GOD IN CREATION.

HERE lives and works
A soul in all things, and that soul is God.
The beauties of the wilderness are his,
That make so gay the solitary place,
Where no eyes see them; and the fairer forms,
That cultivation glories in, are his.
He sets the bright procession on its way,
And marshals all the order of the year;
He marks the bounds that winter may not pass,
And blunts his pointed fury; in its case,
Russet and rude, folds up the tender germ,
Uninjured, with inimitable art;
And ere one flowery season fades and dies,
Designs the blooming wonders of the next.
The Lord of all, himself through all diffused,
Sustains, and is the life of all that lives.
Nature is but a name for an effect,
Whose cause is God. . . . One spirit—his,
Who wore the platted thorns with bleeding brows,
Rules universal nature. Not a flower
But shows some touch, in freckle, streak, or stain,
Of his unrivalled pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes,
In graces as countess as the seaside sands,
The forms with which he sprinkles all the earth.
Happy who walks with him! whom what he finds
Of flavor or of scent in fruit or flower,
Or what he views of beautiful or grand
In nature, from the broad majestic oak,
To the green blade, that twinkles in the sun,
Prompts with remembrance of a present God.
—Cowper.
History and Homiletics that would make a volume of 600 pages.

There have been added to the church during this time, 138 members: 64 by baptism and 74 by letter.

The loss has been 107; by dismisal 29, exclusion 22, death 56. The membership now stands 202.

CHRISTIAN ENDEAVOR WEEK IN PLAINFIELD.

The State Convention of the Y. P. S. C. E., in New Jersey, though not opening until Wednesday, October 7, was nevertheless heralded and anticipated by a series of evangelistic meetings, the opening of which was given to Mr. Moody, commencing on the evening after the Sabbath, October 3. A large audience filled the First Baptist church, where Mr. Moody preached on Active or Aggressive Christianity.

He did not seem to have much fellowship for inactive Christians. His theme was the essentials of success in bringing others to Christ. He mentioned four points as elements of success: faith, courage, enthusiasm, perseverance.

F. H. Burke is Mr. Moody's helper and musical director. We miss Sankey, whom we were accustomed to see and hear in those years gone by.

Dwight L. Moody is unquestionably the most noted evangelist living. His name is familiar in all English lands. His spirit and methods are admired by the learned and the untaught. Presidents of colleges and theological seminaries, pastors and missionaries have sat at his feet and been instructed. Mr. Moody's method was to educate the schools for higher discipleship, to organize the church, to work for the reformation of the Holy Spirit. But his whole Christian life has been a marked illustration of the promises of the Lord. (John 16:18), "He will guide you into all truth."

In the winter of 1875-6, while in the theological seminary in Chicago, it was our privilege to attend the meetings led by Moody and Sankey, very often. We wondered at his great power over men, sometimes almost like Jehovah, as if it were true." Yes, it is true."

Let it rest there. Do not say, "It is true, or false," or any stronger expression. We are called upon to take oath only when it is required of us by proper legal authorities.

We wish once more to call attention to the fact that we do not make a point to publish anonymous communications. Sometimes well written articles come to our desk without the slightest intimation of their real authors. In such cases the writer should not be surprised at the non-appearance of the article. The name of the writer should always be sent to the editor in connection with the communication—not necessarily for publication, though it is in most every instance better to sign your name to whatever you desire to see published.

Many times also friends send some clipping from others papers, without giving the name of the paper or publication from which it is taken. We do not publish such clippings because it is always desirable to give the proper credit. Please take notice of these two points and be governed accordingly.

The farewell sermon of Dr. Lewis, after a pastorate of sixteen and a half years in the Plainfield church, was preached on Sabbath morning, Oct. 5. It was devoted largely to a review of the work done by the church and pastor during this period. Dr. Lewis gave the church great credit for its patience and hearty aid in sustaining him not only in his home pastoral labors, but also in so much of his time and energies expended in outside work. During this time he has written and published five books, aggregating 1,400 pages.

Two of these volumes have passed to a second, revised edition. He has also in his editorial work written enough matter to make 30 12-mo. volumes of 300 pages each; also written lectures to students in Church
after die of their wounds, and not one of the 53 persons engaged escaped without some injury. The church was dedicated Jan. 5, 1775, struck by lightning and badly damaged July 20, 1804, and burned by an incendiary, Dec. 8, 1829.

With all the alleged apathy of the church of to-day we think when we compare the present with a half century or century ago there is evident progress.

NEWS AND COMMENTS.

A new electric motor is being used on the Manhattan Elevated Railroad in New York with much satisfaction, and it seems likely to supplant the steam engines as fast as the work can be done.

Florida is in great distress in the recently storm-swept parts. The losses were so great that there is danger of starvation with many unless aid is promptly sent. An appeal has been sent out for food.

Spain is trying to negotiate a loan of $200,000,000. Her paper is not readily taken. With a war in Cuba and another on the opposite side of the globe, her chances for raising money on credit are not very flattering.

According to a writer in Paris, who has been carefully studying the status of the Protestant and Catholic subjects in the German Empire, he finds the Protestants to number 17,000,000, while the Catholics have 17,000,000.

Farmers in the West, and wherever they have wheat fields, are rejoicing at the improvement in prices. It was sold for 70c. per bushel last week. The immediate cause of the rise is attributed to the failure of crops in India.

Professor Schmiel, who has been dropped from the faculty of the Baptist theological seminary at Hamilton, N. Y., on account of his alleged heretodox theological sentiments, has been called to the chair of Seminics at Cornell university.

Ballington Booth, commander of American volunteers, has still further separated himself from the Salvation Army, and built a church. He has joined the reformed episcopal church, and thus removed one of the great objections raised by many church people to their methods of work.

How often we are reminded of the old saying, “It never rains but it pours.” And again, “Blessings never come single.” It is announced that Mrs. Bradley, of Peoria, III., has given $2,000,000 to the already greatly endowed University of Chicago, to found an industrial and technical department.

There seems to be little doubt that the cable, trolley and horse power used for running the street cars of New York will soon be supplanted by the new compressed-air motors, and very likely the electric motors. The use of cable, trolley may continue to be used, but it is believed that the overhead wires must go.

Considerable excitement has been caused along the Consolidated Railroad in Connecticut, by the alleged killing of tramps by the train men. Tramps are accustomed to get their transportation free, by clinging to freight trains. Breakdowns abound in several instances to have forcibly ejected them from the moving trains, thus causing their death. The rumors are being investigated.

THE WONDROUL LAW, by H. L. Hastings, 47 Cornwall, Boston, is the title of another volume recently added to the Anti-Influenza Library. This is a book in strong paper cover, of 192 pages, including numerous illustrations,appendices. This book treats nearly forty different topics that are of vital interest in the Law of Moses. It is well worth perusal, and effectually answers many points in the objections of the infidel.

There is the old DeRuyter Institute building, so long used as an academy by our people, has, for about twenty-five years been used as a public school building. The board of education recently passed a resolution discontinuing all religious elements in the public school. While some blame the school board and see no good reason for this movement, it must be admitted by those who know the circumstances and the laws of the state that the arguments are not wholly on one side.

The religious workers known as the Salvation Army and the American volunteers are doing many good and commendable things. But they ought to bear in mind that it is neither in good taste nor an exhibition of wisdom and the good spirit to disturb other Christian workers by the loud beating of drums and other boisterous noises during religious services. Such has been the case, quite to the annoyance of Christians in the churches, during the state Christian endeavor convention in Plainfield.

We have just learned of a severe accident which happened to President T. J. Gardiner, on Sunday, September 27. He was on his way to a plant meeting at Easton, W. Va., to preach and give an address on education. While riding his horse in a narrow road close by the railroad, he was overtaken by a train. His horse became frightened and fell, dragging him with it. The train was stopped, and the trainmen and citizens quickly ran to his assistance. For some time he was unconscious, and they feared he was fatally injured. But he was providentially spared and is now able to resume his work.

A great variety of opinions exists, and finds expression in the public journals, in regard to the pardon by Gov. Hastings, of Pennsylvania, of John Bardsey, ex-city Treasurer of Philadelphia, who was sentenced in 1891 to fifteen years in the penitentiary for embezzlement of public funds. The amount of the defaulting was more than $1,000,000. He has served little more than one-third of his time. Some people caution the Governor against leniency. By other's opinion, as it seems to act as an outrage, and by others as an act of mercy, since physicians have given their opinion that with his broken health longer continuance in prison would be almost certain to result in his death. But justice seems due to this man's strength when so great sinners can escape with one-third of the punishment adjudged to be due them.

CONTRIBUTED EDITORIALS.

A Free Ballot.

A free ballot lies at the foundation of our republican form of government. In past elections the phrase has been used as a party shibboleth. It seems to have passed out of use largely as a political rallying cry; yet, in our judgment, it is likely to be needed in the future more than it ever was in the past. Every party which loves our country and its free institutions must well keep nailed to the mast-head the flag, "A free ballot." The undue influence of one man over another is something we should be fought in fact, lost and all the time. This undue influence may take a number of forms. It is to be observed chiefly under two, bribery and intimidation.

BIBLIOGRAPHY.

The sale of one's vote is the basest form of this, and has, of course, no defenders among respectable people. The buying of votes, however, is too often encouraged, or winked at, or blinked at by men who despise the voters they buy. They would justify it on the Jesuitical principle of doing evil that good may come. Fearing that the wicked "other party" will larrigae for the tell in this, do not, and thus insure the success of a bad cause, they permit the deed to be done, while with pile they wash their hands of the responsibility. For myself, I am through voting with any party which will put forward as its agents men who use these methods to win. No good can come out of it in the long run. Just as soon as good people take this ground, it will cease because it will not pay. Politicians are not given to taking courses which they know will lose the votes. It gains.

THE SALE OF INFLUENCE.

Much more insidious than the purchase of votes direct is the temptation to sell voice or pen: The issue is perfectly plain. No one need be confused as to what is right. Henry Ward Beecher said: "It is not the sale, but not our principles." You have a perfect right to receive compensation for writing or speaking, if you can get it. You have no right to deny your own convictions—"to go beyond the word of the Lord, either less or more." Along with the free press, a free platform, a free pulpit, a free professor's chair, a free voice everywhere.

The daily press challenges one's admiration and wonder for the perfection of its equipment and enterprise: achievements; but in its moral stature its glory is departing. Greeley's Tribune is gone and its successor has not appeared. The counting-room runs the paper, now, the editors are the figures of a Punch and Judy show, the power is behind the scenes. The advocate idea has taken very long self of modern present of modern business life. The lawyer accepts his client's fee, and then does his best to—what? find out the whole truth? No, to win. That principle infects the modern world. I believe the jungle is the free ealling and yet—and yet—it is so easy to say those things which will please those from whom the support and the favors come. It is hard to rise above the prejudices of those around us, see things as they are and tell it as they do. Our country has once had the humiliation of a soldier's death in one section defending slavery, with the majority of those in other parts...
the country trying to hash all agitation on the subject. The mercantile spirit creeps into the theological seminary, and many are down with the disease. Somehow the impression is abroad that such a church is courting the Devil. They are trying to drive down the teachings of Jesus Christ to a point where they will not be ‘offensive;’ that its tongue is tied on many of the burning questions of the day, which affect the laboring classes on the one side who are so sincere in their corporate interests on the other. No doubt these impressions are greatly exaggerated; but the tendency is here. That mercenary spirit which, consciously or unconsciously, sells its influence or its silence, is a peril to the integrity of our institutions and the confidence of the people in them.

THE BOYCOTT.

Intimidation’s favorite weapon is the boycott. It is a two-edged weapon and works either way, according to the will of the user. I am told of business men in the far West who privately intend to vote for one party, but that they have taken no active part in the demonstration of the other party, for fear their business would be lost if they opposed the prevailing sentiment. I am afraid of this bitter spirit which would ruin and destroy without taking a subordinate role. The boycott is a commercial war only; but the spirit of war is the same whether waged with market baskets or minie rifles. The tool is force. Its purpose is subjection. Its alternative is extermination.

EMPLOYER AND EMPLOYEE.

The greatness of a nation depends in no small measure upon the independence of its citizenship. It has been the glory of our land that such a large proportion of its citizens was of the middle class—neither very rich nor very poor, having a business of their own dependent on no one else for a livelihood. This class comprised the small farmers, merchants, tradesmen, etc. It might also be said to include the few men whom any of them might employ for all associated together upon a plane of equality. “Hired man” was probably looking forward to a time when he too should have a business of his own. Each man was his own master and, realizing his responsibility, regarded the interests of all as his own.

This class has been growing proportionately smaller. “Forties,” “eighties,” and “quarter sections” have been combined into large ranches, with one owner or a syndicate of owners, and many hired employees. Small business men have been driven to the wall by the competition of the great concerns and have, perhaps, taken a subordinate position upon the larger company’s force. The dependent class is growing fast.

Now, while this massing of business interests in the form of corporations, trusts, syndicates, etc., means economy of administration and is therefore inevitable, it presents grave dangers. In the hands of noble, broad-minded men such combinations are a blessing. But consider what power it gives to men who have selfish and designing ends. Corporations are popularly supposed to have no souls. This phrase doubtless arose from the fact that under a corporation name the real owners may be out of sight and their individual responsibility cease to become a factor in this world. This responsibility is likely to be shifted to agents who will run the business, as the saying is, for all there is in it.

Take, for example, the large class of railroad employees in this country. If a man loses his place on one road, he can not get one on another, until the first gives its consent. Probably it is only that man who knows the score. It is what he was trained for and he is not fitted for anything else. Suppose that the intelligence gets around by imperceptible means that the company wants a certain ticket elected and that it will not be best for any employee to vote against it. If the man’s convictions are not in line with those of his employers, he can take his choice of three things. He can run the risk of being discharged bye and bye, with the hard prospect of taking the bread and butter out of his children’s mouths and entering the army of those out of work. Second, he can be a hypocrite—talk one thing and vote another. Or, third, he can surrender his convictions and give up trying to be a free man. How may of such cases exist I can not say; but you must have more faith in human nature than I have to believe that where the power exists, there will not be men who will be quite content to use it. A guileless campaign orator, in innocent surprise that anyone thinks intimidation was being practiced, said recently that anyone who knew of such cases ought to bring the offenders to justice at once. Did not the orator know that when one man’s livelihood depends upon another man, no human law can prevent intimidation where the employer is so disposed?

As wealth collects more and more in the hands of a few and the dependent class continues to swell in numbers, this will be no small portion of our country. All honor to those employers (of whom there are many) who grant to their subordinates the same right of judgment that they claim for themselves. Said President Ingalls to his men: “If any one discharges you on account of your politics, come to me and I will reinstate you; and I will discharge the man who discharged you.” Such wholesome talk has the right ring for these troublous political days through which we are passing.

The true Friend of man means: “I have looked into this matter carefully and I am firmly persuaded that it is for the interests of the nation that the election go thus and so. If this ticket is defeated, it means disaster to our business in common with others. We deserve affects me affects you; but I shall not throw a straw in the way of your voting otherwise if you see fit. Your vote is your own.”

Such a course might not win the first year; but it would prove the long run. Anything else is un-American.

EXPRESSIONS OF SYMPATHY.

From the Y. P. S. C. E. of the Milton Junction Seventh-day Baptist Church.

WILLIAM, by the will of him who doeth all things well, our dear sister, Mrs. Lucy Wells, has been called from our midst. Therefore.

Resolved, That we desire to express our appreciation of her Christian character, her gentle and quiet ways, and her willingness to help others.

Resolved, That we tender to the bereaved family our sympathy, and pray that our heavenly Father may sustain them in this hour of trial.

Resolved, That these resolutions be put upon the records of the Society and a copy sent to the Sabbath Recorder and our local papers of publication.

By order and in behalf of the society.

LUKE M. BURDICK, COM. LORENA D. COTTFIELD, L. M. MERCY E. GARMAN.

THE GENERAL CONFERENCE CHEERS US.

The reports of the recent Conference have a very cheering effect upon those of us who could not attend. First came the letter from Brother M., to send Christian greetings to all “absent pastors or minister.” We are told that our names were read, and the congregation was led by Dr. Main and Dea. W. B. West in special prayer for us and our families. Now we can sing, but we like singing best.

“Blest be the tie that binds

Our hearts in Christian love.”

Thank God for such Christian fellowship. Absent but not forgotten, and how it cheers one, thoughtful, and at times sleeplessly anxious for the success of his particular work, to know that he is thus remembered.

This circumstance calls to mind our lamented brother, Rev. N. Y. H. On the eve of a new year he offered a prayer in which he called the name of every minister in the denomination. These special prayers bring special blessings, which would not be received if the prayers were not offered. Let us remember that prayer is also our offering, a sacrifice, which shall be graciously answered, upon the work and workers, who are so dear to us.

Yes, the Conference was held at Alfred, the village of our beloved alma mater. This made it the greater triumph for us to be absent. But we were glad to read about the thrifty village, the hospitable people, and the dear old school. Wonder if there was any such little girl as there was thirty years ago, who innocently asked if she could not go into the parlor and see General Conference when he came to dwell among us. Many things, both humorous and serious, crowd into the mind. Nor can we prevent a shadow of sadness, as we think of many noble laborers who have passed over the river. But, as we think, we thank God for the great and good men and women who have done their work. Yes, and then we thank and praise God for the noble band of great and good men and women who are now doing the work, and then we look forward and rejoice that still other great and good men and women will grow up from our little ones and plant new fields. This is what is especially cheering about the reports of our recent Conference. We see new workers, vigorous and strong, rising in their might as servants of God, to defend this hallowed, unbroken law.

Thirty years ago an anxious layman said, he had often been gloomy as he considered what would come to the Seventh-day Baptist cause, when the standard bearers of his day should be called up higher. It was too much for his faith to think that there were young men and boys who would grow up to be self-sacrificing and devoted as their pastors and fathers. But when attending a certain General Conference, he remarked: “This gloom has all gone; I see them coming.” So with those of us, who begin to limit our active work or stop running, it is exceedingly cheering to see the ranks filling up with consecrated younger people, some of whom have had better opportunities for culture and training than we have had; and he surely will.

Dear young people, be it remembered that you will stand in need of support in later years of life, to know that you have in no small degree contributed to the success of our cause.

S. R. WHEELER.

BOULDER, Colo., Sept. 27, 1896.
Tract Society Work.

BY R. S. LOVE.

BEGIN TO COUNT ANYWHERE YOU PLEASE?

The following letter represents a specious error, which, harmless as it may seem, is one of the fundamental errors out of which the "Continental Sunday" and its accompanying Sabbathlessness have grown.

Frank Connors, Editor.
Oak Park, Chicago, III., Sept. 8, 1896.

Rev. and Dear Sir:—The Evangel and Sabbath Outlook has been a daily source of delight to me for a few weeks. I read it with pleasure. But I am utterly unable to see that we don’t keep the Sabbath.

First, no such Sabbath is. The reason why the seventh day of this week is the seventh day by no count from the day when God rested from his creative work. Second, six days of work and one of rest is surely the underlying and essential and actual principle of the Fourth Commandment.

We who keep the first day of the week as our “Sabbath” (“Rest”) day, work six days and rest the seventh. Can you deny this? It is a fact.

Third, the Fourth Commandment does not say “the first six days shalt thou labor,” etc.; but it says, “Six days shall thou labor” and rest the seventh day. That, sir, is exactly what I do now, and that this day of rest happens to be the first day of the week, by our chronological knowledge, we do not nitrate the commandment either in letter or spirit.

I do think this confusing God’s commandment to the limitations of an almanac, or calendar, is pretty small business.

I work six days, I rest the seventh. It is my “Sabbath” (“Rest”) day. It is grounded on the Fourth Commandment. I am a strict “Sabbaticarian,” but my “Sabbath” (“Rest”) day is the first day of the week.

“Six of a kind; one of rest;” that’s the commandment of God. Urge it upon all.

Sincerely yours,

P. S. Hultbert.

This dashing and confident expression of opinion by Dr. Hultbert is permeated with error, and built upon a superficial conception of what the Sabbath is. Analyzed, it’s a destructive no-Sabbathism.

The Sabbath is far more than a day of rest after six days of work. “Time” is the measured portion of “eternity;” eternity, duration, is an attribute of God. Within this attribute his children live, move, and have being. Through it they are always in contact with him as the fishes are with the waters of the unmeasured sea.

That we may be drawn to him spiritually and culturally, in all his things, he gave to the Sabbath to be his ever-recurring representative, made sacred to him by association with his work and his resting. Physical rest is its lowest factor; never an end; only a means to the higher purposes just named. As the fourth of July, and every other day in July, or in any other month, calls us to consider national life and its demands, so the Sabbath calls us to God. No other day can do this, since no other is hallowed by association with him and his command. This law of association is the universal one by which times or things are sacred or helpful. There are a thousand graves in the cemetery, but love finds its own. Love for God finds the Sabbath by the same law.

Sueringly as Dr. Hultbert speaks of chronology and calendar Sabbathism, his case rests on God’s Book, the history of God’s ancient people, and the example and teachings of Christ, and the practice of the earliest Christianity, fix the Sabbath on the last day of the week. If the Doctor choose to ignore all these, we leave him to his Bible and the Book, and the Christ and God. Dr. Hultbert’s statement that no one can tell whether the last day of the week coincides with the day on which God rested, must be either a “pleasantly” or a bit of “playing to the gallery,” for surely he will agree with us that God’s days are seven, and that man’s week is modeled after God’s week, and hence we are commanded to do in our own sphere of action as God did in his.

The inconsistency of Dr. Hultbert’s position will appear fully, unless he rejects all the reasons why the Sabbath is not as he says it is. According to his view of the Sabbath, it must be “pretty small business” to confine the observance of Sunday “to the limitations of an almanac,” just because there is a tradition that Christ raised his head—on that day—there is no such Scripture—or because Constantine ordered some regard to, be paid to the “Venerable day of the sun,” sacred to his patron deity Apollo. In this we should fully agree with our correspondent. If comparison is to be made, it is certainly a larger business to observe the Sabbath, because of the Fourth Commandment, the example of Christ, and the practice of the New Testament church, than to hold to Sunday, according to the almanac, for reasons not given in the Bible or supported by the Spirit. We are quite willing to do “small things” after the example of him who said, “Whosoever shall break one of these least commandments shall be called least in the kingdom of heaven.”

“By their fruits ye shall know them.” Thus said Christ, and this truth applies to theories as well as men. Carry out Dr. Hultbert’s theory, and all standards and authority as to Sabbath-keeping are swept away. Each man may choose when he will begin to count his week, when he will rest, and how he will rest. The theory propounded by this eminent Congregationalist is only disguised no-Sabbathism. It is essential non-lawism and no-Sabbathism. The “Continental Sunday” “Bourishes in that soil. Every Sunday reveler in Chicago will praise it.

A PERTINENT INQUIRY.

BY J. E. HEMPSON.

To the Editor of the Evangel and Sabbath Outlook:

Dear Sir:—I am anxious to learn on what principle you justify the usurping of the Sabbath in your paper, saying, “It is unenumerational.” [Very truly yours,]

B. DURANT

On the principle that such is the fact. It is not the “organ” of any denomination. It advocates all the general truths of Christianity, without regard to denominational lines. It advocates practical and evangelical Christianity, in common with other religious newspapers. We hold to the perpetuity of the law of God, and to salvation through faith alone. Here we part company with the Romanist, by rejecting the notion of church authority, rather than direct Biblical authority, as the rule of faith and practice. If Protestants do not carry out their avowed faith as fully as we do, the fault is theirs, not ours. We advocate the perpetuity of the law of God and of his Sabbath as an universal truth, binding in all men and through all time. This is not the peculiarity of a denomination. We oppose the observance of Sunday in place of the Sabbath which men dishonor for sake of Sunday, because it is non-Biblical and non-Protestant, and out of accord with the teachings and example of the earliest Christianity. In doing this we are no more denominational than John the Baptist was when he preached in Judaea; no more than Luther was when he began his appeal for reform within the church of Rome. The Evangel and Sabbath Outlook is set for reform within the Protestant church; i.e., for the complete separation of church and state, and a return to the Christianity of Christ, rather than that of the Semni-pagan “Fathers” and the Roman Catholic church. Up to date, Protestantism is but a half-way movement upon the Sabbath question. We are here to urge a completed Protestantism and a Protestantism of higher spirituality and greater loyalty to the law of God.

These are some of the grounds on which we say that this paper is “undenominational.” If our friends who have not risen above the error that the Sabbath question is merely a question of days, which does not involve a great vital and fundamental truth, have it more than a pleasure to make this answer to Bro. Durant’s note, and we shall be glad to answer any further inquiry on this point.

NO SABBATH—NO GOD.

The following is from the Herald and Presbyter, September 16, 1896. Read it carefully.

“Once give over eating for the Sabbath, and in the end you will give over eating for your soul. The steps which lead to this conclusion are easy and regular. Begin with not honoring God’s day, and you will soon not honor God’s house; cease to honor God’s house, and you will soon cease to honor God’s Book; cease to honor God’s Book, and bye and bye you will give God no honor at all. Let a man lay the foundation of having no-Sabbathism, and I am never surprised if he finishes with the topstone of no God. It is a remarkable saying of Judge Hale, ’Of all the persons who were convicted of capital crimes which I was upon the bench, I found only a few who would not confess, on discharge. They began their career of wickedness by a neglect of the Sabbath, and that is well said, and the history of Sunday is one of the best examples on record. Sunday came into history on a no-Sabbath basis. On this basis the “Continental Sunday” was developed. It is the theory out of which the present holidayism in the United States has sprung. This theory fosters lawlessness and Godlessness. All that the Herald and Presbyter has to oppose it is the false claim of modern times that Sunday is the Sabbath by a “change of day,” according to divine authority. This compromise between original no-Sabbathism and Protestantism has been short-lived, and wholly inadequate to an escape from the ruin which the Herald and Presbyter describes. The church, under stress of Pagan and Roman Catholic errors, has lost the Sabbath. Christianity is characteristically weak on the Sabbath question, because it has so nearly done what our contemporary so tersely describes. There is no escape, no regaining of lost ground, except by a return to the Sabbath. The half-way work that is so well carried on under the tension of partial intolerance which has been short-lived, and wholly inadequate to an escape from the ruin which the Herald and Presbyter describes. Will the Herald and Presbyter choose?”

PEOPLE are always talking of perseverance and courage and fortitude and fortitude. Patience lies at the root of all pleasures as well as all powers; and patience to be happy when impatience accompanies her.—Selected.

The essence of true nobility is the neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a sickener.—Produce.
**Missions.**

It is sad and discouraging for a Christian church, and especially a Seventh-day Baptist church, which represents both the gospel and the law, Calvary, and Sinai, to go down and out. Now and then such a discouraging thing occurs. The causes are various—death, removals, migration, apostasy, inter-marriage with Sunday people, dissensions, worldliness, loss of spiritual life. After Conference we spent two weeks in the Western Association, and about a week in Cassuswego, Crawford County, Pa. Twenty-six years ago, while laboring as a missionary under the employ and direction of the Missionary Committee of the Western Association, we visited twice our people in Hayfield, where Rev. T. B. Brown was once pastor. Our meeting-house there is nearly rotted down. At Cassuswego the Sabbath-school and religious services of some kind were maintained for a while, but for sometime none have been held, not even a Bible-school. Their meeting-house was sold to First-day people; their horses disposed of and taken away. Some of our people there have forsaken the Sabbath-school and other religious services that were once so dear and faithful to it, and are deeply interested in our cause as a people, especially in our evangelistic and Sabbath Reformation work, and would like to have an evangelistic effort made among them. We spoke Sabbath-day in the house of Bro. Davis, who, it is well known to us all, was prosecuted and persecuted for working on Sunday, in which, at the time, our people took a deep interest, and aided him in bearing the expense of his trial. Most of our people were in attendance and we put before them our evangelistic, mission, and Sabbath Reformation work, from the light and action of the Conference just closed. On Sunday evening we preached in the Methodist church, and though it was rainy, the house was nearly full and the attention good. This visit confirmed us in the conviction that the best thing for isolated Sabbath-keepers, without the privilege of the preached Word to do, is to meet on the Sabbath-day and hold a Bible-school preceded or followed by a prayer and evangelistic meeting, and such other religious services as they might occasionally have. It would keep up unity and interest in one another, and wonderfully help in maintaining spiritual life and loyalty to the truth. It was our pleasure on this trip to visit some of our churches, and feel the new impulse which the Conference had given them in evangelism and Sabbath Reformation.

We rejoice to know that Dr. A. H. Lewis was promptly called by the Tract Society to give the first alarm to the Sabbath church for the Plainfield church, and his resignation was accepted by the church, though with deep regret and tender feeling, at a church-meeting very largely attended. The brethren, we informed, felt that Dr. Lewis was called of God and our people to a great and important work, and they could not say nay, though it severed very dear and tender ties. This prompt action of the Tract Society, Dr. Lewis, and the Plainfield church, was valuable and means business and prompt work. We look upon this movement with a great deal of interest. We expect therefrom, through the blessing of God, great results, if not immediately, in the final outcome. Now as a people we must stand by the Tract Board and Dr. Lewis in this movement and give them our hearty co-operation, our prayers and our means. As the results of this movement we expect to see:

1. A revival of the Sabbath question among our own people. We need it. Many of our people have lost interest in it, and are indifferent to its divine claims upon themselves and the outside world. They should be awakened to the spiritual Importance of Sabbath-keeping and have their consciences in regard to the Sabbath purged of dead works.

2. A revival in Sabbath-observance. Many of our people are not only loosely observing the Sabbath, but are guilty of Sabbath desecration. They need to have their Sabbath-day conscience brought back. Some have slipped away from Christ, others from the Sabbath, and they might be brought back to a more faithful, strict, and spiritual observance of the Sabbath and their example no more against the Sabbath and Sabbath truth.

3. A better understanding by our people of the present status of the Sabbath question in the world, and also a better Biblical, historical, and spiritual knowledge of Sabbath truth. While our pastors may have been, and may be, faithful in teaching Sabbath truth to our people, their work will be greatly strengthened and widely complemented by one who has given to it a life long special study and investigation.

4. We shall expect to see greater devotion and consecration among us to the Sabbath and Sabbath truths, and a greater and growing enthusiasm in Sabbath Reformation work.

And lastly, with this thought of a possible Sabbath revival, better Sabbath-observance, better understanding, and knowledge; greater devotion, consecration, and enthusiasm; we shall expect to see many from the First-day ranks come to the knowledge and observance of the Sabbath of Jehovah.

Some Seventh-day Baptists in Colorado, Montana, had made several appeals for some one of our ministers to come among them and hold meetings, believing that some might be led to come to the Sabbath and a church might be organized. In response to these appeals the Evangelistic Committee sent Pastor J. H. Hurley, of North Loup, Neb., and Missionary Pastor E. H. Scowell, of Welton, Iowa, to them; their churches generously giving them the time and the Committee, through the aid of contributing friends, paying their traveling expenses. The following is an extract from the report of their labors: We embarked Oct. 26, 1890, at Independence, Mo., and arrived at the Minneapolis station Oct. 28 and proceeded to Duluth by train, where we arrived Oct. 30; then sailed for Eastport, Me., and arrived there Nov. 10. We then proceeded on to Three Forks, Mont., and arrived there Nov. 21. We repaired at once to the Woncoa church, which is at the junction of the Northern Pacific and Great Northern railroads, and held meetings in the church for about six weeks. We were received by the people, and were told that our congregations were larger than had attended services held by any other ministers who had ever visited the valley. We found people interested upon the Sabbath question, and they were free to converse about it in their homes. We found many who acknowledged it to be their duty to become Christians, and a few of them were willing to do their part in securing their salvation, but the vast majority were indifferent and confused about religious matters. Never before have we seen such absolute indifference manifest by almost an entire community. We believe this condition is due to the low conception of the claims of the gospel on the part of the ministry. Many belong to sects and orders and are set in different religious matters. Never before have we seen such absolute indifference manifest by almost an entire community.
growth is small and slow. The greatest need on his field is a thorough campaign of evangelistic preaching, to strengthen and enlarge the churches, and extend the truth as it is in Christ Jesus.


Mr. Lee was employed by the Board for six months as general missionary in Arkansas and Texas, but sickness and death in his family, and his own severe illness, have prevented him from working that length of time on his field. He reports 16 weeks of labor; 45 sermons; average congregations 30; visits 80; 6,927 pages of tracts and 22 papers distributed. He writes:

"In the midst of God and my Saviour for partial restoration to health, after a long illness which kept me at home during the last quarter and for several weeks held me face to face with the last enemy, I now submit my annual report of work done the first nine months of the year."

The first of July, 1895, I was at Waco, Texas, on my return trip from Southern Texas. I stopped a few days with Elder J. S. Donohoo at Malakoff, Texas, thence home for a few weeks, after an absence of eight weeks. I then went to Hot Springs, Garland Counties, in Arkansas, visiting the scattered Sabbath-keepers and preaching as I found opportunity. Returning home, I next went to Malakoff. When there in July a protracted meeting was in progress, which hindered my remaining to hold meetings at that time. This time I preached in Malakoff and vicinity ten sermons. We could not get the use of the Baptist meeting house in Malakoff, but the Methodists offered us the use of theirs. The congregations were small but attentive. We have had the satisfaction of growing in the knowledge of the truth and in denominational effort. All these increased our desire to enlarge our work in this field.

Mr. Lewis reports the work of the church at Hammond, La., and Beauregard, Miss., and at the preaching stations, New Bolah, La., and Kolache Hill, La. He has preached 71 sermons; average congregations 65; prayer-meetings 44; visits 325; pages of tracts 2,750, and 55 papers, distributed. He adds: 31 sermons; 3 by letter; 31 Seventh-day Baptist families, and 64 resident church members in Hammond, 4 Seventh-day Baptist families, and 17 resident church members; 2 Bible-schools.

He writes that while we cannot, like some of the churches which have evangelical aid, report a large number of conversions, and while there is no spirit of evangelistic fervor in the entire membership of the churches that we desire to see, yet some fruitage for the Master has been obtained, and there is a deep interest for the welfare of Christ's kingdom in this locality. We earnestly desire to "widen our borders and strengthen our strength in carrying out our Saviour's last and great command to his chosen ones. The great South-west is a large, and the Seventh-day Baptists. The people must know us, and our ideas of truth. The seed must be sown. The printed page is good, but it should be accompanied with the living teacher. The evangelist and the Sabbath reformer are needed here in my opinion, more than in the North and East. Here the people know our distinctive views, and many are resisting them, though admitting them true. Here the case is very different in places where ignorance abounds at noon-day. Many never even heard of us. Others would gladly learn more. Many people are so adjusted, that the situation in the South-west may be changed for the better, in the near future.

The Hammond church, though limited in numbers and means, has not lost its interest in the cause of Christ, the work of the church, and in denominational effort. All these interests find a responsive chord in the hearts and minds of the people, in proportion to their ability and willingness. The people are certainly loyal to our cause and the church, not only in raising funds, but in spiritual strength. Often they are the greatest part of the regular weekly prayer-meeting of the church.

At Beauregard the little handful of brethren and sisters are active, and anxious to hold the fort, even amid difficulties. May this be the earnest effort made the coming year for the salvation of souls, and the spread of Sabbath truth, in the South-west.

The Rev. R. S. Wilson, Thallas, Ala., Missionary Pastor.

Mr. Wilson reports 52 weeks of labor with the Atallah church, and at the preaching stations, at Columbus, Valley, Victoria Hill, Whiton, and Herald school-house; 71 sermons; congregations 10 to 100; prayer-meetings 19; pages of tracts distributed 3,410; additions by baptism 1, by letter or experience 3; Seventh-day Baptist families 6; resident church members 22; 1 Bible-school.

Mr. Wilson reports that the Atallah church is in good spiritual condition. Death has made sad inroads upon the membership. The latter part of the year was a sad one to the family of Geo. W. Hills, missionary and evangelist, who was full of good works; and the loss of Thelma Threlkeld, whom we have known at the church and a very efficient Sabbath-school superintendent; also the removal of Mr. Garland, the family name. Mr. Green is fairly in the hearing of the Southern field by Hill. Bibles have been given to the people in the entire missions where the climate is a good influence for the Sabbathist.
Woman's Work.

LIVING.

"How to make live work living?"
The question haunts me every day; it colors the first blush of sunrise, when the day breaks, and its last beam as we descend from the twilight's last ray. There is nothing that brings us a drearier pain than to be told we have "lived, we are living, in vain!"

We need, each and all, to be needed,

To feel we have something to give

Toward satisfying the mean of earth's hunger;

And we know that then only we live

When we feed one another as we have been fed From the hand that gives body and spirit their bread.

Our lives they are well worth the living.

While small in the whole, and feel the strong surge of being

Thro' them as one heart and one soul. Eternity begins up each honest endeavor.

The life lost for life is saved, and never.

—Lucy Larcom.

In accordance with the plans decided upon at our General Conference in August, and which were partially set before you in the Sept. 21 issue of the Recorder, the North-Western Association begins its work of supplying our page with this number, thus bearing part of the responsibility which has largely rested on your Editor.

It seemed wise to ask the different Associations to assume this responsibility for two months each, leaving it with the Associations to decide whether they will take two months in succession, or one month twice during the year, six months apart. By this plan the sisters will learn, by personal experience, the duties, pleasures, and responsibilities of the work; then when we come together at our Conference next year, we shall be better able to answer important questions at issue in our "Woman's Work." All matter will need to be in our hands two weeks in advance of publication.

TO INCREASE INTEREST.

How can interest in Mission work be increased among the women of our churches? This question, without doubt, often presents itself to the workers who stand at the front and are handiest to desire and seek the extension of Christ's kingdom. Much has been said and written upon this subject, and yet much remains to be done. To bring this question, if possible, still closer to our minds and hearts, let us ask ourselves the question, Why can't the women of our Sunday Baptists do this year to more thoroughly interest the women of my own church?

While we may not propose any new or sure remedy, possibly I may suggest some idea that may be helpful in this line to some one.

If so, I shall feel that the bread cast upon the waters has returned. We must first realize that the spirit of Christianity is in truth a missionary spirit, first and last; that as Christian women we are numbered with the Master's saved ones, and divinely commissioned to share his work in gathering in the lost.

We need to realize more fully the fact that this is the work in which the Master himself was engaged and to which he gave his life. Then will we be more desirous to take our place and be numbered with the women of similar desires who did such valuable service for Christ; the women who were last at the Cross and first at the sepulchre of their Lord, to perform their offices of love and devotion, with those who later served with his apostles, and "labored much for the Lord." We cannot very much to interest others until we are ourselves interested.

I would suggest that we seek to extend interest in the missionary interest of our denomination, and its needs, and possibly some of us may find our own knowledge of this more limited than we think. This may be done by scattering literature, and by talking of these things, both in private and public. We are wont to talk of that in which we are most interested, and are apt to be most interested in that of which we most talk.

Another method which often works effectively in other denominations is to educate and win workers in a social way, by holding "Missionary teas," inviting those whom it is desired to interest. Missionary facts are presented and discussed, and items of interest along this line mostly suggest themselves to the average woman. These gatherings may be made sources of profit and power.

Encourage, yes, urge, the reading of missionary literature. Those are most earnest workers who are best informed. Missionary reading is not necessarily, as some seem to suppose, dry and uninteresting. There is very much, easily accessible, that is inspiring, and, indeed, some that may be called fascinating. Again, to give interested people something to do is often the best way to win them. Our interest in missions is proportional to the work she does. Do, and keep doing, and interest will not die out when once aroused.

No society can afford to expend its energies in the same office or raise money to do its missionary and benevolent work. One that does this can but be dwarfed in missionary intelligence and spirit.

Lastly, I would suggest more prayer. We need to get near to God, to tarry in the "upper chamber," for the endowment of the power he has promised. In this secret place of power the Lord will open our hearts to hear the cry that comes from the weary, sorrowing ones of this sin-cursed earth, and his voice will declare to us the great commission. Then we shall rise up to a higher plane of spiritual life and influence, and we shall desire to do our utmost to bring the world to Christ and his truth. Common experience goes to prove that we do our best work under the influence of inspiration, and our highest and most enduring work is that which has the assurance of God's promise that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." Is this not the best form of our Sabbath morning prayer? "O, for that holy dawning, we watch and work and pray. Till o'er the height the morning light shall chase the gloom away, When the heavenly glory shall veil the earth and shine. We'll bless the Lord for all his Word, and praise him bye and bye." P. S. G.

THE AFTER GLEAM.

To those who were not privileged to attend the recent Conference, and receive direct the inspiration which such gatherings always give, the after gleam is anxiously watched for as the ever welcome Recorder brings to our homes echoes therefrom.

We are grateful, also, that our sisters seem willing to pass on the little we do so well. We realize how many of these faithful stay-at-home women long for these privileges, of which they are deprived, for the uplift which the memory of their experiences bring. How they would cherish as sacred benedictions these opportunities of deepening interests, and quickening zeal, coming in touch with the leading workers, learning more of the work, and sharing in the spiritual feast. May these influences sent forth give to our Woman's Work a new impetus for the coming year.

P. S. C.

L I H U N G C H A N G AND MISSIONS.

Now that our distinguished visitor from the East has left us, and as we have time to consider his many strange words and ways, we should not lose sight of the estimate of foreign missions that he gave when in conference with the representatives of missionary boards. The vicarship's testimony to the disinterestedness and singlemindedness of the missionaries, whose labors, he declares, "have no political significance," and who have not meddled with politics or interfered with territorial authorities, may well be put over against the claims of the butchering Turk that the missionaries are revolutionists and political intriguers. By so much as Li Hung Chang is superior to Abdul Hamid II., his opinion is of more weight in this respect. Further, the Chinese statesman made quite a missionary plea in declaring that the Christian workers in China are the bodies, minds, and souls of the people, leading them up to higher health for the threefold man.

Since this man, who has the best of opportunities for learning the truth of the situation, and who himself is a pagan, considers foreign missions a success, it is rather out of place for any uninformmed stay-at-home to rise up and discuss "The Failure of Foreign Missions."

MISSION BAND.

The Young Ladies' Mission Band of the First Genesee Seventh-day Baptist church: Emma Hal., Melpha Baxter, Bessee Brown, Sue Brown, Ethel Crandall, Grace Clarke, Nina Clarke, Edith DeGroot, Grace Green, Ruby Slade, Myrle Scocum, Alice Street."

W OMAN'S BOARD.

September Report.

Ladies Benevolent Society. Dodge Center, Minn.: A. H. Lewis, Sabbath Reform. $10.00 Milton R. B. Social, Milton 10.00 N. Y. C. E. Society, Adams Center, N. Y. 1.00 Adopted Nat. 25.00 Sale of photos of Dr. Swanzy and Dr. Palmberg 2.50 Boys' School 1.00 Total. $25.00

MILTON, Wis., Oct. 5, 1896.

RESTRICTED COMMUNION.

BY REV. A. MCLEARN, D. D.

(Concluded from last week.)

Again, if those who favor restricted communion claim that the Lord's Supper is a Christian institution, on what consistent grounds do they refuse those persons whom they consider to be devoted Christians, the faithful, the true believers of their church? If it is a Christian ordinance it was intended for Christians; and the only consistent course for restricted communionists is, either to consider all with whom they refuse to commune not Christians, or guilty of immorality or open sin. If these are the only offenses specified in the Scriptures as a bar to this privilege.

Now, going back to our illustration, we wish to show further the weakness of the first argument in favor of restricted communion. Why were they able to pass the early church views gathered into a corporate body? Because they were Christians? Yes, and no! Yes, be...
cause they were Christians; no because that was not all the reason, they were harmonious in their views, and could work more unitedly and efficiently; for "how can two walk together except they be agreed?" Again, why were they not rejected under the new organization? Because they were not Christians? Not at all, but because either they were not baptized at all, or they had submitted to some other form of baptism more agreeable to themselves. Now, it will be admitted that this implies that immediately they did not make those who submitted to it Christians, neither did pouring or sprinkling unchristianize those who submitted to it, for had they accepted immersion, they would readily have been received on their Christian experience. But having been sprinkled instead of being immersed, they remained Christians still, though outside of the corporatism. Few persons, we apprehend, will have the temerity to say that such persons ceased to be children of God. This is the only known cause for the advocates of restricted communion, unless the grounds of their refusal is outbreaking immorality or bold infidelity. For to take the ground that we will fellowship with children of God, and refuse them a place at his table, is exalting the corporate relation above that of the spiritual, and is a glaring inconsistency that cannot be disguised. It is the weak places in the armor of the Baptist and the Seventh-day Baptists that give the enemy strong vantage ground against us. We must be clad in the panoply of truth, guarded at every point by the authority of inspiration, in order to meet the assaults of our opponents successfully.

"It is true, for the disciple that he be as his Lord." We must attempt no innovation upon the Divine arrangement. Whom the Lord receives, we must not reject. "Mas- ter, we saw one casting out devils in thy name and we forbade him, because he followed us." The answer of Jesus is as pertinent to the subject in question as it was in the case of the disciples. "Forbid him not; for he that is not against us is for us."

Are we not repeating the mistakes of the early disciples, when we refuse to sit at the Lord's table with his children, on account of some of their deeds? It must be out of place here to note some of the particulars in which the course pursued by the disciples in Christ's time correspond with the case of his disciples in the nineteenth century. In the first place, this forbidden man believed in Jesus, so do our brethren with whom we refuse to commune. In the second place, he was teaching in the name of Jesus, so do our rejected brethren. In the third place, he was a friend of Jesus, so are our brethren with whom we refuse a place at our table of our own accord. In the fourth place, he differed with them in some doctrinal points, so do our brethren to whom we virtually say, you are not fit to sit with us at the table of the Lord. We seem to be coming dangerously near straining at the gnat and swallowing the camel. Indeed, it is not easy to see the difference, if a difference exists. We receive the truth from the lips of a white-haired servant of God in our own desk, and our hearts are melted in love, and the next hour like observers we pronounce others should not pass the table of the Lord. At the same time there sit by our side those whose lives we know to be a stigma upon the name of Christi-
OUR MIRROR.

On September 19 the Milton Endeavor Society conducted one of the most intensely interesting and enthusiastic meetings in the year. The subject was "The Tract Society," and the following list of questions relating to the Board and its work had been prepared by the President of the Board and given to members for answering: Who are its present officers? What salary do they receive? What other work do they have? What is the object of the Society? When was it established? What are its annual expenses? How are these met? If there is a deficit, who furnishes it? Who are you doing to help? Are you able to do anything more? Why don't you do it? Owing to the fact that the answers to these had been correctly prepared, they were very easy and instructive. General remarks were then given by other members, among which might be mentioned a stirring account of the methods in which the deficits are met by the Board, and how we can do more, by Mr. Ingham. Several plans were suggested: the raising of funds by individuals, membership in the work; equal division of the same between the Tract and Missionary Societies, the use being left to their discretion; the distribution of our literature in public places, as is now done by many of our societies. The general sentiment of all present was that we as a nation and organization ought to do more for the maintenance of those principles for which we stand. That several now proposed to do more was shown by their pointed remarks, of which this is one: "I have not much of a theology, but no, in my opinion, I'd give it with the treasurer." Fellow workers, it is now time for us to step up and occupy the broad fields that are now white for the harvest. Let these few words be merely the beginning of the reports soon to be heard from far and near.

The Quarterly Meeting of the Local Union of Christian Endeavor Societies of Westerly, R. I., and vicinity, was held Sept. 20, with a good attendance, several large teams being used by the Endeavorers from Westerly, Ashaway and Potter Hill. The President of the Union, Mr. Edwin G. Carpenter, of Ashaway, presided, and Rev. G. Carpenter, of Ashaway, led the opening praise service. Rev. Edgar L. Warren, of the Congregational church of Westerly, read the Scripture lesson and offered prayer. The Pawcatuck Seventh-day Baptist Society had the largest number of members present, but not the greatest proportion, and the Union banner was awarded to the Potter Hill Society, which had 88 per cent of its active membership present. A beautiful solo, "I shall be like him," with guitar accompaniment, was rendered by Mr. A. C. Keach, of Westerly. At the address of the evening, by Mr. S. H. Davis, of the Pawcatuck Seventh-day Baptist church, was listened to with marked attention by the large congregation present. He spoke in part as follows:

Your President gave me full liberty in choosing a topic for this occasion, and I thought of a few that might be more helpful to us than that of A Higher Standard. Under this head we find a wide field opening up before us, but let us consider a few minutes the following some practical thoughts regarding a higher standard of Christian living and doing:

First of all we need to cultivate a higher standard of consecration, and a more thorough devotion to the work we have to do. How often in young people's work, and in the work of the church, do we ask a person to act on a committee, or do some little work for the Master, we begin to shunt from duty, make excuses, and say we cannot. All things are possible with God, and when we endeavor to do the best, the right arm is ever stretched out to sustain and uphold us. When we fail to do our part, fail to put our trust in him, we deny him and reject his promises, for which I sometimes question if he will not reject and deny us.

It is said that in the army of the great Napoleon there was an under officer whose name also was Napoleon, but who, instead of being distinguished for bravery, was noted for his cowardice and timidity. He had to do his duty, and he did it, but where the battle was, he was always on the sidelines. When the war was over, and the time had come for the army to be disbanded, he was one of the first to get his discharge. He was a failure, and he knew it. When he was asked why he had not won it honorably, fail. Keep your faith in God, and you will succeed.

In the pleasant cities, talking with weary and storm of this, we cannot go. Lift up your voice and say, "I'll travel with you."

"Let her sing, with me," and the poor creature lifted her voice and sung.

"Abide with me, fast falls the eventide; The darkness deepens; Lord, with me abide."

Mother, with me, and every one who is not a devourer of books, Lord, abide with me.

These beautiful words, so touchingly appropriate to the search and storm, and sung in that weird, unusual voice of the mentally unbalanced, made a deep impression.

She turned to the little company, saying, "There, boys, that is what you need—Jesus, the Light of the world. He will save you from your sins and make you glad and prosperous, and restore to you the joys that only the redeemed soul knows." Then, thanking the leader for his courtesy, she turned and went out into the storm.

Only a poor, demented woman, yet she had "let her light shine," and at least one heart will not forget the lesson.

Many things had gone wrong in her clouded brain, but to one thought she clung, her faith in the "Help of the helpless."

How many of us are "looking for something we cannot find," wandering in the darkness, and storm of this world's cares and trials, our path lighted only by the feeble ray of an earthly wisdom. "The darkness deepens; how we need to pray "Lord, with me abide" till the Sun of righteousness comes and beams upon us, and we may walk in the bright and shining way, having found the long-sought treasure, life, joy and salvation.

R. W. C.
STICK TO YOUR BUSH.

One day, in buckeye berry time, when little Johnny Flalls
And half a dozen other boys were starting with their
to gather berries, Johnny's pa, in talking with him, said
That he believed he could teach him how to pick so he'd come out
First, "stick to your bush," said Johnny's pa, "and then
You'll pick clean. Let those go chasing all about
In search of better berries; but it's picking tels, my son.
To look at fifty bushes doesn't count like picking one.
And Johnny recollected
So,
That he could tell him how to pick so he'd come out
While the others looked he worked,
Wise,
And half a 
In search of better picking,'twas as his father said;
Boys
and
and

THE ORA SOCIETY.

By MGR. HEBER.

Cora Longley and Nora Andrews were in a window nook during recess having one of their usual contests. This time it was about the work they had been doing in their Mission Band. Flora Hammond joined them; then Dora Wells and Lora Harrington came, skipping up arm in arm.

Nora Andrews was saying: "Weren't those pictures fine! Did any of you bring them?"

"Yes," answered brown-eyed Lora. "I brought 'Ruth Gleaning,' that Jamie sawed up."

And Flora, dimpling, said, "I brought that "Five o'clock Tea" where the chickens and puppies and kittens are eating together."

And practical Cora went on to say: "Now, I think that was just a splendid idea of Mrs. Harrington's to give the boys work they like so well, while we were dressing the dolls. Most generally, the boys seem lost in their work meetings."

"Yes," said Lora, "Mamma thought it was too bad for the boys not to have a happy time, too, and so she asked Sidney and Jamie to bring over the scroll sausages, and some of the boys pasted the picture on the hollywood wall. We had it finished and Friday they were all ready to saw up."

"Well, anyway, I think they make splendid, disected pictures," added Cora.

"And those fifty dolls!"

But the bell calling them off cut their talk that time.

These five girls were great friends, all in the seventh grade together.

That evening after finishing her Latin lesson in the first conjugation Cora happened to write down the names of the five little friends one below the other: Lora, Dora, Flora, Nora and Cora and made a discovery:

"Why they all have ora! That must be the 'imperative singular feminine,' and means 'pray!' we ought to be a society together. Oh, I'll tell them! What fun!"

The next day at Nora Andrews' birthday party all the others, Lora, Dora, Flora, Nora and Cora and made a discovery:

"Why they all have ora! That must be the 'imperative singular feminine,' and means 'pray!' we ought to be a society together. Oh, I'll tell them! What fun!"

"Oh, yes!" "Oh, yes!" "The Ora Society" they delightfully exclaimed.

"Well, Lora; Nora; Girl, pray, what shall we pray about?" asked Nora.

"Something about our Mission Band, I hope," said Lora, for she knew of Mamma's praying often for the Band.

"Well, let's see," said Flora with pencil in hand. "Suppose we try it alphabetically, Cora, Dora, Flora, Lora, Nora, X-cora, C. D. F. L. N."

Cora's inventive wits were at once at work: Christ Died For . . . what can we say for L. and N.?

"Lost and Nations," said one and another.

"I don't just like that 'nations,'" mused Cora.

"But that is just what we want to pray about, now isn't it, girls?" said Lora.

"Yes. That will just suit for our motto, and all made right out of our names. How nice!"

And so the thoughts began to bear fruit, and to "pray for the nations" became a part of every Ora's daily life.

Sweet Little Dora had a new idea come to her one day. So she took the initials of her last names and made them in various ways.

At last she found what seemed to her a last half for their motto, and next day told it to the "Ora Society," who with great enthusiasm adopted her addition: "We Love Him and Help."

"So we must be pray-ers and helpers!" said Cora.

And so these five became the heart of Mrs. Harrington's Mission Band. And it came about that when she read in the letter from their missionary about thirty calico aprons

For the school girls, the Ora Society took this as their special work, while others were preparing the rest of the things for the Christmas box to be sent across the seas.

From the missionary's description they understood that each apron might be made a yard long, of a breadth and a half a bit torn from the half breadth to make the narrow band, for as a missionary told them the girls do not like strings—thinking that a double bow knot looks like donkeys' ears—then, too, with the of their goods folded diagonally, as a girkle, which covers the top of the apron.

So the five little girls got together and Cora soon simplified the matter. Each member of the Ora Society was to make six aprons; nine yards of three kinds of calico. They would all meet together on Friday and make them, by hand or machine as each girl wished.

"But how shall we get the money to buy the calico!" exclaimed Nora in dismay. And so they separated to think it over.

But they did learn the money and make the aprons, too, the whole thirty. You would like to know all about it, but I must just tell you that Lora Harrington made some of her delicious chocolate creamS every Friday, and her brother Sidney sold them at the corner stand where the boys were earning their money. And after paying for her materials she soon had seventy-five cents.

Nora Andrews spent an hour or two in Grandma Patterson's flower garden, pulling weeds at five cents a time.

"And Dora worked for bunches of pancy's and fenn and sold them to some pretty young ladies at the Metropole.

Flora Hammond hemmed a dozen large napkins for Auntie Lillian, who especially valued Flora's fine little stitches.

But Cora Longley was so busy as her mother's helper that she could think of no way to earn money; but one day Alice Parry came in begging the use of her wheel and they finally made a bargain, and Alice used it often at five cents a ride.

And so the five dear little "pray-ers and helpers" worked on, and the Ora Society flourished.—The Advance.

AFINEGUIDEPOST.

Floods in lowland countries have their humorous side as well as their tragic ones. A settler recently returned from the West relates a little experience he had with a swollen river in Missouri. The country had been a veritable swamp for some days, and after traveling through it on horseback for a week during business here and then, he says he arrived at the bank of the river. There was no way to cross it except by swimming, so, dismounting, he tied his clothes to the horse and drove him into the river, swimming after him. Reaching the other side, he dressed and continued on his way. Before going twenty feet, however, he came to the forks of the road, and not knowing the correct direction he wanted to go, he looked for a sign. There was none, but just across the river, near the banks, four boys, who had started to swim across, he saw a board nailed to a tree. Well, there was nothing to do but to get in and swim across again, as undoubtedly that was the sign containing the directions. He swam across, and after getting up the bank he read the following notice:

"Five dollars fine for crossing this bridge faster than a walk."

He says that under the circumstances the sarcasm of that sign put him in a bad humor for the rest of the day.—Harper's Round Table.

IMPORTANT TESTIMONY.

As a result of observation, Hon. Chauncey M. Depew, President of the New York Central Railroad Company, in a talk to railroad men, said: "Twenty-five years ago I knew every man, woman, and child in Peekskill. And it has been a study with me to see how the boys who started in every grade of life with myself, to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit. Some of them became great merchants, manufacturers, lawyers and doctors. It is remarkable that every one of those who drank is dead; not one living of my age. Barring a few who were taken off by sickness, every one that proved a wreck and wrecked his family, did it from rum and no other cause. Of those who are church going people, who were steady, industrious, and hard-working men, who were frugal and thrifty, every single one of them, without exception, owns the house in which he lives and has something laid by, most of them, on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he doesn't care; all his finer feelings are crowded out."

Bacon—"It's funny you don't ride.

Edward—"I'm waiting until they have bicycles built for two."

"You can get tandems now."

Edward—"I know; I mean a bicycle built for two.

Mrs. Grumble (to her offspring)—"There you go, trouncing the floor all over with mud. Didn't I tell you to wipe your feet before you came in?"

Johnny—"Oh, nobody's blaming you, ma; you did all you could."—Boston Transcript.
WHO COMPOSE THE BROTHERHOOD?

"Membership."—The members of the Brotherhood may consist of Seventh-day Baptists, ministers, deacons and Sabbath-school superintendents and any other Christian workers duly elected to membership." (RECORDEBER Sept. 7.)

By reference to our Minutes of last year we find we had about 15,115 ministers, 21,303 deacons, 70,111 school congregations, and 82 Sabbath-school superintendents. Total, 413,141. We hope all these and other Christian workers will become members of the Brotherhood. We can count on an active membership of more than 400. Who can tell who will be gathered together in the church of God's work, with 10,000 others to assist them, may accomplish?

PURPOSE OF THE BROTHERHOOD.

The purpose of this organization shall be an increase of fraternal fellowship and mutual helpfulness and co-operation in our church and denominational work.

The object is threefold.

First, an increase of fraternal fellowship.

Some years ago there was an organization of our ministers. One of the things undertaken was to pray on the sixth day of the week for God's blessing to rest upon our brethren in the ministry of the Sabbath. In like manner let us every week pray for our brethren who preach the message of life and death, or minister in God's house, or lead the young in the study of his Word. Much wisdom is needed that we may build on the foundation which he has laid, with gold, silver and precious stones, and not daub with untempered mortar.

Let us unitedly endeavor to help one another, and by friendly intercourse and fraternal communion strengthen each other for the work.

It may be that by local organizations not only meetings for the presentation of addresses, papers and discussions can be had, but also courses of Biblical and theological study in the line of the Chautauqua course.

The Conference this year appointed a committee to correspond with ministers not attending this meeting in the line of "fraternal fellowship," and Bro. M. G. Stillman's letter in the Recorder of September 7 bears evidence of the good fruit already presented. Mutual understanding may be promoted and strength and encouragement obtained, as well as much practical and useful knowledge, if these associations are wisely conducted.

Second. To increase mutual helpfulness and co-operation.

IN CHURCH WORK.

One of the primary objects of the Brotherhood is to build up our churches in power and efficiency for God's service. In order to keep up the flow of a river the sources or fountains must not be allowed to fail; and in order to keep up the power and efficiency of our denominational societies our churches must be maintained. They must not only wither and die, but must be strengthened and enlivened. In advanced Christian work, because the churches are the fountains of denominational life. Nearly every trade, profession and industry have an organization to develop and advance their cause. We can see great benefit in the mutual and united helpfulness contemplated by the Minister's Brotherhood.

One pressing need as a denomination is more good Christians, and I know of no better place to produce them than in our churches and homes.

C. N. W. The Brotherhood already spoken of could discuss subjects pertaining not only to the ministers directly, but to all church work, and the best ways and means of attaining the ends desired. It is proposed that the pastors, by a concert of action, present their various and other common interests, to the people on the same Sabbath; matters of this character may receive more attention later. Sabbath-school, Christian Endeavor, home department work and other internal church work must all be included in the Brotherhood.

Third. An increase of mutual helpfulness and co-operation.

IN OUR DENOMINATIONAL WORK.

I think the official members of our churches are loyal constituents of our denominational societies. We wish unitedly to help our Missionary, Tract and Educational interests, and assist in the development of the work. Four hundred earnest workers and leaders of the people can do something toward inaugurate the system of frequent giving for all our Christian work, as suggested by Dr. Lewis in his able article on the "Missionary Plan," in the Recorder of September 21.

We believe these 400 workers can devise ways and means of assisting in the evangelistic work, tract distributing the subscription to the Recorder, filling our schools with our young people, and in other lines of work not the opportunities develop.

IN CONCLUSION.

I wish to request each of our pastors to consult with the ministers, deacons, Sabbath-school superintendents of his church who are interested, about becoming members of the Brotherhood; then send the names of all those who are willing to become members to the Secretary, A. E. Main, Ashaway, R. I., or to your Association Secretary: South-Eastern—T. L. Gardiner; Eastern—O. U. Whitford; Central—L. R. Swinney; Western—S. S. Powell; North-Western—L. A. Flattet; South-Western—Geo. W. Lewis, who will enroll your name, and also forward it to the Secretary, A. E. Main.

Will the Association Secretaries vigorously push the organization of his church in the interests to the people, and vice versa, as citizenship in the United States is citizenship in the state in which the person lives. All persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States and of the state wherein they reside."

The Recorder has kindly expressed himself favorable to our having a Brotherhood. We wish to cordially invite suggestions and friendly criticisms from the members, in regard to ways and means.

Brethren! As you are praying and working to establish the pure Word of God and the gospel of Jesus Christ in the hearts of men, and we of the same. The decisive battles of the world have been won by men who have been united and disciplined. Is not our privilege and duty to unite and discipline? I. L. COTTRELL, Pres.
Sabbath School.

Do we need any more than a glimpse of Solomon's achievement to understand the power of mind to grasp, acquire and communicate knowledge of all kinds. Solomon had asked for understanding to judge, God gave him that, and very much more. He was master of all the subjects which attracted the interest of the faithful are common to the study of the new oscillator especially useful, as more powerful effects can be produced, and the image can be more distinctly and sharply defined; also, it will be found very useful in the manufacture of oxygen and in taking photographic pictures. As these oscillators require but a fraction of the wire used in the old induction coils, they are made in a very compact form, required for a small expenditure of energy, and practically little attention when in continual use.

The Electrical Review, speaking of Mr. Tesla's oscillators, says, "We believe the importance of the advent of these new implements for the development of science and industry, cannot be overestimated." I am very much interested in what method Mr. Tesla estimates the number of vibrations made by his oscillators, when he talks about a movement of metal being made not less than 100,000,000 times in a second. That electricity can do it, I had better not deny, yet it seems incredible, since we know that electricity changes its time in flight; but when it would take me eleven and a half days, of ten hours each, of continuous counting, and pretty lively work at that, to reach one million, what must be the rapidity when 100,000,000 is brought within one second.

It is known accurately by astronomers which is the production of a brilliant white light, more powerful even than the arc light, and that by the use of vapor tubes or bulbs, without any filament such as are now used in incandescent lamps.

In experimenting with the X-rays, he finds these waves especially useful, as nool very powerful effects can be produced, and the image can be more distinctly and sharply defined; also, it will be found very useful in the manufacture of oxygen and in taking photographic pictures. As these oscillators require but a fraction of the wire used in the old induction coils, they are made in a very compact form, required for a small expenditure of energy, and practically little attention when in continual use.

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It is known accurately by astronomers which is the production of a brilliant white light, more powerful even than the arc light, and that by the use of vapor tubes or bulbs, without any filament such as are now used in incandescent lamps.
entirely unfit for cooking or drinking purposes.

According to M. Pepin of the Pasteur Institute, at Paris, ozone not only destroys all microbes, but is the only agent, so far as known, that fully destroys itself afterward having acted, leaving not even a trace of it in the water. Ozone has the advantage over heat in killing living germ, and rendering harmless all evil substances, inasmuch as in that it does not drive out the air the water originally contained, and in changing the taste very favorably.

It has been found that at the first contact of ozonized air with water, the greater part of the microbes are killed at once, while a few of a more hardy kind require a continuation of from seven to nine minutes to complete their final destruction. Of seventeen samples treated, in sixteen, all microbes were entirely destroyed.

There is now being exhibited a practical apparatus for the manufacture of ozone, at the Hygienic Exposition, in Paris, and also in Belgium. Large plants are now being erected, for producing ozone, in Paris, St. Petersburgh, and Antwerp, for purification of their river waters for family use.

The cost of purifying water depends very much up upon the impurities and germs that it contains, and the price of coal, or rather the amount of ozone required to completely sterilize it. Tesla now informs us that the oscillators he has lately invented, in doing away with the old inductive coil, will greatly reduce the cost of producing ozone for hygienic and other purifying purposes.

We would invite our neighbors of Newark, Paterson, Elizabeth, Belway, New Brunswick, and other places now having polluted water, to carefully investigate these rapid developments in purification by ozone, before going to large expense in seeking to obtain it from long distances by means of pipes or lengthy culverts. Thankful are we that the water furnished for Plainfield is free from microbes and all drainage, and does not need a plant for the manufacture of ozone to preserve the health of its people.

The weakest soldier in Saul's army could have slain Goliath, had he been bold and undaunted and undertaken it in the name of the Lord, but Saul himself was only one who had the faith to trust God, and in his name go out and do it. Would that we might all be more ready to trust God for the abounding grace and all sufficiency in all things. —Eliphaz P. Brown.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Cataract. Hall's Catapult is the only painless cure now known to science for cataract, and at this medical fraternity, cataract being a constitutional disease, requires a constitutional treatment. Hall's Catapult acts internally. It acts directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and not merely inactivating the cause in its working. The proprietors have so much faith in its curative powers, that they offer a free trial for any case that it fails to cure. Send for list of testimonials.

Address to F. J. CHENEY & CO., Toledo, O. Hall's Family Pills are the best.

Special Notices.

**Rev. U. M. Barbour** having removed from Woman to Alfred, N. Y., requests his friends to address accordingly.

**All persons contributing funds for the Mifflin Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.**

**Rev. G. P. Kenyon** desires the Record to announce that the debt on the Homestead at Shingle House, Pa., for pleasant friends who have made gifts, is now canceled, except the sum of $55.00.

**Ten Sabbathkeepers in Utica, N. Y., will meet the last Sabbath each month for public worship, at 2 P. M., at the residence of Dr. R. Maxson, 2 Great St., Sabbathkeepers 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, Randolph Street and Washington avenue, at 2 o'clock P.M. Stranger's are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.**

**ALFRED WILLIAMS, Church Clerk.**

**The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist church, Eden St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be most cordially welcomed.**

**The next semi-annual meeting of the Seventh-day Baptist churches of Minnesota, will convene with the church at New Auburn, on Sixth-day before the last Sabbath in October. The delegate from the Iowa year, meeting is requested to preach the introductory sermon. Mrs. Geo. W. Slaymaker, Mrs. Miss Hovey Clark and Mr. Arthur Ellis, of Dodge Centre, and Miss Nellie Coon, of New Auburn, are requested to present essays.**

**R. H. BARBOU, Sec.**

**The Quarterly Meeting of Otsego, Lincoln, Cuyler, Greene and Otsego churches, will be held with the Otsego Valley church, on Sixth-day evening before the last Sabbath in October, 1896.**

**PROGRAM.**

Sixth-day evening, Oct. 30, sermon by Rev. O. S. Mills, followed by conference.

Sabbath morning, at 10.30 o'clock, devotional service; preaching at 11 o'clock, by Rev. R. F. Rogers.

Afternoon—Sabbath-school lesson; addresses by pastors and others.

Evening service, 7.30 o'clock; sermon by Rev. L. R. Whitney.

Sunday morning, business meeting at 10 o'clock; preaching at 11 o'clock, by Rev. B. F. Rogers.

We hope for a full attendance.

L. M. COTTRELL.

**SECOND ANNUAL STATEMENT of the affairs of the Colony Heights Land and Water Company, for the fiscal year ending Sept. 17, 1896.**

**RECEIPTS.**

Cash on hand at beginning of year. $77.00
To amount received on Contracts $1,296.48
of Insurance $265.69
Notes $400.00
Miscellaneous $112.00
Discount $134.57
Sales of Land $608.24
Loan $50.00
Total $2,909.02

**EXPENSES.**

By amount paid for

Houses $950.00
Pump 262.50
Inspection 301.25
Mail 246.37
Mail Orders 280.77
Secretaries 17.00
Assessment $16.56
For Freight 293.54
Expense on Wells 90.90
Taxation 25.00
Total 77.48

**Total $2,909.02**

**ASSETS.**

Bills Receivable $2,107.70
Contracts 7,046.70
Real Estate 4,425.06
Engine and Pump 1,212.50
Power House and Works 749.70
Books and Stationery 15.00
Total $14,942.24

**LIABILITIES.**

Bills Payable $1,200.00
Orders Unpaid (not due) 208.00
Interest (not due) 259.97
Surplus 6,684.97
Total $14,942.24

**WANTED.**

By the Tract Board's Committee on Distribution of Literature, to complete the following list:

**SABBATH RECORDERS, June 13, 1844, to Jan. 1, 1880.**

Those having the above, any or all bound or unbound, are requested to supply the purpose of the purpose in question, are requested to correspond at an early date with the undersigned sub-committee.

**COLESTERS RANDOLPH, Alfred, N. Y.**

**The convenience of churches desiring to pay their share of the expenses of the General Conference, the following list is published:**

**Central Association.**

First Brookfield $10.01 West Edmeston pl. $6.03
Delaware $5.61 Cuyler $3.33
Second Brookfield $5.00 Linchon $1.38
Second Year $5.00 Second Brookfield, pl. 23.60
Southwark $8.00 Watson $1.82

**Total $28.51.**

**Western Association.**

First Alfred $21.02 Hobart Center $1.32
Friendship $4.74 West Georgia, paid $7.77
First Geneva $9.79 Andover $4.18
Buffalo City $4.86 Above $1.32
Second Alfred $10.13 Homer $1.60
First Holland $1.50 Whitefield $1.87
Second Holland $3.00 First Lebanon $2.86
Hartville $2.75 Portville paid $3.75

**Total $76.93.**

**South-Eastern Association.**

Delaware $4.14 Greenbush $4.40
East Creek $4.44 Compression $1.87
Middle Island $3.70 Comings $88
Bertie $5.17 West Union, no re
Bowen $1.98 port.

**Total $32.07.**

**Western Association.**

Delaware $4.14 Hewitt Springs $4.44
DeWitt $77 Attulai paid 1.32
Foster $3.33 Conley $3.82
Eagle Lake $23 Providence $66
Hammond $3.58

**Total $86.69.**

**North-Western Association.**

Milton $11.88 Shepherdville $2.28
Owatonna $6.90 Almon $2.41
Jackson Centre $5.72 Marion $5.81
Wright Centre $4.44 East $1.99
Utica paid $72 Pleasant Grove $2.09
Watertown $1.37 Wood Lake, no re
Southampton $2.97 port.
Rock River $2.32 Esthelas paid $72
Watson $4.67 Colony Heights $1.65
Cariton $2.70 Big Springs, no re
South Bristol $1.63
New Auburn $2.59 Danville, no report
North Yarmouth $1.53 Edit Falls $1.10
Grand Junction $1.98 Marguerite $2.93
Hartville $2.91 Southside
Long Branch $1.16 Cahanah $7.72
Oxfordville $2.30
North London $1.71 Villa Ridge $6.75
Milford Junction $5.80 Talent $98
Otsego $2.44

**Total $118.69.**

**Former assessments unpaid are as follows:**

Bertie $11.40
DeWitt $7.60
East Creek $3.15
DeWitt $5.00
Cuyler $1.00
North Yarmouth $0.96
South Yarmouth $30.10
Watertown $76.00
Comings $1.85
DeWitt $1.75

**Total $87.40**

The Treasurer is pleased to receive the above amounts at an early date.

**ALFRED, N. Y.**

**Rev. U. M. Barbour** having removed to Alfred, N. Y., requests his friends to address accordingly.
MARRIAGES.

Clarke—Marie—At the residence of her father, Mr. I. B. Clarke, on the 18th, to Marie T. Clarke, of Washington, D.C., Miss Mary A. Clarke, of this city.

DEATHS.

 pitying words; that may we all hear our own hearts as wise."

E. W. L.

Weaker, he was eight and a half years of age.

The subscription list of the church was brought together.

These were all words of contrition.

Southfield, Miss.

Dr. Parkhurst's Council to Young Men in Choosing a Vocation.

The young man who says, "I have given my heart to the Lord, and therefore I am going to do this, as it is for the Lord, nor will he miss the entire point," says Dr. Parkhurst in an article on "Choosing a Career" in August Ladies' Home Journal. "There is no 'therefore' about it. That is a petticoating way of planting a great situation. I quote from a letter that I received from a young lawyer in Ohio: "In my daily life about the civil courts I have seen many a sad scene, and at last it has come to that point that I am also beginning to decide cast aside my bright future in law, and enter the service of the Lord and minister to him who was writing nonsense. What he meant by 'the service of the Lord' was not in the Christian ministry, and that it is no more a service of the Lord than anything else reasonable can be.

But it is not a man who does that makes his service Christian; it is his vocation, his career under contribution to the public, instead of mortgaging it to his private interest, that makes his service Christian. There is a great deal of small thinking about these matters and well-meaning imbalance that works dammingly all around. My correspondents furthermore wrote that he had 'learned to distrust the law. All the more reason, then, why he should stay in the law. We cannot improve by standing off and 'distrusting' it, but by jumping in and conning it. If all the consideration is put into the matter, that all the brains into the other professions neither the pupil nor the world will profit, and of substance and all of which is that when a young man has come to rest on the Christian ground of putting himself under contribution to the public need, the selection of a career, best suited to himself and to the needs of humanity, is more a matter of studying adaptations, and deciding what art, trade, business or profession can subordinate that best.

SPREAD OF THE BIBLE.

The Florence correspondent of the Evangelical Christendom affirms that there is no book so widely spread in Ireland at the present moment as the Bible; that of all books, none finds so many buyers. This is owing to the continuous and successful work pursued in this country, for nearly forty years, by the Bible and Foreign Bible Society and the National Bible Society of Scotland. These societies have now spread throughout the length and breadth of the land about 3,000,000 copies of the Word of God, in whole or in part. The figures of last year's circulation are: Bibles 172,773; Testaments, 14,629; portions, 165,953; total, 180,633. The total for 1893 was 169,537. They are increasing, therefore, is about 20,000 copies.—Missionary Review.

"I say, Captain," said a young Englishman on board an American clipper, "that flag of yours has not floated in every breeze and over every sea for a thousand years, has it?" "No, it ain't," replied the Captain, "but his name's one that has."—Youth's Companion.

True salvation glorifies the word "now." Young Mothers should early learn the necessity of keeping up a hand supply of all needed goods. Brand Consul- dated him for wanting tables as well as for general cooking. It has stood the test for 10 years, and its value is recognized.

FREE!

We direct special attention to the following remarkable statements:

Restored His Hearing in Five Minutes.

My age is 63. I have been deaf in the right ear for over 10 years. Had intense headache, continual roaring and singing in the ear, took cold easily. My hearing was so bad that I could not hear to talk to my wife, rose entirely deaf, and continually grieved over it. Everything I have tried failed in me in profound disappointment. I used Aural Medication from Capt. Layton, and several months could hear common conversation across a room, and speech at twenty feet. Can say honestly and candidly I am cured and have remained well over a year, and my hearing is all perfect.

Rev. J. H. Hokin, Reed, Tex.

Medicine for 3 Months' Treatment Free.

To introduce this medicine, I need said, beyond doubt that Aural Medication will cure thousand disorders. I have, for a short time, sold hundreds of three months' treatment free. Address:

J. H. Moore, M. D., Dept. B, Cincinnati, 0.

W. M. GEO. GRAY, Painter, Paper Hanger, and Decorator

LITTLE'S POSTAL CARDS

Addressed and Sent Post Free, Plain, Pense, N. Y., will receive prompt attention.

All work is executed in a practical and skillful manner. Best of materials used only.

CHARGES MODERATE.
HELPING HAND
IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the various parts of the Sabbath School Board.
Price 25 cents a copy per 10.

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