THE WAITING.

JOHN G. WHITTIER.

WAIT and watch; before my eyes Methinks the night grows thin and gray, 
I wait and watch the eastern skies To see the golden spears uprise Beneath the oriflamme of day!

Like one whose limbs are bound in trance, 
I hear the day sounds swell and grow,
And see, across the twilight glance,
Then shifting ones with plumes of snow!

I know the errand of their feet,
I know what mighty work is theirs;
I can but lift up hand, unmeet
The threshing floors of God to beat
And send them with unworthy prayers.

I will not dream in vain despair,
The steps of progress wait for me,
The puny leverage of a hair
The planet's impulse well may spare;
A drop of dew the tided sea.

The loss, if loss there be, is mine,
And yet not mine if understood;
For one shall grasp and one resign,
One drink life's rue and one its wine,
And God shall make the balance good.

Oh, power to do! Oh, baffled will!
Oh, prayer and action! ye are one.
Who may not strive may yet fulfill
The harder task of standing still,
And good but wished, with God is done.
**Sabbath Recorder.**

A. H. LEWIS, D. D. - Editor
J. F. MOSHER - Business Manager

Extended as Second-Class mail matter at the Platefield, N. J. Post-Office, March 3th in the State of New Jersey.

A. How long before tender children are we led:
Up to the threshold of the future years!
To break the narrow misleading bands
And all unconscions of to-morrow's tears.
And when to-morrow comes we find it still
Holds just the strength sufficient to hold us all-
—May R. Smith.

In addition to the matter in this number representing the Anniversaries, we are able to give part of a valuable paper concerning Rev. Jonathan Dunham, from the pen of Leonard Vanhorn.

"August is an anniversary month in connection with the subject of sketch. Elder Jonathan Dunham was born in August, was married in August, and, I believe, ordained in the month of August. These ought to be great events, but perhaps none of my readers especially interested in this article—decendants of the third and fourth generation."

With this number comes to the hands of our readers, in general, the Anniversaries will be well under way; and while those who do not attend the Anniversaries are reading this number, they can easily recall the order in which the meetings will be proceeding, the Conference occupying the 23d of August, the Missionary Society the 24th, the Education Society the 25th, the Sabbath being occupied by general services, the sessions of the Tract Society occurring on the 27th, and the services of the Woman's Board and the Young People's Committee, with the closing service, on the 28th. The Recorder has secured representative papers, for this issue, by which our friends who are not at Conference will be able to gather a general view of the meeting. The "Address of Welcome" will be a glad greeting to those who wait at home, as well as those who listen to it. The Message of the President, at the opening, will give his conception of the situation, and of the work which lies before us. In the extracts from the Annual Report of the Tract Society, sessions will be found touching the importance of our work, the enlargement of the same, and the essential and fundamental nature of the duties which press upon us. The paper by Mrs. VanHorn represents the Woman's Board. The theme on which she writes will find response in all hearts. We have been unable to secure, in time for publication, papers representing The Missionary Society, The Education Society, and the Young People's Board.

Writing this before the sessions, we are filled with longing and glad hope, with the expectation that the coming sessions will be so strong in every particular, but most of all in that deepening of spiritual power which is the one great element of strength in all religious work. In the editorial outline which will appear in our next number, a bird's-eye view of the anniversaries will be given, but we realize how impossible it is to convey to the distant reader much that is best in all these sessions. In this fact, as in no other, is found an exceedingly powerful argument in favor of personal attendance upon the Anniversaries.

The growing and world-wide interests which press upon all religious workers, the specific and intensely important work which comes to our hands, as Seventh-Day Baptists, the fearful battle which each must fight with the influences of these years that draw men away from spiritual living, combine to emphasis the value of Christian work, and the importance of Christian life. We trust that the many who cannot attend the Anniversaries will carefully read and re-read such reports as the Recorder gives. In this way, to some extent, the domination can come into touch with the Anniversaries, and catch the inspiration and gain the help, in some degree, that those who take direct part in them gain in a larger degree. At no stage of our spiritual history, stretching now over so many centuries, has so much been demanded in every direction. We believe that the burden of the coming sessions will be voiced in these words, "Higher Spiritual Life" for those whom we call leaders, and "Higher Spiritual Life," in equal proportion, to those whom we call less prominent. In making these distinctions, we are likely to err. Every child of God is a leader in some circle of influence, or in some special line of duty. Greatness consists mainly in doing well what one is left to do. Leadership is best defined and exemplified by those who, being led by the Spirit, follow with most earnest service and thankful devotion. We ought to rejoice in the privileges that come, however great duties these privileges bring. The strength we gain by struggle, and the purity we gain by trial, are worth far more than their cost. We should set the highest price upon individual attainment, not for the individual's sake, but for the sake of the cause in which the individual is called (or allowed) to labor. We must commend the efficient laborer in ordinary things, and seek for those best fitted to do whatever tasks we require to be done, so God must rejoice when his workers are abundant, not only in zeal and devotion, but yet more abundant in ability to do well the work he gives them. It is a grand thing to stand and wait orders from God, and to feel that in him we have the power to do even the greatest things he may require. Nothing uplifts the soul and strengthens the whole life like the consciousness that great things are asked of us, and that God will supply the strength to accomplish that which is asked.

**A Gratifying List.**

We give below a list of those who have purchased books for sending to clergymen, between the 1st of June and the 15th of August. No general canvass has been made along this line, but the results shown here indicate a considerable interest on the part of our work. The first edition of "Decadence," etc., is practically exhausted, and we are ready for orders for the second edition. Orders may be accompanied by the cash, or the latter may follow a few weeks later, when the books are in. We hope those who have united in sending out the first edition to duplicate or enlarge their orders for the second, and extend the invitation to all others to join in the good work.

Eliza Fisher, 4; Martha Sandall, 2; Mary Dixon, 2; Mrs. J. P. Alls, 2; Mrs. Ida Davis, 2; Mrs. Geo. H. Babcock, 2; J. A. Hubbard, 40; E. G. Curtis, 2; Mrs. C. P. Maxson, 2; Geo. D. Williams, 2; J. M. Todd, 2; Dr. S. C. Maxson, 4; G. H. Lyon, 32; O. H. Perry, 8; Mrs. E. L. Crandall, 2; Mrs. C. H. Burdick, 2; J. G. Mahone, 2; Mrs. A. W. Berry, 2; Rev. G. H. F. Randolph, 2; Mrs. Mary Coon, 10; W. C. Whitford, 2; E. D. Coon, 2; Mrs. F. M. Vogan, 2; M. B. Kelly, 10, 8; J. Clarke, 2; C. B. Hull, 2; Mrs. E. E. Brown, 2; Dr. L. M. Jones, 2; Dr. Geo. Coon, 4; Mrs. E. P. Michel, 2; Mrs. J. L. Freeborn, 2; Phoebe Gilbert, 2; Mrs. M. J. Certain, 2; Eli Lovegrove, 4; Prof. A. B. West, 2; Frank Wells, 4; Rev. L. B. Cartwright, 2; Geo. B. Shaw, 2; Rev. E. E. Brown, 2; A. Platts, 2; Mrs. Rebecca Rogers, 4; Mrs. Rebecca Wheeler, 10; L. L. VanHorn, 2; J. F. Hubbard, 20; Mrs. Cynthia Osborn, 2; Mrs. M. L. Hull, 2; E. D. VanHorn, 2; Rev. Noble, 2; Mrs. Ingram, 2; Mrs. D. Richmond, 2; Theo. Gill, 2; Mrs. C. D. Potter, 50; Rev. A. B. Prentice, 8; L. C. Stillman, 2; Charles Potter, 100; H. D. Clarke, 2; W. C. Daland, 4; D. D. Rogers, 2; A. J. Bond, 4; Mrs. C. B. Tanner, 2; Mrs. W. H. Burdick, 2; Mrs. Albert Whitford, 2; Mrs. Mary Maxwell, 10; Harriet Brown, 2; C. B. Cottrell and Sons Co., 200.

The copy of our Western Editor came too late for use in this issue. Editors can do many things, but the United States Government and the railroads have a monopoly as to the mail.

**Address of Welcome.**

Amid all the duties that have come to me at this time, there is not one I have assumed or discharged with even a small part of the pleasure which I now have in this before me, of bidding you, Mr. President, as the official representative of the home, dear friends, delegates of the churches of our denomination from all parts of the land, a heartfelt welcome to our homes, and to all the things we have prepared in anticipation of your coming.

When asked to extend to you our greeting, there was but one thing that caused me to hesitate at all in taking to myself the office usually filled by the pastor of the church where our Annual Gathering is held, and that was, that I might not be able to give correct expression to the feelings of the people; but as I thought it over it came to me that, if experience is a good teacher and I am a pupil, I should have one requisite at least for fulfilling the demand; and that was, that I had of late received an illustration of the way in which the people of Ashaway, and of Rhode Island, welcome those who are strangers, that I surely could not have forgotten; nor do I ever expect to forget their generous and kindly attentions.

Having experienced this lately, the way in which they try to make those who come among them at home, I can assure you of a cordial and sincere greeting. I had been told that the people of New England were conserv-ative and somewhat inclined to coldness in giving a welcome. One day a messenger came to me that said they are warm-hearted and hospitable, and that the greeting they now extend to you, through me, is not simply of word, is not a mere matter of form; but we are glad that you have come among us.

The people of the Eastern Association have generously contributed to this end this year.
and it is but right that we should greet you in their name. The churches of this Association are surrounded by a busy business world, and the spirit of commercialism is a growing spirit among us; it carries away our young men and women in an almost irresistible tide. We fear that it is sapping the strength from our religious life and keeping the fires of our religious zeal. We are borrowing too large a representation from the churches of this Association, by coming in contact with the most enthusiastic of our denomination from other parts of our land, may help to free us from this and keep us from being swallowed up by the worldliness so prevalent in the long-settled East. The work of our different Societies is of great interest to us. Two of those Societies as represented by their Board of Managers are located in our confines; and yet we find that you outside of this Association outrun us in missionary and tract work zeal. You send out your quartets of young, hopeful mankind, to help the feeble churches and revive the hearts of the people. We are unable to measure the spirit of missions by your coming, and especially by the coming of some of these young men among us. This spirit used to be ours. It is because it once dwelt among us that you are here to-day; for there was a time when the church sent forth her missionaries to the West South and here and there fruitage sprung up. We pray that your being here may bring back to us, with renewed power, the spirit of evangelism.

I bid you welcome in the name of the Seventh-day Baptists of Rhode Island, faithful brethren of the family. We are poor children of the little commonwealth; though small in area, she has ever been noted for her large and liberal views; though her heart of earth is of granite, the heart of her children has ever been tender and charitable, ready to receive and embrace all who think they are doing the right. She is the mother of our denomination in the United States. Underneath her sheltering wing stood the old church at Newport. From the liberality of the colony of Roger Williams, the church set out on its arduous task that gave her the strength to bring forth. Rhode Island has therefore somewhat of the rights of a mother to stretch forth her hands to welcome you.

As you come here you come to the land made sacred by many names which we, as Seventh-day Baptists, are familiar with: Of Williams, Roger and Clarke, of Babcock, Stillman and Crandall, of Coon, Lewis and Langworthy, and so we might go through a long list. When I think of the principles for which this state stands, those which gave her name and her fame, I feel that as you come to these sessions of the General Conference within her borders, she will greet you as doubly dear children; those who stand against the great current of the world, and against all that would weaken and make "odd," for which they think worth living for, and, if need be, worth dying for.

I would heartily greet you in the name of the First Seventh-day church of Hopkinton. We are glad to have you in our home. We feel that what you hear bears weight, and what you do for you will be far more than repaid, not in kind perhaps, but in larger social and spiritual help. Our organization here is an old one, next to the oldest of all the daughters of the Newport church. She is in the last decade of the second century of her life. She stands here surrounded by these churches of Rhode Island and her older and younger daughters. She needs a need of rekindling the ancient fires, and of renewing the ancient love and faith. She has her discouragements and trials. Her people as men and women in the world have been hard pressed by the times and business depressions, and especially so in her part of the country; but we have been taught, I think, that more than we need a revival of business life we need a revival of that spiritual life which means so much to a church and a denomination. We believe, however, some day we will see you there, and somehow or other we expect that God will use this Conference to make our own membership more anxious about denominational affairs, more interested in the work of our Societies, and also to enliven such a spirit of labor among us that our Father shall be glorified by men now dead in treasuries and sin.

Lastly, my brethren, I greet you in the name of our Massachusetts Elder Brother, who said to his disciples, "And all these are brethren." It is that work for which he left the Father, that he might suffer, should go forward; that men should be taught the way of salvation; that truth should prevail over error, that the Lord should be magnified; that love and peace, joy and hope, should reign; it is that these things should be as we are brought together. And while from the duties that are upon us we do not expect to be able to deliberate with you, it is a pleasure to have weel your way; that we may meet those national plans that come to all while you work to meet the spiritual needs of the world, which are just as universal. We want you therefore, as brethren of the household of faith, to make yourselves at home among us. Understand that we are anxious that you should enjoy yourselves. We are very anxious that this Conference should be remembered because you have been well served and made welcome. But while we are thus anxious, we are more so, by far, that there shall be greater reason to remember it, not by the splendor of our entertainment, nor by the cordiality with which we have greeted you, but because God's kingdom on earth has been advanced thereby.

THE PRESIDENT'S MESSAGE.

Our conference meets to-day on historic ground. We are the guests of an old mother church. As early as 1696 and 1697 General Meetings were held by the Seventh-day Baptists of Rhode Island at Newport and in this section in alternation. They were continued year after year. In 1708 this Hopkinton Seventh-day Baptist church was organized. It being the most central for the Sabbath-keepers of Rhode Island and Connecticut, the Yearly or General Meeting was almost exclusively held here. People came from the churches and scattered families up to this home gathering. The churches sent letters and the General Meeting appointed persons to write letters to the churches. Through this Yearly Meeting correspondence was conducted between Seventh-day Baptists of America and England.

Our people migrated into neighboring states, and churches were organized at Bristol, New London (now Waterford), Conn., at Eastonaway, Cohasset (now Shilo), N. J., and Petersburgh and Brookfield, N. Y. These churches were composed of those who went from the mother churches of Rhode Island, and naturally they corresponded by correspondence and sometimes by messengers with this Rhode Island General Meeting. Probably as early as 1734, the New Jersey church organized their Yearly Meeting, and naturally they connected this Yearly Meeting put itself into connection also with the Rhode Island Yearly Meeting, by letters and delegates. In this way the Yearly Meeting held generally with this Hopkinton church became the General Meeting of all the churches in those early times of history. These meetings were devoted almost entirely to the preaching of the Word and devotional services.

The effect of these Yearly Meetings upon those who attended must have been inspiring and soul-lifting, and they must have developed unity and spirituality in the churches. In the later years of these meetings, statistical reports of their officers and members were given by the churches represented. With increase of these Yearly Meetings held in Hopkinton, R. I., they have been traced for nearly a century.

In the Yearly Meeting held at Hopkinton Lower Meeting-house, September 11, 1801, Eld. Henry Clarke, pastor of the Brookfield church, N. Y., presented "a proposition for establishing several churches of our union, to unite in an institution for propagating our religion in different parts of the United States, by sending out from the different churches in said union, missionaries, at the expense of the churches, who themselves may pay to the expense of the General Meetings."

Circular letter was sent out to the churches, embodying this proposition. It was a grand missionary scheme; eight small churches proposed to take the United States as a special field of labor for the gospel of salvation and for Sabbath truth.

At the Yearly Meeting, held with this Hopkinton church, September 10, 1802, the General Meeting was merged and organized into the General Conference of the Sabbath-keeping churches in the United States of America.

The central thought and purpose which gave inspiration to this movement and birth to the General Conference was the concerted action of the churches in missionary labors. It is worthy of note that it was the missionary spirit that gave life and organized form to the General Conference, and that it was not itself an outgrowth of the Conference. So, brethren and sisters, we meet to-day with the church where the General Conference was born, in September, and are meeting forth from a General or Yearly Meeting which had had an existence of 106 years. Another century has nearly passed, for 1902 will be the centennial of the General Conference. The present Conference should be made an anniversary celebration of that event. How appropriate it would be if that celebration could be held with the church where our Conference had its birth.

At this Conference, as a part of our program, there will be held, in the dedication of a monument which it erects to the memory of its earliest pastors, and in honor of our fathers who laid so well the foundation of our denominational life and work.

We, as a people, have had an existence in
this country for two hundred and twenty-eight years. We have made a slow, but sure, growth in these years. The little church organized at Newport, R. I., December 29, 1663, has now one hundred and fourteen churches, in twenty-two states and one territory, in these United States, and scattered Sabbath-keepers in almost every state in the Union. We have also five churches in foreign lands and not a few scattered Sabbath-keepers. We have not grown to be a large people, like the Baptists and Methodists. We could not have expected it. There is too much prejudice and hatred toward God’s Sabbath in the Christian world. It was bit ter hatred for Judaism that put down in the third century the Sabbath of Jehovah and set up the Sunday. That same hatred has existed ever since, as an opposing force to our growth.

We are an evangelical denomination. We have a right to be, for we are based on the entire law of God and the gospel of the Lord Jesus Christ. What better right can a people have to be? We have no apology to make for being Seventh-day Baptists and a distinct people. We left the realm of apostasies long ago. Any law put down on the defensive. God has kept us and called us to be a special people for a grand and aggressive mission.

We have a mission. It is high time in every home and every church that we understand it, adopt it, and devote to it. That mission is two-fold:

First, to preach the gospel of the Lord Jesus Christ, to work with God, Son and Holy Spirit, to save lost men. That is the first and chief work of any evangelical people.

Second, to teach Sabbath truth and bring Christendom and the world to the Bible Sabbath, the Sabbath of Jehovah. Our calling and great mission as a people, and for which God has kept us for over two centuries, is to preach and teach Calvary and Sinai; Sinai and Calvary, the law and the gospel; the gospel and the law, in their inseparable relation and unity. It has always been, is now, and ever will be, our work as a people, to save men from the ruin and death of sin because of the transgression of the laws of God, and to bring them back through Jesus Christ and the Holy Spirit, into harmony with God and into obedience to his entire law, fulfilling it through love. This work and mission is in perfect accord in spirit and letter with the Great Commission and Lord’s Prayer:

First, Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

Second, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

For the accomplishment of this mission, God has given us many resources:

OUR CHURCHES.

The bone and sinew of a denomination are the churches it possesses. Just as the separate states of a country compose it. Just as the separate states of a country compose it, so the government of these United States, so our churches constitute our denomination. As are the resources of the states, so are the resources of the nation. As their strength and union, so the oneness and strength of the government. As are their patriotism and loyalty, so the loyalty and unity of the nation. If the states should be alive only to their own state interests and government, and indifferent to the interests and prosperity of the nation, the Republic would disintegrate and go to ruin; so it is with the denomination. As are the resources and strength of the churches, so are the strength and resources of the denomination. If they are spiritual, benevolent, vigorous, and alive to God and for what they stand in the world, so will be the denomination. If they are alive to the denomination, its work and mission, then will it have power and progress. If a church shall be alive only to its own interests and growth, and take no interest or part in the work of the denomination, in that much is the denomination weakened and hindered. In its work and the church itself loses breadth and power. While the churches in their independent capacity and work must be alive to their own interests and growth, they must be also alive to the mission of the denominational body of which they are a vital part. It is of the greatest importance, then, that our churches are kept strong and vigorous, and are permeated with the spirit and purpose of the denomination.

Our Societies and our Boards should keep in close, vital connection with the churches and the people, and they with the Societies and the Boards, to maintain and increase denominational spirit, zeal and power. The denomination must be alive to the growth and spiritual vigor of the churches. To that end they must have good preaching—preaching that is wise and prudent leadership, faithful and loving pastorate. In these days churches are needing more and better pastoral work. Personal work in the homes of the people tells most for salvation, spiritual life and growth. The pastor who will work among the people can preach more acceptably to his people and do them more good by his preaching.

Religion, for the past decade or two, has been mostly in the head, and not in the heart; hence, the sad lack of heart religion. There is a need of more love to the heart and more heart in the preaching.

The effort most needed now is to bring the churches up to higher spiritual life, to greater devotion to Christ and his kingdom and to be more thoroughly denominational. Our strong and large churches are not furnishing as they should young men for the gospel ministry. Their strong, able and cultured young men rush into business, or crowd the professions. The spirituality, the spirit and trend of the church life, are not such as to interest, lead and inspire such young men to enter the ministry. So great and so important is the office and work of the gospel minister, so high the calling, so great and vital is the relation of the ministry to the life, strength, success and perpetuity of a denomination, and for the accomplishment of world evangelization, that the best, most gifted and broadest-cultured young men of the churches should be influenced and led to enter more than they do the gospel ministry.

The Holy Spirit works with greater freedom and power because of the love and respect, and a young man in such a church and under this greater influence of the Holy Spirit will be led to consider the duty of preaching the gospel of Jesus Christ to lost men. Our large and most influential churches should produce more ministers. It is a source of encouragement and promise that our churches are producing in such excellent harmony and unity within themselves and with one another.

OUR MINISTRY.

The success of a denomination in the accomplishment of its mission in the world, depends greatly upon the ability, the culture, the piety, the passion, the power, the loyalty, the consecration and soul-winning power of its ministers. As are the pastors, so are the churches, and as are the churches and the ministers, so is the denomination. The pastor and gospel minister, so great is his work and influence, and so are his life and work in touch with every department of human activity, should be the best educated, the most refined, the noblest in spirit, the most self-sacrificing, the best man in all respects, in the entire world.

In view of his great calling and work, in view of our mission as a people, the prejudice and opposition we shall have to meet, the ministers of other denominations with whom we must come in contact, and stand comparison, in them in scholarship, piety and preaching power; in view of the demands and grave responsibility which will rest upon our ministry in the years before them, I would here now, and always, deeply impress and inspire every young man with the feeling that if he is decided to be a pastor and gospel minister among us, to give himself the best preparation and training within his power for his life work.

If there is any man in the world that needs the most liberal education and the broadest and deepest culture, he is the minister of the gospel. It is not enough that one can carry on successfully a revival meeting, do excellent personal work, speak fluently, greatly move the people and carry them with him; these are desirable qualities, but there must be knowledge, scholarship, thorough training, the love of study, the spirit and purpose of a student all the time, and the genius of hard work, for one to make a first-class, and be continually an up-todate, and at the same time, an up-todate, and always, deeply impress and inspire every young man with the feeling that if he is decided to be a pastor and gospel minister among us, to give himself the best preparation and training within his power for his life work.

I would not dishearten nor discourage any young man among us who has the ministry in view, but say to him, God speed you, guide you, the Holy Spirit fill you; but because of your high calling and work, because of the age in which you shall live and act, because of the mission of Seventh-day Baptists in the world, in which you shall be an active agent and largely represent them before the world, I pray you to give yourself the best preparation and training, and make yourself for your life work. If you do not, you will regret it. The future success of the mission of our people will depend largely upon you. The ministers, the workers and leaders of the next ten, twenty and thirty years of our denomination life and of the future and a thousand years, more able, better, more devoted and consecrated men than are those of to-day.

A PROBLEM.

There is a problem in regard to the supply of pastorless churches and the employment of unemployed ministers among us, that should be solved. Not every year do we lose every year more or less churches seeking pastors. It has been more than usually the
past year. We have unemployed ministers who are educated, who have had experience, who have a good record, are capable, and who desire work, but have it not. There are coming to us every year ministers of ability, character and worth from the First-day denominations, who have accepted the Sabbath. They are driven from the people to whom they belonged, often ostracized, deserted by relatives and friends, even persecuted. They come to us rightfully to find a home and help. They have families to maintain. What have we for them to do, that they may be truly one of us and help us in our work as a people?

Often worthy and talented ministers who would come to the Sabbath, believe in it, and would keep it, but hesitate because they do not know what they can do to keep the--w-- from the door; and some at times are almost driven to go back to Sunday, that they may have work to earn food and maintain for themselves and families. What have we for them to do, that they may be truly one of us and help us in our work as a people?

This problem of employment is an important and vital one connected with the work of Sabbath Reform, and what it brings to us. If we desire and work to have conversions to the Sabbath, and they come to us, what is our duty to them? What have we for them in the Sabbath? We have something,--a people have felt for several years, that denominations have in common--prayer, work, and sacrifice for the denomination. It is essential to denominational life, and measured by contributions,--they have their standing, than to a denomination at life, and measured by contributions.

The Corresponding Secretary of the Missionary Society is often appealed to by pastorless churches, to aid them in finding a pastor, by sending them the names of ministers available for pastors, and he is also asked by unemployed ministers wanting work, to find them a pastorate or employment by the Missionary Society. Other denominations have this question to meet. We noticed not long ago that the Congregationalists at one of their General Conferences decided to appoint, annually, a Committee on Pastoral Service. This Committee is to offer its service to all ministers and churches willing to avail themselves of its aid, that churches may find pastors and ministers find pastorates or employment.

In Connecticut the Congregational churches recognize the importance of some systematic plan and effort to aid pastorless churches in finding pastors, and unemployed ministers in getting pastorates, or employment in some line of denominational work.

In Massachusetts the problem is solved by some religious bodies with greater satisfaction than ever before, by a Board of Pastoral Supply. This Board does not obtrude advice or help, but gives it when asked. The importance of some systematic help in adjusting relations between pastorless churches, and mission fields, and unemployed ministers, is increasingly felt in all sections of the country. Work has been for several years and never more so than now, the need of some such systematic help. We believe that a Board of Pastoral Supply and Ministerial Employment, composed of three members living near each other, to have in hand the work, and one corresponding member from each Association, would largely solve this problem. I would recommend that a Committee of five be appointed at this Conference to consider the wisdom and practicability of their organization, their relations, and present a report thereupon to this body.

OUR SCHOOLS.

No denomination can successfully do its work and accomplish its mission in the world without its schools. Denominational schools are essential to denominational life and growth. The college was founded by the church to meet its needs, to strengthen, advance, and build up its interests. Our schools were planted by the prayers, earnest efforts and sacrifices of the people. They are stronger we make them, the stronger we shall become. The better we equip them, the better we shall be equipped. Our colleges should be adequately endowed. This is absolutely necessary. There are churches and denominations--in their chairs of instruction and up-to-date facilities. Our colleges must be strong, vigorous, efficient and alert with the demands of the age, if we would have our young people attend them and be educated in them.

Our schools are for our young people and our young people should be for our schools. Seventh-day Baptists should make their colleges just what they want them to be and what their young people want them to be. If they will send them to the schools of other denominations, they are robbing our own schools of just what they need, namely, students and money. How can our schools prosper and become what they should if they are not to be sectarian, but denominational. They are to have open and attractive doors for young people of whatever class or name, but the atmosphere and spirit of our schools must be thoroughly Seventh-day Baptist. The large majority of the faculty of our colleges must be staunch Seventh-day Baptists, in principle and practice.

Some of our young men and women must educate and train themselves to be skilled and efficient teachers and give the best service and take high standing in the educational world. Out of our schools are to come our ministers, our missionaries, our evangelists, our teachers, our active lay workers. They should come out of our college doors thoroughly permeated with the spirit, purpose and mission of our denomination, enthusiastic, ready to do and sacrifice for the common cause. Our schools are not to be active proselytizers, but are to have such an influence, by life and example, as to make them and our college graduates, not to ask for what they stand and to what people they belong.

Let the graduates of our schools give themselves postgraduate study and training in the best Universities in our own and other lands if they can, and especially thorough training in the best schools in the line of their chosen life-work.

OUR SOCIETIES.

Of our several denominational Societies and Boards, the Missionary and Tract Societies are the hands which embody our real mission in the world. The one represents the gospel, the other the law; both together constitute the one spirit and purpose of our mission as a people. Our people must not think or act as though evangelism and missions are all or the whole of the Seventh-day Baptist Missionary Society, or Sabbath Reform is the work of the American Sabbath Tract Society and Dr. A. H. Lewis. It is all the work of the people. The Boards of these Societies are the servants of the people. As servants, they are to carry on your work of missions and work of Sabbath Reform. They are responsible to the people whom they represent, for the success or failure of these enterprises.
These Societies can do only as the people furnish the means. They are channels through which the people are to work. They are the arms of the people who constitute the body. The Societies are not independent of the body; nor is the body independent of the Societies, but each in its own appropriate way. What we are to do to-morrow is for us to fully realize, feel and know, that our Societies and Boards are their Societies and Boards and they can never do the work and advance the cause they represent, fulfill our mission as a denomination, if we do not furnish them with the requisite means and power. The arm can lift only as the body gives it the power and ability to lift. The Societies and Boards are the engine on the track, but will never go forward and reach the goal of success, until the power is supplied and sustained.

MATERIAL RESOURCES.

It takes money to carry on denominational work, or God's business. It must have it just as any other business must have it. "The gold and silver are mine," saith the Lord. God is keeping this world in being to-day with all the means we do not yet use for Him, but that his kingdom may come in fullness of power and glory. We are not a people of great wealth, nor are we a poor people. God has blessed us with means on the average with other peoples, according to our numbers. Some have more as a rule, but enterprising, intelligent, industrious, energetic, and well-to-do people. In the affairs of the world, in business pursuits, we stand well in the ranks of men.

The Sabbath does not shut us out of the average business with which we are supposed to think and feel. Seventh-day Baptists have the ability and skill, can engage in business, keep the Sabbath, and succeed. That is being demonstrated to day even in our large cities.

Our people are not a stingy people. When interested in a good work, we give liberally to begin and sustain it. As a people we do not realize to-day our strength and resources. We are not giving commensurate to our power and means to give. How many of us are really sacrificing anything in giving for God's work or denominational purposes? But very few of us. If we would give as much for the support and advancement of our work in the world as we spend for needless and harmful self-gratification, our denominational coffers would be full of overdrawings. What we need is to possess more of the gospel spirit of giving, a greater consecration of our means to Christ and his kingdom, system in giving, then adequate funds will be in hand to support and advance all lines of our work and mission as a people.

THE OUTLOOK.

When we calmly and comprehensively look at our mission as a people to which God has preserved us and called us, view our resources for working out successfully that mission; our churches, harmonious and strong; our ministers, faithful and self-sacrificing; our boards and societies, our schools, our Societies and Boards, our own means, our grand young people, what reason we have for taking up every mentally and physically capable one that comes to us as a ready and willing volunteer, the young men are immensely more than our disadvantages. What wonderful doors are open to us to shake hands with every young man and woman for ourselves? The key to the success of the business of salvation is to lay hold of ourselves before us. What a glorious mission we have, the gospel and the law for the ends of the earth! That we may go forward in this great enterprise, press on, preach, and settle down into the harness of its work and do as we have never yet done, there are four overdrawings we must come into as a people and realize.
Missions.

By O. U. WHITFORD, Cor. Secretary, Western, N. Y.

In Ezekiel 36: 26, 27, we find these words, "A new heart also will I give you, and a new spirit I will put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." In these verses is brought out the doctrine of regeneration and conversion. The words regeneration and conversion are not synonymous, but complemental. They are often used as meaning just the same thing, but they radically differ in meaning. Regeneration precedes and causes conversion. Conversion follows and evinces regeneration. Faith precedes works. Works of faith manifest and prove faith. These two verses of Ezekiel are a clear and strong statement of the difference between the two terms, regeneration and conversion. Let us note some of the distinctions between these. Regeneration is internal. Conversion is external. One is cause, the other is effect. Each is a change. Regeneration refers to character; conversion to conduct. Regeneration applies to the soul; conversion applies to the manner of life. Regeneration is a universal necessity, it is equally necessary with all hearts. Everyone must have a new heart to be saved. But in conversion the change is not equal, for one does not have the same outer change in life as another. A good, moral, exemplary young man must have a new heart just the same as a very wicked and vile young man, to be saved; but the conversion, the outward change of life and conduct in the wicked young man, will be very different and marked from that of the good young man. Both the regeneration and conversion in the one is very much more preceptible than the other. More anon upon these differences between regeneration and conversion.

THE RELATION OF THE MEMBERSHIP TO THE CHURCH.

By PROF. F. B. PLAGA.

Read at the opening of the First Advent church, and published by request.

"For as the body is one, and hath many members, and all the members of that one body being many are one body; so also is Christ, that is, the church." I Cor. 12: 12. As the hands, feet and other organs are members of one body to serve and obey it, so you and I and all members of the church are members of the body of Christ, who is the spirit of the church, and him should we serve and obey. An individual may be physically beautiful, and yet of no spiritual value, as a noble spirit may dwell in an ugly body. But when a beautiful body answers every beth of a noble spirit, there is loveliness indeed, a beauty which appeals to all, pleasing and inspiring everyone. Now the spirit of the church is divine, and if we, the members, obediently and faithfully express the loveliness of the Christ spirit, the church will be the joy and inspiration of the world. Our duties to the church are plain and simple, and need only to be made aready to the church, for in love for it, which makes us labor and suffer for it as shall seem best for its welfare. The loyal church member never speaks lightly or slightingly of the church, its ordinances or its officers as such, but being proud of his membership in so beneficent an organization defends it and commends it as opportunity may offer.

Loyal church members are unanimous, having in them this same mind which was also in Christ Jesus, the one purpose and one motive to do good to men. When you set about your day's work all the organs of the body work together for the accomplishment of your task; your feet carry you to the spot, the eyes guiding them, the vital organs fill the frame with health and vigor, the willing hands execute the plans. So as the First Advent church undertakes to do the Lord's work in this place, all must help. Let no one say, "I am not a trustee or member of the advisory committee and therefore have no responsibility for the management of church affairs." Let no one think that only the pastor should visit the sick and needy, or speak a word of warning or encouragement. "If the ear shall say because I am not the eye I am not of the body, is it therefore not of the body? But now hath God set the members, every one of them in the body as it hath pleased him. Now are they many members but one body." Loyal church members are sympathetic. If you hurt but your little finger the whole body suffers; the pulse is quickened, the nervous system is shocked and the vital functions are more or less deranged, to show the body of Christ affected by the spiritual condition of each and every member. No Christian steps aside from the narrow way but the church suffers; nor lapses, even temporarily, from his proper position, but the life of the church ebbs lower; no member is cut off from the church but it is to some extent crippled. On the other hand religious enthusiasm is catching. Those who walk with Jesus day by day impart to us unconsciously some of the courage and the joy which they have received from the fountain of life. "Whether one member suffer, all the members suffer with it, or one member be honored all the members rejoice with it." "God hath tempered the body together, having given every member according to his work, that there should be no reproach among us." This is the secret of the harmony of the church; of the sweet, unselfish, unselfish love which makes the church strong, and all who come in contact with it blessed. "God hath tempered the body together, having given every member according to his work, that there should be no reproach among us." This is the secret of the harmony of the church; of the sweet, unselfish, unselfish love which makes the church strong, and all who come in contact with it blessed.
**Woman's Work.**

By Mrs. R. T. Hoskins, 117 Broad St., Providence, R. I.

**YOUR PLACE.**

By REV. E. M. WATKINS.

Just where you stand in the conflict, there is your place. Just where you think you are useless, hide not your face. God place you there for a purpose, whatever it be; think he has chosen you for it. Work loyally. Gird on your armor; be faithful at toil or rest. Which'er it be, never doubting; it is God's to lead. This is the work that your Master gives you to do.

"This great need and desire of our churches is enlightenment." If all of us, old and young, could come into a closer intimacy with our work and workers, by prayer and gifts and a study of the needs which each church and each individual is called upon to supply, how easily our treasury might be filled, our work broadened, our interest increased, and how great would be the possibilities of the coming generation of workers.

We cannot withhold our earnest wish that our church, which is not observing the monthly Missionary Concert would adopt such a plan. It is only by our united efforts in these lines of work that we can grow. Study the best way to conduct them, and with each effort will come a deeper sense of obligation and a greater love for the work. Train and interest the children. They are our future men and women.

**GATHERED THOUGHTS ON TITHING.**

Presented by Mrs. S. M. Gamble at the Annual Session of the First Alfred Ladies' Evangelical Society.

God is the great proprietor of the earth, and has the right to receive a certain portion of its fruits to himself as an acknowledgment of his sovereignty. From the very beginning he reserved the seventh of time, hallowing the seventh day and separating it from the rest of the week as peculiarly his own. The first mention of tithe is in the history of Abraham, when, as he was returning from the slaughter of the kings, Melchisedek, the priest, of the most high God, met him and received from him tithe of all he had taken.

The Jewish people were commanded to give one-tenth, and those who refused to do this were charged with robbing God. The apostle Paul, in sending directions to the church at Corinth concerning their contributions for the poor saints, said: "Every man, according as he purposeth in his heart, let him give." The gifts of God's people should be prompted by God's love. They should spring spontaneously from glad and grateful hearts. Under the promptings of the Holy Spirit, every Christian is to do that which he believes God requires of him, and when once he has promised or purposed in his heart what he will do, then let him be careful how he recedes from that decision. The question, "What shall this man do," should not be considered, for the Lord has said: "What is that to thee, follow thou me." The Lord does not limit our gift to the tithe, for everything we have is his, and we should honor his rights of proprietorship by the payment of our tithe, a matter of right, rather like the payment of rent to a landlord. Then follow him in that glorious example of self-sacrifice for the blessing of others which he has given in the gift of his Son; and yet how many there are to-day who have not the slightest idea of paying tithes to God in any form or shape whatever.

 Entirely separate are sins from our tithes, the expression of the thankful, liberal heart, overflowing in acts of benevolence and mercy. "It is more blessed to give than to receive." Is not this true in our own experience? Which gives as most pleasure, the little gifts we receive from others, or those we give? The memory of gifts well bestowed is one of the purest and sweetest of earthly pleasures. We cannot afford to deny ourselves the pleasure of giving, and the little gifts, as we all know, often give more pleasure than the larger ones. God is a great and gracious giver; all of our gifts come from him and of right should be returned to him, or administered by us under his direction. Would that every Christian might know the great blessings of giving regularly by some fixed rule. All successful business enterprises are guided by some fixed principles and system.

The Lord's stewards will face their Master, by and by. There will come a day when he will appear before him in judgment of all, and will say, "What didst thou with thy stewardship?" Would it not be well to consult him now, and learn how he would have his money disposed of? The good steward will settle the matter in his closet and with his God, and then give, not grudgingly, but with willing and joyful heart. "The Lord loveth a cheerful giver.

Nothing succeeds in the long run without the blessing of God, and when he blesses everything prospereth. It is the testimony of nearly all who have persevered with, and grown in giving away a certain portion of their earnings regularly, that they gain thereby spiritual benefits which outweigh all selfishness. Many have but little to give, but it will be much if all at every call of the Master cheerfully reply, "Such as I have give I unto thee," remembering that great rivers grow from drops and small streams. Let us remember that we are not our own, but that we are bought with a price, that all we have is his and with a steadfast hand, that it is he who gives us the power to get what we have, that he can in a moment sweep away everything which we call our own. Let us first give ourselves to the Lord, and then bestow anything to the will of God. Nothing will so ennoble our secular life as proportionate Christian giving. Nothing will more certainly conduct to temporal prosperity. Nothing will enable us to do more good or to more good. Nothing will give greater happiness to others. Nothing will make us more like our Master, and nothing will better render up our ten- count with joy in that day when we all must give an account of our stewardship. Nothing brings ye all the titles into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and bless you, and that there shall not be room to receive it." Mal. 3: 10.

"The whole population of the Samoan Islands may be considered as a parameter of civilization and Christianity. On the largest island there are probably not fifty families that fail to observe family worship, and the readiness of their society is shown by their benevolent and missionary enterprises. In 1890, besides support of the London Missionary Society, $9,000 was sent as a thank-offering to the London Missionary Society for missionary work."
upon the life germ to fulfill the same divine purpose. In both spheres other influences are necessary to complete the work required. But joy, I believe, is one of the most powerful, full, heart-warming, expanding and nourishing of the forces about us.

In a recent article, Margaret Deland says: "To make people happy is, generally, I believe, to make them good. Be happy and you will be good, is an admirable precept." Does this seem a weak and childish precept, and yet there is no law against it. To have a soul, to have some happiness, and you will be happy?" It does not seem so to me. Like the old cancellation problems in the arithmetic, put them one against the other and the result will be a unit.

Epictetus declares: "If a man is unhappy this must be his own fault; for God made all men to be happy." However true or false the first proposition may be, surely all who recognize in God a loving, tender Father, will agree that his first thought is for man's highest happiness; his constant aim to teach his children how to secure the best and sweetest life.

Why, the world is full of sunshine! Do you suppose God made the grass of so tender a green, the sky of such a restful blue, the flowers with their gorgeous coloring and marvelous texture, to mock with their joys beauty the end hearts of a wretched humanity? The fishes of the sea have an opalescent coloring that cannot duplicate. Did you ever examine with a glass the exquisite delicacy of the seaweed's formation? Look out of the window this evening and watch the sunset. Do you ask yourself that artless hand spread those matchless, shifting colors. The arch of the rainbow glows with radiant promise. The perfect curve of the lily's brin speaks of the Father's watchful care. The soft shining of the stars thrills your heart. The sea's ripple soothes you with its music. The coo and twitter of the bird-songs are the springtime's hymn of joy. Is there anything more graceful than the swift and silent flying of a summer cloud above a field of waving grain? Open your eyes and your heart to nature, and thank God that he loves the beautiful, and made you capable of appreciating it.

He that hath so many causes of joy, and so great, is very much a heavy and precious one, who loseth all these pleasures, and choose to sit down upon his little handful of thorns.—Jeremy Taylor.

Alas, we are so blind. We hold a copper cent before our eyes, and shut out the light of the sun. We fret and worry about our own petty trials, and forget that he loves us. We dolefully rake over and over the muck of other people's faults, and ignore the celestial crown held just within our reach. We make ourselves miserable over trifles, and children wonder why life is so hard.

"It is not so much great sorrow, or disease, or death, but rather the little 'daily dyings,' which cloud over the sunshine of life. How insignificant many of our troubles are in themselves, and might so easily be avoided.

"We make our own days happy or dark by what we seek for in them. Shall we not ask ourselves what we are placed here for, and strive to catch a hint of God's purpose for us? Surely, then, we can set our hearts sturdily on that, and these trifles will assume their just proportions.

"I have thought, for years, that for each soul God has provided a definite task.

An all-wise hand has formed a mighty plan, and left to us the doing. Some part belongs to you, and to you it, because of special aptitude, and just so far as you perform your part his ends are gained. Is there not an implied blessing in this? Yet, none of us, the special talents, fostered by the surrounding influences, have fitted, or are fitting, you to do this work. No one else can do it. Heaven has given you the needed qualities, and chosen you for the task. It may be a humble one, or it may be one of the greatest in the great scheme. Will you balk and whine and pet, when you might be bringing the millennium nearer to a sin-burdened world? Nay, rise above such childishness, and take the larger look out over God's plans, and rejoice to be a worker with him. To feel one's self of value to the world, to believe God can use us, makes of life a great, glad thing. A woman who had just gained some apprehensions of what the great, passionate throng of human living meant, exclaimed, "Oh, what does it matter if my front doorsteps are not painted?"

A wise old Eastern king, who had studied human life with a deep understanding, said, "A merry heart doth good like a medicine." And again, "He that is of a merry heart hath a crown of joy." To be happy ourselves is a most effectual contribution to the happiness of others. "A cheerful friend is like a sunny day, shedding brightness all around." Happiness is contagious. Did you ever walk among one of the people, and the crowd was not cheered? But a soft, alluring smile, or a cordial wave of the hand in the direction of a city on a morning? Watch the rushing, hurrying men and women, crowding to their daily toil. Anxiety, ill-humor, worry, unrest, line their faces. Unconscious frowns brow the brow. Perplexing problems have watched at their pillows over night, and now perch, muttering, on their shoulders.

I have seen a young girl, her eyes glowing with the light of a great new happiness, walk quietly down that street. Each care-worn face, as it passed her, nodded and some thing of that drawn expression, the countenance lighted up in the brief moment of passing, and without recognizing the influence, a ray of sunshine had brightened the path, and the day was better because of a stranger's happiness.

But you say it is difficult to seem cheerful and happy all the time. Oh no, dear friend, do not think it. I want you to not merely seem. Be happy and the seeming will care for itself. True, there is an art in keeping it up, in some way, that you, and I, and all, may be blessed. God has a plan, a purpose, for every life. It is not well to try to resist your own happiness, or to refuse to recognize it. Only thus, "Looking for the silver lining."

Where there is shadow, there must be sunshine on the other side. Get around on the backsides of your troubles. There is a blessing hiding there for you. The meanest task can be made delightful if you only look at it right. "Whether a life is noble or ignoble, depends, not on the calling chosen, but on the spirit in which it is followed."

"He that hath not a heart to work of any kind, Make drudgery divine;"—Geo. Herbert.

Are duties burdensome and uninteresting? You can make them full of interest and real delight by putting into them some of this sunny spirit of which we have been speaking.

Was there ever a girl who did not "just hate washing dishes?" Try to do them by the clock; look forward to the orderly piles of clean and polished ware which will soon reward your swift housewifely care; every soap-bubble holds a rainbow; every duty well-performed contains a satisfaction. Can you imagine a day, perhaps, as a hospital nurse? TRY till you succeed. Determine to excel even in such homely tasks.

As you gather up the scattered playthings and make the living-room tidy for the day, sing a merry song. While you darn the stockings, take interest in the interest of the choice poetry, or quietly plan some little pleasure for a shut-in. Are other people fault-finding, cross, uncharitable, disagreeable, discontented, mean, underhand, selfish and hateful? ""Tis true, 'tis pitiful, And pitiful to be pitiful."

But what of it? Your business is to look for the other things. Perhaps you have read Mrs. Whitman's book, "A Golden Gossip."

A lovely character, a woman whose lonely heart went out in sympathy and interest to those who had been压迫ed; established her quiet example, a new fashion of gossiping about the neighbors. She told only the pleasant, kind, cheery things about life.

If a thoughtful little act of kindness or consideration was done, she had a way of telling it to some one. When an appreciative smile had been exchanged, the hum­ble worker, she stored it away, and when opportunity offered, dropped it like a healing balm on the sore heart of the discouraged one.

An unselfish deed rolled like a sweet morsel under the tongue. Her tears and joy, estranged friends found themselves remembering former kindnesses, and came together with the breach healed. She gave many a gift of love and comfort and warred by misunderstanding and sharp criti­cism, discovered that public sentiment warmed toward her. A heart open in courtesy was melted by tenderness and influence, and its stern worth recognized. And all this through the unseen influence of one golden-hearted woman. Any body can do this, but nobody can measure the resulting good.

It is necessary to cultivate a habit of look­ ing for the best in every one. That is a beauti­ful charity which covers a multitude of other people's sins. To impute the best motives, to give the best of chances, to act not understood, to find excuse for a failure, to recognize the struggle which preceded a seem­ingly weak yielding, to give needed small victories, never hurt anyone. Instead, it gives a glow to the heart, inspires confidence from struggling ones—together with an op­portunity to realize God—and increases a happy faith in humanity.

Miserable, cramped, narrow, sour, pitiable is the woman who seems to see the sunny, rugged, revelled side of human life. Joyous, bounding, broad, sweet-souled and pitiful, she whose heart grows to itself the right­ness of life. And lastly, it is the Christian woman's duty as well as privilege to be happy. "That fruit of the Spirit is, joy. In this is love glorified, that ye bear much fruit." A wife whose discontented face and fretful voice reveal a paucity of married joys, casts a dark reflection on a tender and devoted husband.

An unhappy Christian is a constant re­source to unhappiness, a continual gloom, Christ. Stevenson puts this duty of being happy in wonderful, ringing words:

"If I have suffered, it is in my great task of happiness: If I have moved among my rulers; And shown no light in the dark face; If heiress from happy, human eyes were moved at midnight's eye, Books and my food, and summer rain, Kangaroo and certain books,"—Christ. Lord, thy most pointed pleasure take And make my heart's delight take. Or, Lord, if too obdurate I Choose then, before the spirit die; A piecemeal pain, a killing song; And to my dead heart run them in!"—Harriet C. Van Horn.
Young People's Work

By Edwin Shaw, Milton, Wis.

August 7.
A Family Vacation.

My diary has been closed now for about two months, and the readers of this page have had a change of diet, which has been a good thing; in fact, it has been a necessity, I am afraid. It has been a perforce vacation on my part, but none the less welcome. The papers prepared and presented by the young people at our recent Associations have provided excellent material for publication. It may be that I have never done anything in the Western Editor, but feel pleased over the paragraph. Although I knew well that I did not deserve the praise given, yet it does one good to find that one's efforts are not wholly lost, as it were, in the empty air. I learned years ago that Lester either purposely or accidentally omitted the matter in speaking good words for his friends, or else (and I know full well that this is the real reason), like President Whitford and many other good men, he is unconsciously partial in his estimates. This trait of character in Lester in years gone by helped and encouraged me in my struggle through college more than he or any one else ever realized. It is a grand good thing that some of our friends think even better of us than we deserve, and that they find occasion now and then to tell us of it. Do so again, and to others, Bro. Randolph.

August 8.
Church Duties not a Burden.

It was at the regular sixth-day evening prayer-meeting.

The theme was something to the effect of, 'The joy of Christ in the Redeemer's service.' It was Bessie, I think, but it does not matter so much who it was; it was the thought and feeling expressed that I remember. She had said in substance that she realized that she did not have that fulness of joy in a Christian service which she knew was her privilege to have. Then she closed her remarks by saying: "Still I can truly say that I do not find my church duties and obligations by any means, a burden." Would that all of us could say this! Oh, that we all might say it week by week and year by year, "I do not feel that the way to attend Sabbath-school; it is no burden to speak in prayer-meeting; it is no burden to attend the covenant-meeting; it is no burden to give to the church during the opening services of worship on Sabbath-day. I must admit that my first object was to keep the outside and the inside doors closed, for it was cold and stormy weather. Incidentally, I observed the door for little ones closed the door behind careless ones, explained to tardy ones the point reached in the services, told people that the ushers just inside would show them to seats, and of course smiled and shook hands with them as they came in. As warm weather came on, I kept at the post, now keeping the doors open except while the trains were passing. I really think that it is a good plan for some one to do this kind of work in every church. Possibly I am mistaken in the idea that I am getting at this. Everybody knows that I am not in the habit of stopping on the street to shake hands. Some way I am always in a hurry, and then, to tell the truth, it is not natural for me to express my feelings in that way. I am not by nature a hand-shaker; some people are; none of us are to be blamed. But when I stand to welcome people to my home, to the church, or to the neighborhood, then the extended arm and the clapsed hand are perfectly natural. Now, I have sometimes imagined that people thought that I was hypocritical; or insincere, or inconsistent, because I would stand by the door of the church on Sabbath-day, and smilingly shake hands with people whom possibly I greeted the day before on the street with a hurried nod, or a hurried smile, and was not seen, while I was not seen, for the morning paper as I walked along. Now, this is what at first thought I fancied the Western Editor was aiming at. Guilty conscience? Possibly that is it; but, for me at least, it is hard work to keep keyed-up to the idea of hand-shaking for the ten seconds. I wonder if there will be a "Sunrise Prayer-meeting." I venture to say there will, unless something better takes its place. People are praying for the coming sessions of Conference, and I think those who will go praying will receive blessings, and carry blessings to others who remain at home. In this I hope we shall not be disappointed, and that those who remain at home will not be disappointed. They will care little how we are entertained, or in what sort of car we travel, and they will be eager to know what kind of blessings we gain and bring to them; blessings for the home prayer-meeting, the Sabbath-school, and the home life. I hope this may be a Conference of the smallest 'I's' and the largest 'U's,' which we have never seen before. We have been unable to find many of the young people who have not appeared upon former programs, who are expecting to attend at Asbury. Let us try to bring to the sick, the aged, and to all who cannot go, all the glad tidings we can from the meetings.

Yours in the work.

E. B. Saunder.

The Dunham Family.

Rev. Jonathan Dunham in Relation to His Times and Pastorate of the Seventh-day Baptist Church, Picayaway, N. J., 1694-1774.

By G. H. Leonard.

AVAIL.

The first Dunham Family in Picayaway Township, Middlesex County, N. J., to make a permanent home there was Benajah Dunham. He came in 1672 with wife Elizabeth and three children, Edmund, Mary and Elizabeth. He was born at New Plymouth in 1640, the son of Deacon John Dunham of the Pilgrim Church of "Mayflower" planting. At the time of his emigration here from Cape Cod, his home was at the town of Eastham.

One reason of his removal from New England to New Jersey was that several of the picayaway were already located on the banks of the Baritan river were friends and acquaintances of his father in and around Plymouth. Furthermore greater privileges were given in East Jersey for civil and religious liberty. The laws of this province afforded generous terms to new settlers in any way of land grants, also, besides allowing perfect freedom of conscience in matters of religion.

This progenitor of the New Jersey line of Dunham died in 1689, only 40 years old, leaving one son to perpetuate the family name. He was deacon and lay preacher, prior to 1705, in the old First-Day Baptist church of Picayaway, and subsequently founder and first

8538 THE SABBATH RECORDER. [VOL. LV. No. 34.

Our Mirror.

Presidents Letter.

Dear Young People.

By this time, nearly all have decided as to whether they will attend Conference. These decisions have indirectly or directly influenced members in many instances. God grant that we have all made wise decisions. If our motives in deciding have been good, this is doubtless the case. I sincerely hope that spiritual hunger has prompted many to decide to go. We know that there are lulls in the hurly-burly of our lives, and that it would be a "Sunrise Prayer-meeting." I venture to say there will, unless something better takes its place. People are praying for the coming sessions of Conference, and I think those who will go praying will receive blessings, and carry blessings to those who remain at home. In this I hope we shall not be disappointed, and that those who remain at home will not be disappointed. They will care little how we are entertained, or in what sort of car we travel; they will be eager to know what kind of blessings we gain and bring to them; blessings for the home prayer-meeting, the Sabbath-school, and all the home life. I hope this may be a Conference of the smallest 'I's' and the largest 'U's,' which we have never seen before. We have been unable to find many of the young people who have not appeared upon former programs, who are expecting to attend at Asbury. Let us try to bring to the sick, the aged, and to all who cannot go, all the glad tidings we can from the meetings.

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E. B. Saunder.

The Dunham Family.

Rev. Jonathan Dunham in Relation to His Times and Pastorate of the Seventh-day Baptist Church, Picayaway, N. J., 1694-1774.

By G. H. Leonard.

AVAIL.

The first Dunham Family in Picayaway Township, Middlesex County, N. J., to make a permanent home there was Benajah Dunham. He came in 1672 with wife Elizabeth and three children, Edmund, Mary and Elizabeth. He was born at New Plymouth in 1640, the son of Deacon John Dunham of the Pilgrim Church of "Mayflower" planting. At the time of his emigration here from Cape Cod, his home was at the town of Eastham.

One reason of his removal from New England to New Jersey was that several of the picayaway were already located on the banks of the Baritan river were friends and acquaintances of his father in and around Plymouth. Furthermore greater privileges were given in East Jersey for civil and religious liberty. The laws of this province afforded generous terms to new settlers in any way of land grants, also, besides allowing perfect freedom of conscience in matters of religion.

This progenitor of the New Jersey line of Dunham died in 1689, only 40 years old, leaving one son to perpetuate the family name. He was deacon and lay preacher, prior to 1705, in the old First-Day Baptist church of Picayaway, and subsequently founder and first
pastor of the Seventh-day Baptist church in the same township. Among the seven children of the pious couple, whose wife was of "Mayflower" descent, was Jonathan, a short outline of whose life is the subject of this sketch.

Jonathan Dunham (son of Rev. Edmond and Mary Bonham Dunham) was born at Piscataway, August 16, 1694. In early manhood, August 14, 1714, he married Jane Piatt. It is a traditional statement that the marriage ceremony was performed by an old friar brought over to the settlement by his father, the Rev. John Drake, pastor at that time of the Piscataway Baptist church, constituted 1686-9. It is said this was the first marriage by a clergyman in Piscataway, the customary practice being for the civil authorities, generally a justice of the peace, to perform this service.

His wife, Jane Piatt, belonged to a family of the martyr host of persecuted Protestants of France, whose ancestors came to the new world—just preceding the Revocation of 1685. There were some early settlers in East Jersey this Huguenot extraction, whose devoted piety enriched this colony of Conscience.

By the time Jonathan Dunham had grown to manhood and before his marriage, the Piscataway Seventh-day Baptist movement in this region, instituted by his father, had become an established and popular religious belief in faith in the seventh day. Among the sixth-monthers who became the origin of this movement were Samuel Holton, who settled in Piscataway, August 16, 1694, and his wife, Jane, born in England, August 27, 1694. The pastor's wife was of French-Canadian extraction, whose devout piety enriched this colony of Conscience.

In 1734, the year of his father's death, he was called by the church to the office of deacon. He was formally ordained to the sacred duties, November 2, 1734, at the house of Elder Jonathan Davis, near Trenton. For the next ten years he expounded the Scriptures in the place of his father, as a licensed preacher. It is stated on reliable authority, that some objections existed to his being ordained as pastor of the church, on account of doctrinal beliefs.

About this time there were differences of theological views among all orthodox bodies. Not only in his church, but among the Baptists of the mother church in Piscataway and the Dutch Reformed churches of the region about, there were distracting disputa-
tions on doctrines. The great Presbyterian body was shaken by unhappy conflicts, and a schism occurred—in the old Philadelphia Synods—lying from 1728-1728. It was during this period that Princeton College was established, entirely through the influence of Presbytery of New York, organized in 1738 from the Synod of Philadelphia.

There was much spiritual ignorance, great laxity of moral tenets leading to Arminianism and bitter sects, which were一分 of the churches. The Baptists generally were strictly Calvinistic, though as Morgan Edwards wrote, "some held to the system of James Arminius, who thought that man is not totally depraved, but fall from grace. Particular and universal salvation were principal points of contention." But the genius of John Calvin dominated the majority of the thinking people.

This failure of the Presbytery to establish the permanent settlement of a pastor among the Seventh-day Baptist brotherhood in Piscataway. Not till 1745 was Mr. Dunham ordained as pastor of the growing Sabbatharians. While a few of the Rock were strong adherents to Arminian views, and advocated the doctrines with some effect and disturbance, as the temporary schism of 1735 proved, yet at the time mentioned, 1745, the church supported Pastor Dunham as a devoted Church worker and a sound orthodox minister of the faith.

His public ordination, it is said, took place in the French Creek district of Pennsylvania, about thirty-five miles west of the Delaware river. The little church of Sabbath-keepers there was organized in 1722, at a settlement on this Branch, on what is now called present Phoenixville, and was the only society of this faith in Pennsylvania, worshiping in a meeting-house, erected 1762.

While the general opinion prevails that Elder Dunham's ordination took place, as has just been stated, at French Creek, Elder Williams and Noble participating, by some it is held this "laying on of hands" was at another locality, viz., Conocochegue, a small settlement several miles southwest, and about fifty miles from Philadelphia. Morgan Edwards has written that the holy orders were received at Conocochegue, Pa., the ordained being Reverend Messrs. Lewis Williams and William James. No mention is made of Elder Noble, who must have been 80 years old, if alive. This last place was in the region of early German settlements of Man- nissing, Dunkards, Pietists and other Seventh-day religious. Near here was the distinguished Monastic Society of Ephrata observing the Sabbath and Celibacy. There was a little church of Sabbath-keepers established at Conocochegue in 1735, which maintained its services for something over a quarter of a century. Among its membership were representatives—from the Piscataway Seventh-day Baptist church, notably of the Dunham family.

It is a matter of history that that founder of the Convent Society, Conrad Beisel, had been proselyted to his religious observance of the Seventh-day by Rev. Thomas Rutter, a disciple of Abel Noble, the great apostle of Sabattarianism in Pennsylvania. The successor of Elder Dunham in the pastorate at Piscataway was Nathan Rogers, a grandson of the famous Pennsylvania Quaker convert to the Seventh-day Baptist doctrines, Rev. William Davis, the erratic evangelist. Pastors for more than 20 years of the Ephrata Community and imbued from them his principle of single life. It appears that there were several friendly relations between the Sabbath-keepers on the Susquehanna and those worshipping on the Kanien. Further on will be given an extract from a letter of consolation by one of these churches to the church over which the elder Dunham presided.

Jonathan Dunham was not an indefatigable laborer in his holy calling. Members of his church and congregation were scattered over a wide area so that the pastor had to travel a great deal to keep in touch with all the settlements from the Harriton to the Delaware, aware and along the Jersey sea-coast, southerly. His preaching was a rugged, uncompromising orthodoxy, treating largely of doctrinal subjects. This was a popular style in the earlier part of the 18th century. His public sermons were not infrequently the subject of the churches. "Such doctrines constantly preached nourish a sturdy piety and magnify the power of the Almighty. They are as grand as the rock-rubbed mountains, and as useful to theology as mountains are to the earth. But a land of rugged mountains only would impoverish its people. The valleys are the fertile spots, and while the preaching of those early days had not too many mountains, its valleys were too few in number and size." It is said that in August, 1745, that Dry-wood Dunham that he was an able minister of the New Testament, and that for a laboring and business man at the same time that he was acting as pastor, he was a close student of the Word of God, and able to defend himself on all the numerous subjects he tenaciously believed and advocated.

For ten years or more after being settled as pastor, there were unexpressed differences and internal difficulties in the church. These arose, not only from opposition views on religious polities, but from an laxity in the faithful observance of the Sabbath, and keeping of doctrines, occasioned largely from business alliances and family relationships with members of the First-day parent church. To such a painful degree had their dissen- sions gone, that the church inclined to bitter animosities. Advice was sought from sister churches in Rhode Island and Pennsylva-
nia, and their prayers importuned in behalf of a divided Zion. A quotation from one of the responding churches will be of interest to the subject of the Dunham family.

To our beloved brethren in Piscataway, in New Jersey:

We received your kind and loving letter which came in behalf of brother Dunham, and re-
commende unto us as a public person, who also has been approved by us as a person whom we thought useful for ye church for ye way. Beloved, it was a cause of great grief unto us yt your case seems to resemble yt of Israel in Judges 17: 6, and yt some of ye are wavering concerning ye Sabbath and mode and subject of baptism. This thing renders us, yt holds them ye essential of religion, very irrelig-
ious to those who have not arrived to ye knowledge of these excellent principles; neither doth it render as very religious in ye sight of other persons yt have attained to a good measure of understanding; for they know yt these ideas are orthodocal principles of ye Christian re-
ligion.

We beseech you to have some pity and charity for our brethren of ye other party, who also have written to us concerning their disconsolate state. We pray you to see all endeavors to be reconciled, especially with as many as ye desire to make godliness their chief busi-
ess, and seek to be justified only by ye mercy of Christ.

Signed in behalf of ye church meeting at Conocochegue, in Lancaster County, Pa., ye 6th day of ye 3 month, 1748.

Jonathan Davis, William James, Lewis Williams, Thomas Davis, Morash James, Joshua Edwards, Job Gatre, Joseph Davis, Joseph Williams, Victor Bailey, Thomas Dunn.

These serious discontents threatened, for a while, an extinction of the once harmonious
body. Wise counsels prevailed and the disaster was averted. But the struggle on the one side and confusion on the part of the others brought opposing factions together in union, and so have remained ever since. The leading steps toward this happy state of unification were taken by the most influential families in the church. In the beginning of the work, during 1854–7, is the following record:

We conclude from the consequences that have attended the separation, we were to blame; and in that, and in whatsoever we were to blame, and whereas we have offended God or our brethren, we acknowledge our fault, and desire to be sorry for it, and do desire to be forgiven by God and by our brethren.

Signed by

Jonathan Dunham, Zedekiah Bonham, Asahiah Dunham, Henshaw Duan, Jonathan Martin, Ephraim Dunham.

"To err is human, to confess divine."

"After the healing of the difficulties in the church, and setting the things in order that remain, the labors of Pastor Dunham were blessed in the salvation of many souls. Meetings were held in regular stations and at bedside, where some of the families had gone, and successful efforts were made in removing jealousies that had always existed between them and the First-day Baptist church, from which they formerly separated. With these, the church was nearly forty years added to their number, some by baptism and some from other denominations, who embraced their views."

(To be continued.)

EXTRACT FROM REPORT OF SECRETARY LEWIS.

SUPREME IMPORTANCE OF THE WORK OF THE TRACT SOCIETY.

It is scarcely possible to overestimate the importance of the work of this Society, at this time. That importance has increased with the changing attitude of public opinion, until we must estimate it far higher than we have done. Touching our denominational life, the importance is vital. In other forms of work, missions, education and general reform, the church goes hand in hand with the efforts of other people. The tide is therefore favorable and it is easy to prosecute those forms of work. With the Tract Society, the case is different. Its work is in direct opposition to the religious world, and so far as the specific duties are concerned, almost exclusively touching the Bible the supreme authority upon the Sabbath question, we take direct issue with the religious world also. The work of the Tract Society involves the fundamental reason for our denominational existence. There would be no Seventh-day Baptists but for the necessity of emphasizing the importance and the divine authority of the Sabbath. It follows, logically, that we must give specific attention to the work of this Society if we would prevent the decay of denominational life. When the reason for the existence of an organization ceases, the organization will necessarily go in pieces. When the reason for such existence increases in importance because of outward surroundings, corresponding emphasis and attention must be given to that reason, if the organization is to be preserved.

The issues now forced upon us are not a matter of choice. We cannot make the question of Sabbath-observance and of Sabbath Reform optional. In proportion as the work represented by this Society is allowed to decline, or is excused and made strong, will our denominational life be weak or strong. An organization may exist quietly for many years when the public mind is at rest concerning the issues which it involves. It cannot remain thus when the public mind becomes agitated, and adverse influences increase. Until within a brief period, public opinion in the United States has been agitated but little concerning the Sabbath question. But a rapid change is taking place. In that change the theory has become prominent that the Bible is of comparatively little or no account, in settling the Sabbath question; that there is no sacred day under the gospel dispensation, that the customs of the church are the source of our wealth, and that the people are the highest authority in matters pertaining to Sabbath-keeping. This assails the foundation of our denominational faith, and also the foundation of the "Puritan Sunday."

The assault upon Sunday is so disastrous already, that we must acknowledge that it is lost and cannot be restored. The irreligious holidayism which has taken its place has produced a harvest of evil results. The foundation upon which our denominational life rests, the Sabbath-day in all its ways, so far as we have known, since this organization was primarily the religious work. It is not possible for us to understand that the first duty of the hour is to strengthen ourselves in conscience touching the Sabbath and in our efforts to spread the truth concerning it. Activity is the safeguard against decay. Activity and life are synonyms. Life cannot decay. All organization does decay, life often becomes unconscious of the beginning of decay. This is especially true if attention is not aroused. The cry of danger secures safety by promoting attention and activity. That the time has come for Seventh-day Baptists to raise the cry of danger to themselves, is beyond question. In some directions, danger is well advanced. Nothing but that vigilance which is the price of all things valuable, can prevent subtle, destructive results in our denominational life. He who doubts this cannot understand what is meant by the fact that it has too little faith. He who ignores it is almost criminal. The indifferent Seventh-day Baptist, in an hour like this, is closely allied to the sleeping sentinel on the post of danger. He is companion to the mariner who is dead while the lubricant fails. It is easy to say that we have maintained our ground for centuries without special danger. That is true. The past is glorified by the strength and permanence with which we have held our place. But the past was favorable in a large degree to such results. The present is unfavorable in almost every particular. We are now tempted, assailed, likely to be deluded and lured into fancied security. Indifference as to the future support of the cause of the Sabbath. This, coupled with the growing worldliness of the age, with the overwhelming spirit of commercialism, and with the destructive teachings put forth by religious leaders, makes the situation doubly dangerous. The supreme importance of the work of the American Sabbath Tract Society to the life of the Seventh-day Baptist denomination cannot be overestimated in this year 1899. He who places any other form of work above this, thus far imperils the integrity of his organiza-tion. Let the interests of this Society decline, and there will be few loyal Seventh-day Baptists in the next generation to support Seventh-day Baptist missions or Seventh-day Baptist schools. These facts we must face. They are not cause for despair. On the contrary, they are full of incentive to greater action and to higher attainment.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.


Visitor: H. H. Baker.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of the last regular and special meetings were read.

The Committee on Distribution of Literature reported on the year's work of the Committee, noting the files of our denominational publications, which have been placed in our educational institutions; the increase of the Reform edition of the RECORDER by 2,500 copies; the sending of the RECORDER gratis to 43 newly married couples; the work of the Committee of the Commissions of the churches, and the marked success attending the sale and distribution of Dr. Lewis' new book, "The Swift Decadence of Sunday; What Next?" Total publications distributed: Tracts, 570,326 pages; Reform Edition Reviews, 1,064,420 pages; Dr. Lewis' new book, 996 copies.

Report adopted.

J. D. Spicer, Treasurer, presented his report of receipts and disbursements for the year ending June 30, 1899.

The report was received and referred to the Auditing Committee.

On motion, A. L. and A. A. Tittsworth were appointed Auditing Committee pro tem.

Business Manager J. P. Mosher presented his report for the Publishing House for the year ending June 30, 1899.

The same was received, and summaries therefrom will be incorporated in the Annual Report of the Board to the Society.

The Corresponding Secretary, A. H. Lewis, presented his Annual Report, which, on motion, was approved as the report of the Board to the Society.

The question of keeping a supply of our publications at the coming Conference was referred to the Corresponding Secretary with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Sec. Sec.
NEWSPAPER'S WEEK.

The trial of Captain Dreyfus, at Rennes, France, has been the absorbing topic of interest for the world, during the past week. Evidence has been produced that the military influence is doing everything possible to discredit Dreyfus, and to secure his conviction. Hope and fear have possessed the hearts of his friends, as one phase after another has appeared as a part of the trial. Thence the charges against him are unjust, few, people doubt. That full justice will not be delayed, there is much cause to fear. At this writing—Aug. 18—the outlook for Dreyfus is hopeful. Early in the week Maitre Labori, who will appear as a witness, has said he heard a shot, at close range, while on his way to the court room. While the wound is serious, there is hope that it will not be fatal. This cowardly assault is looked upon as evidence of the desperate condition of the case on the part of the enemies of Captain Dreyfus.

Fuller reports from Porto Rico show that the hurricane left devastation and death over the island, more terrible than at any previous visitation. The loss of life is now reckoned at 2,000 persons or more. The destruction of property is enormous. Desolation and starvation, the government has acted with swift promptness. Supplies of provision are hastening to the desolated islands, and the belief that the relief will come is what we shall work our Sabbath interests, the General Conference.

remarkable cases; the faith of many professed conversion—some of them Jews in Palestine.—National politics are engaged to the street and made many dear friends. We also stood by the cannon and give the Irish and a plain statement of the difficulties does not revolve.

Another invention is that of Mr. C. Moller, of Norway. His invention consists in simply in a perpendicular position, and relieve the suction of the water, in the interior of it there is a section that does not revolve.

This cylindrical section, being suspended from a movable center, will keep its occupants in a perpendicular position, and relieve them of the effort involved in the work there; even in our singing in the saloons and on the street we were shown respect.

The amount of good that has been accomplished of course cannot be estimated. While the visible results might seem to be small, yet it is possible that the seed sown may bring forth yet an abundant harvest. About thirty professor conversation—some of them remarkable cases; the faith of many Christians was strengthened, and the light of truth was presented. It is probable that the seed of the Sabbath truth that was sown may have been the greatest work of the year. It must have made a large basis for either the quartet or Elc. Kelly, and little was said upon it until people seemed to be humbled and Kelly presented it such a clear, simple way that a great many became interested and began to study it for themselves. Mrs. Townsend, who is a leader in Christian and temperance work here, is State Treasurer of the W. C. T. U., and a noble, conscientious woman, says she is fully persuaded in her own mind concerning the true Sabbath, and is now keeping it. This thing alone will have great weight upon the Sabbath in Holgate. She will be at the General Conference. It is not a question in Holgate, longer, whether the seventh day is the Sabbath, but can they and should they keep it. What it needs is a good, strong man right on the field.

The idea that the feeling of sadness that we left Holgate, where we had heard the nearness of the Holy Spirit, had had such bright experiences and made many dear friends. We have received many great blessings, and greatly enjoyed the hospitality during our stay in Holgate. Mr. DeLap, the Mayor and editor of the paper, is an only positive inquirv, allowing us great freedom in entertainment, and furnishing the City Hall and printing for our concert, with no expense to us, that was any expense at all. This is done by other prominent people. The hand of God has been with us, and we give him all the glory, for we admit the greatest instruments are strong in his hands.

W. R. ROOD.

THE GOLD COST SABBATH-KEEPERS.

It seems to be an impression in some of our churches that the Sabbath Evangelizing Society will be much from the work which was referred of the Cost sea has been investigating the Holy City, and will be at the General Conference. It is not a question in Holgate, longer, whether the seventh day is the Sabbath, but can they and should they keep it. What it needs is a good, strong man right on the field.

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W. R. ROOD.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one blessed disease that science has been able to cure in all its stages, and that is Castor. Hall's Castor Cure has been in use now known to the medical fraternity. Castor being a constitutional disease, requires a constitutional treatment. Hall's Castor Cure is the cure now known to the medical fraternity. Castor being a constitutional disease, requires a constitutional treatment. Hall's Castor Cure has been in use now known to the medical fraternity. Castor being a constitutional disease, requires a constitutional treatment. Hall's Castor Cure is the cure now known to the medical fraternity. Castor being a constitutional disease, requires a constitutional treatment.

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W. R. ROOD.

When Scientifically Drunk?

The man who has a post is not drunk. He only shows The effect of drink as seen. About his eye, his nose—Netted. He is dead drunk; he is asleep, And cannot speak. Nor is he—Netted. Bullet-Proof Cloth.

A new kind of cloth has been invented by Mr. Casimir Zeglin that will withstand the force of any revolver, and also many of the different kinds of guns used in war. A few days since, a target was made from a sheet of this kind of cloth, and a test made. A file of policemen was drawn up, and for fifteen minutes they fired volley after volley at the target with their large revolvers. On examination not a perforation had been made, when the sheet of cloth was taken off, neither would sure wound the person using it, and would utterly destroy the accused thing, he will confer an everlasting blessing on mankind.

Life-Saving Inventions.

Considerable attention has been given by late by inventors to the construction of implements and other devices to save people from drowning. Mr. James Graham has invented a vessel having this peculiar feature, the body of the vessel to submerge in the water, while in the interior of it there is a section that does not submerge.
with this large foreign element. See Ezra 4:7-10. Compare this with the end of the chapter.

2. We do sacrifice unto him since the days of Esar-:

haddon. Esarhaddon was a second Assyrian king

after Sargon, who destroyed Samaria. He began to

reign in the year 681 B.C. There may be some question

about the truth of this. They may have pre-

tended to serve Jehovah as the god of the land, but they

had certainly not yet submitted their tutors to his

power.

3. Ye have nothing to do with us, etc. This is a

pleading for the offer of co-operation. Jehovah is our

God, not theirs. They turned the heathen that were

in the land to serve their gods. It is evident that the

Jews refused the offer of the neighboring peoples on

account of who was to rule them. They were then

strong enough to mention that Cyrus had given a charge
to them to be ruled, but that Jews to be ruled by no

were not committed this rebuilding to the peoples of the land.

They must carry out the decree of the king. (v. 3.)

4. Weakened the bands of the people of Juda, etc.

They undertook to hinder that work in which they were

not allowed to participate.

5. And hired counselors against them. This proba-

bly refers to employing agents at the court of the king

to speak against the Jews to those officers of king

Cyrus whom they could influence. To train the

purpose. And they succeeded very well in their plan.
The temple was stopped a year and a half, almost as soon as it had begun, and was not resumed for

fifteen years after the death of Cyrus. He began to

reign in the year 521 B.C. 12:5-6.

MARRIAGES.

CARR—TUTTLE.—At the parsonage, Ashaway, R. I., Aug. 19, 1888, by the Rev. Earl Cole Carr and Miss Mary Jane Turnbull, all of Ashaway.

DEATHS.

DAVIS.—Pollina L. Davis, wife of Gifford Davis, died at

Barnes, Va., Aug. 10, 1889, aged 70 years, 8 months, and

7 days.

She was the daughter of Morris N. and Jane P. Davis,

of Berryville. Eight months ago she was married to

Gifford Davis, who is himself a housekeeper of Salem.

A long sickness of fever, and a complication of

diseases, ended her days after several weeks of suffering.

She was a faithful member of the Seventh-day Bap-

tist church. A large congregation attended her funeral, and the sorrowing friends have the sympathy of all.

NO. 6.

STILMANN.—Desmond Ransom T. Stillmangon the

West Edmeston Seventh-day Baptist church, died at Brook-

field, N. Y., July 29, 1889, at the age of 70 years and 5 months.

He was born in Hopkinson, R. I., in 1820, and was

the father of children of Thelma and Theodore D. Stillmann.

Desmond was one of 144 who were converted and

baptized into the First Hopkinson Seventh-day Baptist church during the great revival conducted by Elders Joseph Stillmangon and N. V. Hall.

Learning the harness-maker's trade, in 1857 he moved to

Deersey, N. Y., remaining five years; then to Unad-

na, Ill.; removing ten years, and then to Leodecrins,

on the same business; he then moved to West

Edmeston. He was married in 1843 to Junice L.

Crundall, who died in May, 1858. At Leodecrins, in

1858, he was ordained an elder. In 1860 he united

with the West Edmeston Seventh-day Baptist church, in

whose fellowship he passed his remaining years. He

has a faithful and loving memory of Mrs. E. L. Stil-

mann and well beloved by all who knew him. Funeral at

his home, conducted by Elders H. M. Harry, his as-

sistant, and Elders S. A. and B. S. Thorp. To the

Edmeston Seventh-day Baptist church. Children four,

Misses Lizzie and Hattie, and Charles and Launcet, survive him. He rests from his labor and his works do follow him.

Text, 1 Thess. 4:15, 18.
For my honest foes of the canker worm is the tree that
velops millions. Woodpeckers destroy the orchard;
and the dear Lord has
Margaret E. Sanger.

A FIRM REFUSAL—That of the partners.

Salem College....

Situated in the thriving town of Salem, 14 miles from Chardon or the A. & O. R. town that never tolerated a school. This school is the only one in the Lake County and Cuyahoga counties, and its graduates are among the foremost teachers of the state. SUPERFICIAL EDUCATION prevails. Three College Courses, including the Regular State Normal Course. Superior Teachers' Review Classes each term, outside of the regular class work in the College Courses. No better advantages can be found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marked desideratum. Two thousand volumes Library, free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATE to graduates on some conditions as those required of students from the State Normal Schools. EIGHT COUNTIES near these States are represented among the student body.

FALL TERM OPENS SEP. 5, 1899.

Send for Illustrated Catalogue to Theo. L. Gardiner, President, Salem, West Virginia.

Fall Term

Milton College....

This Term opens WEDNESDAY, SEPT. 6, 1899, and continues six weeks, closing Tuesday, Dec. 19.

Instruction in the Preparatory studies, as well as in the Collegiate, is furnished by the best experienced teachers of the institution. These studies are arranged into three courses:

Ancient Classical, Scientific, and English.

Very thorough work is done in the different departments of Music, in Bible Study in English, and in Oil and China Painting and Crayon Drawing. Worthy and ambitious students helped to obtain employment, so as to earn their means to support themselves in whole or in part while in attendance at the College.

For further information, address
REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

-and Premiums—Factory to Family
Send for a beautiful booklet free. It contains the latest and the best Larkin premiums worth $10.00 each. The Larkin Soap Mill, Larkin St., Buffalo, N. Y.

A YOUNG "Han in one of our electric cars observing that a handsome young lady sitting opposite was looking at him very intently, and thinking he might have impressed her favorably, changed his seat to one by her and said:

"Haven I seen you somewhere?"

"Yes," she replied, "I am not quite certain, but I think you are the man that stole our spools."

He left the car at once.

"John is so absent-minded."

"What's the matter now?"

"He bought a loaf of bread for our automobile."—Chicago Record.

SABBATH VISITOR.

Our representative from the Sabbath School Board at Philadelphia.
We take this means of informing all who are interested in the success of the Colony Heights Land & Water Company that water has at last been obtained. The pictures on this page are half-tone reproductions from photographs taken on the Colony lands within the past sixty days.

Perhaps it may not be amiss to state a few facts that many, but not all, of our people already know. Our tract is three miles long and contains over 1,000 acres of tillable land under the ditch lines. The Colony is located in quite a new and undeveloped section of the state, and any one familiar with the development of water in California will not wonder that many mistakes have been made and many disappointments have been borne by those who undertook to develop water on this tract. It was thought that water could be secured in the center of the tract as well as anywhere, and, accordingly, a 20-horse-power Fairbanks & Morse Gasoline Engine and a Wonder Pump capable of throwing 900 gallons of water a minute were purchased and placed in what was supposed to be the most favorable location for water and where it could be handled with the least possible expense.

A great deal of labor and money has been spent in trying to secure water in the vicinity of what we now call the old power-house. All efforts were largely failures, until last fall, when Mr. G. T. McIntyre, one of the original four who located the Colony and is still one of the largest holders in it, sunk a well near the southwest corner of the tract, being nearly two miles from the old power-house. It is a drilled well, seven inches in diameter and two hundred feet deep, and the water rises to within four feet of the surface. This part of our tract opens out on a valley where water is obtained in abundance wherever wells are put down. Our people would have begun here doubtless, except for the fact that the other location seemed to be more advantageous, and the inexperienced could not see why water should not be obtained there as well as here. This well was tested with a centrifugal pump and portable engine, and produced a little over forty inches of water. This was very gratifying, indeed.

The air compressor seems to be the best method of raising water from wells of this kind, consequently this magnificent machine has been purchased and put in position at this well, and at the present time is producing fifty-two miner's inches of water; in other words, 468 gallons per minute. This would fill a fair-sized cistern every minute. Wells of this kind in this country continue to increase for some time, and we expect that this well will produce sixty miner's inches of water in a short time, or 840 gallons per minute. Our air-compressor is capable of handling two, and possibly three, wells, so that by putting down one or two more wells, we can produce over a thousand gallons of water a minute, with sufficient water for present needs, and more will be furnished when needed. A miner's inch of water is what will flow through a square inch, under four inches of pressure; that is, the water coming in sufficient quantities to bank up four inches above the hole. Conditions vary, but under ordinary circumstances one inch flowing the year round would irrigate ten acres; so, if all of our land was under high cultivation, it would require two hundred acres to use all the water produced by this well. We have no means of storing the water during the winter, it could be used to advantage only about two-thirds of the year, so theoretically we would need to develop 150 inches of water to secure all that we may possibly need in the future; but as a matter of fact, our colonies are under successful irrigation with very much less water than this, and it is doubtful if we will ever need to develop more than 100 inches, and our present air compressor will undoubtedly raise all the water that will ever be necessary for the Colony. If not, more wells and more machinery can be added.

Alfalfa, when conditions are right, is one of the surest crops that can be grown. If cut five or six times a year in this climate, and produces, under favorable conditions, nine tons to the acre per annum. Nearly seven acres of our tract is admirably fitted for the raising of alfalfa. It is, if so far as we can detect, "as level as a barn floor," but, as a matter of fact, it needs some levelling in order to flow with the least possible expense. By digging down eight or nine feet anywhere on this bottom you come to water. Alfalfa stands for over twenty acres without washing, and the roots, in its claimed, will go twenty or thirty feet to water, so that in two or three years the roots of alfalfa sown on this ground will be washed away and watered, and would then less produce more alfalfa hay than ever before. Without any irrigation whatever, than can be raised on an acre of ground in any of the eastern states under the most favorable conditions; and it is expected that after the first year or two more magnificent crops will be taken from this bottom land, with but small expense for irrigation.

The water, or upland, rises in a gentle slope from the bottom land to an elevation of about nine to fifteen feet, and will be watered from two ditch lines, one at that elevation and one at an elevation of about forty-five feet. These ditch lines are surveyed, but have not been made yet, as they have not been needed. It can be grown almost by any kind of fruit. It is also adapted to olives and various kinds of nuts. Only the mesa lands are fit for building purposes. The pipe-line for carrying this water to the higher points of elevation is already in place, connected with the old power-house. For irrigating the mesa lands, the water when raised by the air-compressor will flow to the old power-house and will then be forced through this pipe-line by the engine and pump located there.

Our elevation is about sixteen hundred feet above sea-level, and we are about fifty miles from the ocean and seventy miles southeast of Los Angeles. Our nearest railroad station is Perris, seven miles from our tract. The road, however, has been extended to Lakview, which joins us on the south, and we hope that regular train service will soon be established. We are eighteen miles from Riverside and thirteen miles from Redlands, two of the best inland cities in the state. We are far enough from the sea to escape the sea-fogs, which is a great consideration in the raising of choice fruit. We are also within a day's drive of the San Jacinto Mountains, and Mount San Jacinto, where Alexandre, the hero of Helen Hunt Jackson's "Ramona," is buried, noble, mellowed and inspiring, is in plain view of the Colony. We have a good school, which we expect will be taught the coming year by Prof. Chas. Coon, who is well-known to our people.

Southern California has been going through what is said to be the worst drought ever known since the settlement of the state by white men, and many of the strongest irrigation companies, who thought they had abundance of water, are utterly failing to supply the needs of their patrons, causing in many cases heavy losses. We feel that the Colony Heights Land & Water Company is to be congratulated that it is now in position to develop its own water in whatever quantities may be necessary and at a reasonable cost, being obtained, as it is, during the worst drought the state has ever known, so that in all human probability our water is as sure and steady as the land through which it comes. What is known as the Lakview tract, joining us on the south, is obtaining their water in the same way, except that by going a few miles up the valley they secured water flowing wells. They are, however, using air compressors to increase the flow, so that their advantage over us is very slight, and they have to pay for the water long before we can. We have the first half of the new land, but our title is good, and that we shall sell our land at $10 per acre is our opinion. We invite all of our people who wish a home in this rich mining country to join us in our enterprise.

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