following, assail us, “You are such an excellent Christian, your reputation will not be injured in the least by attending Mrs. D. a whist party. It would give the evening a decided moral tone, and then just come, that is all we want.”

Most young people are not unfamiliar with such invitations, and it takes nice discrimination to discern what sweetly harmonizes with Christlike-ness.

Many of us must be tried in the crucible before the dross is removed and lofty Christian ideals are gained. It takes a Young Christian to make his Gethsemane’s passage in which one comes to realize that there is no safety except in the close fellowship of the Father of Light.

To attain spiritually is to attain that which will make a right social spirit in us and a Christlike kingdom and rule. The true slave of God, the one who is the center of the met upon a social level before his heart and see the heart’s and soul’s apple, plant the beauty of the flower when continually under the divine Master working in us, the efficient one in the garden leading down into a mining pit. Visitors were astonished to note the spotless beauty of the flower when continually under a shover of grinning coal dust. A miner said it was always thus. He took a handful of dust and threw it upon it; the visitors did likewise: not a particle adhered; every atom rolled off, and it remained pure and spotless as before. We think this a fitting example of the highest type of living.

We Christian Endeavorers are trying to win Christian Endeavorers and are really using the social side of us in the accomplishment of the end sought? Most persons must be met upon a social level before greatly influencing toward the kingdom. Christ did this and never lowered his dignity.

Persons will come into Christian Endeavor when they are ready for it. There is reality in the invitation; they will respond to the desire for attendance at church when they are sure that the real inspiration to help them come from the divine Master working in us.

The worldly are quick in forming correct conclusions. Let us make our meetings and social gatherings so radiant with the highest type of Christian living that there will not be the least capacity for a doubt as to the whole-hearted sincerity and tender-care for the unsaved of those who are invited to participate by the brother’s keepers and friends, and by this special line of work many are saved.

In conclusion, may we not let the social side of Christian Endeavor shine for Christ and the church, descending from our lofty pinnacles of pride and political sentiment allowing the glimmer of our lives to fall alike on the poor and rich, the humble and the proud, the learned and the unlearned, thus fulfilling in the true social spirit the beautiful law of love, “As much as ye have done it unto one of the least of these ye have done it unto me.”

Let us be like trees that yield their fruit to those that throw stones at them.—Mohammedan Saying.

Don’t be whining about not having a fair chance. Throw a sensible man out of a window, and he will fall to the nearest way to his work. The more you have to begin with, the less you will have in the end. Money you earn yourself is much brighter than any you get out of dead men’s bags. A scant breakfast in the morning of today may get the apples colder in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteenpence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don’t find fault with that; you need not be a horse because you were born in a stable. If a bull tosed a man of metal sky-high, he would drop down into a good place. A hard-working young man with his wits about him will make money while others will do nothing but lose it.—Albany Journal.

A MAN’S world is what his heart makes it to be. When his heart changes the world changes. When faith has come in and renewed the heart, it behooves a new world. A new aspect comes over the face of all things. Faith reveals to him new and immortal truths contrary to all that can no longer take a step in just the mood that he formerly did, nor look upon a single individual as he once did.—George Bowen.

OUR MIRROR.

C. E. — Church Ever-enduring.

Your attention is called to the fine offer made in the Golden Rule recently—the Golden Rule and a self-pronouncing Bible, to new subscribers, for two dollars twenty-five cents. Be sure your name is on their list, and now is an excellent time to put it there.

The C. E. of Nile, N. Y., was largely represented at the Conference, and we hope the good resolves, made by our members while there, will be the beginning of more aggressive work at home.

President E. B. Saunders paid us a visit on the evening of Sept. 9, giving us a very interesting talk, and helpful suggestions.

A Junior C. E. has been recently organized, numbering twenty-five members, and is under the efficient leadership of Mrs. G. B. Shaw.

On Sabbath of Sept. 9, two of this number were baptized and accepted for church membership.

The duties of the Corresponding Secretaries should be studied carefully. They owe to their society the presentation of all correspondence, with as many explanations as may be necessary, familiarizing themselves with C. E. work generally and particular of the State and Denominational lines. Upon them depends the society’s representation in the State work; the reports to the Permanent Committee of membership, pledges, and money raised; and the necessary interesting items for the “Mirror,” which is the medium of communication for others in your work. The sending of items should receive more thought. Every society should be represented in the “Mirror” once a month—only twelve items during the year.

These should be forwarded to the Secretary at least two weeks in advance, as the last day for planning to do this during the coming year. Is your society among the number?
Children's Page.

The Prodigal Daughter.

To the father of the home returning, A knapsack heavy and bent. He
Is greeted with joy and thanksgiving, As who had lain in very long.
A robe and a ring are his portion; But the prodigal's apparel how!
He is clad in fine linen and purple, In one of his opulent bow.
But alas! for the prodigal daughter,
Who has wandered away from her home;
Not poor and still in the dark valley,
And there's the wild wilderness road.
Alone on the bleak, barren mountains,
The mountains so dreary and cold.
No hand is outstretched in fond pity
To welcome her back to the fold.

To welcome her back to the fold.
And when she returned, the prodigal
Was not so bad; but his
Up, followed her. Why here!
The latter shied toward Gilbert
And give it to him? Not a
A kind of fellow that I'd choose to go half a
Time now. I know his
e'en his day
And walked on.

He was going was one
To the Shepherd whose mercy
To the Shepherd whose mercy

And such

But all!

Child's Page.

As when on

The dark valley,

With

For the gift. I'll
Make a
Try the

To welcome her back to the fold.

The prodigal

One

On

To the horse?

To welcome her back to the fold.

As when on

The dark valley,

With

For the gift. I'll
Make a
Try the

To welcome her back to the fold.

The prodigal

One

On

To the horse?

To welcome her back to the fold.

The prodigal

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To the horse?

To welcome her back to the fold.

The prodigal

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On
FACTS ABOUT THE SILVER QUESTION.

To the Editor of the Sabbath Recorder:

You may excuse my opinion as to what silver would be worth under free coinage, but allow me to analyze some of the facts you array.

"The actual worth in the market of the silver in the dollar is now only fifty cents." In the "market" the word "market" is a commodity measured by gold. But the matter hangs on another peg—not upon the value of silver in the market, but in the dollar. In contemplating the value of anything we must have regard for its present and its prospective sale in its various markets, for the value of the dollar is determined by demand. Ten bushels of corn may be worth only one bushel of wheat. But that is no measure of the value of corn if it is excluded from a market where wheat is sold, or if a legal discrimination in favor of the use of wheat exists. If the use of silver were limited to ten-pots it would have a certain value. If it were used for water-pitchers also it would have a greater value. If it were used for ten-pots, water-pitchers and dollars it would be worth yet another value. It is the prospect of abandonment that would determine the value of silver.

You allege that to coin the present weight of silver in the dollar and stamp it 100 cents is forgery. To stamp it 53 cents would not be right, as you imply it is. For, to coin silver freely would be in effect enlarging its market, and its value would be greater. As to what its value would be past quotations under similar conditions are as good an index as present quotations under unlike conditions.

That creditors would be cheated under free coinage is, at least, not yet a fact. It is an opinion, and the Republican platform contemplates the same misdeeds as the Bryanites, with the only difference of making other nations parties to the crimes.

Your wheat-growers illustration doesn't hold. The wheat dealers would have to buy silver at the same prices as they now pay gold. You propose to open all markets to wheat wherein it was demanded, so that its price might rise from 53 cents to its former price of $4 in unrestricted markets. Such a proposition might be regarded in the light of a benefit to those injured, but not to those unjured to attain which we are within the right to get, while others profited by their plight.

The discussion has its humorous as well as its moral side. Western farm mortgages are held by poor widows worth $4,800; and the favored creditor class is composed of men who are owed their day's wages.

If free coinage of silver is attended by panic it will be due to the terrible anticipations of evil which prevail. This is not a fact but an opinion.

Nevertheless, I am not an advocate of metals as bases of our currency system.

PLAINFIELD, N. J.

REPLY.

Our correspondent's views have evidently missed the point made by the Recorder; and, mistaking, he has obscured it by theorizing which is not pertinent to that point. The substance of what we said was this: It is not honest for the government to enter upon the free coinage of silver upon a system which, if successful, enlarges a fictitious value at the expense of the masses; a system which attempts to create a legal tender by adding forty-seven cents worth of government stamp to fifty-three cents worth of silver. Our correspondent can't resist his sympathy for a silver under such coinage. The Recorder was not theorizing, but dealing with simple facts. Our correspondent talks of the "Republican Platform," and the work of "the Bryanites." With all that the Recorder has nothing to do with Bryanites. The Bryanites are not concerned. We said nothing of candidates, nor their character; of parties or their purposes. We presented facts to show that such a coinage of silver under existing circumstances would not be honest; that it would be a "prospective market," creating a cruel monopoly and making the government the tool of the "Silver Barons" for the impairing of the nation's honor and the wronging of the great mass of the hard-working people of the United States. With party questions or fine-spun theories about the price of silver in some "prospective market," we have nothing to do. With any scheme of creating money or controlling it, whether gold, silver or paper, not based on the value measured by a standard upon which the world agrees, we have to do, not because it is or is not Democratic, Republican, or Populist, but because of the moral issues which it involves. We believe that musele and brain are the sources of wealth, and since the civilized world unites in producing value by labor and thought, it must unite in the standard by which values are measured. There are different questions connected with the making and adjusting of such a standard. Standards, both those difficulties are increased wherever the standard is made uncertain, and doubly so when the sacred functions of government are sought to enrich a few by creating a fictitious value in their behalf.

MAKE THIS YOUR PRAYER.

Help me, Oh Father, to live as one of thy children. Let not the world have dominion over me, however intimate my contact with it may be. May I have the vision of heavenly things, and can constantly see that all unconsciously the spiritual shall take possession of my life, and the divine influence shall pervade all my doings. Help me to interpret all that is, and, mindful of thy grace in Christ Jesus, may I live as in a world of spirit, becoming more and more a partaker of the divinest life. Let not the world dictate my life to me, but rather be thou the arbiter of my lot. Oh Father ever blessed. May the impurities of my soul rather than the impious world incite to all my activity; and grant to me, in the name of thy Son, Jesus Christ, the grace and assistance, that peace of God which passeth all understanding, because my soul is learning to do thy will. Amen.

NOTHING is worthy of the name of comfort that is not strengthening, inauguring, enlarging. Life is a struggle and he who lacks courage lacks comfort in life's contests. He who would give comfort must, in some way give strength and comfort, for he who would have comfort must avail himself of aids to courage and strength. The promise of our text, "The Spirit will comfort you," is more literal. Its application is of one ever at hand, ready to give support and help. All of us ought to have comfort—strength in the consciousness that the Divine Stand-by is ever at our side and is sure to sustain us to the end. And if we ourselves are comforted we shall be a means of comfort to others.—H. Clay Trumbull.
Heb. 11: 6. "The sinner must believe; and he is then to confess, and fully show him that he has sinned, and repentance will make him to be accepted; he is then to pray to God, for he will hear prayer, and save him."

LESSON XIII.—REVIEW.

To be brought out in short papers or addresses to the whole school.

OUTLINE

Lesson I. David King of Judah 2 Sam. 2: 1-11.

Golden Text.—"The Lord reigneth; let the earth rejoice." Ps. 97: 1.

The king of a grand life. David’s early struggles, trials, temptations and victories. His wisdom, discretion, success, prosperity and coronation. The matchless unexampled; a precious and priceless life.

Lesson II. David King over All Israel 2 Sam. 5: 1-12.

Golden Text.—"David went out and grew great; and the Lord was with David." 2 Sam. 5: 1.

David’s greatness of heart, tenderness and forgiveness of Saul and his successors, great in his devotion to God, great in his disinterestedness for his fellow men, great in his sense of duty, in executive power and administration. The marvelous greatness of David’s service to God and his people.

Lesson III. The Ark Brought to Jerusalem 2 Sam. 6: 1-12.

Golden Text.—"O Lord of hosts, blessed is the man that trusteth in thee." Ps. 17: 1.

Religion in the heart, the home and the nation. Restoration of the ark, exaltation of worship, organization of public service, royal example of holy obedience to divine command, and consecration to the work, all combined in exalted consecration. Blessed power of a devout heart on a willing people.

Lesson IV. God’s Promise to David 2 Sam. 7: 4-17.

Golden Text.—In thee, O Lord, do I put my trust. Ps. 119: 1.

The religious basis, Faith in God. David’s faith in God’s protection, help and blessing in all his efforts. Looking upward to God, forward to deliverance, onward to the Messiah. David’s faith in God’s Word and humble obedience to it, with hope and joy. David the type of Christ: in obeying, loving and fulfilling God’s holy Word.

Lesson V. David’s kindness to his older brothers 1 Sam. 25: 1-23.

Golden Text.—"Better is a dinner of rejoicing of the poor, than a fat ox and wine with the strong." Ps. 14: 3.

David the type of Christ; in obeying, loving and fulfilling God’s holy Word.

Lesson VI. David’s Victories 2 Sam. 8: 1-19.

Golden Text.—"The Lord is my light and my salvation; whom shall I fear?" Ps. 31: 11.

David the conqueror. Victory over the bear, over Goliath, over enemies within and without. Battles, not of conquest but of defense; not for self, but for God and his people. The battles of the Lord, not for killing and plundering, but for truth and salvation. David the type of Christ: in defense, and in conquest.

Lesson VII. David’s Confession and Forgiveness 2 Sam. 12: 7-13.

Golden Text.—Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51: 10.

David the great sinner, but greater confessor. Nature of sin, indwelling in the heart, temptation without. Help: self-renunciation, self-denial, humility, inward confession of the sin, sudden and overwhelming. David’s crime, adultery, and murder. Defying God, degrading the king, corrupting the religious system of the nation, the revolting spirit of man in the temple, explicitly condemned, and finally pardoned, and all put on record in the book of Life, to show all men that the chief of sinners can be restored. David the type of forgiven sinners.

Lesson VIII. Absalom’s Rebellion 2 Sam. 15: 1-12.

Golden Text.—"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

Absalom a splendid young man with fine attributes and grand possibilities, yet rebelling against the Lord. His father’s kindness, and dethroning the people. Absalom the type of all rebellion against God.

Lesson IX. Absalom’s Defeat and Death 2 Sam. 18: 19-32.

Golden Text.—The Lord knoweth the way of the righteous, but the way of the transgressor shall perish. Ps. 1: 6.

Sin can only be atoned for by blood and death. The gathering armies, the beautiful Absalom, the magnificent type of Christ; in obeying, loving and fulfilling God’s holy Word.


Golden Text.—Blessed are they that dwell in thy house; they will be still praising thee. Ps. 144: 4.

The man after God’s own heart. David’s love for God, for his law, for his sanctuary, for his worship. Preparation to build the temple, collecting material and money. Setting the royal example of benevolence, self-sacrifice, and dedication of life’s accumulations to God’s service and tender changes to complete the work. David the type of the worshipper and penitent.

Lesson XI. David’s Gratitude to God 2 Sam. 24: 10-51.

Golden Text.—The Lord is my rock, and my fortress, and my deliverance. Ps. 118: 16.

David’s great heart; the man after God’s own heart. David in obedience to God and God’s commandments. David the type of Christ: in obedience, love and righteousness.

LESSON XIV. Review.

GOd’S Promises.

Text.—"The Lord will perform what he saith, he will perform it to the generation of Jacob." Ps. 89: 4.

Israel to be brought out in short papers or addresses to the whole school.

David, the man after God’s own heart. David’s great heart; the man after God’s own heart. David in obedience to God and God’s commandments. David the type of Christ: in obedience, love and righteousness.

THE SABBATH RECORDER. 605

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EXPERIENCES THAT LEAD TO GOD.

There are experiences of life that shut us up to God and make us feel the want of a higher nature. Of the world, we see most how it is, and how it is so vain; the enemies of righteousness so strong; error in religion and error in political life and error in our own life, have such power as to render wickedness so as aggressive; things go so wrong that we become dismayed. In personal experience, our reasonings fail. Doubt and timidity press us, and we shrill up about us as if we were dead and almost coffined. We are falling through space. There is nothing to stay us.

There is one thing only to be done. We are to stoop, and follow the crowds crowning God's life. God loves. God speaks. Let us cast ourselves off from this unwise and ungodly world, and act of faith, cast ourselves fully and entirely upon our God. Then we know—and we do not guess nor dream—we know, by inward experience, and in opposition to the voices of all other, that God's Word abideth sure in its wisdom and strength. Here is revealed the heart of God in its tenderest, pulsations, beating with divine interest in our behalf. O soul, lonely, distressed, sinful! here your need is met. Break every with the vain thoughts of vain men; break with your own despondency; break with your every sin. Leave all else. Come for comfort to our encouragement, to our hope, to wise, kindly, loving thoughts of God in his Word. "This is the true God and eternal life. He is worthy that ye should have reverence and holiness to do it heartily and forevermore is the highest wisdom."—D. F. Patnea, D. D.

There is more Cataract in this section of the country than all other diseases put together, and until the last two years was ago great, and many doctors pronounced it a local disease, and prescribed local remedy and constantly failing to cure with local treatment, pronounced it incurable. Science has proved it to be a constitutional disease, and therefore requires constitutional treatment. It has been during several seasons, at C. D. D. D. D. Co., Toledo, Ohio, it is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful, and directly on the small and numerous surfaces of the system. They offer one hundred dollars for any life saved or cure. Send without delay. Address, F. J. CHENY & Co., Toledo, O.

Special Notices.

**Rev. U. M. MARSHALL having removed from Watson to Alfred, N. Y., requests his correspondents to address accordingly.**

**Ten Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in this month for public worship, at 2 P. M., at the residence of Dr. C. M. MAxson, 22 Grant St., Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.**

**The First Seventh-Day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 3 o'clock P. M. Strangers are most cordially welcomed.**

**The Rev. William C. Daland, address, 1, Maryland Road, Wood Green, London, N. England. Sabbath-keepers and others visiting London will be cordially welcomed.**

**Political Science.**

To the Editor of the Sabbath Recorder:

I trust I have Power to say, I may say a loud call, from your correspondent of the Popular Science column in the Recorder of September 7. As the call comes from an old-time friend, I hasten to respond. And, first of all, let me say, and while I say it for myself, I am sure I voice the sentiments of all the readers, that much of instruction and education is derived from the able articles here weekly contributed. The column is unique. It is just what we want. We know of no one like it. Let the subject be "Poetic" Science, or Political Science, or Science in general. As our versatile friend informs us that he has taken in hand "to write an article on Science in Politics," we may be sure all ears are itching to hear what he may have to say over this topic. When thanking your regular correspondent for offering to open the column assigned him to my pen, it is clearly my privilege to learn from him while I sit at his feet, as in other days, the construction of the "university professor" has no patent right on Political Science. We are anxious to hear what your correspondent has to say respecting the "strike now going on in the Democratic party," as he defines it, and as illustrative of the blacksmith's scientific idea of how to rush out and annihilate 47. So let your correspondent fish out the article he so hastily committed to the waste basket, and tell us what he knows about "the Democratic, Populistic squable.

But now that I have my pen in hand, I will say that the recent political situation involves something more serious than a "squable," and more important than a political "strike." The well-being of the nation is involved. Political Economy as the name of the subject now is the national wealth, treats of those principles which relate to the production and employment of wealth. Property is an estate, whether in money, goods or lands, held by good title. National wealth is the aggregate of individual and corporate wealth. National wealth, the country needs two things: a sufficient revenue, and money as a measure of values and a means of exchange. As governments are not money-making institutions, they are supported by taxation. Our government has from the first depended largely for revenue upon a tariff or imported goods. The act of Congress of 1824, for the protection of our home manufacturers, opened the struggle between free trade and protection. If the question be left to experiment, protection has it. Our economic history for the past few years is decisive. Protective tariff duties, with reciprocity, constitute the American System. The people anxiously await its full re-establishment.

The next great need is a stable currency. Money, in order to preserve metals, gold and silver is the representative of money. It takes a dollar's worth of paper to make a paper dollar. One of the difficulties in a bimetallic currency is to maintain the ratio of value between them. Our government has done this by limiting the coinage of silver. The demand for free coinage, if granted, would, as any man can see, upset the existing status of values, and that means a financial crash. Some might profit by it as do thieves by incendiarism. The commercial value of the silver dollar is about 4/100 of the cost of the gold. It is the unit of measure of values; it is best fitted for this purpose. To follow in the path here indicated is sound Political Economy.

L. C. ROGERS.

**Political Science.**

**The Sabbath Recorder.**

**Turn Seventh-Day Baptist Church of Homestead, N. Y., holds regular service room above the Baptist church, corner of Church and Chestnut streets, at 3 P. M. Sabbath-school following preaching service. Strand of the nation is extended, especially to Sabbath-keepers remaining in the city over the Sabbath.**

**M. B. KELLY, Pastor.**

**WANTED.**

By the Trust Board's Committee on Distribution of Literature, to complete files, the following:

**Sabbath Recorder, June 13, 1844, to Jan. 1, 1880.**

**Corliss F. Randolph, Alfred, N. Y.**

**For the convenience of churches desiring to pay the share of the expenses of the General Conference, the following list is published.**

**Eastern Association.**

- Picatstreet........ $ 5 12
- First Western.... $ 7 11
- First Hopkinton... 14 63
- Mill Yard........... 19 14
- Shiloh.............. 22 28
- Waterford........ 5 25
- Marboro.............. 6 48
- Second Hopkinton. 4 57
- Rockville........... 9 30

Total, $109.65.

**Central Association.**

- Brookfield........ $ 3 85
- West Edmondson pd. 5 08
- Scott.............. 9 24
- First Verona... 20 30
- Adams.............. 14 30
- Norwood............ 11 44
- Norfolk............ 3 33

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- First Alfred..... $21 43
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- ThielCKER........ 14 31
- Berlin............ 16 00
- Independence...... 7 07
- Scio.............. 9 19
- Fortville....... 2 75

Total, $76.83.

**North-Eastern Association.**

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- Lost Creek........ 6 38
- Middle Island.... 3 39
- Norwich............ 2 9
- Rutland............ 5 17

Total, $29.07.

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- First Hopkinton... 6 44
- Portsmouth....... 3 33
- Hammond........ 5 04

Total, $9.47.

**TOTAL.**

- Lost Creek........ $11 88
- Albion........ 9 68
- Canton........ 5 43
- Walworth........ 4 65
- Westport....... 7 57
- Berlin........ 1 27
- Rock River....... 2 27
- Iron Mountain... 1 25
- Cortland........ 1 00
- Dead Creek....... 1 38
- New Ashland..... 1 74
- Sartell........... 1 55
- Saginaw........ 2 47
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- Chicago......... 2 42

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- Lost Creek........ $11 40
- Woodville........ 2 10
- Marquette........ 1 00
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- North Lap........ 30 10
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- Providence....... 1 15

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