I SAW FROM THE BEACH.

I saw from the beach, when the morning was shining,
A bark o'er the waters move gloriously on;
I came when the sun o'er that beach was declining,
The bark was still there, but the waters were gone.

And such is the fate of our life's early promise,
So passing the spring-tide of joy we have known,
Each wave, that we danced on at morning, ebbs from us,
And leaves us, at eve, on the bleak shore alone.

Ne'er tell me of glories serenely adorning
The close of our day, the calm eve of our night:
Give me back, give me back the wild freshness of Morning,
Her clouds and her tears are worth Evening's best light.

Oh, who would not welcome that moment's returning,
When passion first waked a new life through his frame,
And his soul—like the wood that grows precious in burning—
Gave out all its sweets to love's exquisite flame!

—Thomas Moore.
THE SABBATH RECORDER.

Vol. I.iii. No. 38.

L. E. LIVEmORE, Editor.
J. F. MOSHER, Business Manager.

We publish elsewhere in this issue a communication from Mrs. S. M. M. Hosmer, "Our Hebrew," which should have appeared several weeks ago, but was mislaid and failed to come to our attention. But the facts narrated concerning this talented and eminently useful worker in the W. C. T. U., and other lines of Christian labor, are not damaged by the delay. We are glad to also publish in this number a communication directly from Mrs. Henry, which will be read with interest and profit by many.

THE BIBLE.

Within this simple volume lies the very essence of the highest. Happiest story of human race, the belief that God has given grace, and the promise that they who shall believe in his name shall receive the power of the Holy Ghost. This he said, particularly, as an historian. But it will apply to many other lines of writing as well.

The author, Renan, was by no means alone in his experience over his own writings. Many another person could adopt his language: "When I read over what I have written, the matter appears to me very poor, and I perceive that I have put in a multitude of things of which I am not certain." This he said, particularly, as a historian. But it will apply to many other lines of writing as well.

As Dr. Locke says, "With a mind like that, it is no wonder that many a weak understanding are eluding to some old, exploded religious notions. But we are not aware that any one has ever yet shown what marked advantage can possibly come to those who discard the lost causes of the Scripture, and hold that particular will they be happier, or better fitted for life's duties? What possible advantage will be derived from unbelief? Even if there should, after all, prove to be no future life; if death ends all; if Christians are mistaken, or even if they are, are they not really contented, hopeful and happy for their belief, are they not really better off for it? If men are joyful in working for a future, as well as a present reward, will they not be just as well off, even though there is no future, as will those who spend so much time doubting, and looking toward the end of life as a blank, a dark abyss of oblivion, a night without a morning? Then if the mistake shall prove to be on the side of the doubters, and it shall prove that they have shut their eyes against the offered light, and have failed to live according to the highest and holiest behests of their being, aided by the clear light of the gospel, then who will be the disappointed, the unhappy, the regretful ones? Will it be the believers, or the unbelievers? The faithful Christian cannot say; it is what ever may be his honest errors. But he who rejects the Bible, the doctrine of salvation, the loving invitation of the Saviour, will be wretched indeed. The believer and the unbeliever are like two men in the water, exposed to the danger of drowning. A rescuing crew appears, ropes are thrown to the men. One accepts the offer, seize the rope and is saved. The other doubts the faith of those who extend the offer, rejects the conditions, strikes out independently to save himself, and goes on to certain destruction and death. Which one is the wiser?"
BREVITIES.

The discovery of new and rich gold mines is not confined to the great valley of the Yukon river in Alaska. In Washington, and Michigan and Canada very rich discoveries are reported.

It is generally believed that it is the policy of our administration to take measures very soon to secure a termination of the long and disastrous Cuban war. Every interest of humanity, and business relations demand a cessation of the warfare.

UNION THEOLOGICAL SEMINARY, New York, has secured Rev. John Henry Barrows, D. D., to deliver the course of Ely Lectures commencing, Jan. 31, and closing Feb. 24. There will be eight lectures in the course, on the theme, "The Christian Conquest of Asia."

What's in a name? And what will be the name of the proposed consolidated libraries of Austria? Francis Joseph, the Emperor, has consented to the union of the two great libraries at Vienna, the Hofbibliothek and the Kaiserliche Familienfuecommibibliothek!

The Christian Alliance held services at Nyack Heights, N. Y., for a week or more, commencing Sept. 5. The attendance some of the time was estimated at 5,000. The meetings were marked by great spiritual power and liberal giving. One collection amounted to $13,000.

No tides have been received from Andree, the Swedish explorer who sailed away toward the North Pole on the 15th of July, with two other scientific men bent on an aerial voyage of discovery. There is little hope now, even with those who had faith in the enterprise, that they will ever be heard from.

The Methodist Episcopal Church is still very much stirred up over the question of lay representation in their Conference. Lay members see no reason why they should not be entitled to a voice in the management of affairs, in proportion to their numbers, and cry out against the exclusive control by their clergy.

There has been a wide spread public opinion against the hasty shooting of defenseless coal strikers at Hazelton, Pa., by Sheriff Martin and his posse of sheriffs. The whole affair was exceedingly unfortunate and tended to aggravate the troubles. There are better ways of dealing with strikers than through the agency of firearms.

PRESIDENT ANDREWS, of Brown University, who has received a large amount of public notice for several weeks past, has withdrawn his resignation and will remain in the University. The action of the corporation has convinced him of their wish for him to remain, and, in his mind, has entirely done away with the scruple which led to his resignation.

INDIANA has a new law for compulsory education. No excuse except sickness will be accepted for non-attendance of pupils under fourteen years of age. Children under that age will not be allowed to work in shops or factories. Books and even clothing are provided for those who are too poor to provide for themselves. Truant officers are appointed to watch for truant children.

The entire island of Japan was shaken by an earthquake August 29. It was the severest disturbance ever known there. Following the earthquake there was an immense tidal wave, rolling over the land and sweeping away many villages and towns along the coast. Some seacoast towns were fifteen feet under water. Many houses were lost. In Tokyo, 5,000 houses were destroyed or flooded.

The public debt of Spain is now $1,800,000,000. Her income is only $150,000,000, or one-twelfth of the debt. The debt is constantly increasing because of the enormous expenses of her wars, while her ability to produce an income is correspondingly less. It is evident, therefore, that Spain cannot engage indefinitely in war with her own provinces, or with other nations, without becoming hopelessly bankrupt.

It is reported that the plan as formulated by Lord Salisbury for the settlement of the difficulties between Turkey and Greece has been accepted by the powers. This plan provides for an international commission of the Six Powers, who shall have charge of the Greek finances. This commission shall arrange for the payment of the old bonds and also pay the indemnity demanded by the Turks. But the Turks must evacuate Thessaly.

One of the favorite plans of Commander Booth-Tucker is to establish colonies for the poor and thus encourage their independence. He recently went to California where he has arranged to found a colony at Coloma, He says he has nearly 300 acres of land and $1,800,000 worth of supplies. San Francisco to aid the enterprise. The Commander also intends to establish another colony in Colorado, and says he has encouragement from capitalists of substantial aid.

On September 5th a carrier pigeon, nearly dead from exhaustion, arrived at Nashville, Tenn., bearing a small silver plate attached to its left leg marked "Andree No. 31." It had a message attached to its neck, but the writing was so nearly obliterated by the action of the weather that it could not be read. Other pigeons are looked for, and there is a little ground for hope that we may yet learn something of the fate of that enthusiastic scientist in his search for that coveted Pole.

The long cold winters in Alaska, and the extremely high prices of necessary food will cause great suffering among the thousands who have rushed into the gold regions poorly prepared to meet the emergencies. To add to their destitution and woes, liquor dealers have been shipping quantities of whisky which will be sold at extravagant prices, and will often be bought in preference to bread. On a single barrel of whisky it is said there is a profit of $568. A vessel making for the Yukon river was obliged to sacrifice part of her cargo and threw overboard her flour but kept her whisky.

The Campaign at Coloma.

The gospel campaign in the region of Coloma, Wis., has been well begun. The series of meetings at Coloma Station closed September 8th. Meetings being held here first because it was thought best to attack the most difficult problem, while the force was the strongest. Among 250 inhabitants we could not find more than about a half dozen who were church members. The town has always been anti-religious. Spiritual things were in a condition of chronic apathy. It had always been so, and no one expected it would ever be any different. It was a busy time, but the meetings were well attended and made a deep impression upon the community. In a quiet way there has been quite a revolution. In response to the question one night—how many wanted to see the cause of Christ triumph in Coloma Station—it seemed as though every hand was raised. Many have risen or raised their hands to express the desire or purpose to be Christians, and there now await baptism and membership in our church. The work at Coloma Station has been begun. There is yet a harvest there to be reaped.

Elloolboro and Ed. Balbook are now holding the fort at Fish Lake with a tent, with an occasional meeting at Coloma Station. Berlin, Geneva and Marquette have also appealed for work and will receive attention later on.

The plan of campaign is very simple. There is no patent on it. It includes the following points:

1. Relg upon the Holy Spirit to guide decisions, to impress the gospel and convict men of sin.
2. Work one section of county at a time, the points being near enough together so that the interests can be readily cared for and saved to us.
3. In the terse language of Dr. A. L. Burdick, "Stay till the job is done."
4. As far as possible call into the service young men and pastors who would not otherwise be used. The pastors and young men who have thus far been in the work will testify to the good it has done them.
5. Trust the Lord and the people for financial support. The contributions have thus far come willingly and freely—not grudgingly "for the Lord loveth a cheerful giver."

The pastor of the Chicago church spent his month's vacation in this work, preaching every night and taking a conscientious swim in Round Lake every day. He comes back to his church renewed in strength physically, mentally and spiritually, confident that the bread which the Chicago church has cast upon the waters will return "after many days." He expects to see the blessing return in greater spiritual power and in additions to the church.

Bowing the Wind.

The sad thing about all such events as the shooting of the miners by the deputy sheriffs at Hazelton is that they add timber to the flames of hatred and distrust. These things are not forgotten. They drop out of mention in the newspapers in a short time; but they leave their indelible impression just the same.
Homestead and Pullman are still fresh in memory and have a cumulative influence as other similar incidents arise.

I write these words, not for miners and trade unionists—for very few of them are reading the Sabbath Recorder—but for the great "middle class," to which most of you belong. The sins of the lower classes have been pretty well understood, duly condemned and sometimes even feared. But children of the bourgeosie, this is the first time a young gentleman has been accused of being a bottomless abyss. It is not an American word. It can be only by the sufferance of criminal selfishness and apathy that it shall ever gain any firm foothold on American soil.

ABOUT OUR TRACTS.

Our tract distribution is an important work, and is not pushed with the zeal and determination that they a year ago. A tract pose is a waste of paper, and conclude that no tracts should be distributed except to persons who have been interviewed and have solemnly promised to read them. But this cannot be in any degree successful until we can employ a hundred colporteurs to do personal work. This ought to be done. But in the meantime shall we do nothing else in this line? Are we simply wasting our money? We see tracts sometimes trodden under foot and trodden under foot and trodden under foot by some in railway cars and left in the seat. Therefore, think some, they are merely wasted and there is no great value in them. But there is this same apparent waste in nearly everything. Our military officials tell us that it is impossible to kill a man. Were those bullets wasted in preserving our Union and abolishing slavery? Think of the powder, too, and time "wasted" in shooting. Should not every soldier have waited until within six feet of his enemy, and then taken sure, steady aim at how many acres does it take to start one oak tree? Why did not the Lord produce just the actual number of acorns that should correspond to the number of trees that would grow? And how many sermons are wasted, and Sabbath-school lessons? Suppose one hundred Seventh-Day-Baptist ministers averaged seventy-five sermons the twelve months past—a fair average; that would be 7,500 sermons last Conference year. Ought not at least five sermons to result in the conversion of one soul, on the average? But were there 1,500 souls converted in our churches from that number of sermons? Will some one gather the statistics and tell us how many sermons it takes to convert, or help in the conversion of, a single soul? The answer is a profound and weighty one, and I am afraid I do not have time in preparing them, and money in pastor's salaries. Shall we do without preaching, all preaching except that of the traveling evangelist? He comes to a church, and, lo! a dozen, four dozen converts, and the poor pastor with some of his people think he is doing nothing. Immediately all the congregation want a change, want to call the evangelist to be their pastor, for the pastor preached a year, two years, and no converts. All who know our churches know what those sermons for the year, and for five years, have been doing. Were they wasted in preparing the way for the revival? We cannot be sure of actual waste. When a mother prays for twenty-five years for her unconverted child, and the child is wasted? Three times a day she prays—27,375 prayers in twenty-five years! All wasted except the last one before her son's conversion? The Bible says of sixty-six tracts, or more than many that if each chapter is a tract. Which chapter brings a soul to Christ?

We do not have sermons, and Sabbath-school and Junior lessons enough. The tract must supply the deficiency. The tract teaches doctrines men need. Yes, our church members need indoctrinating. They know a little about the truths of many like Apollos who must be "taught the way of the Lord more perfectly." The tract is an extension of the pulpit. If one does not make a noise, does not talk back and get in, to a discussion. Preachers ought to supplement their work with tracts.

No, the age of tracts is not past, and Satan is well aware of it. He is sending out his demons to do battle with the church. We have none to warn them, none more than God has wasted acorns, or apple seeds, or the farmer has wasted grain that fell on other than good ground.

May we not soon have tracts upon other Bible doctrines, tracts for youth; tracts for tradesmen and farmers; tracts for all emergencies? Our variety on the Sabbath question is not yet great enough. We have some on baptism. We should have some on temperance tracts; not if from any political standpoint, the temperance idea stray from the sanc- tory, for men yet need to know of total abstinence and the various phases of the temperance question, tobacco question and other issues. By all means, Seventh-Day Baptist should have courage enough to be a colporteur; not a crank, but a Christlike, loving, winning tract distributor.

H. D. CLARKE.

MRS. S. M. I. HENRY HEALED.

The readers of the Sabbath Recorder will remember the article that appeared a few weeks ago respecting the conversion of Mrs. Henry to the Sabbath while in the Sanita- rium at Battle Creek. She has been an invalid for several years, and partially helpless. In a private letter to one of the officers of the National W. C. T. U. she writes:

"The only thing that I care about is that the W. C. T. U. women have been doing all through these years of my illness I have saved, received a letter from W. C. T. U. women that did not contain the statement that they were praying that I might be made well, and that I would not to think: "Well, if they knew just how I am, they would never expect me to be made well," but I always have felt that I was not alone. I am now I believe that the great blessings which have come to me all the way through my experience up to this present moment have been largely due to the strong faith and loving sympathy of my sisters of the W. C. T. U.

A little company had gathered in the chapel at the Sanitarium, to pray for a friend, when Mrs. Henry was led to pray, especially for herself. She says that her strength came at the moment of her healing, just as perfect as it ever was, and that for the first time in all these years she walks with an elastic, steady, strong step. I believe that the great blessings which have come to me all the way through my experience up to this present moment have been largely due to the strong faith and loving sympathy of my sisters of the W. C. T. U."

"If you sit long enough at its gateway, you will be sure to meet some day another one, and the poor prodigal who is staggering out of the "far country," toward his "Father's house. "Moiments of congratulation" is the story of that like one who has grown familiar with the works of the great masters of art in some ancient gallery, a Willard Hall, Chicago, in the Union Signal she writes:

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Mary D. Tomlinson.
Tract Society Work.

BY A. H. LEWIS, COR. SECRETARY, PLAINFIELD, N. J.

THE SABBATH LAW OF CONNECTICUT.

That the efforts made last winter to strengthen the decaying Sabbath law of the state of Connecticut would prove of little value was expected by a careful student of the situation. We have waited for the summer to pass, the time when the new law was expected to be of most value, before making a summary of the results.

The text of the law is as follows:

Every person who shall for a secular business or labor, the pursuit of gain, or recreation, or any other purpose of a secular nature, enter any shop, warehouse, or store, or engage in any kind of business or labor, or attend in any manner to any other business, between the hours of six o'clock Saturday night and six o'clock Sunday morning, shall be fined not more than fifty dollars.

This new law follows the phrasing of the old Sabbath law except in the words "or recreation," which occur after the word "business." These are omitted in the new. The time is extended in the new law from midnight to midnight, instead of to six o'clock Sunday night; and the maximum fine is raised from four dollars to fifty dollars.

Rev. Dr. Newman Smith, of New Haven, has already declared that a good effect can be expected "in the long run, in making the statute book an exhibition of moral laws, hung up for ornamental purposes only." Neither is it good public policy to put upon the statute books of a state imprisonment as a penalty for the violation of so many of the religious provisions of the Bible as are found in the Sabbath laws. It is no wonder that the tide of public opinion against laws which are made of such petty spites rises with each year. Inconsistent and unscriptural, the Sabbath laws are doubly self-destruc-

tive.

SELF-DESTRUCTION OF SUNDAY LAWS.

On the last Sunday in August the village of Quogue, L. I., was the scene of one of the startling instances in which the New Testament laws are used to suppress the Sunday laws in a way which disparages both law and justice. A private citizen, Edwards, and a game constable, Jackson, arrested two men and a boy for shooting snakes, in the early morning, on a sand beach across Shinnecock Bay. No magistrate could be found to try the case until a late hour. The outcome of the day's work is told by the Evening Sun, New York,

in these words:

"Hungry, tired, and angry, the party drove into South-

ampton at 1:30 a.m., after nine long hours they had been carried about the country and represented to every passer-by as felons of the worst stamp. Squire Howell, of Southampton, before whom they were taken, was about to entertain a charge of violating the Game law against them. "What were they shooting?" he asked. "Snipes," Edwards replied. "There's no law now against shooting snipes," replied the Court.

Edwards received the news like a deathblow. Had all his trouble, all his show, been for nothing? But he thought himself the law against shooting on Sunday, and lodged that complaint. The Squire entertained it and held the prisoners in $25 bail each for examination on Saturday.

Such occurrences as this destroy respect for Sunday laws, and prejudice the public mind against the church and its followers as few other things can. It is no wonder that the tide of public opinion against laws which are made of such petty spites rises with each year. Inconsistent and unscriptural, the Sabbath laws are doubly self-destructive through such caricatures of justice.

Similar false notions appear wherever efforts are made to "promote the moral and religious interests of the community" by enacting laws which assume the form of moral and religious law. The Providence Bulletin reports the arrest of a man "for buying a pound of meat on Sunday in New Haven; the average mind does not seem to have been a very grave offense. The idea of exempting "works of necessity and mercy" in the ordinary Sunday laws is another point in which the state has been at first a purely religious provision is made to serve all sorts of purposes, or none at all, according to the notions of magis-

trates. Of this provision in the Connecticut law the Bulletin referred to above says:

"Who is to decide what constitutes a work of mercy? It would be a mercy for some men to let a sickly barber shave them on Sunday, but the Connecticut authorities have generally agreed that the barber shops must be closed. The shoeblackdust be left to the day. If, indeed, the more humane citizen, for whom a Sabbath Saturday night shave is not sufficient, is not allowed to look for himself in his crude endeavors to get the beard off his face on Sunday morning. Who can say how much more Christianity there has been on the first day of the week in Connecticut since this law went into effect than there was before?

"RIGHTEOUS DIVIDING THE WORD."

Under the above head, "C. D. M.," in the Advocate, September 9, calls another corres-

pondent to account for supposing the practice of "dividing the Sunday" to be a "despotic" law. C. D. M. claims that since the Old Testament belonged to a different "dispensation," it is of neither value nor authority at the present time. But it is clear that it is not tithe, so much as the Sabbath, which the correspondent contends is anxious to destroy. The object of

tithe is the occasion which leads him to say the following:

"Not to perceive this distinction pitches everything into confusion, and is at the root of this confused vision that the Sabbath controversy has sprung. Failure to see a succession of dispensations, and at least two Testaments, has very likely resulted in giving by far the longer end of the lever to the Sabbatarian.

The Jews lived under the Old Testament, which we call the law. To refer to what Christ did settles nothing for us, for Christ was a Jew, and he lived under the law. Consequently during the period when we lived under the Old Testament, the New Testament dispensation, of course, had not begun, for, Heb. 9: 16, "Where a testa-

ment is once made, it will no more the same to be instituted; for by that testa-

ment which it was impossible for those to break, according to the law which was ordained after the command of a carnal man, a true testament was instituted through the sacrifice of Christ." We are not under the law.

If we cherish and destructive no-law ism than the above has been uttered by a Congregationalist (as it is fair to suppose), we have not been pained by seeing it. It is also as inconsistent as it is painful. To push the analogy between the "will"—testament—of the Old and New Testaments so far as to destroy the former is far from being logical or exegetical. To ignore the fact that the New Testament has no law what the Old; that the Old informs the New, and the New unfolds the Old, is equally unscholarly and unchristian. But the idea that moral and non-loyalty is reached when the stigma of Judaism is fastened on Christ, under the as-

sumption that it is not good for anything, for Christ was a Jew, and he lived under the law. Startling as this new form of unbelief may be, it has one element of consistency in that it throws away the Jewish Christ with the Jewish Scriptures; but it leaves the world a little lonely with only a Jewish Christ. Whose examplar is nothing to those who pretend to hope in him for salvation. Is this the latest liberal or- dinary Jewish lawism? And all to get rid of the Sabbath?

TRACT SOCIETY—EXECUTIVE BOARD MEETING.


Visitors—J. P. Mosher, R. Dunham, Jesse G. Burdick.

A motion was offered by Rev. A. E. Main, D. D. Minutes of last meeting were read. Correspondence was received from Mrs. C. A. Britton, of Marquette, Wis., and, on motion, the same was referred to the Treasurer and W. M. Stillman.

On motion, the following standing committees were appointed:


The minutes of the Annual Session held at Salem, W. Va., were read, and, on motion, approved.

The Treasurer presented the usual financial statement.

On motion, it was voted that the Corresponding Secretary be requested to represent the Sabbath Society at the anniversary of the church at Darien, N. Y., on October next, with A. E. Main as alternate. Minutes read and approved.

Adjourned.

ARThUR L. TITWORTH, Rec. Sec.
MISSIONS.

By O. U. Warrington, Cor. Secretary, Western, R. I.

CONCLUSION OF THE ANNUAL REPORT. (Concluded.)

OUR HOME FIELDS.

In general missionary work six fields have been occupied, and good work has been done upon them. Some of the churches have increased in membership and two new churches have been organized, one in Arkansas and one in Wisconsin. Three other fields that were occupied previously have changed workers for the last two years because of the lack of funds to supply them. They have received some temporary work during the year from our evangelists and missionary pastors. Not as many of the small churches have received help the past year in the support of a pastor as last year for two reasons: (1) Some of them did not secure pastors. (2) We have not had funds to help as many. The small churches have received more evangelistic aid during the past year than in any one year, especially so in the North Western Association, though it has been inadequate to meet the demands. Many of these churches have been revived and invigorated, have taken new courage and are doing better work. There are many yet that need evangelistic effort among them.

Our evangelistic work the past year has not been as extensive as it was last year. The appropriation for it last year was $3,500, this year $2,500. Last year we employed four permanent workers, this year only two. There have been 11 workers in the work in all, permanent and temporary, 9 workers, during the year. They have labored in every Association and in 14 states. Through their labors, blessed of God, there have been 83 heart. God organized, the year. They have labored in every Association, and have been unabJe to meet the debt.

mands and appeals which have come to us. We regret that we have not had funds to help as many. The small churches have received some temporary work during the year from our Rockefeller to help them out, but all workers for the last two years because of the lack of funds to supply them. They have received some temporary work during the year from our evangelists and missionary pastors. Not as many of the small churches have received help the past year in the support of a pastor as last year for two reasons: (1) Some of them did not secure pastors. (2) We have not had funds to help as many. The small churches have received more evangelistic aid during the past year than in any one year, especially so in the North Western Association, though it has been inadequate to meet the demands. Many of these churches have been revived and invigorated, have taken new courage and are doing better work. There are many yet that need evangelistic effort among them.

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Our financies.

We come before you this year heavily in debt. Our last year caused by increased demands upon us, and diminished income, has not been decreased. This past year we have diminished the work and the workers, and have retrenched some over $1,500, but the income has been cut off from last year that our indebtedness has correspondingly increased. The debt has not been incurred by extravagant expenditures, or by the payment of undue salaries. Thirty-eight workers at the entire expenditures for the running expenses of the year, $11,048.74, would make the average salary of each worker only $300 in round numbers, and for the 20 years of labor which they have performed would make the average salary for each year only $425. Our workers have been underpaid, not overpaid. We have had to carry the work and the workers. We could not be true and loyal to the mission fields and to the trusts upon us, and be honest with the employees to stop the work and dismiss the workers. Such are the relations and obligations of Missionary Societies to the mission fields and to the workers thereon, that they cannot, like a business corporation when business does not pay and is running behind, shut up shop, throw workmen out of employment and upon the cold charity of the world.

We do not believe this falling off of our income for missions and evangelistic work has been caused by a corresponding falling off in the missionary and evangelistic spirit and interest among us, but because simply and really our people have not had the money to give. The financial depression and hard times in our country have severely affected every secular enterprise, and religious enterprises could not expect to escape. Missionary Societies have unsurpassed, if not so highly in debt as now. The Baptist Missionary Societies have been fortunate in having a Rockefeller to help them out, but all the other societies are left to the anxiety, perplexity, and burden of debt. Our debt would look very small to one of the large denominations, but it is proportionately as heavy for us with the other burdens and debts we have to carry, as theirs is to them. Well, this debt will have to be paid sometime and somehow. But what will we do? We must not continue to run in debt. Will the times be better? Will our people adopt systematic giving and give more generously? Will they meet the demands of the work upon us? If not, then we must restrain sharp and heavy expenditures, and our missionary and evangelistic operations for the next year. That will mean much to all our lines of work, for our missionary and evangelistic work is fundamental and essential to them all. Whatever cripples it will cripple all. What mission field or fields shall we abandon? What work shall we stop? Shall it be the evangelistic? What small church shall we cease to help? What workers shall we dismiss? These questions crowd to the front at once, and distress our mind and heart. God give us the needed wisdom, grace, benevolent spirit, and consecration for the trying times which are before us.

Our Mission.

The mission of any and every Christian people is to go and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever Jesus Christ has commanded them. That is our mission. We have no other. It is ours to preach and teach a whole gospel and a whole Bible. It is our mission to work for a world-wide evangelization, to bring all men to a saving knowledge of Christ and to a willing and loving obedience to God's entire law. From our earliest history to the present day, we have never been a missionary people. This mission is an eternal one. Our work has been, and is the fundamental source of our denominational life and growth. We owe what we are and have to-day, as a religious people, to it. To quench this spirit and let it go out is to die. To cherish and develop it is to be widened. To enlarge it is to be enlarged. To be devoted to it is to surely find greater spiritual devotion, consecration and power. To exalt it is to be exalted. All our lines of work must center in it and radiate from it. Our present endeavor to the secular societies, our benevolent enterprises, all should be united as one man, keeping step for a whole gospel, for Calvary and Sinai, for the salvation of men and the commandments of God. No one object or effort should be pushed to the loss or failure of another, but all work to

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Blessing and Blesser.

More and more we are coming to see in all our conventions the supreme importance of getting the right conception of sanctification, not as a blessing, but as a personal union with the personal Saviour and the indwelling Holy Spirit. Those who have been lost after they have embarked on the great voyage of holiness, because they have depended upon the experience rather than on the author of it. They had supposed that they were thoroughly and permanently delivered from all sin, and in the estacy of their first experience they imagine that they will never again be tried and tempted as before, and when they step out into the actual facts of Christian life and find themselves falling and failing, they are astonished and perplexed, and they conclude that they must have been mistaken in their experience, and so they make a new attempt at the same thing and again fail, until at last, worn out with the experiment, they conclude that the experience is a delusion, or, at least, that it was never intended for them, and so they fall back into the old way, and their last state is worse than their first.

What the churches need to-day to satisfy their deep hunger and to give them a permanent and divine experience is to know, not sanctification as a state, but Christ as a living Saviour, who lives in the heart that is willing to receive him, and to be made into it, "of God, wisdom, and righteousness, and sanctification, and redemption."—Christian Alliance.

The Visible Gospel.

An Englishman at Newpo asked a China,
man, worshiping in his mission room, if he had ever heard the gospel before. "Have not heard it," he said, "but I have seen it." I know one who used to be the terror of his neighborhood, shouting and cursing for two days and nights without cease. He was a bad opium-smoker, and like a wild beast till the religion of Jesus took hold of him; then he became wholly changed. He is now gentle, and not soon angry, and has left off opium. Truly, the teaching is good."—John Knox, in his last hours, asked his wife to read him the fifteenth chapter of the first epistle to the Corinthians. "Is not that a comfortable chapter?" she said. "Oh, what a comfort to me; for the Church the Lord has afforded me from that chapter! Now, for the last time, I commend my soul, spirit, and body into thy hand, O Lord." Then he said to his wife, "Read where I cast my first anchor," and she read the seventeenth chapter of John's gospel.
A MEETING of the women was called on Friday, during the noon hour, by Mrs. Rebecca T. Rogers, who opened it by a few remarks as to the object of the meeting.

The first point she dealt with was how, in meeting our pastors and ourselves in the missionary work of other denominations, by means of circulating their missionary literature in our denomination. She suggested the advisability of our devising means to do this. She also spoke of distributing the same, the value of it, and our duty to agitate the question and plan for its adoption in our churches.

Mrs. Albert Whitford followed, with remarks upon the necessity of training our children in the same method of giving; and of their becoming interested in the objects for which they give. Mrs. Whitford also gave a report of the money collected from a few "title-gleens," which were distributed soon after our meetings held at Alfred last year. (We would like to have the Lillis Stinshill, who had charge of this new work, what success has attended her efforts to introduce them.)

Our foreign missionaries were spoken of, and the duty of our showing our sympathy with those needing help to write them frequently, but should not add to their burden of letter writing by requiring answers to our letters.

Mrs. Huffman said that we who represent churches here should take the thought of systematic giving to our home churches, and try to educate ourselves in this method of systematic giving. She also suggested that we write to Mrs. Belton, Atalla, Ala., the widow of our beloved missionary there, who has been so suddenly taken out of her home and family, leaving her very sorrowful (I would say this suggestion was acted upon.

Mrs. M. G. Stillman, of Lost Creek was asked to write the letter, and several of the sisters at the Conference added their names to the letter.

Mrs. Geo. Bonham, of Shiloh, expressed her sympathy for Mrs. Davis, who is making such sacrifices for our mission in China, who, in addition to her other duties is teaching gratuitously. Mrs. Davis, it will be remembered, thought that in making up our Christmas box each year we remember especially our Home Missionaries, and the people of our Union Missionary Society, Hammond, La., who have been so kind to us. Mrs. Davis and family, with gifts that may be both useful and acceptable.

Meeting adjourned to meet Monday, Aug. 30, at 1 P.M. Hattie G. West, Sec.

The adjourned meeting for Monday was broken in upon by an unexpected call from Rev. A. E. Main in the tent to attend to the matter of helping Salem College, in which the sisters were deeply interested, and we were not allowed to have the tables until a response was received. We, however, had time, and a larger audience to listen to a repetition of our first meeting, to which the sisters heartily agreed, and we wish to assure you that we have for several weeks past our denomination, so far as our women are concerned.

Permit me here to express the gratitude of the sisters who were greeted so cordially at the close of the Woman's Hour, by the members of our Missionary Board, with congratulations on our success during the past year, and their sympathy with us in our work.

Sisters, take courage; they say we are needed—they cannot go away without us.
OUR EVANGELISTIC WORK.*

BY IRA J. ORDWAY.

The subject assigned me is "Our Evangelistic Work." There is a difference between our evangelistic work and that of other Christian people.

Evangelism is the bringing of men to Christ. In the beginning was the Word, and the Word was God. In him was light. The light makes plain the truth. Truth is the foundation of the law. Disobedience to law makes men sinners. Law was revealed by Moses; grace and truth by Christ. This grace and truth as given by Christ are glad tidings to men. It is the gospel: good news concerning Christ and his salvation. Therefore the true evangelist makes the gospel embrace the law as defined by Christ and in his plan of salvation. This is true evangelism, true gospel.

But what is the general teaching by the gospel now? Is it the same that Christ and his people ran away from their old leaders, and many others is a "coming to Christ," without embracing the requirements of a complete gospel. The counted converts may be divided several times to find the real number that have accepted the whole truth. Even if we are as bold as to say, we must neglect. In most cases the evangelists themselves are not converted to all the truths of the gospel; or if so, refuse to preach the whole gospel. If Moody has a definite conviction in regard to baptism by immersion, the truth and other tenets that part from Protestant Christianity, he is careful indeed of his expression concerning them. He is loud in his demand that all churches and ministers in the field of his labor, shall put all their influence into his common fund. In the end of his revival there is a scramble for the lion’s share of the converts. Other things being equal, the denomination that has the least truth gets the greater number. That this plan of partial truth has advantages is glaringly apparent.

It would not be surprising if we found our souls convulsed by the sad conviction that we are not so different from other people that we do not want to see results. Our evangelists can not have success by speaking to empty benches; nor is it the plan of Christ that men shall preach in that way. The reality of change of life demanded by him drove men almost to desperation, and complete rest could be found only in taking on the yoke of loyalty to him only. Complete obedience makes that yoke easy. When and where did he preach that this might be right, and that the other way might be wrong, but the difference is unimportant?

This point of making people hear the truth must not be overlooked or underrated in our evangelistic work. Men who are sinners in the common acceptance of that word, and men who profess to be saints and are treading the ground, under a fiery feet, must be moved. They must be drawn to hear truth. "Come unto me" is the command of Christ. This is one grand step in the coming to hear.

By what plan can our evangelists induce the world to listen? In the past two plans have been tried. One by putting Sabbath truth in the foreground. This has been criticised. It is against modern liberalism. The other plan has been to leave out this truth, or at least to reserve it to the last, expecting that with it would follow a demand that would scatter the converts, and kill some outright. We have handled it as if it were dynamite, a kind of Haymarket bomb. The undue prominence of this distinctive truth in revival work, often antagonizes people to such a degree, that they will not come to hear, and thus the object that is intended to be accomplished is defeated.

I am inclined to give the latter plan the greater credit for success. It is the easier plan, and therefore people are more likely to be converted. We are not only keeping them that the Sabbath is not a cardinal truth of the gospel; and it goes still further and admires, by inference at least, that obedience to truth is hardly necessary. It makes complete loyalty to God of little account. Why should not the world like what plan that interferes the least with its practices.

But still both evangelists and ministers must draw a line somewhere; and some draw in one place and some in another. The same person may draw different lines on different occasions. Sometimes they are Biblical and sometimes they are not. But they are not the clear cut lines that condemn as sinners all men who violate God’s holy law as given by Moses in the Ten Commandments; and their preaching does not embrace the full truth as our foundation. It is what the denomina-

Our American Sabbath, a position which Dr. Vincent would not for a moment entertain, and which Dr. Lawrence himself would be likely to abandon, should he come into discussion with us. He would then admit the same. We have already done, draw one line in his own church work and another in the discussion of this subject.

In our evangelistic work much must be left to the evangelists themselves, as to what they shall preach. Different places and different circumstances require different preaching and different methods. Some evangelists are better prepared to present Sabbath truth in an inoffensive manner than others, and some may not have prepared themselves, so as to really be able to meet opposition if it should come. But taking all into account, I am of the opinion that our evangelists might, with profit to our cause, more fully recognize in their preaching, Sabbath truth.

What is this neglected truth to us? It is our foundation. It is what the denomination is for. We who believe in salvation by Jesus Christ and many other things which the religious world holds; but this truth which they discard is our inheritance. We are named after it. It separates us from the religious world. If we ignore this truth, we give up our denomination which sets its foot upon the law of God and perhaps would say, as they do, "You may be sure that God will not be offended by people honoring the day on which the work of redemption was completed by the resurrection of his Son." The ridiculous literalism which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God rested from his creative work, does not deserve consideration. Besides, it would be difficult to absolutely prove which is the seventh day. The essential feature of the divine command is the setting apart of a seventh portion of our time for the Lord. This new dispensation has a new day of observance, and it appropriately keeps a day of far greater significance to Christians than any other which celebrated God’s Sabbath rest.

The above quotation is from the Christian Herald, Dr. T. DeWitt Talmage’s paper, of Aug. 4, 1897, in answer to “Constant Reader,” who asks the question: A man who is preaching in a tent here is warning us that we are committing sin by working on a Sat-
urday, and says that we are breaking God's commandment. Is it possible that Christen-
dom is offending God in this matter, as he says?

The first position of the Herald's answer is, "God will not be offended by people honoring the day on which the work of redemption was completed by the resurrection of his Son," thus ignoring the Fourth Command-
ment. Its second position not only ignores it but ridicules it as follows: "The ridiculous literalism which would have us go back to the observance of the seventh day, on the plea of celebrating the day on which God reésted from his creative work, does not deserve consideration." Not being satisfied with such a complete denunciation of the Sabbath, it presents what might be called a third clincher, in these words: "It would be difficult to absolutely prove which is the Seventh day." We cannot tell which day of the week is Saturday; but we can tell, by dividing any quantity by seven, how much that seventh is; and the Herald says in reason No. 4. "The essential feature of the divine command is a setting apart of a Seventh portion of our time for the Lord." So far this divine command is needed by the Herald, who calls it "ridiculous" and "irrational," logic and; and so it makes the Fourth Command-
ment the foundation of "the seventh part of time theory." But Sabbath time, without any day to observe, is not what the Herald wants; and so we have reason No. 5. "The new dispensation has a new day of observ-
ance." How does the Herald know that Sunday is a new day? It has told us that it is difficult to prove which is the seventh day; and it may be from all that it knows, this new Sunday day, is the old Seventh-day.

The question is here given because it sub-
estaneously presents the real arguments now used in favor of Sunday-keeping. It is what we must meet. Our evangelists will have to meet it. The Sabbath is a part of gospel truth that they are under obligation to carry to men. It ought to be done in a way that these who come to see and come to under-
stand that this is a vital question for all Christians.

This crisis is upon us. How can we meet it? For centuries we have been drifting slowly. Have we become too conservative and so much attached to old methods that we question unduly new plans for action? I fear that our ministry has drifted on the Sabbath-question, so that they are not as able and willing to cope with its opposition as were those of fifty years ago. Evangelism in general has fostered a sentiment which is only now coming to be, and come to un-
derstand that this is a vital question for all Christians.

The able report of the Corresponding Secre-
tary, to which we have just listened, gives valuable suggestions for future work. It ought and should be carefully consid-
ered by this Society. It is the result of pains-
taking, thought and wide experience, and it would seem hardly practicable for me with-
out experience, and with, comparatively, little thought to contribute a valuable sugges-
tion. Yet having given such an invitation, it seems my duty to speak plainly, however widely my views may differ from present methods or future plans. The comparison of different opinions with a care-
ful study of this entire subject may unite all interested in some plan of action.

The first thing I wish to call your attention to, is the method that has been so long prac-
ticed by the society of having feeble churches and a pastor to sustain a pastor. I am not saying good points and I would not say that in every case it should be abandoned. We see by the Secre-
tary's report that the Board has already adopted the policy of sending evangelists among the feeble churches. The direct financ-
ial aid to a church in sustaining a pastor has a tendency to make both minister and church dependent. In some cases it may even cripple the laity by transferring the responsi-
bility of Christian work to a minister. It is embarrassing indeed for a church as well as an individual to be put on the roll of a pauper. A church can live without a pastor. Every church can find plenty of work to do both in the salvation of sinners and the maintaining of truth, and generally a com-
petent leader in its membership, I would help these needy fields by evangelistic work; help them to help themselves. I would rather send a dozen evangelists into a dependent church for two months than to sustain a mis-
Sionary pastor for five years. Such a special evangelist, supported by the tenacity of the systematic and permanent labor according to the needs of the field. No field should be abandoned until thoroughly worked; and when fruitage is apparent continued effort should be made to reap the full harvest.

In the second place I raise the question as to whether the relation which our home workers, as compared with such others for several years past, is not too much in favor of the latter. By any plan for getting the money to carry on the work that has been adopted in the past, too large a propor-
tion of the contributions have gone abroad. The home work that has been done, has in the main been so conducted as to bring in some contributions. The anticipated re-
cipts for the year to come, in the way we are now going, are largely spoken for in advance for work outside of this country. In a sense we are moving away, and not nearly as much as we have been doing in the past, and as much as we can reasonably expect in the future from present plans. If we do not keep up these different enterprises, the mort-
gage will be closed, and the reputation of the denomination jeopardized. How is the way out? Shall we say to the foreign workers "come home?" You say, "No." And I say, "No." Yet it is my candid opinion that it would be better to call them all home if need be, rather than to conduct our home work in a manner recognized as inefficient. A plan may suggest itself to your mind, which will largely increase our home work, and sustain and perhaps also increase the work abroad. ll has been suggested before, time and time again. Shall I repeat it? "Let us increase our contributions so we can do all." That would do it. But how are the people to be-
come interested sufficiently to double their contributions? Various plans have been tried and yet we do not come up to the mark. May I suggest why? It is answered in the report of the missionary last year. I would read: "Our most vital work is neglected for want of funds." Can we not do this "vital work" in a way to bring funds? The student evanglist campaign was no drag upon the finances of the society. Bro. Saunders has not cost everything and brought in nothing. The people want to see something done, and when something is accomplished that they can see, then and not until they go in their pockets to sustain and push forward the work. One thing more under this head. Referring to the student evangelists brings it to mind. That campaign was mainly outside the bounds of the denomination. Since that work has been to strengthen our churches. In the future it will be well to do more work in communities outside of our churches. There is no better way to publish to the world Sabbath truth and to show that we are evangelical.

In the third and last place I wish to raise the question whether some new and radical movement is not demanded in our home work? Are we not under special obligations to maintain the whole gospel of truth as held by the Seventh-day Baptists denomination? That the Bible-Sabbath is em-
braced in this Gospel we have already seen. It is also clear that the Christian world have in the main ceased to argue for Sunday-keep-
ing upon the old line of change of day by divine authority, which is still retained in the Bible and the testimony of our brethren and Sunday-school teachers. Thus they admit that the doctrine that is good for their own people is not sufficiently grounded in truth to meet us; and hence they seek to ignore and belittle us and the truth we re-
present in many ways they demand that we shall be silent and passive. Their atti-
dence towards us should be an incentive for the reverse action on our part.

We have come to a time, "Such a time as this," when previous methods should under-
go close scrutiny, and when future plans ought to be laid to meet the present crisis. This subject should awaken the entire de-
nomination. Our leaders, especially those who compose the Boards of the Missionary and Tract Societies, have done valiant service in planning and executing the work we have placed in their hands. They have not spent enough time and money given their best thought and service freely. It would be dif-
ficult indeed to find a grander set of men. As a sample of painstaking and deep interest I would like to cite Dr. Main in looking after the interests of Chicago Seventh-day Baptists. Before there was any church, (nor was there any prospect of one in my mind) he spent days and I think weeks in a careful study of the situation, laboring and preaching in the city missions, as well as with us. My heart goes out in sympathy to all these noble men, and I am not hear to criticize in an unfriendly way, but to suggest a change of method or rather to advocate a new plan of action. If this plan shall fail and a better one be adopted or the least benefit shall come from this suggestion, I shall have accom-
plished more than anticipated. So I venture to state the plan in detail that seems to me most feasible. It is substantially the same as presented to the Tract Society at Plainfield Conference, Chicago, 1895. The plan has since re-
ceived considerable attention at the various sessions of the Sabbath Conventions held by Dr. Lewis have endorsed it. The plan is to enter at once upon a campaign in some locality with all the force we can muster. Concentrate this large force upon one gen-
eral field. Let the workers all be organized.
under one head. The leader to have his executive committee as advisory staff. His location for two years is to be at a central point, from which the workers are to be sent out into neighboring localities, in groups of not less than four. Secure the publication of a paper at a local printing office, that shall be wide enough to hold, the doings of the workers in their different localities, and what ministers and other prominent people say about the work. Let this paper be scattered freely over the entire territory. The preaching of the gospel should be kind, loving, and persuasive, giving each preacher a wide latitude as to how and what to preach. The influence of such a body of workers, who are known to be Seventh-day Baptists, would be an emphatic argument in favor of the truth, even if they should not mention it in their sermons. In such a campaign a large amount of personal work should be done. Visiting from house to house and conversing with people would be practicable with such a force. Quartets could easily be organized and some students and laymen could be used to deliver the Tract. I ask you in candor if such a plan would not be likely to induce people to come and hear, and would it not proclaim the gospel in a more effective way than former methods? Would it not put our evangelistic work in the hands of the people? The reflex influence of such a movement might be worth more than the enterprise would cost. It certainly would result in widely extending the knowledge of Seventh-day Baptists and the truth they represent. Let us do this work and we will have to say in regard to the movement and the interest might be so great that it would spread as general news. I am aware that such an effort would make a draft upon our churches. Some of them would be called upon to give the time of their pastor, as well as to contribute money to sustain the enterprise. But a corresponding interest would come to them from the fact of their being so closely connected with the work. Our church in Chicago eagerly listens to reports from the fields where they are especi- ally interested in the workers. Elder Bin- ham, a member of our church, is at Beauregard, Miss., laboring to help that little band. We have come to love him very much. He is truly "a grand old man." He is scholarly, sound, and a loving, able minister of the gos pel. Our pastor is in Coloma, Wis., with a quartet. He is so much in love with evan- gelistic work that he rather preach the gospel during his vacation than go away for recreation, or even to come to Conference. But my time is more than up. May the Lord come near to us in this critical hour, and help us so to plan and work that his name shall be honored. Let us do his work now and here wisely, so that a much larger fruitage than in the past shall result from "Our Evangelistic Work." It is related of Miss Frances Ridley Havergal, that, on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will make thee to be a brand for the Lord, and a fiery staff among the people; and they shall look unto thee, and follow thee, as they that look unto their gods." Havergal stopped her, "Called—held—kept—used," she whispered. "Well, I will just go home on that."
Young People's Work
By Edwin Shaw, Milton, Wis.

There's many a brave and noble deed, of which we know not, for we are not told. A word not said, an act restrained, An evil thing not done.

Please remember that all items for the "Mirror" should be sent directly to the Recorder's office at Plainfield, N. J.

Some people make garrets of their minds. I know such a person. He is a lover of good literature, and reads many of the best magazines and newspapers well informed as to the best. He is well informed as to the best. He was good. He was not greedy, he was willing to pay for what he bought a new one.

1. The shortest way round, is the nearest way home. A few weeks ago a young man full of life and energy, ambitious to make his mark in the world, came to me to find out about certain studies and courses in Milton College. I asked him which of the courses he wished to take. "The academic," he replied. "And which of the academic courses do you purpose to follow?" I questioned. "The short course," was his answer. This idea, young friend, and you will no success in any undertaking, in any business or profession. It is closely connected, a twin sister, to that idea prevailing the thoughts of so many people, an idea which I believe is harmful in the extreme to the best morality, the idea of getting something for nothing.

People will flock to stores where goods are being advertised as sold below cost; and young people will flock to a school which advertises to prepare them for the activities of life in one-half the time that is required at other schools. As a rule, the people are deceived in both instances. Young friends, do not be in a hurry, do not be dishonest, do not be greedy, be willing to pay for what you can't get, and get the best. That which costs the most money is not always the best, and what is best for one may not be best for another. But remember this: you are not likely to have more than one school education. It is not like a suit of clothes, a new one when the old one gives out; but if the education fails it must be patched up and mended. So when you start out aim for the highest course on the curriculum, the longest course on this catalogue; and if you for any reason fail to complete it, you will still be much better off than you would be, simply aimed for the shortest.

I have a large interest in missionary work, and especially in lands where the Jesus gospel is unknown. I wish I could say something that would increase the interest of our young people in such work. I feel free to speak of the matter for I have no personal concern in it. The principle of mission work has come with me with greater, clearer force while I have been studying the Pauline epistles to the churches. Men and women, boys and girls, who have been brought up in the shadow of church spires, surrounded by Christian influences, are dear to the heart of their rightful Lord, and it is our duty never to grow weary in seeking to save the unconverted soul. Scriptural tracts, sample and teaching are clearer and more imperative in the direction of bringing the gospel to the knowledge of those who have never heard of it. And there are millions of human beings who have never seen a Bible, nor heard a Christian prayer, nor been told of the life of Jesus. Proselytising is a good and great work. Foreign missionary work is greater and grander and godlier. Edwin Shaw.

Our Mirror

President's Letter

Dear Young People:

For two weeks we have been going among the Societies and churches about Salem, most of which have no pastors. Between Eld. Seager, Eld. Mills, Eld. Randolph and myself, I find we have conducted more than thirty meetings with good congregations and in the rarae cases we have held cottage meetings where people were confined at home by sickness or age. The interest has usually been so great in the after-meetings that prayers have been asked by the unconverted, or by those who have wandered away and some have returned to the service of Christ. Regular Sabbath-schools and meetings of some kind are sustained weekly at all of these points. I think the good people of this country have wonderfully sustained the work and even grown, since my campaign with them more than a year ago. Eld. Martin said in the Middle Island church meeting that he expected the flock were tired of hearing the "tinkle of his old bell," but he would continue to do what he could. They do not act or look tired of hearing him or Eld. Seager, or Bros. Riley Davis or Lippincott, or Pres. Gardiner. I have not been to all of the churches but am satisfied that not one church or society of Seventy-day Baptists in the South-Eastern Association has gathered any coveeves during the year just past. They are making a good fight, God bless them.

Nine churches have two settled pastors, two student preachers, Pres. Gardiner, and the assistance rendered them by the Missionary Board in sending Bro. Babcock here for a season. Then there are scores if not hundreds of Sabbath-keepers who live miles away from any of the churches. They need our prayers at least. E. B. Saunders.

Salem, W. Va.

There are about twenty-five regular preaching services for the Chinese held in Shanghai, China, by the various missionary organizations. There are about 1,800 communicants in these churches, as well as a large number of probationers, or adherents, and school children. The Chinese record estimates the Protestant communicants in China at over 70,000.—Ex.

Edgar VanHorn and Raymond Tolbert brought eight young men to Milton College on their return from Southern Illinois, as one of the results of their summer vacation evangelistic work.

The following officers were elected the first of July by the Boulard society: President, H. N. Wheeler; Vice-President, Geo. W. Bateman; Secretary, Miss A. M. Andrews; Recording Secretary and Treasurer, Mrs. O. D. Williams. The society voted to raise ten dollars, to be applied on the church organ. The society is in a fairly prosperous condition. May the Lord help each one to feel a personal responsibility in all the work.

Cor. Sec.

The following is taken from a private letter received recently from Clark's Falls, Conn.:

This place was once a small manufacturing village of about fifteen families, and we had no place of worship except a school-house. We concluded we would like a chapel, and with that thought to encourage us we ordered a "seeing school." We spent our money and it was raised for our building. As we could not support a minister of our own, we have employed the ministers from the neighboring churches to preach Sabbath afternoons. We managed very well as long as business kept up, but for two years the mill, upon which nearly every one of the people depended, was closed, and many of them in the tenements empty. Our sewing society has been growing smaller year after year, and now numbers but six members. We have now decided to use the small amount raised by our Christian Endeavor Society to help pay these expenses.

A very plausible proceeding, and an example of home mission work. We believe we will think more often of Clark's Falls by this brief description.

The young people's societies of Milton and Milton Junction—two Epworth Leagues and three Christian Endeavor Societies—held a young people's rally in the Milton Seventh-day Baptist church, September 1, 1897. The following is the program:

Afternoon Session


Some Practical Thoughts from the Christian Endeavor Convention, Mrs. L. A. Platts.

Music.

Some Practical Thoughts from the Epworth League Convention, Mr. Channing Richardson.

Music.

Open Parliament, led by Mr. B. F. Martin, President Southern Wisconsin C. E. Union.

Stevens Session.

Prayer and Praise Service, Mr. A. E. Whitford.

Our Mottoes, Miss Birdie Miller and Miss Mary McElwain.

The Five Little Preachers (A Junior Talk), Mrs. Nettie West.

Music, Milton Junction Quartet.

Christian Citizenship, Mr. A. E. Whitford.

Need of Prayer, Rev. A. W. Stevens.

Solo, Mrs. L. A. Platts.

Individual Responsibility, Miss Lucy E. Walker.

Fellowship, Prof. Edwin Shaw.

Music, Milton Junction Quartet.

Address, Spiritualized Effort, Mr. B. F. Martin.

Committee on Service.

Both sessions were filled with good things.

The afternoon session was especially valuable for the practical thoughts from the Conventions. At the evening session the audience room was filled to overflowing, and at the closing consecration service almost the entire congregation gave Christian testimony, by moving into the aisles and joining hands for the closing hymn, "Blest Be the Tie that Binds." A movement has been started to organize a Young People's Union including all the young people's societies in the town.

September 20, 1897.

The Sabbath Recorder.

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TEACHER’S MEETINGS.*

By REV. L. R. SWINNEY.

God has graciously provided that each of us has the best possible preparation for his work. This preparation may come through early education, discipline, trial and even severe affliction. But whatever way it comes, it is God’s gracious provision to fit us for our work.

Moses was educated in Pharaoh’s Palace and skilled in all the knowledge and wisdom of Egypt, that he might become the great law-giver of Israel.

Joseph was disciplined in his home and in prison that he might be a wise governor and save much people.

Paul must feel the pain of scourge and chain before he could write those tender and tearful letters to the suffering Christians.

And even Jesus, the great Captain of our salvation, must be made perfect through suffering. And so the Bible is full of examples to show that God uses these means to fit us for his work.

These means are the best possible, under the circumstances, because they are exactly adapted to each one’s needs and surroundings.

Each one must be disciplined according to his own defects that he may be complete in character and conduct.

Moses was so sensitive to injustice that he, at the sight of it, slew an Egyptian, and hid him in the sand; but God led him out into the desert and for forty long years taught him the lessons of gentleness and patience till he became the meekest man in all the earth.

Peter was so zealous and impulsive that he drew his sword and struck a man in the dark, but his days of weeping steadied him and made him the wise leader.

And so in all the Bible these disciplinary means were adapted to each individual heart and life. This discipline is designed in mercy, not severity, but it is just what they need to make them Christ-like.

Peter’s great trial and fall made him strong and invincible and thus saved thousands.

Thomas’s doubts and fears were exactly answered and forever settled, when the risen Lord showed the print of the nails in his hands and the spear-gash in his side, and he cried, “My Lord and my God!”

Indeed the object of all discipline is to make perfect and Christlike, and is, therefore, the highest mercy.

But back of all these disciplinary means and deeper down in our spiritual being are two essentials to Christian life and Christian growth. The first of these is a deep insight into the truth of God, and the second and following closely after it, is to be filled with the Holy Spirit. Other things are helpful, these two are essential and fundamental. Without the truth of God, education never prepares for a godly life. Indeed, education may only give a greater power for evil. Discipline of itself does not make Christlike. Trials and afflictions may only embitter and make the heart rebellious. It is the truth of God that clarifies the vision and enables it to see in serene light, the real nature of right and righteousness, of sin and salvation.

And this insight into divine things and the endowment of the spirit are emphatically the gifts of God.

And while trials and afflictions are needed and graciously sent, the gift of his Word and the gift of his Spirit are the richest provisions of his grace to make us Christlike and do the Christ work.

No wonder that Joseph and Moses, and Paul, when filled with the truth and filled with his Spirit could do God’s work so wisely and so well. No wonder they could suffer so patiently, act so heroically and triumph so mightily with this insight of God’s truth and this indwelling of his Spirit.

What must we do with this truth, and with this Spirit, as a people? What their pertinence and force at this Sabbath-school hour? Much, every way, for God is preparing us by all these agencies—trials, temptations, afflictions—for his service.

And God is offering us the riches of his Word and the fulness of his Spirit as never before. And now if we would wisely and well our part, we must prayerfully seek this insight into the treasures of divine truth. This may not mean the power to repeat chapter by chapter of the Bible or follow the theory of interpretation, but it does mean a deep understanding of the plan of salvation in its Old Testament preparation, in its New Testament fulness and in its Pentecostal progress.

It means such a knowledge of the Law, and Gospel of Grace that we all, whether teachers or scholars, may unfold it in simplicity and beauty. Then shall we be clothed in power as individuals, and blessed with enlargement and great advancement as a people.

And now what favoring circumstances have we as a denominational Body?

1st. We have a large number of young and middle aged people, who have had academic and college training, and along with this more or less careful and continuous Bible study. From this educated class most of our Sabbath-school officers and teachers come. What a grand opportunity of company and officers we have in our denomination! For the proof of this statement let anyone familiar with the names, look over the official list as given in our Conference Minutes. What a privilege it would be to take this from many any Sabbath-school and meet together in devout study of the Holy Scriptures, week by week. But better yet, many of our ministers are graduates of Theological Seminaries and the others are well versed in Biblical studies. What a grand opportunity for these gifted and cultured pastors over our churches to conduct every week these interesting and interested teachers in their Bible courses. And as the colleges and universities where our people attend (and indeed all over the land) now teach the Holy Scriptures and thus lay the foundation for after study, so the grand opportunity grows larger and better every year.

Yes, beloved brethren and sisters, the opportunity grows better and better every year. And how do we carry forward these teachers’ meetings to the enlargement and strengthening of our work.

Indeed Bible study is permeating our schools and churches and evangelistic work, and the most thorough preparation for it through Teachers’ Meetings and Training Classes is the blessed privilege of the hour.

And it does seem as if God had provided all things for it, in the multiplicity of Bible Helps, in raising up such gifted and devoted instructors and centralizing the affairs of our departments of missionary, Sabbath Reform, church and evangel work, bidding us go forward. Surely God has made all things ready.

2nd. How now shall these Teachers’ Meetings be made helpful and prove the greatest help.

1st. The pastor should, as a rule, conduct these meetings, for he is the spiritual leader of the church.

2d. While the immediate lesson is to be studied, let it be understood that the whole Scripture of the Old and New Testament is included. Then they will come with their doubts and difficulties and find great help.

3d. Let there be a flexibility about the meeting time, for we must have the lowest and give opportunity to the highest.

4th. Give a chance for any relevant question and take time to explain any principle or practice pertaining to Godliness.

5th. Let salutation be the central theme of the teachers’ meetings, and, as such, make the most of it.

6th. Let the study be devout and every word and act be spiritually inclined.

7th. Let the whole hour be so filled with the spirit that it shall be a time of refreshing from the presence of the Lord.

It is not necessary that the attendance be large, for sometimes only two or three may be present, but these devotees may influence many others.

And that pastor who will meet with these beloved brethren and sisters, will be a blessing to the church and community. Beloved brethren and sisters, the providence of God, the providence of grace, and the demands of the times, call upon us to engage in this most helpful and thorough Bible preparation. And I appeal to the pastors and superintendents to take immediate action that these Teacher’s Meetings be prayerfully and heartily undertaken in all our churches.

ORDINATION.

At the 22nd session of the Annual Meeting of the Seventh-day Baptist churches of Iowa, the council made request for the ordination of Bro. L. D. Burdick to the gospel ministry. The request was granted, and a council was selected from the three churches represented, as follows: From Grand Junction: Geo. B. Van Horn, Joel Ling, Harry L. Van Horn; Carlton: Theö. S. Hurley, B. F. Furrow, J. D. Van Horn; Welton: E. H. Socwell, J. W. Loofoho, S. T. Mills, L. A. Loofoho, J. O. Babcock, with the addition of A. G. Crofoot, of Minnesota.

On Friday, at 10 A.M., the council proceeded to the work assigned them. E. H. Socwell was selected President and J. O. Babcock Secretary.

After a public announcement, the council voted unanimously to proceed with the ordination of the candidate, with the following program:

Ordination sermon by A. G. Crofoot, from 2 Tim. 4: 2, Theme, “The Gospel Ministry.”


J. O. BABCOCK, Sec.
Sabbath School.

INTERNATIONAL LESSONS. 1897.

Nov. 20. Paul’s Letter to Timothy. 2 Tim. 1:1-12.
Dec. 18. Review.

LESSON I.—PAUL’S LAST JOURNEY TO JERU-SELAH.

For Sabbath-day, October 2, 1897.


INTRODUCTION.

With the first seven lessons of this quarter we enter upon the closing scenes of Paul’s life and ministry, so far as we have an account of them. The present lesson brings us to the close of his missionary travels. He made three long tours, embracing the island of Cyprus, and the countries of Asia Minor, Syria, and Arabia. About the time when he was ordained to this work, was the starting-point of his journey. He is now on his return from his last journey, and Jerusalem is his destination, where he hoped to be at the festal season.

NOTES.

1. The Voyage. 1-8.

As we have seen, Paul was eager to go on. He was resolved to go to Jerusalem, and he inclined to go at once. He expected to be shipwrecked. 2. A sea-port was not mentioned. Such ports were not found until the time of the Apostle Peter. 3. The voyage was made by ship, not by land or by water. 4. The voyage was made in the summer, that was the season of travel. 5. The voyage was made in the early part of the season, in the month of October. 6. The voyage was made in the month of winter, in the month of November. 7. The voyage was made by a Roman citizen, as the law required. 8. The voyage was made by a Roman citizen, as the law required.

II. Prophecy of Daughters. 10, 11.


III. Shipwreck. 

1. When we heard these things both we, Luke, Aristarchus, and Trophimus, of that place. The brethren at Caesarea who were with Paul. 2. We took ship. A kind of vessel. 3. Others. A kind of people. 4. The ship discharged cargo. A kind of discharge. 5. Landed at Cyprus. A kind of place. 6. We sailed to the island of Cythera. A kind of island. 7. From thence to Paphos. A kind of city. 8. Found another ship. A kind of ship. 9. It was found at Paphos. A kind of place. 10. It was found at Paphos. A kind of place. 11. We sailed away from Paphos. A kind of activity. 12. It was found at Paphos. A kind of place. 13. We fasted. A kind of activity. 14. We encountered the dangers awaiting. A kind of encounter. 15. We could not shake his purpose. A kind of purpose. 16. It was given to the Lord. A kind of gift. 17. We took up our sandals. A kind of action. 18. We shipped to go westward. A kind of direction.

OUR LONDON LETTER.

1. MARYLAND ROAD, WOOD GREEN, LONDON, N., 3d Sept. 1897.

To the Editor of the Sabbath Recorder:

Dear Brother,—Autumnal weather has set in, and it would seem that it has come to stay. It is quite cool and we have had some beautiful rains, at which the farmers are complaining, especially the hop growers in Kent, who would like fine weather just now for their harvest. Paul has been a very rainy day lately and has been both clear and sunny.

The attendance at chapel has kept steadily good all summer and last Sabbath touched the high water mark of 38, seven of whom were members of the church. This is a great number, especially when you consider that in the Aigae he the wind blows from early in the morning from the north-west, and dies away in the evening. unto Rhodes. A large and beautiful island of the south-west coast, renown from the beauty of its coast, and the site of the Mediterra- nean. An island "of brilliant classical memory and beauty."—J. F. & B. 2. The sea-port was named the Argonaut. Names of the Argonaut. 3. The city of the Aigaean Sea. The city of the Aigaean Sea. 4. The Saron. 5. The island of Cyprus. 6. We arrived at Cyprus. We came in sight of a large island west of Syria. Left on the left hand side of the island of Cyprus. Landed at Tyre. A famous city of Phoenicia, the home of King Hiram, and the port from which materials for the temple building were shipped. For a description of Phoenicia, see Acts 8:27; and for a vivid prophetic description of its overthrow, read Ezekiel 26. No ship discharged cargo, involving several days stop. Firing ship, Greek the disciples. 8. The verb is defined "to find after diligent search." 9. Paul knew there were disciples in Tyre and invited them up like a good missionary. Tarried there several days. Probably the time occupied in changing cargo. Said to Paul through the Spirit. Some of the disciples of Tyre had the spirit of prophecy, and predicted dangers to Paul. He should not go, etc. Probably the Spirit simply made them known the dangers awaiting Paul, and they supposed it was forewarning not to go. Paul had a fuller measure of the Spirit, and clung to his knowledge of his will, and hence, 5. We departed and went our way. The little band of disciples, men, women and children, accompanying them to the shiplanding. We knelted down on the shore and prayed. The Revised Version adds, "and bade each other farewell." 9. An affecting scene, like the parting at Miltiades. We be- came four and fouled. 10. We took ship. We went on board the ship. —B. V. T. Came to Ptolemais. The ancient Amygae, the capital of the world. The end of the journey by water. Came unto Caesarea. Seventy miles north of Jerusalem. Into the house of Philip. The same Philip who labored with the television priests and successively his son-in-law, his son, and his daughter was established as students in college, after which he in a few weeks returned to his work. Jacob’s Well. His work as a Baptist missionary seems to have been very successful and he is greatly respected by the people with whom he is con- 

CORRESPONDENCE.

To the Editor of the Sabbath Recorder:

Dear Brother,—During the absence of several days, papers accumulated on my table, and in looking over them I find in the Recorder of August 16 an article by Charles A. Burdick, which is so true and timely that I feel it is a great privilege to call attention to it and recall it to your readers, because of its importance.

In nothing is the cause of Christ and his truth hindered more than from the cultivation of that peculiar exclusiveness which refuses fellowship to those who do not believe just as we do. Doctrine must first be of the head. It may be very slow in filtering through into the heart. Love is of the heart, always, and is just so much better than doctrine, that it is the river of waters, beside which the tree of education is planted, and from which it must draw its life, or stand dead and fruitless, withered from the root.

With love at the root of it, the Sabbath is a great joy, a widespread place of rest and delight in God; otherwise it is but a branding, entangling obstacle across the way, a great dead tree fallen before the wind. Sound doctrine is the seedy dress in which the Holy Spirit would clothe all who have love in their hearts. Love is the wool and doctrine—the wool out of which is woven the righteousness of the saints. There is a shod­dy which is warranted to be out of the same wool, and is just as pattern in color, and the warp has been so sized, that it seems just as good, if not the same. It is found on the bargain counters of the world, and is worn by the multitude as the very righteousness of Christ—a profanity of the grossest type. The seeming difference between the two in human sight is very trifling, but it is far from being so in reality; for in it is all the difference that ever exists between truth and error, between the fellowship of Christ for a lost world, and that same lost world estranged. A few weeks after this letter was written to the brethren, Paul was brought to the great city of Philadelphi-a. He was baptized by the late Dr. Jones in the Pool of Siloam during the labors of Dr. Jones in Palestine. It was pleasant to hear him tell of the time long ago and of our work in the Palestine mission. When speaking of his heart, he spoke with a voice which had not been possible that that mission should have proved permanent. He inquired after Prof. Martha B. Saunders, whom he remembered as a little girl in Palestine, and was delighted to know of her present useful life in Alfre. He was a very interesting man, a Baptist missionary, and was one of the Greek church. He was baptized by the late Dr. Jones in the Pool of Siloam during the labors of Dr. Jones in Palestine. It was pleasant to hear him tell of the time long ago and of our work in the Palestine mission. He spoke with a voice which had not been possible that that mission should have proved permanent. He inquired after Prof. Martha B. Saunders, whom he remembered as a little girl in Palestine, and was delighted to know of her present useful life in Alfre. He was a very interesting man, a Baptist missionary, and was one of the Greek church. He was baptized by the late Dr. Jones in the Pool of Siloam during the labors of Dr. Jones in Palestine. It was pleasant to hear him tell of the time long ago and of our work in the Palestine mission. He spoke with a voice which had not been possible that that mission should have proved permanent. He inquired after Prof. Martha B. Saunders, whom he remembered as a little girl in Palestine, and was delighted to know of her present useful life in Alfre.
Popular Science.

Borneholm.

Borneholm is a mountainous island in the Baltic Sea, about twenty-five miles long, containing 228 square miles, and a population of about 32,000.

This island forms an arm of Denmark, and is remarkable for its geological peculiarities. It furnishes a first quality of freestone, which is largely exported for building; it also furnishes limestone, blue marble, coal and porcelain clay.

The island is rendered famous by the amount and strength of magnetic ore that it contains, and its wonderful influence on the magnetic needle, so much so as to make the steering of a ship in its neighborhood exceedingly difficult. It is said that the magnetic influence is so strong that it affects the needle for miles, and that as soon as the island is sighted the steering by the compass is discontinued, and lighthouses and other objects are used for guiding the vessel while passing the island.

There is a large mass of rock nearly covered by water, lying between the mainland and the island, which is very dangerous on account of its magnetic power, and vessels are frequently wrecked by it. It is said that the attraction here is so powerful that a needle suspended over it will point directly downward and remain perpendicular.

I do not vouch for this last statement. It reminds me of what Jonathan Swift said took place along with a storm. Gulliver on one of his voyages. Swift says that on his voyage to Lilliput with a shipload of bar iron, all at once his ship veered from its course, and soon went on ahead of the anchor and remained fast. An examination showed that the ship was not damaged, and as the rock came to the surface so they could stand upon it, an effort was made to have the vessel swing around, but without success. On going below it was found that the bars of iron had all slid forward as far as possible; one of the bars had a portion of its iron at sea, and was laid down slid forward to the bow of the vessel; it was picked up and run endwise over the side, and as the end of the bar struck the rock it was held firmly in a vertical position. In order to get released from the rock, Capt. Gulliver had to throw overboard his load of iron, and then sailed away, leaving the bars sticking endwise all about the rock. Gulliver claimed the honor of having discovered the north magnetic pole.

Inda Ink.

An ink quite extensively used by architects, engineers, and artists, is made in China and Japan, where it is mostly for writing with small brushes instead of pens.

The ink is made from soot obtained by burning pine wood, and a lamp-black from sesamum oil mixed with liquid glue made of ox skin. The finer soot is made from the poisonous seeds of a tree and sesamum or colza oil, with a little pork fat added. The paste while being mixed is kept in an elastic state, being surrounded by hot water.

When properly mixed, a certain quantity of camphor, musk, or scented material is added, together with a small quantity of gold leaf to give it a metallic luster; it is then beaten on wooden anvils with steel hammers.

When sufficient fineness is obtained by beating, the paste is formed into cakes, or sticks, in wooden molds, then dried between paper and sanded, and when it takes about twenty days. The Chinese characters are then stamped upon it in gilt, and when packed in boxes is ready for market. The price is graded according to fineness and quality, the finest article being rather costly.

SIXTIETH ANNIVERSARY.

Ten years ago the many friends of Mr. and Mrs. D. Maxson Burdick, of Little Genesee, N. Y., celebrated the golden anniversary of their marriage. They were living at that time on the farm from the village, and the celebration is beautifully referred to in the following delightful lines: "Under the trees where tables had been spread," a happy gathering assembled, which will yet long be remembered.

On August 26, 1897, occurred the sixtieth anniversary of this happy pair. The occasion was celebrated the next day. Elaborate preparations were made in our ample hall. Children, grandchildren and many friends gathered, a procession formed which required to the presence of Mr. Burdick, and soon all were reassembled in the hall. Over seventy persons sat down to the supper, by far the larger number being relatives.

The following lines were written for the occasion by Mrs. F. E. D. Burdick.

S. P.

So long ago! full sixty years have fled
Since solemn vows and sacred words were said,
And the fair youth and gentle maid were wed.

Our thoughts turn back—bright was the home that day,
Our love was fresh and young; the friends all gay;
But God has given us sixty years of joy.

The years glide by, and one by one are sent Awaft to meet their Maker and their Lord.

Above the new-made mound sweet flowers are grown, One child in heaven; the one on earth so lone.

But God is good—again the heart can sing,
For childhood voices round the heart's stone ring.
Oh bless the Lord, my soul, in everything!

Swift fly the years. The sons to manhood grow;
Their parents take the heritage in awe.
And quench their thirst where living waters flow.

Hark! hear the call—"Haste, rise to arms, ye brave! Come to the rescue of our country.
With loyal hearts their cherished son they gave.

Bravely they fought; calmly the pain be bore, Behind the picturesque scene.
Peace came at last upon the heavenly shore.

O day of gloom! the father's cheek grew pale.
That mother's heart sent forth a bitter wail:
"Help, Lord, all other strength is now avail!"

God's ways are best—oh strengthen this bold
And lead us not on the path of grief.
Every one who, helps, he sends relief.

Our paths turn—another sweet surprise—
A little maiden, longing to be wise.

With awe into her teacher's eyes.
Again we look. This child is found,
Rare was her virtue, actions ever kind,
Rare was her soul, true culture filled her mind.

The fears roll from her smiling eyes,
In glad surprise the happy pair were led.
Under the trees where tables had been spread.
A voice with smiling face; we knew,
"Welcome, old friends, and welcome, dear, dear friends.
We so long awaited, how will it be?
Let us sojourn here until the sun's last beam, With tear-dimmed eyes we note each vacant seat.

Oh time and change! For once more we meet;
And clasp with heavenly smiles the fair we greet,
With tear-dimmed eyes we note each vacant seat.

Look up oh soul—be not disconsolate,
In me you have a friend, a brother, a sire.
We soon shall meet them all at Heaven's gate!

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased part. There is but one way to cure deafness, and that is by constitutional remedies. Deafness is a symptom, not the disease, and as such is not amenable to the usual sweeping or the ear, and when it is entirely closed deafness is the result, and un- for the production of a tube that will re- stored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which produces a feeling but an indifferent condition of the mu- cous surfaces.

We will give one Hundred Dollars for any case of Deaf- ness (caused by catarrh) that cannot be cured by Hall's Cataract Cure. Send for circulars, free.

F. J. CHESLEY & CO., Toledo, O.

Sold by Druggists. The tinct. Hall's Family Pills are the best.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be had at the office of Wm. B. West & Son, at Milton Junction, Wis. This depository is under the management of the North-Western Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. It is recommended to the depositors to all whose wishes or convenience can be served by calling on or addressing William B. West & Son, Milton Junction, Wis.

All persons contributing funds for the Missp Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 55th Street.

This Yearly Meeting of the Seventh-day Baptist churches of Kansas and Nebraska will convene with the Long Branch church, on Sixth-day before the first Sabbath in October. All are cordially invited.

S. M. BASSOCK, Chair.

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

This Yearly Meeting of the Southern Illinois Seventh-day Baptist churches is to be held at Bethel, near Crab Orchard, Williamson Co., Ill., on October 1, 2 and 3, 1897. For further information address

OLIVER LEWIS, Sec.

Stone Fort, Ill.

This First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on North street between halifax and Washburn avenue, at 2 o'clock P. M. Strangers are most cordially welcomed, Pastor's address, Rev. L. C. Randolph 6126 Insley Ave.

ALPHEUS WILLIAMS, Chair.

This Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

S. M. BASSOCK, Pastor.

This Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 9 o'clock in the afternoon. Pastor, the Rev. W. A. Williams.

This Seventh-day Baptist Church of East Aurora, N. Y., holds regular services at the church, and is open to all who wish to attend. Pastor, the Rev. S. W. Tếtter.

This Semi-annual Meeting of the churches of Minnesota will be held with the Northfield College Centre, beginning Sixth-day before the first Sabbath in October, 1897, at 2 P. M. Rev. W. H. Ernest to preach the introductionary sermon. Essayists, Cicero Bambridge and German Groves, of N. Y., Mr. and Mrs. Ayars, of Trenton; and Robert Wells, of Dodge Centre.

R. B. D.

The Ministerial Conference of the Southern Wisconsin churches will be held on the Sixth-day of the week, in connection with the Quarterly Meeting, at Walworth, October 1, 1897. These appointments are changed from the third Saturday in September to the first Sabbath in October, to accommodate the people of Walworth, Pastor Maxson being away from home at time of the appointment in September.
DEATHS.

WILLIAM, at the home of the grandparents, Mr. and Mrs. Dennis T. Odeen, in Dolley, N. Y., Sept. 12, 1897, Bertha L. C. M., and Nettie E. Sterling, aged 12 years. 6 months and 29 days. Bertha was a gentle religious girl and loved the Saviour, but diabetes did its work and when loving hands did all they could she quietly fell asleep.

L. R. B.

MAXSON.—Thomas B. Maxson was born in Bloomfield, N. Y., Oct. 18, 1841, and died at Amery, Wis., Sept. 7, 1897, of consumption.

Interment at Clear Lake, Wis.

The sufferings incident to the disease was borne for several years without a mur­mur, until the end was taken out of con­fedy in the 171st and 310th Pennsylvania Regiments. Comrades of the G. A. R. of which organization he was a member, assisted at his last moments.

TAYLOR.—In Westerly, R. I., Sept. 10, 1897, of consumption, Robert, son of Henry and Mary Taylor, in the 16th year of his age.

Robert was born in Cornwall, Eng., Dec. 11, 1881, and was a workman in the Fristing Presses work of C. B. Cot­trell & Sons. He was a convert to the Sabbath day school and the Sabbath­school and the Christian Endeavor so­ciety in which he took a deep interest.

Robert was a noble and devoted Chris­tian young man, who read his Bible and hid it where he placed it by his side when dying. The young man was thoughtful beyond his years, a loving brother, a loving mother and brother. His immediate family, the mother, grand­mother, and brother survive him and his great mourning his departure. He lingered and waited away for eighteen weeks, longed to go to his heavenly home, and died as triumphant in Jesus. His funeral held at the home of the grand­father, was conducted by the Rev. W. J. Smith, of the M. E. church.

CUMM.—At his home in Walworth, Wis., Sept. 14, 1897, of cancer, John B. Crump, aged 61 years, 24 days.

He came with his parents in 1842 from his birthplace in York, Ireland, to Walworth, where he has since lived. He received a common school education and extended his knowledge by learning his trade. At his death his wife Adeline and only daughter, Mandane survive him; also one brother and one sister.

The services were conducted by Rev. W. J. Smith, of the M. E. church.

L. C. B.

Library Notes.

The interiors of one thousand of the most attractive homes in the United States have been photographed by The Ladies Home Journal. One hundred of the best of these homes are to be re­produced in that magazine. The first arti­cle of the series—"Inside of a Hundred Homes"—will appear in the October and November numbers. The pictures of the living rooms, dining rooms, bedrooms, halls and apartments of every kind will be placed just as they are in daily use. Each picture contains dozens of suggestions. Every word is intended to peep into the most attractive homes in the land, to see how they are furnished and arranged. She wants to get practic­al hints and new ideas for furnishing her own.

The THORDEN HORN.

BY REV. GEORGE MATHERSON, B. D.

And they departed into a desert place by ship privately.—Mark 6:32.

If you have a desert place in your home to which you would sometimes go, you should depart to it in a "ship, privately." No man should make a thorough­fare of his desert. Keep your grief for the private ship.

You can be comforted by having a table of communion because your thoughts were away. You did well. Man's table of com­munion is the desert place.

If you are hidden in a feast when you are troubled in your mind, try first whether you can carry your burden privately away. If you can, then leave the desert behind you, "anoint the head and wash thy face, that thou appear not unto men to fast." If you cannot, there is no ship that can take away your burden in secret, then come not yet to the feast.

In the desert the cloud is resting over the tabernacle. Tarry under the cloud. Watch the horn in the great day of the Lord, the thorny silence in the letter. Let thy heart be reconciled to thy Father, and then come to the window and offer thy gift.

O thou that hast hid thy thorn beneath a rose, steer the ship in another way. Thou hast gone to the feast of Cana from the fast in the wilder­ness; where hast thou hid the print of the nails? In love, send me to that burying ground.

Let the ship on its way to its desert place, and put down my hand to lift out my burden, I shall meet a wondrous surprise. It will be there, but it will be cut in half­sized. Its heaviness shall be gone, its impossibility shall have vanished. I shall lift it easily; I shall carry it lightly; I shall bury it swiftly. It shall be cool and calm upon the sea, for Calvary in a few moments.

I shall go back to enter into the fellowship of grief, and the multitude shall say:

"There is no desert with Him."

—Golden Rule.

A LAND WITHOUT ANIMALS.

Japan is a land without the domestic animal. It is this lack which makes the strangest of all the forcibly in looking upon Japanese landscapes. There are no horses, no dogs, no cats, no mice, only some of the poorest of the foreigner.

The freight cars in the city streets are pulled and pushed by coolies, and these mere caricatures are drawn by men. There are but few dogs, and these are neither used as watchdogs, nor for hunting, nor for burden nor for hunting, except by foreigners.

There are no sleep in Japan, and the child is not used in church, riding, silk and cotton being the staples. There are no pigs—pork is an unknown word of diet, and the freezing of meats is not in the least used.

There are no sheep in Japan, no land­scapes. There are neither used as beasts of burden nor in hunting, except by foreigners.

It has always been a pleasure to carry a watch tick, or conversation is fully paid for.

—Chesapeake, Derby Centre, N. Y.

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FREE.

We direct especial attention to the following remarkable statements.

For eighteen years I was not able to do work, but was confined to the house, except on the slightest exposure, after a hot cold, or a slight discharge of a great deal of it, I was kept in bed for two or three days. Then, after the discharge had cleared away, I was kept in bed for one or two days.

I now am as healthy as a horse, and have no more colds, nor have I had any since the above time. I was not able to do work from this cause for eighteen years.—E. N. EMMONS, 2211 Walnut St., St. Louis, Mo.

We have reliable assurance that the above statements are correct. These are remarkable cases, and the claim to be unusual, are not those of the writer, but are those of persons who are not, so far as known to us, by any means unusual. The names of the persons are given.

—E. N. EMMONS, 2211 Walnut St., St. Louis, Mo.

MEDICINES

For Three Months' Treatment FREE.

This very liberal offer having proved re­markable effective, we are pleased to say that it will be continued for a short time, and after the close of this issue will be withdrawn. For question and particulars address—J. H. Moore, M. D., Dept. 34, Cincinnati, 0.

I suppose, to show her disapproval of my occupation, she would continually climb up, either on to me or the piano, and put my hands with her paws, and pull them off the keys (very gently, and without scratching them at all), as if such a nuisance that I could not play unless I put her out of the room, but she would sit outside and howl, and when my own opened the door she would rush in and begin da capo. At last I thought of a way of treating her, that was, like a rational being, I placed a chair next to the music-stool (as though for a dog, I am told), and explained the matter to her; and from that time I have had no trouble, except that I was more than ever. I least I forget to put her chair near when I begin to play.—Lon­don Spectator.

Wanted—An Idea

(U. S. Patent Office, Washington, D. C.)

This idea ought to be patented, as it will be of great utility. It is a handle of an umbrella, or an umbrella, having a handle, that when it is opened, it will be of great utility. It will be called the "Want-It."