

# The Sabbath Recorder.

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## THE SABBATH RECORDER.

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### COMFORT IN TROUBLE.

BY IDA FAIRFIELD.

"Call upon me in the day of trouble."

"As a father pitieth his children so the Lord pitieth them that fear him."

"No, I can never pray," she moaned,  
And bowed her widowed head.  
"I wearied Heaven with prayers for him,  
Who lies here cold and dead.  
God does not answer, does not hear,  
Or cares not for our cry,  
And though we wrestle all night long,  
He lets our loved ones die."

The good old man who loved her, said,  
And smoothed her silken hair,  
Disturbed and pained within his soul,  
By grief which brought despair.  
"Did I not hear you answer 'No,'  
To a dear boy to-day,  
Who pleaded earnestly to go  
Where danger was, and play?"

Was not your heart as full of love,  
Your wish as sure to bless,  
As though in ignorance of ill,  
You blindly answered 'Yes?'  
Is God less kind, less wise than we,  
Though sometimes he denies,  
The gifts for which we plead, and seem  
To scarcely hear our cries?"

Ah! troubled soul, lean thou on God,  
His love exceeds thine own;  
His pity in ten thousand ways  
To fainting hearts is shown.  
He doth not willingly afflict,  
Nor grieve his children here,  
And ways which seem so dark to us  
In Heaven's light will be clear."

THE Elmira Reformatory seems to be the object of severe criticism just now. Rather grave charges of extreme cruelty in the administration of discipline are made, and a rigid investigation is demanded. We have known this institution and its superintendent, and feel rather reluctant to credit the unfavorable reports.

A BEAUTIFUL book of the Memorial Services of the late P. A. Burdick has been published at this office, and is offered to the public at 50 cents in cloth binding, or \$1 in leather. It is a very handsome volume, and should be in the homes of all who knew this great friend of the fallen, this temperance apostle. A copy can be obtained in either style of binding by addressing Mrs. P. A. Burdick, Alfred Centre, N. Y.

DO NOT fail to read a very interesting letter in the Sabbath Reform Department this week, from Rev. S. S. Powell. God is leading many of his people to a conscientious investigation of this great question. Some treat it lightly, but the number of those who study it carefully, philosophically, and scripturally, are

greatly increasing. It is coming to be much of the nature of the study of other important questions of the Protestant faith in the days of Luther. Who can doubt that there will be similar results?

MANY mercenary people are forever asking the question, "Will it pay?" We are getting tired of this—especially when moral questions and principles are involved. Let the form of the question hereafter be, "Is it right?"

MR AND MRS. FRYER recently met with quite a serious accident at East Otto, N. Y. They were driving to Ellicottville, when the horse became unmanageable and they were thrown out. Mrs. Fryer is reported to have been unconscious for about three days and Mr. Fryer was severely cut and bruised about the head and face. They are both said to be out of danger now and rapidly recovering.

SCENES of riot and trouble are now being reported in nearly every daily paper as the result of the financial distress upon our country. Congress undoubtedly has it in its power to restore prosperity in one hour's legislation if so disposed. But it now appears most likely that much time will be wasted over minor points of legislation, and the main issue will remain either untouched or be handled in such a way as to continue to weaken confidence and increase financial distress.

THE Behring Sea controversy, of so long standing, has at length been concluded. The Tribunal of Arbitration handed down its decision on the 15th instant. The American arbitrators have expressed their satisfaction with the decision. The United States gain all they asked, except exclusive jurisdiction. They are allowed a protected zone of sixty miles around the islands; a close season from May 1st to July 21st; and the use of fire-arms in sealing is prohibited.

FROM a business letter written in behalf of Mrs. Lyman Pratt, of Howell, Mich., we extract the following, which will interest our readers: "She is still trusting in her Saviour and her faith grows stronger as she nears the end. She derives her greatest comfort and pleasure from reading the Scriptures and keeping the commandments. She is now 93 years old, hale and hearty, retaining all her mental and physical powers to a remarkable degree. She possesses unusual mental powers, knows the Bible by heart, and can put to flight by her logical arguments all non-Sabbatarians." May God bless this aged sister and mother in Israel!

AS HARD as the times are, their perils are often greatly exaggerated by fear. "The country is going to destruction;" "Congress is bent on ruining our government;" "The present administration is all wrong and must be so to the end." Now while all must admit that we are

in the midst of a wide-spread financial crisis, yet, let it be remembered that we have passed through many hard times before this. There have been dark days many times in our history, but the clouds have passed away and the sunshine has appeared after the storm. So it will doubtless be again. There is room for hope. The good sense of the masses of the people will assert itself. Our rulers and law makers are not wholly corrupt; neither are they altogether devoid of wisdom and patriotism. Have patience. Be hopeful. Be charitable. The day will dawn again. Do every duty cheerfully, faithfully, and manfully wait the approach of better times.

WHY do people grumble so much about the weather? Who makes the weather? Who promises seed time and harvest? Who knows best the real needs of the earth and its inhabitants? Who has the most tender regard for all, the all-wise, all-loving Father or his finite, short sighted children? If the expressions, so often made by Christian men and women, which really reflect upon God's judgment, love and mercy in the control of the seasons and the elements, were written down and read to those who utter them, they would be astonished at the irreverent, distrustful and blasphemous nature of their own words. God never makes a mistake. The heat and drouth of summer, the floods of spring and autumn, the frosts and snows of winter are all merciful and wise provisions of the divine Being, and should be so accepted by all his intelligent and loyal subjects without complaint.

IN the notes from Post 102—D, World's Fair, last week, mention was made of a lady from Ephrata, Penn., inquiring about the German Seventh-day Baptists. There are many interesting reminiscences in the history of this devout people. We are indebted to Professor Tomlinson for an interesting sketch published in the *Public Ledger*, of Philadelphia, last May, by Julius F. Sachse. Mr. Sachse has unearthed and brought to light many very interesting relics of history concerning this people. In the *Ledger* above mentioned there is an illustration taken from "an old drawing," showing "Brother Jabetz" sitting in his study, pen in hand, and deeply buried in literary work. He is quaintly described as a most picturesque character. "The cowed Rosicrusian Monk, prior of the Ephrata cloister, with flowing beard, sandaled feet and coarse woolen robe girdled around the waist with a hempen cord, who was wont to walk, staff in hand, over eighty miles to attend the meetings.

"Rev. Peter Miller, or Brother Jabetz, the successor of Conrad Beissel, as leader of the Ephrata Community, was one of the most learned men in the colony, well versed in the sciences and liberal arts, while in theosophy and mystic philosophy he was second to none in the province.

"During the Revolution this German mystic

and philosopher rendered important service to the patriot cause. It was he who translated the Declaration of Independence into seven foreign languages, and on whom devolved the important task of translating state papers and diplomatic correspondence. He was the trusted agent of Congress and Washington.

"Tradition asserts that he never asked or received a penny for his services. Although he now rests in the Old God's Acre, by the roadside at Ephrata, unknown and almost forgotten, his memory is still kept green upon the honor roll of the American Philosophical Society."

[From L. C. Randolph.]

—It is a fact of sad significance that the thousands of discharged men in our Western States become a public charge within twenty-four hours and a public menace within a fortnight. Few classes of manual laborers receive so large wages as miners of precious metal. But none are so helplessly "broke" as a miner whose pay has stopped. Generous in their kind and social; but reckless and improvident, they live "from hand to mouth," spending freely and carelessly while the money lasts. As is usual in such cases, the things which the money goes for do the owners more harm than good. Saloons and kindred institutions get most of the trade. The men are a long way from their families, if they have any. They have no home restraints nor home incentives to economy and prudence. Bad habits breed fast in such an atmosphere, and so we find at the root of the present distress of idle laborers in the West the same cause which produces so much disaster all over this land of ours—whiskey. Surely, if the money which had been spent on this monster and his brood of companions were to-day in the pockets of the men who wasted it the industrial storm would clear like magic. The American workingman may have many enemies; but in many cases the worst one is himself.

—THE time draws near when the Religious Congresses are to meet, and thousands are looking forward to the event with curiosity and interest. It may have occurred to the reader that there is a curious incongruity in the situation. Some of the prominent Presbyterian divines for example, have put in the best part of the year in trying to drive out of the denomination certain brethren whom they suspected of undue "liberality." While here in Chicago is another prominent clergyman of the same church heading a movement to bring together, in harmonious conference, the great religions so widely dissimilar in thought and history. Well, perhaps it is a good thing for the Calvinist to stop scowling at the Arminian long enough to pat the Mohammedan on the back. At any rate, in this great and eventful year shall not you and I lift our thoughts to a plane worthy of the occasion? Let us not be so narrow as to see nothing. Let us not be so broad as to be nothing. Let us not hold malice against the Christian brother whose theology does not fit our rule; but neither let us be so anxious to make the Buddhist feel at home that we shall forget that the kingdoms of this world are to become "the kingdoms of our Lord and his Christ."

Let us put Christianity forward for a fair and generous comparison with other faiths. God grant that the experience may make us wiser and stronger as well as more charitable.

—NEAR events loom up before our eyes to a magnified size. Yet it can scarcely be questioned that there has never been a General

Conference of greater importance to Seventh-day Baptists than the one which will be in session at Milton when this issue of the RECORDER leaves the press. Questions of great weight are to be considered. Grave problems are to be met. May God's blessing be upon the Seventh-day Baptist General Conference of 1893. May its deliberations and its determinations be such as shall mightily advance the cause which lies near all our hearts. And may it culminate in a grand revival of religion which we may each take home in our hearts to the work which the Lord has given us to do.

#### ORDINATION AT NEW MARKET, N. J.

In response to an invitation from the Piscataway Church, at New Market, N. J., delegates from churches of the Eastern Association met with them in council August 12, 1893, to assist in the ordination of Frank E. Peterson to the gospel ministry, and Charles E. Rogers to the office of deacon. The following churches were represented: Plainfield, New York, Berlin, Pawcatuck, Rockville, First Hopkinton, Second Hopkinton, and Piscataway.

After a brief praise service in which the choir and congregation united, the meeting was called to order by Deacon Henry V. Dunham, of New Market. The roll of churches was called and delegates took their seats in the council. Geo. J. Crandall, of Ashaway, was chosen chairman, and A. S. Babcock, of Rockville, was chosen clerk. Upon motion all ministering brethren of our own and other denominations present, were invited to sit with us and participate in the examinations. H. H. Baker and O. U. Whitford, also Mr. Fletcher, pastor of the Baptist Church, accepted the invitation.

It was voted that the morning session be given to the examination of the candidates, and the afternoon to their ordination.

Upon motion A. H. Lewis was appointed to conduct the examinations.

After singing by the choir and congregation, "In Jesus' Name," Mr. Peterson gave a brief, concise, and interesting outline of his religious experience, and presented a statement of his religious and theological views. Then followed questions by members of the council, which were promptly answered by the candidate. Mr. Rogers gave his views as regards the office and rank of a deacon, and his feelings and purposes in accepting this new relation with his church.

The council adjourned for a short conference, the congregation meanwhile engaging in a praise service led by the choir.

After consultation the following resolution was unanimously adopted:

*Resolved,* That we express ourselves as satisfied with the result of the examination of Frank E. Peterson, and recommend his ordination to the gospel ministry; also that we recommend the ordination of Charles E. Rogers to the office of deacon.

A committee consisting of L. E. Livermore, T. H. Tomlinson, and J. G. Burdick, was appointed to prepare a programme for the afternoon meeting, to begin at 2 30 o'clock.

After benediction the congregation assembled on the lawn of the parsonage grounds and partook of an abundant dinner, the many tables being literally covered with good things provided by the ladies of the church and society.

The afternoon session opened with prayer by G. H. F. Randolph, of Berlin. The committee presented the following programme:

Singing.  
Reading Scriptures by Rev. Mr. Fletcher, of the Baptist Church.  
Prayer by Rev. Mr. Martine, of the Presbyterian Church.

Sermon, text, 2 Tim. 2:15, L. E. Livermore.  
Consecrating prayer for candidate for ministry, Geo. J. Crandall.  
Consecrating prayer for candidate for deacon, Wm. C. Daland.  
Charge to both candidates, O. U. Whitford.  
Charge to the church, A. H. Lewis.  
Right hand of fellowship, G. H. F. Randolph.  
Singing.  
Benediction by F. E. Peterson.

The exercises from the beginning were of an impressive character, the spirit of the Sabbath evening meeting seeming to pervade the entire service.

Immediately upon the close of the ordination service the Rev. Mr. Martine, pastor of the Presbyterian Church, stepped forward, and with well chosen words of welcome to Mr. Peterson, extended to him a warm hand of fellowship in the name of his church, welcoming him as a co-worker in Christian service, and pledging to him his hearty good-will and support.

The charge to the church by Mr. Lewis embodied so much of good counsel, we report a part of it:

1st. Remember that your pastor will always obtain his ultimate orders from God, and these will determine what he will say to you. He will regard your wishes, your choices, and your good will, but at the ultimate he is God's messenger, and you should heed him as such.

2d. Heed, as pupils heed a teacher. Nothing discourages a pastor more than to feel that his instructions are not put in practice.

3d. If you must find fault do so *to him only*. Respect him for the sake of his office and his place as Christ's ambassador; and above all, teach your children to love and honor him.

4th. Rally around him and second his efforts as true soldiers rally around and follow a trusted leader. Your attitude will give him success or failure. His future and yours are in your own hands. You can ruin and drive him away, or you can strengthen his hands and secure his success, the strengthening of the church and the glory of God. Heaven and its joys will be made richer by far if you will pray for him, work with him and stand together for Christ and his church.

A. S. BABCOCK, *Clerk*.

#### PAGANISM AND THE EUCHARIST.

To the Editor of the SABBATH RECORDER:

In reply to your correspondent, M. E. H. Everett, in the RECORDER of August 17th, permit me to say, that I have not made a special study of the influence of Paganism on the formula used in connection with the Lord's Supper. The true nature and purpose of that Supper were much perverted by pagan influence, as I show, in outline, in the book which your correspondent so kindly commends. The doctrine of "transubstantiation" in its various grades, and certain consequent notions which have entered into the rigid theories touching "open" and "close" communion, are purely Pagan. Many of these notions were associated with the goddess "Ceres."

The "prayers as long as those made by the Pharisees," were doubtless a part of the Paganism which sought to be heard for its "much speaking," and which engulfed Western Christianity before the close of the fourth century. Were I not about leaving home for attendance upon the Anniversaries, I would make some special search touching eucharistic formulas. If a little "unheard leisure" comes to me I will do so, after my return. Thanking M. E. H. Everett for the inquiry, I am,

Yours truly, A. H. LEWIS.

August 17, 1893.

TRACT SOCIETY BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Aug. 13, 1893, at 2 P. M.

President Chas. Potter presided.

Members present, Chas. Potter, I. D. Titsworth, J. F. Hubbard, L. E. Livermore, W. M. Stillman, A. H. Lewis, O. U. Whitford, J. G. Burdick, F. E. Peterson, W. C. Daland, H. V. Dunham, D. E. Titsworth, E. R. Pope, J. D. Spicer, C. C. Chipman and A. L. Titsworth.

Visitors, Ch. Th. Lucky, Geo. H. Spicer, Elbert Clarke, H. H. Baker, G. H. F. Randolph, A. S. Babcock, J. R. Titsworth, E. B. Titsworth, A. H. Burdick, W. H. Satterlee, W. C. Hubbard, R. Dunham.

Prayer was offered by Rev. J. G. Burdick.

Minutes of last meeting were read.

The Treasurer reported that the appeal for funds was published in the RECORDER as requested, and that the response to the same had been encouraging.

The Treasurer presented so much of the annual report as was complete at this time, and on its completion was referred to the Auditing Committee.

Treasurer reported cash on hand \$1,246 65. Bills due \$592 67. Bills were ordered paid.

On motion \$600 was ordered paid on the indebtedness of the Society.

In view of the change and increase in the labor of the Editor of the Sabbath Outlook the Treasurer was authorized to pay the Editor \$300 salary for the current year.

The Corresponding Secretary presented the Annual Report so far as prepared, and after general discussion and suggestion it was adopted so far as read.

The Committee on exhibit at the World's Columbian Exposition presented a copy of a Sabbath souvenir, of which 10,000 copies had been prepared and distributed.

The following programme for the Annual Meeting to be held at Milton, Wis., Aug. 27, 1893, was adopted.

MORNING SESSION.

- 1. Opening exercises.
2. Reports, Corresponding Secretary, Treasurer.
3. Appointment of Committees.

AFTERNOON SESSION.

- 1. Reports of Committees.
2. Discussion of reports of officers.
3. Miscellaneous Business.

EVENING SESSION.

- 1. Sermon, Rev. Boothe C. Davis, followed by joint collection.
2. Unfinished Business.
3. Closing exercises.

Correspondence was received from N. Wardner, to which A. H. Lewis was requested to reply.

Necessary business in connection with the bequest of Orrin Vincent was, by vote, referred to the members of the Board who may be present at the Annual Session.

Voted that when we adjourn we do so to the call of the President.

Minutes approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

ICE breaks many a branch, and so I see a great many persons bowed down and crushed by their afflictions. But now and then I meet one that sings in affliction. You recollect the woman who, when her only child died, in rapture looked up, as with the face of an angel, and said: "I give you joy, my darling." That single sentence has gone with me years and years down through my life, quickening and comforting me.

CLEAN CONVERSATION.

Wickedness is not wit, and filthiness is not fun. Moral baseness in conversation is suggestive of mental barrenness. There are foul-mouthed specimens of animalism who are ready to tell you the best story they ever heard. If you are so unwise as to listen, it usually turns out to be the worst story you ever heard.

Let no corrupt communication proceed out of your mouth, and let no corrupt communication proceed out of your neighbor's mouth, if you can help it.

An unclean incident is a reflection upon your mother; an insult to your sister; an indignity to your fair friend; and a dishonor to the magnificent manhood of America, of which you are a representative.

There are certain young men who regard the possession of a long list of questionable illustrations as a sure guarantee of popularity among young men. There are other young men, however, who would not stoop so low as to wipe their feet on such popularity.

There are young men who place so high a price upon kingly manhood and queenly womanhood that they instantly refuse to turn their mouths into sewers or their brains into cess-pools, even though you should offer to organize the continent of North America into one glorious empire and crown them lords over all of it.

There are young men who believe that lips kissed by an idolizing mother are too pure and holy to be cursed by the ulcerating germs of sensualism.

The fact that some very good men sometimes tell stories that are not so good as they ought to be simply proves that such men are not so good as such men ought to be.

An unclean incident is unclean, and therefore unhealthy; unhealthy, and therefore unmanly; unmanly, and therefore unholy; unholy, and therefore unchristian; unchristian, and therefore unkind, uncalled for, unnecessary, absolutely inexcusable, and beneath the dignity of any man who claims to be either a Christian or a gentleman.

There is nothing so sweet as a pure breath.

He who seeks to entertain his friends by kindling the fires of an unholy imagination is not less foolish than the individual who would set on fire the costly draperies of his drawing-room in order to amuse his guests.—Jas. L. Gordon, Sec. Boston Y. M. C. A.

IN ANDERSONVILLE.

A man was on trial in a Kentucky courtroom. An old man of somewhat disreputable appearance had just given important testimony, and the lawyer whose cause suffered by his statements strove in every way to confuse and trip him, but in vain. The witness stuck to his story, and did not lose his temper in spite of the irritating manner in which the cross-examination was conducted.

Finally, in the hope of breaking down the credibility of the witness, the lawyer at a venture asked:

"Have you ever been in prison?"

"I have," replied the witness.

"Ah," exclaimed the attorney, with a triumphant glance at the jury. "I thought as much. May I inquire how long you were there?"

"Two years and three months," answered the witness, quietly, with a manner that was interpreted by the lawyer as indicating chagrin at an unexpected exposure.

"Indeed," said the delighted lawyer, feeling his case already won. "That was a heavy sentence. I trust the jury will note the significance of the fact. Now, sir, tell the jury where you were confined."

"In Andersonville," replied the old man, drawing himself up proudly.

There was a moment of silence, the jurors looked at each other, and then the courtroom rung with cheers which the court officers were powerless to check, and in which some of the jury joined.

The too inquisitive lawyer hardly waited to hear the verdict against him.—Youth's Companion.

TRACT SOCIETY,

Receipts in July and to August 14, 1893.

Table with columns for location (Church, City, etc.) and amount received. Includes entries for New York City, Plainfield, N. J., and various other locations.

E. & O. E. J. F. HUBBARD, Treasurer. PLAINFIELD, N. J., Aug. 14, 1893.

THE present style of alarm clocks will soon go into disuse if there is any truth in the story that a Swiss clockmaker has invented an alarm clock with a phonographic attachment. In place of the unmeaning clatter of the present clock, a man can have himself waked up by the repetition of one of his favorite poems, or by strains of dulcet music. In fact, the possibilities of the thing are unbounded.

KIND words produce their own image in men's souls, and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

FOR nearly forty years Lord Tennyson had a pension from the British government of nearly \$1,000 a year. The poet derived no personal advantage from the pension, however, for he devoted the whole of it to the relief of authors in distress.

WE should ask, not who is the most learned, but who is the best learned.

## SABBATH REFORM.

A WESTERN pastor in a recent letter, speaking of some experiences in his labor among First-day people, says: "Yesterday after meeting I was shaking hands with the people in true 'Western style,' when one of the best of the young ladies said, with sparkling eyes: 'Elder —, my sister and I have kept three Sabbaths.' I have never referred to the Sabbath or to the commandments directly in my preaching there, but I have preached salvation in Christ, and obedience as an expression of love to God. They know that I am a Seventh-day Baptist. The parents of these young ladies are candid people and willing they should follow their convictions, and even the parents themselves are seriously thinking of the question."

### CORRESPONDENCE.

ROCHESTER, N. Y., Aug. 8, 1893.

REV. A. E. MAIN,

Dear Sir and Bro.:—Just before leaving Covent for a month's vacation I received a letter from Bro. Daland in which he suggested that I write to you in reference to my acceptance of the Sabbath. This I do the more readily as recently I have discovered that you are an alumnus of the Rochester Seminary from which I graduated in 1885.

Very soon after entering upon the active work of the ministry I began a systematic study of the Bible which I have continued permanently ever since. This study I have even pursued along the lines of the higher criticism and the modern methods of Bible study, chiefly the historical method, and endeavoring to construct the biblical theology of the books as they have passed under review. This close contact with the mind of the spirit expressed in the very words of the inspired writers has ever proved a source of perennial blessing. I feel sure that my single aim has ever been to know the mind of the Spirit as expressed in his word. I began with the inductive study of Jesus. Then I began a study of the Pentateuch, which has continued ever since, together with pursuing the study of all the historical, prophetic and poetical books of the Old Testament. This study I have just completed. With a very great love for the Hebrew language and all that pertains to it as the holy language of our inspired books, I have naturally been very much interested in the Jews. When in the Seminary here at Rochester I received the Hebrew circular issued in New York, announcing the publication of the *Eduth le Israel*. I was greatly interested, but could find out no more about it. When in New York a few years after, I desired to find out about it but could not. You can imagine my gratification therefore, at accidentally finding a copy of the *Peculiar People* in the reading room of the Theological Seminary here as I chanced to pass through the city one day. This was when Bro. Daland had first taken up the issue of that monthly. The copy contained an advertisement of the *Eduth* as issued from Alfred Centre. I immediately began receiving the *Eduth* and continued a subscriber until the very close when issued from Berlin. I have almost every copy ever issued of that truly remarkable publication. At once I was interested in the *Peculiar People*, and soon formed a friendship with the editor which has grown with the years, a friendship based so far as I was concerned at first on the intellectual apprehension of truth as derived from the best spirit of Judaism. We have corresponded considerably in Hebrew.

These two publications made me genuinely interested in the publishing house at Alfred Centre.

Early in my studies I became interested in the relations existing between the law and the New Testament teachings, and many times gave great attention to this subject as of fundamental importance, to know for myself just how the New Testament Christians viewed the subject. The subject that appeared to be settled by the council in Jerusalem seemed to be opened afresh in my own mind, and gradually I arrived at what I believed to be the firm and true basis of conviction on the subject, the unvarying continuance of the law of Moses as the only law ever given for the guidance of all God's people, with of course the cessation of certain external observances as indicated in the New Testament. The New Testament is in reality a reaffirmation and illumination of the law. The gospel is in the law and the law in the gospel. The one book, the Bible, is the guide of the Christian. Parallel with this study and investigations concerning the law and unvarying interest in the *Eduth* and *Peculiar People*, has been the influence of the *Outlook*. For some years I always welcomed it on account of the ability and scholarship of Dr. Lewis. Ever and again it kept the subject of the Sabbath before my mind. Several times the subject came up for earnest investigation, and the conclusion I came to every time was this, that in some way Sabbath observance was connected with those parts of the law that were no longer in force, not that the Sabbath was not to be observed, but that it was a matter of indifference whether the seventh or first day be observed; but the time came when I saw that this was not right. I could see no validity in the arguments for Sunday observance, and to admit a change based only on human institution is to admit a dangerous precedent antagonistic to all Baptist belief. As soon as I was convinced of this I accepted the Sabbath not many Sabbaths ago; and so great has been the blessing since that I wonder that I did not see the truth before. Obedience to the Sabbath command harmonizes in my mind all truth connected with the Old and New Testaments. What this means for my future I do not know, neither is it really necessary for any of us ever really to know the future. God will guide his children into every way that he shall choose. I am striving to follow only the truth. I do not suppose that I can continue long in the Baptist denomination. I have never known hardly any Seventh-day Baptists. I do not know but your supply of ministers is ample. However, I have written to you at Bro. Daland's suggestion. The Lord leads. He has led me hitherto and I know that he will ever lead to the end.

Yours for the truth and the world's redemption,  
S. S. POWELL.

COVERT, Seneca Co., N. Y.

If you write me in August please address,  
320 Plymouth Ave., Rochester, N. Y.

### SUNDAY CARS IN TORONTO.

The *Toronto Globe*, July 13, 14, 17, is at hand. From it we learn that a popular vote is contemplated on the 26th of August, to decide whether the street cars shall be run on Sunday, in Toronto, a city which has hitherto been called, "The best Sabbath-keeping city in America." The interest in the question is evidently deep, and the complications are many. One feature of the case is a struggle as to whether the vote shall be taken on that distinct issue, in August, or whether it shall be made one of the questions at the next municipal election in January.

As a factor in the general question of Sabbath

reform, it is interesting to note how widely divergent the views of the religious leaders are concerning Sunday. A special meeting of the "Ministerial Association" of Toronto was held July 12th, to consider how the running of Sunday cars might be averted. The discussion on that occasion revealed the fact that these Protestants could agree upon the fundamental reasons why Sunday should be regarded as different from other days. Certain features of the discussions are reported by the *Globe* as follows:

Rev. D. J. Macdonnell said that the question straight before them was: "Is the proposed change opposed to the spirit of the Sabbath?" "We all believe, do we not," said Mr. Macdonnell looking about him, "that the Sabbath is a divine institution, and that on it no work which is not a work of necessity or of mercy should be done?" Was the Sunday street car then a necessity?

Rev. Mr. Turnbull said that the resolution would have to state clearly the belief of the members of the association in the divine institution of the Sabbath, and there was a difficulty here, because some ministers did not believe this in its original conception, and therefore could not sign the resolution. If this expression of belief were left out, however, it would leave the resolution open to attack.

Rev. Prof. Gregg said that if there was a disagreement among the ministers of the city in regard to the character of the Sabbath, it would be well to know how far it extended.

Rev. G. M. Milligan said that while it was well for the association to put itself on record in the matter as opposing Sunday cars, on religious grounds, and thus contradict rumors regarding division among them, it would be better for the members of the association to act not in the capacity of ministers, but of citizens. It was undesirable that in things civil they should act except as citizens.

Rev. Dr. Caven divided those who believe in the observance of the Sabbath into three classes: (1) Those holding that the fourth commandment was strictly binding as contained in the Decalogue; (2) those who regard the spirit of that commandment as passed over from Judaism to Christianity, and to be interpreted by the light of the new teaching, and (3) those who regard the Sabbath as an ecclesiastical institution. Dr. Caven said he believed that the first two views were largely represented in the association, but before adopting any resolution a common ground should be obtained, which could be justified by all in categorical answers.

The first item in the report is an excellent specimen of dodging and of evading the real issue. It is, like all similar efforts, a revelation of the evasive double-dealing which the friends of Sunday are compelled to adopt when they approach the real reasons for Sunday-observance. This is the item:

(1) Because we regard the Sabbath as a divine institution of perpetual obligation, heaving for its object the physical and spiritual welfare of men, which cannot be violated with impunity either by individuals or by communities. In maintaining the divine authority of the day of rest, it is not necessary to affirm any special view or theory as to the religious basis of Sabbath-observances or the exact relation of the Lord's-day to the primitive Sabbath, seeing that all Christians concur in regarding the first day of the week as possessed of a special religious character.

The logic of that resolution is: We agree that Sunday has "a special religious character." We do not care to ask how it obtained that character nor whether it is really entitled to it. We mean to sustain it without reference to the fundamental question at issue. No such inconsistency would appear in the councils of good men if they were not conscious of the fact that Sunday has no standing room in the Bible, nor in the ultimate facts of Christian history. If it had, these men would proclaim the biblical foundation, and the divine authority on which Sunday rests, and enter the fight with the courage of conscious security, rather than with the carefully formulated attempt to conceal the weakness of their cause.

It is too late in the world's history to expect that the facts can be suppressed, and every effort like the one now going on in Toronto will hasten the final defeat of Sunday.

Meanwhile the truth concerning both Sabbath and Sunday finds a hearing in the Toronto struggle. The *Globe* for July 17th contains the following:

### THE SEVENTH DAY SABBATH.

"A Sabbath Baptist" of Kingston writes as follows:

The kindly effort of Rev. Dr. McMullen, of Woodstock, to save such persons as Sabbath Baptists from the mystical confusion of shadow and substance requires a friendly return. If the questions, "Where does the day begin?" "Where does the week begin?" give the seventh day of Jehovah no rest for its foot on the rolling world, how do the first day worshipers satisfy their consciences that they keep the memorial of the resurrection and of the suppositious abrogation of the Sabbath? The first day moves equally with the other week days around the earth, and yet the Jew for thousands of years has not found his almanac astray on the Sabbath-day.

No word of revelation states that our Lord rose from the dead on the first day of the week. One Scripture states that in the end of the Sabbath he had risen. Yet without his command the fact, if fact it was, of the resurrection on the first day of the week, would give no ground of disobedience on the seventh. The Christian points the heathen and the Jew to New Testament revelation. The latter reads of the Rabbi who told his forefathers they made the Word of God of none effect through their tradition. When he asks why the followers of this Rabbi, who hold that he was the divine teacher, do not, as their master did, hallow the seventh day, he gets for answer that there is a tradition that he commanded his disciples to sanctify instead the first day of the week. The only authority the Protestant can quote is what the Roman Catholic gives him, and this the latter has the honesty to avow does not rest on Scripture, but tradition. Look up Catholic writers on this subject.

This Sabbath question is tossed on a sea of unrest over which there is no safe guide but the law of Jehovah. The state has no right to bind conscience one way or other. The church, using the word in the secular sense, has avowedly made this institution, and in order to do so has dethroned a law as old as the creation. She has to face the consequences in a growing disregard for her teaching on this subject, because she cannot appeal to the law and to the testimony. Let him who magnified the law and made it honorable by perfect obedience judge between the Sabbath Baptists and the great body of Christians of all names who in Sunday observance follow monkish tradition. I have no desire to write further in this controversy, but simply to ask what are the claims of Sunday under divine law? Those who want to pursue the inquiry I would refer to the publications of the American Sabbath Tract Society, Alfred Centre, N. Y.

*The Evangel and Sabbath Outlook* commends the agitation. Truth has nothing to fear when the mists of evasion roll away.

## MISSIONS.

FROM THE MILITARY HOME, ORANGE NASJAU.

I trust this interesting letter from Bro. Van der Steur will be read by all, and that he shall have the earnest and devout prayers of our people for his health and for his success in his noble work.—O. U. W.

MAGELANG, June 23, 1893.

*Highly Esteemed Bro. Velthuysen:*—Some time ago you were so kind as to send me a translation of a letter from America. I need not ask you if you are willing to translate what I am going to write now, for I know you are ready to do so before I mention a word about it. Firstly, I want you to express my thanks for the great proofs of interest and appreciation of my labor, expressed in the letter. I am very sorry that I do not know English, and so am unable to correspond with anybody in America, and to read the papers of our brethren over there. It is a great loss for me that I do not understand English, but I can say truly that I can not learn it. I have not quite forgotten the very first rudiments of it which were once taught me by Bro. Gerard Velthuysen, Jr., and as soon as I shall have somebody to help me, and can arrange all my work, I hope to do my utmost to master it.

I am asked to tell about the country, and much might be said about it. It is very beautiful and most fertile. Java is, indeed, as to beauty of nature alone, a paradise. The foliage is always green, and flowers are always bloom-

ing. However delightful this may be, one misses the incomparable beauty of an European spring, with its tender green and new grass. The lovely spring, which constantly reminds one of the blessed spring-time of life, is lacking here. And yet all is so beautiful, most beautiful. The mountains, some of them always in my sight, are very impressive. They are hidden in foliage at all sides. But the contrast between the nature in all her beauty and the people who live in it, is very strong. Most people are quite indifferent. As a proof of how little the people care about religion and religious feeling, I will tell the following: The government pays the salaries of the gospel minister, so he becomes a government official, who at a certain age is pensioned off, and is to reside or to travel where the government orders him to. If he should want to travel for his own pleasure he has to appoint somebody to fill his place during his absence. Now the minister here, who is friendly with me, asked me to fill his place during his absence, which I gladly accepted as a means granted by the Lord to bring the gospel. But when on Sunday I entered the church building I found that it had been changed in a stage for performing theatricals, and boards and bricks covering the floor, while some Javanese were very busy at it. Some ladies, who had come in carriages to attend the service, had returned immediately, but some soldiers had remained, and I addressed them. When I asked the Resident-in-chief how this was, he said that the minister ought not to go away, but showed no more concern about it.

This is a proof of the general condition of carelessness about religion. One officer of the army, however, makes an exception. Generally no unkindness is shown to gospel-preachers, but they are considered and looked down upon with pity on account of their belief. But such ministers as bring the gospel in truth are very scarce here. Only some weeks ago a military commander told me about a minister who, when on his rounds of preaching, had a glass of gin served out to every soldier, to attract them to his service. Eight weeks ago new members were admitted in the Reformed Church. One of the well-to-do citizens had a daughter who was to be among the number. In the morning he asked me the loan of a Bible. At 9 o'clock in the morning the Bible was borrowed, and at 3 in the afternoon it was returned, saying that it was no more wanted. The ceremony was over, and they had no use for the Bible any more. Another man, whose baby was to be sprinkled, asked for the loan of a hymn-book. The only ideal one has here is to grow rich. I need scarcely say that not all means employed to that end can stand the touch of honesty. Among the Europeans and Chinamen here are very wealthy persons. The Javanese, the natives, are generally poor. Much misery is suffered by these Javanese.

In my service I have a Javanese who is a Christian, and has been five years in a seminary at Depok, at which place there is a church of Christians, natives. This Javanese, Ones by name, keeps a school for Javanese, closed on Sabbath-days and opened on Sundays. This school may be a beginning of some labor among the natives.

The life in concubinage is esteemed more than the wedded state here. An officer who lives in concubinage is promoted, while an officer married to a native woman is overlooked. I do not know whether one is willing to confess this, but it is a fact. There is a great difference

here between official reports and reality. Prostitution has reached a terrible height, and I believe that concubinage is the corner-stone of it. Such a life indeed removes all good out of a man. And the children born of such unions are indescribably miserable. The Indo-European population, on the whole, is a most deplorable generation, as well spiritually as socially. Most of them are Roman Catholic in name, as the priests are very quick to baptize the children, and do not concern themselves any more about them after that, except to prevent their coming under Christian influence. Wherever there seems any chance of this the priests are very diligent to prevent the good influence. That Indo-European population fills my heart with pity. Ten of the forlorn children I took into my house, and I have resolved to refuse none who wants help. I believe God has laid this labor upon my hand, as well as the one among the military. As to the military, work among them is very difficult; they are most capricious, and that makes the work very irregular. By organizing a Young Men's Christian Association, a temperance band and singing class, a nucleus was formed, but by changing of garrisons it melted considerably. But by the favor and faithfulness of the Lord a new strong circle seems to be forming.

The changing of garrisons are helpful to my labor, as they afford me in many places correspondents, who spread tracts. A good deal of moral courage must be the share of every soldier who regularly visits the home, as others sneer at and mock him in many ways. Dr. Kellogg's temperance charts, which, by the help of Bro. Velthuysen, I kindly received from Dr. Kellogg himself, are a great help to me, and so is the magic lantern. I should like to have a little meeting-house of my own, which would cost 300 guilders to build. In the Lord's time it will certainly be granted me. I correspond a great deal with military people who are scattered all over India, and I believe this correspondence is not unblest. Strong drink and native women keep the soldiers from visiting my home. Many soldiers have a wife living with them in the Barracks, which the government allows. This custom leads to all kinds of evil and is the cause of a number of cheats. The women do their utmost to keep the men at home and they often succeed. There is a government drink shop, which is always crowded, and a good deal of drinking is going on. Further there is the so-called kampong, where a number of illicit houses are open and attract many visitors. When time permits me I go there and try to get the people away from the bad houses. I believe that I am laboring with much blessing. But the labor is hard and the cares are manifold, so I recommend myself in your earnest prayer. As a Sabbath-keeper I am quite alone here. At Pati, some days traveling from me, lives a lady who, by means of correspondence, tracts, the *Boodschapper* and the booklet, "Shall we keep Sabbath or Sunday," has been brought to obey the fourth commandment. On Sabbath evening we have prayer-meeting here, and at the same hour she is praying too. I do hope the Lord will give me grace to be faithful in all, and not keep back a single truth. If you will pray with me I hope you will remember my health, as it has been rather poor recently, I remember the labor in America in my prayers. God bless the brethren I have met and all the others together. With Christian salutations I remain,

Your brother in Christ.

JOHN VAN DER STEUR.

## EDUCATION.

### THE ROCHESTER TEACHERS' CONVENTION OF 1847.

In the RECORDER of August 17th there appeared an article by Professor H. C. Coon on the "World's Congress of Education," in which he spoke of the first time that a woman had spoken in a public meeting, and knowing that Mrs. A. A. Allen was the only living member of the three teachers from Alfred University who were present at the Rochester Convention, I asked her to write in detail her reminiscences of that occasion, when Miss Susan B. Anthony made her maiden speech, which follows.

GEO. G. CHAMPLIN.

Forty-five years ago it was no light task to attend our State teachers' associations as they were held in cities to which we had no railroad communication, yet Professor Kenyon almost always attended and had as many of his teachers attend as possible. In the summer of 1847 the meeting was in Rochester. Professor Kenyon drove out taking Mr. Allen with him. I had gone upon the canal some weeks before to visit an old L-Roy teacher, Miss Tracy, then principal of the Alexander Street Seminary.

At those meetings, Professor Davies, of mathematical fame, often presided. I can now see his rotund, satisfied face smiling down upon us little mortals. A few officers, all gentlemen, sat upon the stage. Two-thirds of the teachers present were always women. The question was asked, why the teacher's profession did not command the salaries of the other professions. There was a good deal of discussion and considerable indignation expressed that teaching was not better appreciated. In a slight lull of the debate a clear, sweet woman's voice said, "Mr. President." A startled look and general attention was directed to the point in the audience whence the voice seemed to come. It said again, "Mr. President." Every face in the crowd was turned toward the strange sound. Mr. Davies, growing red in the face and leaning forward, with thumbs in his white vest arm-holes, a favorite attitude, called out, "What does the woman want?" "May I speak to the question?"

If a bomb-shell had descended upon the stage it could not have produced a greater commotion. Every chair stirred. Mr. Davies turned, and there was not only a general buzzing among the officers, but throughout the hall. I looked over to the point from whence the voice had come and saw a tall, pale girl, dressed in Quaker garb, quietly standing and waiting.

We, at Alfred, had just invited, received enthusiastically and listened, almost entranced, to the address of Mrs. Elizabeth Oakes Smith. Our own girls spoke on Anniversary days the same as the gentlemen. We could not understand the situation. After some ten minutes' debate, "Yes, the lady could speak." She cut the Gordian knot by saying, "It seems to me, gentlemen, that none of you quite comprehend the cause of the disrespect of which you complain. Do you not see that so long as society says a woman is incompetent to be a lawyer, minister or doctor, but has ample ability to be a teacher, that every man of you who chooses this profession tacitly acknowledges that he has no more brains than a woman? And this, too, is the reason that teaching is a less lucrative profession, as here men must compete with the cheap labor of woman. Would you exalt your profession, exalt those who labor with you. Would you

make it more lucrative, increase the salaries of the women engaged in the noble work of educating our future Presidents, Senators, and Congressmen."

Susan B. Anthony had made her first speech among the teachers of the State, but it was not her last. She kept them in hot water till some acknowledgement was made for woman's work. How thankful we are that Miss Anthony has lived to be honored as few men or women are honored, even called "Saint Susan."

President Kenyon had been invited at the same meeting to present a paper on "Corporal Punishment in the Higher Grades of Schools." It was a splendid paper, advocating the appeal to the higher nature of the pupil, to their manhood and womanhood, *instead of the rod*. This was *treason* to good order in the schools and created as much of a sensation as did Miss Anthony's speech. Professor Kenyon was ridiculed and abused, especially by the New York and Albany teachers, till that noblest Roman of them all, the principal of the Normal School in Albany arose and said, "Brother Kenyon is doing a grand work for education in the State and is sending out a large number and some of the best teachers. I know the work." On our way home we may well be pardoned, if like the Pharisee of old, we blessed God that we lived on a higher plane. ABIGAIL MAXSON ALLEN.

## WOMAN'S WORK.

### WORK.\*

BY SARAH S. D. SOWELL.

It seems to me as if the keynote of all God's teachings and his dealings with the children of men is the beauty and utility of doing—of service. He hath made all things good and beautiful in their season for our benefit, and asks no return in kind, but only that we shall love him. The life-giving air, the vivifying sunlight, the rains and dews of heaven and the fruitfulness of earth are bestowed on all alike; on those who serve him through love and on those who love and serve evil. And if the natural consequences of evil doing come upon us it grieves the loving kindness which desires not that any should perish, but cries after us continually, "Why will ye die!"

The clearest picture we can have of God's care for us is that of a wise and tender mother's care for her child. She gives it her time, her toil, her every care, herself; and the only thing it can give her is its love and the service of love. When it fails to do this we instinctively feel that there is little hope of any real good in what it does.

Do we realize as we should this relation we all bear to God and the result if we fail to give him the loving service of children? And are we not too prone to believe that this service consists in church-going, an occasional testimony that we love him, an occasional prayer for help; a state of feeling rather than an active doing? Without right feeling there can be no right doing, but do we not unconsciously strive to satisfy ourselves and God with mere feeling, and is it not true that we are continually told in God's word to *do*—to deal our bread to the hungry; to bind up the broken hearts; to visit the widow and fatherless in their affliction, and as the crowning glory of all doing, to go into all the world and teach all men the glad tidings of him who did all for them?

\*Read at North-Western Association at Farina, Ill.

It is noticeable that the test Christ gives us by which he will judge those who claim to be his servants is one of doing. If we feed the hungry, care for the stranger, clothe the naked, visit the sick and the prisoner, we shall receive commendation and reward. If we do not we shall receive condemnation and punishment. And he who went about doing good, whose record is one of continuous, unselfish deeds, knows well what virtue there is in doing.

We are too apt to feel that only our preachers and other leading persons are required to do much, and that we who are more obscure are excusable if we fail to do, and that there is indeed very little that we can do. But the man who deals justly and loves mercy; who orders his family affairs according to the law of righteousness, and gives as God has prospered him for the benefit of his cause; and the woman who so trains her children that they "fear God and keep his commandments," and whose neighbors "take knowledge of her that she has been with God," are obeying the command to preach the gospel as much as is the man who stands in the pulpit.

Many of us, especially we women, feel that our lives are so circumscribed and our opportunities so few that it is useless to try to do anything, forgetting that the words we speak, the actions by which we betray our feelings, our whole lives from day to day are constantly influencing those around us, and will tell on their welfare to all eternity. We long to do some great thing, but perchance God has ordered it so that our life or some word we speak shall be the stimulus to great things in some other life. We may never know it, but God knows. And we sometimes please ourselves by imagining what grand things we would do if we were rich, or if we were talented, or could be other than what we are, not considering that if God wished us to do these things he would have given us the power and opportunity for it. As he has not done so he expects us to do what we can, being just what we are. If we can do but a little that little shows our love and proves our willingness to show that love in service as much as the more glorious things that more gifted ones do.

When a child I read, almost with ecstasy, of the martyrs and the missionaries who endured all and braved all for God's truth, and felt that none could equal them. But I know now that the one who patiently and bravely carries the burden of life from day to day, who "beareth all things, believeth all things, hopeth all things, endureth all things;" patient in affliction, cheerful in difficulties, quietly brave under contumely and detraction, doing good as opportunity offers, is doing as much for God, in kind, if not in degree, as did Latimer and Ridley at the stake, or Carey and Judson in India.

When people do grand things we do not realize that the secret springs of all their noble deeds lie far back. Some God-fearing father, or tender, reverent mother, or some obscure friend or chance companion; or perhaps some printed word sowed the little seed of which we behold the glorious fruitage. Of these we hear nothing, but eternity will tell the wondrous story. So will it of our seed-sowing.

As it requires the sweet, silent influences of sun, and wind, and rain; the glory of the morning and the splendor of the evening; the calm majesty of midnight heaven and the burning brightness of the noonday to awaken and bring to perfection the humblest leaf or flower, or blade of grass, so it requires the multiplied influences of human care, and love, and tenderness, developed and vivified by divine love into

kinship with itself to reach and save the humble ones of earth. And to us the feeble, the imperfect, the too often unworthy, is committed this great work. By it we are to grow into the perfection required of the children of God. By it we are to prove our fitness for the heaven where he dwells who did all and gave all for us; he whose last command enjoins work—"Go ye into all the world and preach the gospel to every creature." "See that ye refuse not him that speaketh."

## HISTORICAL & BIOGRAPHICAL.

### OUR COLLECTIVE EXHIBIT AT THE WORLD'S FAIR.

The articles in this exhibit number slightly over three hundred and fifty. They have been procured from abroad and in this country, wherever our people have established leading religious interests at any time. The selection of them has been left almost entirely to parties residing in the localities from which they have been sent. They, therefore, represent a great variety of tastes, as well as very many transactions and persons known in the history of Sabbath-keepers for the past two hundred and fifty years. The collection is not a complete reference to this history, but only a suggestive one. Articles which would remind us of some prominent events and workers among us in the past and present are not found in the exhibit, because they have not been furnished. Nothing coming to hand has been rejected.

The exhibit is mentioned in the official catalogue of the World's Fair on page 385, as "No. 499, Seventh-day Baptist Denomination: Books, Papers, Photographs, etc." It is located in the Manufactures and Liberal Arts Building, north-west corner of the Gallery, Section D, Post 102, and in the west half of the booth which we share with the United Brethren in Christ. It is here arranged on partition walls and tables and in a desk and a glass case. As may be judged, it is so varied in appearance and so grouped at different points that it immediately attracts, holds, and satisfies the eye of a visitor. A monotonous sameness which characterizes so many other exhibits in the building is thus avoided. It is at once apparent that no undue or extravagant expense of money has been incurred in the preparation of the exhibit. The impression of simplicity, neatness, and downright sincerity is made. A substantial lounge near the entrance, and chairs set at various places in the booth, invite comers to stop and feel that they are welcome. Strangers are often led, while examining the different articles, to inquire into the origin of our churches, their location, peculiar views, and leading operations. In this way, copies of our papers and tracts are requested, and brief friendly discussions are often started. A record of the latter would make interesting reading.

But to our own people attending the Fair, our exhibit is specially valuable. It presents before them a fairly complete review of our denominational affairs. To many of them an hour's inspection will discover important facts in our career which were previously unknown to them. Here are shown very clearly in a small space, the spirit, aims, and efforts of our people in building up churches, educating young people, and spreading Sabbath truth. No one of them can fail to leave the place without realizing that his sense of loyalty to our cause has been strengthened and his attachment to the denomination greatly increased. A full and

accurate catalogue of all the articles, with a statement of the source from which each prominent one was furnished, and a reference to its relation to the history and the leaders of our people, would materially aid in deepening the interest in the exhibit, and in recalling hereafter more definitely the impressions which it makes on the mind.

The articles can be easily classified. The following is an attempt in that direction:

1. Those of a general relation to our denomination. The principal ones are photographic groups of one hundred and one ministers of our churches, taken in 1886; and of the Chicago Council held in 1890; a view of our General Conference assembled in a tent last year at Nortonville, Kansas; and likenesses of the members of the Executive Committee of this Conference for the present year; and also a map showing the location of our churches in the United States.

2. Likenesses of leading Seventh-day Baptists in London, Eng., and views of places and buildings connected with these people in that city and elsewhere in that country. How we can look upon the face of William Tempest, a noted barrister-at-law and a poet in 1725; of Nathaniel Bailey, a distinguished English lexicographer prior to 1742; of the beautiful wife of Rev. Wm. Slater, minister at the Mill Yard Church a hundred years ago; of Rev. Wm. H. Black, a former pastor of this church and an antiquary; of Rev. Wm. M. Jones, D. D., the present pastor and editor of the *Sabbath Memorial*; and of Dr. H. P. Ribton, a convert to the Sabbath, who perished in the massacre of Christians at Alexandria, Egypt, in 1882. Besides these there are groups of persons among whom appear Dr. Jones and his wife and Rev. Solomon Carpenter and his surviving wife. Here are views of the old Mill Yard Chapel, its interior, and burial ground; of a Round Church at Little Maplestead, founded in 1273; of Bull Stake Alley, London, where Rev. John James was arrested and led away to imprisonment and martyrdom in 1661; and of Pinner's Hall, where the learned Francis Bampfield preached to a church of Sabbath-keepers for several years prior to his death in Newgate Prison in 1684.

3. Photographic views of the chapel, its interior, and park lawn in front, where the Seventh day Baptist Church of Haarlem, Holland, worships; and of a former residence of the pastor, Rev. G. Velthuysen. In some of these views the pastor, with a portion of his family, appears.

4. Curiosities and relics obtained in Palestine some years ago by a mission sustained by our people. These articles are furnished principally by the "Steinheim," at Alfred Centre, N. Y., and consist of Joseph's cups and a coffee cup and saucer, a lamp from the sarcophagus of a king of Sidon, 500 B. C., and a beautiful tile from ancient Sidon, on which are painted a ship under sail and lilies of the valley.

5. Views of buildings and groups of persons, interesting curiosities and relics, connected with our mission in Shanghai, China. These are, at least, forty in number. Among them are found banner and embroidered work by members of the church or school here, the national flag of China, four idols or images, the largest representing the god of earth, one of the "three precious ones" of the Taonist religion, and another the door-keeper of heaven (the "Chinese Mamon"), a painting of the first missionary dwelling of our people at this place, made by Mrs. Olive B. Wardner, views of the mission chapel, present dwelling, dispensary, and a group of the school,

a Chinese painting of a procession in a festival of the worship of the sun, a large Chinese centipede kite. Several Chinese coins, some very ancient, bricks from the porcelain tower of Nankin, the yellow one furnished lately by Mrs. Lizzie Nelson Fryer, a cane once owned by Rev. Solomon Carpenter, a string of prayer beads belonging once to Mrs. L. M. Carpenter, his wife, and Chinese shoes, pen, thimble, and jacket. It is regretted that no likenesses of the past or present missionaries at this place have been supplied.

6. Portraits and photographic likenesses of Officers, Boards of Trustees and Members of the Faculties of our institutions of learning, with views of groups of their students, buildings, chapels, recitation and other rooms, and grounds and other surroundings:

(1) Large size portraits of Presidents Kenyon and Allen and Professor T. R. Williams, of Alfred University, hung in conspicuous positions on the walls. The same is true of portraits of "Ye Cram Club," composed of President Allen, Geo. H. Babcock, new President of the Trustees of this institution, Rev. A. H. Lewis, D. D., formerly Professor of Church History here, and Charles Potter, a liberal donor to the University. Upon one of the walls and in two photographic albums are exhibited likenesses of Presidents Kenyon and Allen, with views of groups of the Faculty and students, the different buildings, chapel, library, society and recitation rooms, and campus of the University, besides of the village of Alfred Centre.

(2) Large portraits of President Whitford and Professor Albert Whitford, of Milton College, and one of Geo. H. Babcock, a Trustee of of the institution and a liberal donor to it, hang upon the walls. Three photographic albums present likenesses of Hon. Joseph Goodrich, the founder of the college, of the present officers of its Board of Trustees and its present Faculty, with a variety of views of its former and present buildings, chapel, recitation, museum and library rooms, residences of members of the Faculty, former and present boarding houses, campus, village of Milton, and groups of students, glee clubs, quartets, and members of the literary societies and ball and tennis clubs, and a procession of the Faculty and students on Commencement day. One of the albums taken by Allen C. Whitford, a student.

(3) Here are views of the Salem College building, with its Faculty and students grouped in front, and of the residence of its President, Rev. T. L. Gardiner.

7. Portraits and photographic likenesses of pastors, deacons, and other prominent members of our churches in America, and views of their meeting-houses, parsonages, and former academic buildings, and some relics, all arranged according to the Associations of these churches:

(1) From the Eastern Association, we have likenesses of Rev. Geo. B. Utter, Rev. Geo. J. Crandall, Rev. W. C. Daland, Rev. Edmund Darrow, Thos. B. Stillman, of the Novelty Works, New York, and J. F. Hubbard. Here are views of the meeting-houses at Newport, Ashaway, Westerly, Waterford, Plainfield, New Market, Shiloh, and Berlin; of parsonages at Ashaway, Westerly, New Market, and Shiloh; and of former academic buildings at Ashaway and Shiloh. A box made of a cedar shingle from the first meeting-house of the Piscataway Church and a lamp from the house of the German Seventh-day Baptists of Ephrata are shown.

(2) From the South-Eastern Association,

one sees views of the church-houses at Salem and Greenbrier, W. Va.

(3) From the Central Association, have been furnished likenesses of all the pastors of the First Brookfield Church, eleven in number, including that of the present pastor, Rev. J. Allison Platts, and also a splendid portrait of Rev. Wm. B. Maxson. Here are likenesses of Rev. Eli S. Bailey, Rev. C. A. Burdick, Deacons Silas Spencer, Collins Miller and Chauncey V. Hibbard, Rev. A. B. Prentice, and Hon. Gerrit Smith, a Sabbath-keeper and philanthropist. A fine portrait of C. D. Potter, one of the editors of the *Sabbath Outlook*, hangs upon a wall. We shall here see views of the meeting-houses at Leonardville, Brookfield, and Adams Centre; and of DeRuyter Institute, with its paid subscription paper.

(4) From the Western Association are portraits of Rev. Joshua Clarke, P. A. Burdick the temperance lecturer; likeness of Rev. Amos W. Coon; and views of the meeting-house and parsonage at Alfred Centre, and meeting-houses at Independence and Scio; old communion cups of the First Alfred Church; and an annual report of the Woman's Education Society of the Friendship Church at Nile, in 1836. A portrait of Rev. Nathan V. Hull was expected, but has not been received.

(5) From the North-Western Association, have been sent likenesses of Rev. James Bailey, Mrs. Tacy Hubbard Bailey his wife, and Miss Mary F. Bailey, Rev. E. M. Dunn, Rev. Geo. W. Hills and his wife, Hon. Henry Clarke, M. D., Rev. J. M. Todd, Rev. S. R. Wheeler, Joel Tappan, Rev. Lewis A. Davis, and a portrait of Rev. Varnum Hull. There are views of the meeting-houses at Milton, Milton Junction, Rock River, Albion, Walworth, West Hallock, Farina, Dodge Centre, Welton, Nortonville, North Loup, and Smythe; of parsonages at Walworth, West Hallock, Farina, Welton, Nortonville, and North Loup; and academic buildings at Albion and Walworth.

(6) From the South-Western Association are seen the likeness of Rev. Geo. W. Lewis, and views of the meeting-houses at Hammond and Billings.

8. Publications of our people abroad and in this country:

(1) The works from abroad embrace Bamfield's "The Seventh-day Sabbath the Desirable Day," issued in 1767; Dr. Jones's "A Chart of the Week," a most valuable production; his "Sabbath Memorial," a quarterly journal; a bound volume of tracts and books on religious subjects, by James A. Begg, of Glasgow; volumes of "de Boodschapper," by Rev. G. Veltuysen; sets of twenty-seven different tracts by the same in the Dutch language, for free distribution; and Chinese tracts and illustrated scripture lessons by Rev. Nathan Wardner.

(2) A large number of tracts, papers, and books published by the American Sabbath Tract Society are on hand here. Most of the tracts and papers, some of which are in different languages, are used for free distribution. Books and volumes of papers and periodicals, such as the following issued by this Society, were furnished by Milton College: "Tracts on the Sabbath," published in 1853; "Thoughts Suggested by the Perusal of Gilfillan and Other Authors on the Sabbath," by Rev. Thos. B. Brown; "The Sabbath and the Sunday," Rev. A. H. Lewis; "Critical History of the Sabbath and the Sunday in the Christian Church," by the same; "Sabbath Commentary," by Rev. James Bailey; *The Seventh-day Baptist Quar-*

*terly*; five volumes of *Our Sabbath Visitor*; *The Bible Scholar*; "The Seventh-day Baptist Hand Book"; *The Sabbath Outlook*.

(3) Works not published by the Tract Society and furnished from various sources, are on exhibition, such as "A Brief Summary of the Principles of the Christian Religion," (a Seventh-day Baptist catechism), and by our New Jersey Churches subsequent to 1814; and in this pamphlet appear questions on the Ten Commandments, written and published by Rev. Johathan Dunham in 1761; Tyndale's New Testament, the edition published in 1837; "A New Selection of Psalms and Hymns," first work of the kind used in our churches, issued in 1832; "The Carol, for the use of Sabbath-Schools, Social Religious Meetings, and Families;" "On Life, Soul, Death, and the Resurrection," by Rev. Nathan Wardner.

(4) Works by Seventh-day Baptists, not issued by the Tract Society, and furnished by Milton College, are as follows: "History of the Seventh-day Baptists in America," by Rev. Henry Clarke, 1811; "The Religion of Mankind," two volumes, by Robert Burnside, 1819; "The Seventh-day Baptist Missionary Magazine," 1821-24; "Discourses on the Parable of the Sower," by Samuel Stennett, D. D., 1823; "Remarks on the Different Sentiments Entertained in Christendom," by Robert Burnside, 1827; three volumes of *The Protestant Sentinel*, 1832-35; "Discussion upon the Weekly Sabbath," by Revs. Wm. B. Maxson and Wm. Parkinson, 1836; "Questions on the Historical Parts of the New Testament," for the use of Sabbath-Schools and Bibles Classes, 1837; two volumes of *The Seventh-day Baptist Register*, 1840-41; "Connected Views," by James A. Begg, 1842; first two volumes of the SABBATH RECORDER, 1844-45; "Christian Psalmody," 1847; "The Dairyman's Manual," by Prof. Gardon Evans, 1851; "Elements of English Grammar," by Prof. Wm. C. Kenyon, 1851; "The Seventh-day Baptist Memorial," 1852-54; "Manual of the Seventh-day Baptists," by Rev. Geo. B. Utter, 1858; "History of the Seventh-day Baptist General Conference," by Rev. James Bailey, 1866; "The Gospel of John, translated from the Greek," by Rev. J. W. Morton, 1866; Biographical Sketch and Published Writings of Rev. Eli S. Bailey," by Rev. James Bailey, 1872; "The Bee-Keeper's Manual," by L. S. Sisson, 1872; various pamphlets by Prof. Wm. A. Rogers, "On the Periodic Errors of Right Ascension," "On Limits of Accuracy in Measurements with the Telescope and Microscope," "On the Present State of the Question of Standard Length," "Standard Measures of Lengths," 1874-80, "On a Practical Solution of the Perfect Screw Problem"; "Cartwright's Natural History of Western Wild Animals," written by Miss Mary F. Bailey; "Historical Sketch of Education in Wisconsin," by President W. C. Whitford, 1876; "College Journal of Milton College," 1878-83; Educational circulars and pamphlets, by President Whitford, 1878-83; two volumes of "Wisconsin Journal of Education;" Fourth Annual Report of President Whitford as State Superintendent of Public Instruction, containing his circular on school-houses for the country districts, villages, and small cities of Wisconsin, 1882; "Autobiography of Rev. Alexander Campbell," by Rev. Chas. A. Burdick, 1883; "Manual of the First Brookfield Church," 1883; "Semi-Centennial History of the Plainfield Church," N. J., 1888; "A Critical History of Sunday Legislation," by Rev. A. H. Lewis, 1888; "The Cluster," "Good-Will," and "Anthem Treasures," collections of vocal music, composed in part by Prof. J. M.

Stillman, 1873-82; "Steam: Its Production and Use," by Geo. H. Babcock, 1889; "The Corruption of Christianity through Paganism during the First Two Centuries," by Rev. A. H. Lewis, 1890; "Paganism Surviving in Christianity," by the same, 1892; "Story of the Service of Co. E, and of the Twelfth Wisconsin Regiment, Veteran Volunteer Infantry, in the War of the Rebellion," by Prof. Hosea W. Rood, 1893.

#### WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 18, 1893.

In the preliminary manoeuvres the free coinage people have won in both Houses of Congress. In the Senate a majority of the Democratic steering committee just chosen favor a compromise instead of immediate repeal of the purchasing feature of the Sherman law. Prolonged debate and finally the passage of a measure approved by the silver people is foreshadowed.

In the other House the silver people have secured the adoption of an order for a series of votes on various propositions to suit themselves before a vote is allowed upon repeal of the purchasing clause. If they succeed in any of these propositions a vote on repeal pure and simple is cut off. It is therefore quite certain, in view of the strength of the pro-silver people that unconditional repeal is out of the question.

The debate in the House attracts very little interest. Not much over a hundred members attend and but few people appear in the galleries. The other three hundred representatives are presumably looking up figures for speeches.

To restore confidence the world must be convinced that the United States intends to keep all of its money from depreciation. If people at home and abroad can be satisfied that every United States dollar will be kept as good as the best by all needed legislation the scare will be partially cured at least. Retrenchment and dullness of business due to uncertainties as to what will be done with the tariff will of course continue until Congressional action on that subject is ascertained.

Excess of exports over imports should be maintained unless we are ready to run into debt to Europe, and the fact that last year imports were excessive, accounts for our loss of gold. Foreign debtors will not take silver nor silver certificates nor anything but gold or something as good. And we cannot cure this foreign preference for the yellow metal by any sort of legislation; our only remedy is to send our neighbors wheat, hay, corn, agricultural implements and other manufactures in excess of our foreign expenditures. The present flow of gold to the country which has already sent the treasury holdings above the one hundred million reserve point is due to the recent increase of exports.

Uncle Sam is rich and might buy gold on credit, and he can then soon bring Europe to bi-metalism. Let him go into the world's market determined to have his share of the yellow metal and John Bull and the rest of them would be compelled to agree to the use of silver. European governments are in effect trying to corner gold and leave the United States on the outside. We have either to prevent the corner or do all our buying and selling among ourselves, or become abject financial slaves. The only common sense thing to do is by prompt action to prevent the corner. England would in that case get on her knees to Uncle Sam very quickly.

Congress should legislate for large improvements in water ways and other public improvements of real value and thus employ labor and



disburse money while adding to the real wealth of the people by cheapening transportation and production.

CAPITAL.

A VIEW OF THE FIELD.

May 1, 1893, there were in the Seventh-day Baptist denomination one hundred and three churches distributed as follows: Eastern Association eighteen, three without pastors. Besides these one in Maine not yet identified with us. Central Association, thirteen, five without pastors; Western Association, sixteen, four without pastors; North-Western Association, thirty-eight, twelve pastorless; South-Western Association, seven reporting, two without pastors; South-Eastern Association nine, three pastorless. Many of these pastorless churches are small and not able to support a man even if one should come to them. Some are able to be missionary churches, while others are able to bear the whole expense themselves. There are also two churches in England, two in Holland, one in Denmark and one in China; all having resident pastors. We have one hundred and seventy-five preachers; eighty-three of whom have charge of some one or more parishes, ten are engaged in teaching in our colleges, four are "general" missionaries, fifteen are incapacitated by age or infirmity, twenty-seven are engaged in other occupations and serve some church or station in the denomination, four regularly supply Sunday churches, fifty-six serve as Seventh-day Baptist pastors without other occupations, eleven are students, eight are in foreign lands, one edits the SABBATH RECORDER, and thirty-nine are engaged in other occupations to the neglect of their calling. Seventy-three are Sabbath converts, while 102 were "born that way." From 1860 to 1890 the Eastern Association decreased three churches and increased 75 in membership; the Central Association decreased two churches and increased 24 in membership; the Western Association decreased five churches and increased 91 in membership; North-Western increased twelve churches and 99 in membership; besides these there are ten churches that are more or less comatose, with a total membership of 112; counting these the net gain for the thirty years is 22 churches and 211 members. The South-Eastern Association was not formed in 1860, but there were two churches there with a membership of 194; during the thirty years this Association has increased eight churches and 394 in membership; the South-Western Association has increased from nothing to eight churches and about 200 church members. This gives a trifle over three members gained for each church in the three associations in New York and New England in thirty years. Counting the "comatose" churches in the North-Western we have a gain per church for the remaining three associations of ten and a fraction, or without them eight and a fraction for the whole thirty years. There are hundreds of Seventh-day Baptists in the North-Western and South-Western that are so situated as not to be able to be counted with any church, so that our actual strength is much larger than the available statistics can show. Since 1890 there has been harvesting and not a few have been added, so that we can truthfully say we have entered on a new and happier era. We are looking forward to such an uprising of the Seventh-day Baptists as this country has never seen, for unless all signs fail a broader field is opening to us, and God would never have shown us these open doors unless he meant for us to occupy them.

C. H. G.

ALFRED CENTRE, N. Y., Aug. 1, 1893.

CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

Some time ago Bro. L. O. Randolph in some of his articles stated that he would at some time tell why young people should keep the Seventh-day Sabbath, other than from having been brought up in Seventh-day families. If Bro. Randolph has already done this would you inform me in what number of the RECORDER I can find it, or if he has not will he please do so, for more than one reader of your paper is looking for it?

I am aware that many of our young people cannot tell, giving the biblical reason, why they are Seventh-day Baptists, otherwise than that they were born so and have been brought up in families of this denomination.

Respectfully,

GEO. G. CHAMPLIN.

IF.

If only the individuals, firms and corporations who had been doing business without adequate capital to justify their operations, or upon delusive pretenses of any kind, failed; if only those banks would have been forced to suspend which have loaned money without proper investigation of securities, to promote enterprises whose success depended upon imposing upon the unwary, the crisis through which we are passing would be an unmixed blessing. But, alas! when bound together by cords, ninety per cent of which consist of the fibres of which confidence is composed—that is, credit, pure and simple—the best may fall in the earthquake and the safest be compelled to succumb. Honesty in such cases may contribute apparently to downfall, while shrewd villiany may maintain, in some instances, the aspect of solvency.

We extend our sympathies to every established house within the circle covered by *The Christian Advocate* that has been compelled to suspend. Nothing but the loss of one whose continued existence is essential to happiness is to be compared to the pang of being compelled to utter words never framed by the lip before: "I cannot pay you; I am insolvent!" The higher the moral tone of the man compelled to do this, the deeper his agony.

Yet for the honest man who makes a full exposition of his affairs there is continued respect and universal sympathies, and these will materially aid him in resuming.

Hope should never die. We had the acquaintance of a gentleman who lost all in the crash of 1873. He was then far advanced in years, but buckling on the armor began again, and was enabled to leave to his children an established business, to remember some of the causes he had supported in his more prosperous days, and to die leaving the universal conviction that a juster man never lived.

It may be hard to part with horses and the carriage, with the luxuries that were apparently justified by lifelong prosperity; but men may discover, under such circumstances, how little they really need when sustained by a noble purpose. For every Christian who has already fallen there is encouragement in the words of Paul: "Cast down, but not destroyed." And for those who find the waves rising about them, and know not how long they can float in such an uncertain sea, there is inspiration in those other words of the unfaltering servant of God: "Faint, yet pursuing."—*Christian Advocate*.

A COMPOSITOR who was puzzling over one of Horace Greeley's manuscripts sagely and savagely observed: "If Belshazzar had seen this handwriting on the wall he would have been more terrified than he was."—*Exchange*.

IN great national troubles, such a war, famine, pestilence, floods, fires, scourges, the good suffer with the wicked; but the eyes of the Lord are over the righteous and his ears are open to their prayers. When going through the greatest sufferings he is often preparing them for the greatest usefulness.—*Selected*.

SMALL DEEDS.

I remember of hearing of a person who was always trying to do some great thing for the Lord, and because he could not do a great thing he never did anything. There are a great many who would be willing to do great things if they could come up and have their names heralded through the press.

I heard of a man's dream in which he imagined that when he died he was taken by the angles to a beautiful temple. After admiring it for a time he discovered that one stone was missing. All finished but just one little stone left out. He said to the angel: "Why is this stone left out?" The angel replied: "That was left out for you, but you wanted to do great things, and so there was no room left for you." He was startled and awoke, and resolved that he would become a worker for God; and that man always worked faithfully after that that.—*Moody*.

A BEAUTIFUL THOUGHT.

The Jews say that when Moses was keeping the sheep of Jethro, a lamb ran away and lost itself in the desert. He went after it and pursued it a great way, till the little creature fell, panting and footsore, on the ground, unable to go further. Then Moses said to it: "Little lamb, didst thou think I sought thee to hurt thee that thou didst fly me? Nay, it was in love that I went after thee, and now in love I will bear thee home in my bosom." And when God saw his gentleness to the lamb he said: "This man shall rule my people Israel."

It would be hard to say how many boys and girls are riding bicycles in the United States to-day, not to mention the men and women. It is one of the impossible things of life to explain how such growths come about. Only a few years ago the old standard bicycles had just been introduced, now they are things of the past. The so-called "safety" is the only machine to use. It is faster, easier, more comfortable and safer, and with its pneumatic tubes for tires it can be ridden with ease over city pavements. The machine itself requires little expense after its original cost, and though that original cost amounts to no small figure, yet bicycles are now within the reach of us all. At a time when the extraordinary growth has reached such a point as it has now, when all the members of the Round Table are either in possession of a bicycle or anxious to own one, it is not out of place to say something about the proper use of the machine. For anything that takes hold of the inhabitants of the country as bicycle riding has is necessarily an important matter. In Massachusetts there has been a commission appointed to see that the country roads throughout the State are improved, and the man who started this, and who is a member of that commission, is one of the members of the Pope Manufacturing Company of Boston, the famous bicycle makers. Elsewhere the same movement has been set on foot. And thus, if bicycling is becoming so popular that it is creating a public demand for the making of new and better roads, it is a great power for good in many ways.—*Harper's Young People*.

We are away up in a far corner of the nineteenth century, and eighteen hundred years count for something, even in the Lord's calendar. How are we putting in the time? Don't flatten your face against the pane, waiting, nor sit down with the time table between your knees reckoning when he is coming. Avoid heresy on the one hand and lunacy on the other. Hold it practically—go out and fish. Jesus Christ, my brother, takes a deal of knowing.—*John McNeill*.

In time of war no one would think of going to a graveyard for recruits. God wants living soldiers.

All things work together for good to them that love God, to them who are the called according to his purpose.—*Ram's Horn*.

## YOUNG PEOPLE'S WORK.

If all the volutary information that is given on the Fair grounds by visitors in reference to the exhibits could be preserved and published it would disclose a wonderful amount of ignorance. It is amusing to wander about and listen to the explanations and comments which are given. Some most ridiculous statements are made. On the other hand, one is surprised to find how very intelligent is the great mass of visitors. They seem to be quite well informed on a great variety of subjects, and display an amount of general knowledge that is truly gratifying. A person remarked the other day that he was proud of the appearance and conduct of the visitors of the Fair. It is an honor to America and to our people. He was prouder of the visitors and their display than he was of all the magnificence and grandeur of the buildings and all their exhibits.

We have been so busy for a few days trying to entertain people at the church booth that it has been quite impossible to gather any notes of interest. We would like to send a list of names of visitors for publication, but it would be too long.

We wish to make an apology for the omission of the name of Rev. A. W. Coon from the list of ministers who have been forty years in the work. It was due to the fact that the list of ministers for the present was taken from the report of the churches as given in the Minutes of the last General Conference,—Bro. Coon's name is not there. This is because he still holds his membership with the church at Clifford, Penn., a church which is practically, if not wholly, disbanded. Our attention was called to this fact by a friend. We would be glad to make any other corrections.

By the time this issue of the RECORDER reaches its readers the Conference will be in session at Milton. Many of us cannot have the privilege of attending these meetings, but we can remember them in our prayers. It is a time when, in a large measure, the lines and methods of work for the following year are arranged; it is a time when leaders are selected and officers elected to carry on the enterprises of our denomination; it is a time when people counsel together, and gain help and inspiration from one another. At such a time the guiding spirit of our heavenly Father is especially needed. All the people, young and old, all over the denomination, should make these meetings a subject of daily, earnest prayer.

THE young men who have been out on the field for the summer are wending their way towards the meeting place of Conference. They are bringing in hopeful, cheering reports of the work in the various sections where they have labored. We hope to obtain from them a number of articles for this department of the RECORDER in the near future.

### NOTHING FOR WHICH TO BE THANKFUL.

A woman, when asked if she would like one of the thank-offering boxes, was heard to remark: "I have nothing to be thankful for." The friend who had offered the box, simply raised her eyebrows and replied, "Nothing?" "No, we are as poor as we can be, and I have the worst of health, and cannot enjoy myself as others do."

Nothing for which to be thankful, and yet she was a beloved wife and the mother of four romping, rosy children! After a time the youngest, sweetest child, the pet of the household, fell victim to an epidemic, and was carried off by the "grim destroyer, death." Who can describe the anguish of that mother, who thought that her troubles were so great before? It was when she was suffering the worst that conscience whispered: "Have you nothing for which you are thankful?" and she answered, "How can I be thankful when I have lost my child?"

In a short time a second child was taken. Again conscience asked: "Are you not thankful for something?" "No, no!" she cried in her deep grief. "My sorrows are so much greater than they were before."

Finally, in order to soften this hard heart, and cause her to see her blessings, God took a third child. Then her heart was broken and she cried: "Yes, yes, I am thankful; so very thankful that this one child and my husband have been spared to me, and that I am alive to care for them!" "How could I have been so ungrateful when the Father had given me so many blessings? Truly, the Lord giveth, and the Lord hath taken away. Blessed be the name of the Lord! For he has enabled me to find a better life. He has taken my children, that I may be good enough to follow. Surely all thing are the Lord's, and we should be thankful if he intrusts a little to us."

Are not we young people apt to be so vexed by the petty trials of this world, that we fail to see our greater blessings?

EVANGELINE.

## OUR MIRROR.

### PRESIDENT'S LETTER.

We are still thinking of Conference, and about all we can do is to prepare for it. Some four hundred names of delegates and visitors have been received, and still they come. We think we can care for twice as many as have been received, if we can do it our way. The grounds are in perfect readiness to set up the tents, which are at the depot. Before this issue of the RECORDER reaches us Conference will be in progress.

Some of the student evangelists are already returning from the field. Shaw has returned from Ohio and reports some there ready for baptism, but on account of sickness it was postponed. It is evident from the names of delegates sent that most of them come to work and not to visit. When I anticipate the pleasure of this great meeting, I can but think of the great mass of our people who are denied this pleasure, those who "stay by the staff." Perhaps as much or more depends upon what they do at home as what is done at Conference. In order to make it a profitable investment for us something must be accomplished, as it is necessarily attended with some expense. If there is an attendance of five hundred people, at a cost of \$15 each, this will amount to \$7,500, and while our treasury greatly needs this amount of money we need more the interest and enthusiasm which may be obtained if we all attend for this purpose. Many pulpits will no doubt be vacant at home and an extra effort required to maintain the interest, hoping for new life with the return of friends from Conference. As this year has been one of the greatest prosperity to us as a people, let us make this a Conference of the best spirit and most fruitful in laying plans for the coming year. Last year it was suggested that we have

an old peoples' hour at Conference this year. If they do we want to be there, and we want the old people at Young People's hour on Monday afternoon, the last day of Conference. Will you all pray for this hour and for the great success of Conference?  
E. B. SAUNDERS.

JACKSON CENTRE, Ohio, Aug. 13, 1893.

BRO. SHAW and Bro. Geo. Sayer have been with us five weeks, about half of the time being spent at Jackson Centre, and the remainder at Stokes, ten miles north-east of here.

Our efforts at Jackson Centre to deepen the interest and unify the church membership in Christian work have partially succeeded, and we hope that some have become interested in the great question of salvation. There are seventy or eighty children of Seventh-day Baptist parentage in and about Jackson Centre, and if the parents will do their duty in the home and in church work great things are in store for the Seventh-day Baptist cause. We have but a few faithful workers at Stokes, but many are interested in the Sabbath question, and were they religiously inclined they would keep the seventh day. The country is thickly settled, but religious matters are at a low ebb. One week ago to-night there were one hundred and sixty in the church and about forty outside, of this number perhaps fifty were professed Christians of at least ten different denominations. Many of those who are not Christians glory in their reckless ways and immoral living.

While we were at Stokes ten or twelve professed to find Christ, and we hope to visit the baptismal waters before long. They need a resident pastor on the Stokes field, both for work among the people and for continuous help in the Sabbath-school and church services.

Our efforts in this special work have not been as successful as we had hoped and prayed they might be, but we trust that the Master of the harvest will gather in many sheaves as a result of the seed sown in personal conversation and gospel talks.

We are personally grateful for the help given us by Bro. Shaw and Bro. Sayre. The efficiency of the former in Christian work is well known to readers of the RECORDER, while the latter has won our esteem by his earnestness in presenting truth, and willingness to do every duty.

I hope soon to have a quantity of tracts and other Seventh-day Baptist literature, for general distribution, and any person in Ohio who is interested in the views held by Seventh-day Baptists, or knowing of others who would like to learn our views, are cordially invited to correspond with me. Remember in your prayers the work and workers in Ohio.

W. D. BURDICK.

—THE work in this part of the field is progressing slowly, but we trust surely. The attendance is large, ranging from one hundred and seventy-five to three hundred and fifty. The interest seems to be deepening as the meetings go on. The walls of infidelity are being battered down. This is illustrated by the conversion of one of the worst characters in this part of the country. He is past the prime of life, and says that he has served the devil faithfully all his life, and now he is going to serve the Master as well as he did the devil. To prove his intentions are true he burned a large number of books on infidelity.

One of the pleasing features of these meetings is the absence of excitement, while a deep spiritual feeling seems to pervade the minds of all present.

One of the nice things about this religion of

Jesus Christ is that we can accept him wherever we may be. Some have found him in the barns upon their knees, others about their daily labor. What a blessed thing it is that we can have Jesus with us wherever we may be, whether at work or play.

A Sabbath discussion was held at Stone Fort, Sunday evening, Aug. 13th. The house was packed to its utmost. The people generally expressed themselves as being well pleased with the sermon. They are talking of baptism here this week. Pray for the work here.

A. M. VAN HORN.

CRAB ORCHARD, Ill. Aug. 14, 1893.

—THE Junior Endeavor Society of Milton have recently raised three dollars for the New Mizpah Mission, by means of the little soliciting cards which Mrs. Burdick sends out. The seniors added a like amount for the Mission, which was sent with the Junior's offering.

## OUR YOUNG FOLKS.

### CIRCUMSTANCES ALTER CASES.

BY JOHN MACK, JR.

It was on the big white steamer *Mary Powell* that makes a daily trip up the Hudson during the hot summer months. There were three of them, two ladies and a youth, and they were all sitting on the cooler, shady side of the lower deck. The boat was crowded beyond all comfort, and these three were very fortunate in having been able to secure camp-chairs. It is true they were pushed close against the rail and might not turn around; owing to the number of passengers, but compared to the great majority they were well off. They had all three been gazing intently at a group of young men who sat near them, and who were laughing and talking together. The countenances of the two ladies, who were elderly and refined, displayed considerable distaste for the young gentlemen whom they had been regarding. The boy, who was a strong, handsome, sunburnt lad of fourteen, regarded the young men with far different thoughts if his expression might be taken as any indication of his feelings.

Suddenly he leaned over, and addressing one of the ladies, said: "Aunt, that is Bob Newton, the famous Harvard end rush."

His aunt renewed her examination of this particular fellow-passenger. "What," she said, adjusting her glasses for a closer inspection—"what is an end rush?" She spoke as one might of some rare and curious beast.

Ralph laughed. "Why, aunt," he explained, "it is one of the positions on a football team."

The other lady now manifested interest. "Football!" she exclaimed. "When you go to college, Ralph—I suppose you *must* go—you must promise that you won't indulge in any of these terrible games."

Ralph sighed. An orphan, poor fellow, he had been brought up by his two maiden aunts. Good, delightful, cultivated ladies as they were, they could not rid themselves of certain innate feminine fears. They were afraid that Ralph would be fatally injured in some of the "horribly dangerous pastimes of the American youth," and they never permitted an opportunity to escape by which they could impress upon the lad their horror of popular boyish sports.

"You see," his aunt Matilda now explained to him, "how that sort of people are rough and impolite. Mark my words, they are all cowards at heart."

This was rather a surprising statement, and Ralph was certainly right in considering it unjustified. He, however, made no reply, because he did not want to seem to argue, and because he felt that his audience was too prejudiced for possible conversion.

Ralph's aunts once more relapsed into silence, and heedless of the din of the excursionists, who made all things hideous with their noise and shuffling and stamping, they examined with pleasure the beautiful scenery their

voyage presented to them. They were aroused presently from this pleasant contemplation by the peculiarly loud noise of a group of gayly dressed young men who had shouldered their way to this part of the boat and were now gazing around for seats. Their loud talk, their vulgar laughter, and rude, unceremonious fashion of pushing about, showed very clearly where their education had been obtained. Two of them had brought camp stools with them, and they now "joked" their companion facetiously because he had nothing upon which to dispose his gayly bedecked person.

"Jes wait," this one now said, shoving his big unlit cigar more firmly into the corner of his mouth. "If yer think I'm a chump at snakin' a seat, yer way off." Just then his roving eye detected Ralph. "There's a kid," he said, "as'll give his seat to a gentleman." And suiting the action to the word, he gave Ralph a sudden push which upset him on the deck. When he scrambled up he found the burly fellow comfortably seated on his own chair. Ralph had no intention of making a scene, but he was angry beyond all words. He walked up to the fellow, and said, not loudly, but nevertheless with considerable spirit:

"You're a coward, a big coward. If I was anyway near your size, I'd thrash you."

The man turned around and leered contemptuously at the irate boy. "Well, you see," he answered, not without malice, "yer ain't, but yer fresh;" and he leaned over and pulled the lad's ear roughly.

Just then a hand fell heavily on his shoulder, and the bully, turning around, saw the young man whom Ralph had called an "end rush" standing over him.

"Get up!" said this young man, shortly.

"What have you got ter do about it?" queried the bully; but before he had said the words he was fairly lifted out of his seat. He had no chance to strike, somehow, for this young man kept so firm a grip on the back of his neck that he might not help himself. Nor could his companions assist him, for the college men stood by only too ready to render them a similar service. Then, after being thoroughly shaken, he was lifted on to his feet.

"Now go, said the "end rush," still very calmly, albeit there was a dangerous look in his eye, "and if you come around here again I'll pitch you overboard."

The ruffians, seeing that popular sympathy was only too strongly against them, slunk away. The "end rush" restored his camp-chair to Ralph, who was almost too excited to thank him. Then lifting his hat politely to the ladies, he retired with his companions to his own seat. There during the rest of the trip they laughed together and jested as only college chums can. Naturally, being gentlemen, they talked very little of the episode which had made one of them a hero in the eyes of all who had seen it, and I do not think it would be very hard to trace the mental thoughts which led Aunt Matilda to say suddenly, later that very afternoon,

"After all, Ralph, since your heart is so set on it, perhaps you may, when in college, play football a little."—*Harper's Young People.*

### A BOY'S PROSPECTS IN THE UNITED STATES NAVY.

Boys of good character, who have no physical defect, and who can read and write fairly well, are admitted into the navy between the ages of 14 and 18 years. Between 14 and 15 years a boy must measure four feet nine inches in height, and weigh not less than 70 pounds; between 15 and 16, four feet eleven inches, and 80 pounds; between 16 and 17, five feet one inch, and 90 pounds; and between 17 and 18, five feet two inches, and 100 pounds. They must serve till the age of 21 as boys and junior seamen, and after that age they rank as seamen or petty officers. They are now allowed a sum of \$45 for outfit, a fact which considerably enhances the advantages of the service. To discover the exact number of petty officers on board a fully equipped ship is by no means an easy task; but, at all events, the number of these minor prizes is encouragingly large, while still

higher up, as the final goal of the common sailor's aspirations, are the substantial berths of the four warrant-officers—held by the boatswain, the carpenter, the gunner, and the sailmaker—whose pay and privileges are the same as those of the junior officers.

And now as to the rates of pay: The pay of boys enlisted as third-class apprentices is \$9 a month; the next promotion, to second-class apprentice, brings \$10; the next, to first-class apprentice, \$11 a month. Further on we have second-class seamen apprentices, with \$19 a month, followed by first-class seamen apprentices, with \$24 a month, these two grades corresponding respectively to ordinary seamen and able seamen, as simple seamen, whose thus pay is also \$19 and \$24 a month. It can be seen that a first-class seaman apprentice and an able seaman get each the respectable sum of \$228 a year, which is \$128 in excess of the highest sum paid to a first-class seaman in the British service, the only other navy in the world worth consideration on the score of pay and promotion. There is, besides, the daily ration of thirty cents, which runs through the ship from the apprentice to the commander, for, strange as it may appear to some people, Uncle Sam distributes just the same fare to officers as to the apprentice, and that, too, only when on sea duty. There are no other allowances whatsoever made to the officers; they have to furnish all their own mess equipments, and everything else.—*Harper's Young People.*

### INTELLIGENT MICE.

To illustrate the mouse's intelligence and tender care of its young, a physician, Dr. E. R. Maxson, sends us the following anecdotes:

I used to wonder where the barn mice found water to drink. But one bright summer morning, many years ago, the mystery was solved. I was standing at the open barn door, having just returned from an early call. While admiring the crystal-like dewdrops that had collected near the points of the spears of oats and grass growing near me, I saw a mouse come out from under the barn, reach both paws far above its head, grasp and pull down the leaves, and lap the dewdrops,

"Till thirst was amply fed."

Some years later, as I was moving a cask in the same barn, I unwittingly uncovered a nest from which the mother mouse ran hurriedly away, leaving in view five or six of her children not old enough to flee. As the mother had disappeared under the barn, I thought of moving the nest and young family to some place where she might find and care for them. Pondering over what to do with the little mice, I went about other work in the barn. Perhaps half an hour later, returning to the place, I was surprised to see the mother come and carry them away one at a time to a place of safety which she had evidently been preparing for them under the floor. Though she had to carry them several feet it was quickly done. In her haste and excitement, however, she had apparently forgotten to count, for after the last one had been taken to the chosen spot, she came back and looked carefully around the nest. Before leaving, she sat down and cast a look of satisfactory defiance at me which I shall never forget. She had proved equal to an emergency to which I was apparently unequal, and she appeared to appreciate the fact.—*Our Animal Friends.*

### A LITTLE GIRL'S COMPOSITION ON "BOYS."

Boys are men that have not got as big as their papas, and girls are women that will be young ladies by-and-by. Man was made before woman. When God looked at Adam he said to himself, "Well, I think I can do better if I try again," and then he made Eve. God liked Eve so much better than Adam that there have been more women than men ever since. Boys are a trouble. They wear out everything but soap. If I had my way, half of the boys in the world would be girls, and the rest would be dolls. My papa is so nice that I think he must have been a little girl when he was a little boy.—*Oak and Ivy Leaf.*

ORIENTALS AT THE FAIR.

Among the young people who are visiting the Columbian Exposition this summer are a Javanese baby, three Chinese boys of from two to six years, a pickaninny from Dahomey, a dancing Soudanese baby, a little Bedouin girl who dances in the Arab encampment, a pappoose or two in the Indian village, and a half-dozen Egyptian boys who belabor the tiny gray donkeys in the Cairo Street. As the readers of *Young People* have already guessed, these boys and girls did not visit the fair to see the curious things in the wonderful white buildings, but to be a part of the show. They are there to be looked at, not to look, and they are among the most interesting of all the exhibits.

The black baby lives in the Dahomey village, which is supposed to look as if it had been picked up in Africa and set down in Chicago. In some respects it certainly does resemble the hot country about which Mr. Glave has told us during the past year. The ground is sandy enough and the sunshine hot enough for Sahara, and the reed-thatched huts which line the high board fence surrounding the village are uncomfortable enough in appearance to satisfy the most enthusiastic explorer. In the middle of the village is a larger hut, open at the sides and covered with thatch, and in this hut the dwellers of the Dahomey village dance the war dance of their native country every hour or two for the entertainment of the white people who stroll in to see them. All of these men and women are hideous in their gay calico clothing, with strings of teeth and strange-looking bits of stone and metal hanging about their necks and dangling from their arms and ears. But the pickaninny is as cunning as most other babies are. When I saw him he was sitting in a puddle of dirty water with no clothing on to get soiled, watching his mother and an older brother scouring two or three brass and silver rings with a bit of rag and a handful of sand. The little fellow wanted the rings to play with, and when he found that he could not have them, he set up a howl that sounded very much like a white boy of two years crying because he could not have a porcelain clock or a circus wagon to play with.—*Harper's Young People*.

"I HAVE NO INFLUENCE."

Don't say so. All have some. A gentleman lecturing in the neighborhood of London said, "Everybody has influence, even that child," pointing to a little girl in her father's arms. "That's true," cried the man. At the close he said to the lecturer, "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public-house alone, I used to carry this child. As I approached the public-house one night, hearing a great noise inside, she said, 'Don't go, father! Hold your tongue, child! Please, father, don't go!' 'Hold your tongue! I said.' Presently I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public house since. Thank God for it! I am now a happy man, sir, and this little girl has done it all, and when you said that even she had influence I could not help saying, 'That's true, sir.' All have influence."

BURDETTE ON SMOKING.

Don't smoke, my boy. It makes you stupid, so it doesn't help you in your studies. It is bad for the heart, so it doesn't advance you in athletic sports. It makes you nervous, so it doesn't make you a better shot. It makes you smell like a tap-room, so it doesn't make you pleasant company. It doesn't do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourself as it is to anybody else; you don't get a bit of comfort out of it, and you know it, so don't smoke.

POLITENESS IN SWEEDEN.

When a train leaves a platform or a steam-boat pier, all the lookers-on lift their hats to the departing passengers and bow to them, a compliment returned by the travellers. If you

address the poorest person in the streets you must lift your hat. A gentleman passing a lady on the stairs of a hotel must do the same. To enter a shop or a bank with one's hat on is a terrible breach of good manners. If you enter or leave a coffee room you must bow to all the occupants.

BELIEF IN GOD.

"Do you believe in God, and that he sends his angels to watch over and guard us?" said a little girl, aged eight, to her eight year old playmate.

"Yes; do you?"

"No," answered the girl, "I don't believe that, because I can't see them."

Drawing himself up, the little fellow faced her squarely, and blew his breath in her face. "Did you see that?" he asked, referring to the air he had exhaled from his lungs.

"No," was the answer.

"Well, it was there, wasn't it?" was the convincing and emphatic reply.

THE practice of throwing an old shoe after a bride is, it seems, quite misapplied when it is done by some of her companions for luck. According to the spirit of the ceremony, which is of very ancient lineage, it should be done by the parent or guardian of the bride, as indicating a renouncing of all authority over her. Chieftians in feudal times took off their shoes and handed them to their conquerors in token of accepted defeat, from which practice this slipper-throwing custom is said to have descended.

"My friend, be very careful that your indulgence in worldly amusements does not make you a stone in the path of some brother over which he may trip and fall into hell. No man liveth to himself; you are your brother's keeper."

A WORLDLY man in New York City, after hearing Robert G. Ingersoll's oration, thoughtfully said: "It's a spicy thing to laugh at for an hour, but not a very cheering doctrine to have around when there is a funeral in the house."

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

THIRD QUARTER.

July 1. Paul called to Europe.....	Acts 16 : 6-15.
July 8. Paul at Philippi.....	Acts 16 : 19-34.
July 15. Paul at Athens.....	Acts 17 : 22-31.
July 22. Paul at Corinth.....	Acts 18 : 1-11.
July 29. Paul at Ephesus.....	Acts 19 : 1-12.
Aug. 5. Paul at Miletus.....	Acts 20 : 22-35.
Aug. 12. Paul at Jerusalem.....	Acts 21 : 27-39.
Aug. 19. Paul Before Felix.....	Acts 24 : 10-25.
Aug. 26. Paul Before Agrippa.....	Acts 26 : 19-32.
Sept. 2. Paul Shipwrecked.....	Acts 27 : 30-44.
Sept. 9. Paul at Rome.....	Acts 28 : 20-31.
Sept. 16. Personal Responsibility.....	Rom. 14 : 12-23.
Sept. 23. Review.....	

LESSON X.—PAUL SHIPWRECKED.

For Sabbath-day, Sept. 2, 1893.

SCRIPTURE LESSON.—Acts. 27 : 30-44.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psa. 46 : 1.

INTRODUCTION.—The prisoners bound for Rome were placed under one military escort, and Paul was included in the company. Luke's details of the journey, the geography, navigation, shipwreck, all filled with the gospel spirit, furnishes us not only the plan of God in sending his truth to a foreign land, but there comes to us in the study of these details, help, comfort, and much instruction in the gospel. God's plans are carried out in many strange ways, they never fail. The Jews planned to get rid of Paul. The Romans planned to carry out their laws and give Paul his right of appeal to Caesar, but all those plans God used to carry out his, and answer Paul's prayer to preach the gospel at Rome.

EXPLANATORY NOTES.—v. 30. "Shipmen." Officers and crew who could manage the life boats and escape. "Under color." Pretending to cast anchors when they would deceive those who might prevent such a selfish act. v. 31. "Paul said." His wisdom and experience enabled him to quickly see through this scheme. "Except ye abide." The ship officers were in the plot. Paul appeals to the soldiers who, with their weapons could enforce the right, and they readily saw what Paul revealed for their own safety; hence v. 32. "The soldiers cut the ropes." Which held the small boats. Thus all would share the same fate, and the seamen would, from self-interest, be compelled to save, if possible, all. v. 33. "Day was coming on." Waiting for the morning. "Take meat." Food, not necessarily flesh meat. Their scanty rations for two weeks had weakened them. They needed recruiting. Christianity is common sense and presence of mind, as well as other things. True religion looks out for the body, its comfort and health. "Taken nothing." Nothing adequate to the necessities. There had been no regularity about eating. v. 34. "For your health." How Paul sympathized with men, and would do them good. "Not a hair fall." One courageous man can reassure many discouraged ones. A brave general can assure his army and win a battle. A lesson here for pastors and church leaders. v. 35. "Took bread." To set the example and more, when he "gave thanks to God," in their presence, he pointed them to the true God and his religion. v. 36. "All of good cheer." It inspired them with hope, put strength in their bodies, awakened gratitude. v. 37. Two hundred and seventy-six souls. Luke takes pains to count them. v. 38. "Lightened the ship." So as to approach nearer the shore before striking the ground, and perhaps to keep from sinking so quickly from leaks in the vessel. The cargo seems to be corn or wheat, or the grain may have been the ship's provisions. v. 39. "Knew not the land." Probably remote from the harbor the crew were accustomed to enter, and the rain may have hindered them from seeing clearly. "Discovered a creek." Inlet, having a smooth shore upon which they ventured to run the ship. "Were minded." Were determined, if possible to thrust forth. v. 40. "Taken up anchors." Cut away, or cut off. "Committed." The anchors rather than their persons to the sea. "Rudder bands." Two large paddles attached to the stern, one on each quarter. "Mainsail." Foresail, which being set would drive the vessel toward shore, and enable them to steer it. v. 41. "A place where two seas met." Two opposite currents caused perhaps by concealed rocks or sand banks. "Forepart stuck fast." In the clay or sand, exposing the stern to the waves, which resulted in breaking it in. v. 42. "Kill the prisoners." As they were responsible for the delivery of them, 12:19. v. 43. The centurion wished to save Paul. With authority and no doubt persuasion he succeeded in turning them from their purpose. It was Paul's wisdom that had saved the whole company; he might be needed again. "They which could swim" were first to reach land if possible, and be in readiness to assist others who might float in on boards. v. 44. "Some on boards." Used in the ship, but not parts of it, "broken pieces," which they would tear away, or find torn away by the surges. "And so." Thus in this way "they escaped all safe to land." 2 Cor. 11:25. Following this is the account of Paul's missionary labors during the time spent at Malta. Evil is turned to good account, and Paul is the means of bringing blessings to his company. He overcomes evil with good.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning August 27th.)

HOW A CHRISTIAN CAN MAKE THE BEST OF THINGS.—Acts 27 : 33-36. Psa. 5 : 11, 12.

Shipwrecked and cast upon a lonely island. At the mercy of unknown barbarians. Away from friends and Christian brethren, a prisoner and even now an attempt being made upon his life by the cruel, heartless soldiers. What a wretched condition! What is there worth living for now? If Job's wife had been there, perhaps she would have repeated, "Curse God and die." But Paul is "not made of that kind of stuff." He could turn all his misfortunes into good and be contented. Hear him: "I have learned, in whatsoever state I am, therewith to be content." And so we are not surprised to see him rise above his surroundings and forgetting himself make the best of things by cheering his companions in gloom. He found something even in Melita for which to thank God.

There is no circumstance in life in which the guiding hand of the Lord cannot be seen. There is no discomfort, no hardship, in which cannot be seen opportunity for unselfish devotion to the best interests of our fellow men, even our enemies, as did Paul on that island of the

Mediterranean. If he could sing in prison, give thanks when shipwrecked, and lay down his life at last for the truth, may we not make the best of our petty trials, our business annoyances, our social disturbances? O to be Christians all the time! When the world goes hard with us, when the sun is behind clouds, when crops are poor, when family is sick, when friends are faithless, when God is testing us, when out of employment and banks are failing. "Thou, LORD, wilt bless the righteous; with favor wilt thou compass him as with a shield."

REFERENCES.—Psa. 115: 11, Isa. 65: 13, 14, Matt. 15: 36, 1 Tim. 4: 3, 4, 2 Kings 5: 2, 3. Other examples: Joseph in Egypt. Moses in the land of Midian. Ruth as a widow. John banished to Patmos. Abraham called to go to a strange land, etc.

**GOD** OUR { REFUGE, AN  
STRENGTH, EVER-PRESENT  
HELP. GOD.

—TEACHERS ought to be supplements to the preacher. Has some practical truth been uttered from the pulpit? Refer to it in the class and make it the more impressive. Questions upon the sermon, or references to some parts that may be used in connection with the lesson may do much toward making good listeners the next Sabbath.

—THIS is called a peculiar age—the age of doubt and uncertainty. The former was one of "superstition born of ignorance." Now one of "criticism and cavelling, born of intellectual activity." We do not know which is the worse. We heard a young man say the other day at the tea table, that a religious critic was the most contemptible of all men. He was not a theological student, but a farmer with plain common sense. He ought to be installed as teacher of some bright young men and women who are intellectually active and tending to criticism.

—THE Sabbath-school is not the place for cavellings though intellectual activity should be manifest. But how much of doubt and uncertainty arises in the minds of students when some superintendent or teacher is constantly telling what some "scholar" has said about the doubtful inspiration of Matthew second chapter, or some other chapter or book. Scholarship is grand but why endorse everything it says. Scholars are men with prejudices, often in error, and weak in many things. "What saith the Lord?"

HOME NEWS.

New York.

ANDOVER.—In consequence of the declining health of my wife, and having resigned two pastorates, Rockville, R. I., and Albion, Wis., because of her inability to be separated from our children, we located at Alfred Centre with my youngest daughter, Mrs. P. A. Burdick. Five years ago the first of September, Providence opened the way for me to supply Andover and Wellsville Churches. This arrangement continued for four years and might have continued till now, but for the impracticability of supplying both churches each Sabbath, when the church of Wellsville desired to commence their service in the forenoon instead of the afternoon, as was mutually agreed to do when the above arrangement was entered upon. No train running east in time for an afternoon service at Andover, I resigned the Wellsville charge and have continued to serve the Andover Church.

During these five years the church has added about forty members, or an average of nearly eight members annually. The first Sabbath in July three were added by baptism, making five during the year. There have

moved into the village three good families, who are a large acquisition to the society, and it is hoped will soon unite with the church, making a good gain to its numerical strength. This church is scattered, and seldom all are in attendance on public worship, yet it is good, and I am told largely increased from what it used to be. The pastoral work requires the keeping of a horse and buggy, but the salary does not allow it. Were it combined with Hornellsville, as it might be, by holding service at Andover in the afternoon, the pastor might receive a living salary, and the fields be better worked.

During this pastorate, five of our members have taken letters to join other churches, and nine have passed to the glory life. May grace and peace abide with this church. Brethren, pray for us. J. CLARKE.

ALFRED CENTRE, August 18, 1893. Missouri.

CORSICANA.—We have a little church of five members here in Barry county. Elder L. F. Skaggs has been preaching for about three years. He has now been with us eleven days, holding revival meetings. The interest has been reasonably good; six have reported conversion, others ask for prayers. The professors seem in general to be revived, although it is sad to say that Christianity is at a low ebb in this country, while yet there is a few faithful. Sometimes I think the fullness of the gentiles has about come in. Elder Skaggs is sincere and humbly devoted to the great work of his calling.

Greeting all who read this note and asking an interest in your prayers, I remain,

Yours in Christ,

W. S. N. REDWINE.

AUGUST 14, 1893.

Kansas.

NORTONVILLE.—D. B. Coon, James Hurley and the Walworth Quartet, Gentlemen Clark, Babcock, Holston and Walters, have spent a week with us in evangelistic work and started for home this morning. Though our people seemed hardly ready to enter heartily and at once into earnest, decisive service, yet we believe their earnest efforts have not been for naught, and many have been blessed by their brief labors among us. Some rainy weather and preparations for Conference by some thirty delegates, as well as the brief time, hindered that concentration necessary for large results.

Bro. Hurley has returned to the North Loup Church, which has called him to be their pastor for the ensuing year.

The pastor of the Nortonville Church, who offered his resignation last April, expects to close his labors here this fall.

Bro. Reines, who has visited the German Sabbath-keepers in Dakota and Central Kansas, has been among us several days.

Milton will not suffer for want of guests if all of our societies are as well represented as this one will be.

This section of country suffers with the rest, the direful stringency in the money market, yet we have been blessed with favorable weather, fair crops, abundant rains and the promise of one of our largest corn harvests. May we not, as a people, pray for and receive abundant showers of spiritual blessings, and be able to supply the reapers for the whole of our broad field, from Rhode Island to California, and Minnesota to Texas, to gather in rich harvests for the Master? G. M. C.

AUGUST 17, 1893.

SEEK for the spiritual elements in everything that interests you. They are present and will reward your search for them. Judge of the real value of anything by its influence upon your spiritual life.

TRACT SOCIETY.

Fourth Quarterly Report.

J. F. HUBBARD, Treasurer,  
In account with  
THE AMERICAN SABBATH TRACT SOCIETY.  
GENERAL FUND  
Dr.

To balance from last report	\$ 538 63
To cash received since as follows:	
Received in May, as published	\$ 516 19
June	278 17
July and to August 14th	1,893 32—2,687 08
	\$ 3,226 36

Cr.

By cash paid as follows:	
Publishing House, Outlook account	134 04
Peculiar People account, \$18 51,	
\$44 90, \$47 85 \$49 64	160 90
Publishing House, Evangel and Sabbath Outlook	
account, \$269 72, \$180 38	480 10
Publishing House, Tract Society account, \$39 75,	
\$38 65, \$99 40	176 80
Postage, Express and mailing Evangel and Sab-	
bath Outlook	103 83
RECORDED contributors, E. M. Dunn	8 00
H. M. Maxson	6 00
W. C. Daland	8 00
E. H. Lewis	4 00
T. L. Gardiner	7 00
J. G. Burdick, agent, salary, \$15, \$15	30 00
Expense, \$1 77, \$1 25	3 02
L. C. Randolph, Contributing Editor, salary, \$10,	
\$22 50	32 50
L. C. Randolph, care Chicago office, \$10, \$22 50	32 50
W. C. Daland, Editor Peculiar People, Stenograph-	
er and postage	10 56
A. H. Lewis, Editor, stenographer, \$12, \$12 73, \$12,	
\$12	48 73
A. H. Lewis, salary to Sept. 1, 1893	300 00
Expense, Exhibit at World's Fair	100 00
H. D. Clarke, Lessons Helping Hand	25 00
L. E. Livermore, Editor RECORDER, expense, \$7 25,	
\$13 15	20 40
Rev. G. Velthuisen, Holland, \$50, \$50, \$50, \$50	200 00
Exchange	2 20
Stereotype plates, "Articles of Faith," German	5 00
Heading for Evangel and Sabbath Outlook	82
G. W. Coon, Insurance, House at Milton	4 00
Paid on loans, \$550, \$600	1,150 00
Paid interest on loans, \$32 15, \$96	128 15
Petty expense account of Treasurer, postage, etc.	9 20—3,100 75
Balance cash on hand	85 61
	\$3,226 36

NEW YORK OFFICE FUND.

Dr.

Balance from last report	163 75
Cash from C. B. Cottrell, Westerly, R. I.	400 00— 563 75

Cr.

By cash paid since as follows:	
Rent of office, \$81 25, \$81 25	162 50
Attendant's services, \$28, \$28, \$28, \$28	112 00
Janitor's fee, \$4, \$4, \$4, \$4	16 00
Editor's railroad Ticket	18 00
Postage and expense, Editor	5 00— 313 50
Balance, cash on hand	250 25
	\$ 563 75

E. & O. E. J. F. HUBBARD, Treasurer.  
Examined, compared with vouchers, and found correct.

J. M. TITSWORTH, } Aud. Com.  
J. A. HUBBARD, }

PLAINFIELD, N. J., Aug. 15, 1893.

TOO NARROW.

Earnest and devout people can also at times be narrow and uncharitable. A case of this kind has just come to our attention. A Bible conference began last week at Asbury Park, of which Rev. L. W. Munhall is the leading spirit. Supposing it to be a conference for the study of the Bible, the representative of a company that publishes Dana's "Genesis and Science," Bacon's "The Genesis of Genesis," Dr. Harper's "Inductive Studies," and other works, was sent with a two-page circular, giving list and price of these books. When shown the circular, Mr. Munhall said, "We do not believe in Harper, and will not allow anything of his advertised on these grounds." When asked if this was not a narrow view he is reported to have said, "This is our meeting, and we will not allow any books of Dr. Harper to be advertised here." We have seen this circular, and it simply gives a list of books and prices of the same. Had Mr. Munhall objected to the circular on the ground that he did not wish any books advertised, the case would be different; but he objected on the ground that he did not believe in the writers, who are leading Bible scholars, and would not allow them a hearing. This, to our mind, shows a bigoted spirit, the same spirit, in fact, that caused the Roman inquisition to burn the books and bodies of those who disagreed with them. The attempt to stifle a free consideration of the great questions connected with the Word of God will not succeed. An army of men like Mr. Munhall cannot accomplish this. —Christian Secretary.

DR. CUYLER well says: "Next to the outpouring of the Holy Spirit, what our churches most need is the development of all its members. While pastors are overworked, a large proportion of the people are underworked. In every church there is a lamentable lot of drones. In seasons of revival every member is alive and busy; but what we call a revival ought to be the normal condition of every church."

TEMPERANCE.

—THE liquor power has a strong political grip; but it will one of these days have the other kind of grip.

—A YOUNG lady on Coney Island tried to make a monkey drink beer the other day. He resented the attempt to bring him down to her own level, bit her and threw her into convulsions. Even a monkey has too much self-respect to drink such swill.

—EDITOR of the Voice.—Stop quarreling. You remind me of a great mastiff stopping to snarl at a lot of little whiffets. Don't waste your powder on small game.—A Letter.

That's all right; but even a big mastiff can be excused sometimes for biting a flea that is biting him, and the strongest man may with propriety resent undue familiarity on the part of a mosquito.—The Voice.

—DR. RICHARDSON, an authority on such questions, says: "I know of no such person as a moderate drinker. Those who take a nominal amount of alcohol daily are the sirens sitting on the rock of intemperance and luring the weak to their destruction. Whenever a person however moderate, believes that to him alcohol is a necessity, he is in at least the first stage of alcoholic disease."

A DRUNKARD'S WILL.—The following is a will left by a drunkard of Oswego, New York State: "I leave to society a ruined character and a wretched example. I leave to my parents as much sorrow as they can in their feeble state bear. I leave to my brothers and sisters as much shame and mortification as I could bring them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a low character, a remembrance that their father filled a drunkard's grave."—Exchange.

—THERE was a time when the temperance movement was largely the struggle of a few poor victims of the traffic to free themselves. That day has passed. The reform has become a part of the religious faith of this nation, and in spite of all the sophistries and work of the drunkard-makers and their aiders and abettors, the day is not far distant when a State will no longer license a man to carry on business to debauch the loved ones of the women of the land, than it will license a man to steal the jewels from their jewel-cases.—John B. Finch.

The best investment any man can make is to give as God expects him to.

The head is never regenerated until God gets into the heart.

Success in this world may mean failure in the next.

Many a strong-headed man has weak ideas.

The fool's guerdon is success; the wise man's usefulness.

Torment begins when a sinner finds out that God sees him.

The devil has a tight grip on the man whose god is money.

No honor can be conferred upon the memory of a good man by a monument.

You can tell an empty barrel by the sound. How about heads?

The cloven foot is often concealed in patent leather.

When Christ told Peter to "feed my sheep," he did not mean for Peter to fill them up with ice-cream and cake at ten cents a piece. Let churches make a note.

Nearly every church has two or three members who think they have put the Lord under obligations to them.

There is something wrong with the man who talks like a saint in prayer-meeting and then goes home and scolds his wife.

There is many a wife hungering for an occasional word of approval, who will be buried in a rose-wood casket.

The more your enemy hates you the harder you can hit him with kindness and love.

It never does a minister much good for the impression to get out that he is proud of his learning.

The one argument that Satan can't answer is a consistent Christian life.

Even wrong doers respect a man who does right. If people feared sin as they do cholera, it would be easily quarantined.

Every man is some boy's hero.

A thoroughly great man is one who does everything he undertakes thoroughly.

The great thing about influence is that it sets in motion forces that will never stop.

It will make your own burdens lighter to lift those of others.

No man can pass into eternity, for he is already in it. It is very hard to believe that a thing is rightly done, when it is not done our way.

The man who likes to see the collection box coming his way is on the road to heaven.

If you haven't enough religion to make anyone else happy, it is not surprising that you are not happy yourself.

Sinners may refuse to listen to the minister, but they cannot escape the force of the living sermon that is being preached in the life of every consistent Christian, who faithfully performs life's duties day by day.

If you see a man prospering by wrong doing, pity him, because he is on the way to ruin.

"If you wear the livery of Christ, you will find him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was his like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold he always takes the bleak side of the hill. The heaviest end of the cross lies ever on his shoulders. If he bids us carry a burden, he carries it also. If there is any that is gracious, generous, kind and tender, yea, lavish and super-abundant in love, you always find it in him. His service is life, peace, joy. Oh, that you would enter on it at once! God help you to enlist under the banner of Jesus Christ.—Last words of Rev. C. H. Spurgeon.

SPECIAL NOTICES.

THE Annual Meeting of the Seventh-day Baptist churches of Iowa convenes with the church at Garwin, on Sixth-day, September 1st, at 10.30 A. M. THEO. S. HURLEY, Sec'y.

THE New York City Seventh-day Baptist Church has adjourned its regular Sabbath services until the 16th of September next.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

THE SEVENTH-DAY BAPTIST EXHIBIT at the World's Fair is located in the gallery of the Manufactures and Liberal Arts building, near the North-west corner. Find post 102 D, and then go about 50 feet East. Aside from being of interest to you in a denominational way, you will find our quarters to be pleasant on account of easy chairs, sofa, and writing-desk which have been provided for the comfort of visitors. The person in charge will be glad to give information concerning our exhibit, or the Fair in general. Parcels may be left for safe keeping.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

EMPLOYMENT BUREAU.—The Seventh-day Baptist General Conference at Nortonville voted to establish a Seventh-day Baptist Employment Bureau. It is proposed to find persons for places, and places for people seeking employment; to bring more closely together the buyer and the seller, the employer and the employee. Chas. F. Maxson, of Farina, Ill., is the manager of this Bureau, to whom all communications pertaining to it should be addressed.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of Sabbath Outlook. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. Room 11, 2d floor M. E. Church Block, S. E. Corner of Clark and Washington streets, Chicago.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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Table with columns for Eastern Time (June 4, 1893) and destinations (Dunkirk, Sheridan, Forestville, Smith's Mills, Perryburg, Dayton, Cattaraugus, Little Valley, West Salamanca, Salamanca, Ar., Salamanca, Lv., Kill Buck, Carrollton, Vandalia, Allegany, Olean, Hinsdale, Cuba, Friendship, Belvidere, Belmont, Seio, Wellsville, Andover, Alfred, Almond, Hornellsville) and times for departure and arrival.

Through tickets to all points East or West. For further information apply to any Erie agent, or address H. T. Jaeger, General Agent, 177 Main St., Buffalo, N. Y. D. I. ROBERTS, General Passenger Agent, New York.



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CONDENSED NEWS.

The cholera has broken out in Szolnok, fifty-four miles east of Buda Pesth.

The steamer L Touraine, which arrived at New York from Hayre Saturday, brought 5,741 francs in gold.

The general parliamentary election in France, was unexpectedly free from disorder and even excitement.

The old Whittier homestead at Haverhill has been made to resemble as nearly as may be the home as it was in the poet's boyhood; and the number of pilgrims who visit it is daily increasing.

At Leadville, Col. preparations are complete for the resumption of work by the Bimetallic Company, and the stock was blown in to day. The smelters start up under the old schedule of wages.

At Nebraska City, the discovery was made Friday morning that burglars had entered the Missouri Pacific freight house at that place, and investigation by the agent showed that \$4,000 had disappeared.

The populists at Sylvan Beach, after drawing a terrible picture of sufferings in New York, call on Western farmers to send on produce. The hard money men were most bitterly abused. Signed by General Weaver, Mrs. Lease and others.

A Madison, Wis., dispatch says: "Daniel G. Brinton, of Pennsylvania, has been elected president of the American Association for the advancement of science. The next meeting will be held in the East, the place to be determined by the president and secretary.

Gold to the amount of £110,000 was withdrawn to-day from the Bank of England for shipment to the United States. The Cunard Line steamer Campania, which sailed from Liverpool for New York Aug. 19th will take £865,000 gold, and the American Line steamer New York, sailing from Southampton, will take £30,000.

Mayor Koch issued a proclamation calling upon the citizens of Milwaukee to help out the city treasury, so that public improvements can be continued and employment given for idle men. The city has its funds, amounting to \$1,600,000, tied up in the defunct Mitchell Bank. The Mayor asks citizens to pay their taxes in advance or loan money to the city.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

MARRIED.

CRITES—WELD.—At the home of the bride's parents, in Cohocton, N. Y., Aug. 9, 1893, Mr. Herbert E. Crites, of Horrellsville, and Miss Ida L. Weld.

BORDEN—TOMKINS.—August 15, 1893, at the residence of Peter Tomkins, the bride's father, in the village of Milton, Wis., by Pres. W. C. Whitford, Prof. James B. Borden and Miss Mary Alice Tomkins, all of the above named place.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

GREENMAN.—Mrs. Fanny Greenman, wife of James Greenman, was born in Independence, N. Y., Nov. 4, 1826, and died of apoplexy in Hebron, Pa., August 7, 1893.

When 13 years old she was baptiz d by Eld. Henry Green and united with the First Genesee Church. She was married to James Greenman April 26, 1846. On settling in Hebron she united with the First Hebron Church. She was a constituent member of the Second Hebron Church; a devoted, active Christian, an affectionate, loving wife (to a blind husband), a kind mother; in short, everybody's "Aunt Fanny" in sickness or sorrow.

H. P. B.

ROGERS.—At the home of her son, Deacon J. Delos Rogers, in Leonardsville, N. Y., Aug. 15, 1893, Lucinda Whitford Rogers, in the 94th year of her age.

Sister Rogers was the eighth of nine children, of Joshua and P. ebe Palmer Whitford. She was born in the town of Brockfield, Nov. 21, 1793. In 1819 she was married to James Rogers, Jr., who died 15 years later. Four children were born to them, two dying in infancy, and but one surviving at the present time. Upon the death of her husband Silas Whitford took the farm until her son became old enough to manage it, when he took charge, she remaining with him until the time of her death. She became a member of the First Brookfield Seventh-day Baptist Church, Jan. 29, 1821, and to the time of her death was unflinching in her loyalty to it, and her zeal for its prosperity. She was a woman whose sterling character and many Christian virtues and graces endeared her to all who came in contact with her. Wise in counsel and broad and deep in heart, she made her influence felt for good to the very last. Her long life of practical godliness leaves behind it an inspiration permeating the whole community from which she has gone. Funeral services were conducted by the pastor, at the home of her son, Thursday afternoon, August 17th.

J. A. P.

CLARKE.—In Ashaway, R. I., August 12, 1893, Irvin D., son of Grove D. and Lydia M. Clarke, in the 35th year of his age.

He made a public profession of the religion of Jesus Christ when he was about 14 years of age, and united with the Milton, Wis., Seventh-day Baptist Church, and was a member of the First Hopkint n Seventh-day Baptist Church at the time of his death.

G. J. C.

CLARKE.—At the home of his brother, in Milton, Wis., Nelson Clarke, in the 76th year of his age.

Bro. Clarke was youngest of the eight children of the late Joseph and Hannah Clarke. He was born in the town of Plainfield, N. Y., Dec. 25, 1817, and died August 9, 1893, as above stated. He was married to Maria A. Clarke in the month of January, 1850, she dying 19 years later. For several years he was a farmer on the old homestead, but turned his attention to the manufacture of horse hay-rakes, first at Leonardsville, then at Unadilla Forks, and a number of years in the factory which he owned in South Brookfield. He was baptized into the First Brookfield Seventh-day Baptist Church, by Eld. Wm. B. Maxson, March 30, 1847, and remained a loyal, consistent member until he joined the church triumphant. He was a quiet, patient man, a great reader, radically interested in the anti-slavery, temperance, and other reform movements of his day, and charitable toward all in a marked degree. Since 1869 he has lived with his son, the Rev. H. D. Clarke. Following him to his various pastorates he was a powerful help to him by his activity in church, sabbath-school, prayer-meeting, and fervent prayers at the family altar. He had an unwavering trust in the Lord Jesus Christ, and took great interest in the work of the denominational societies. Faithful to God, loyal to the church, loving toward all, he passed peacefully to his reward. Brief services were conducted at Milton by the Rev. E. M. Dunn, and the funeral was held in Leonardsville, August 12th, conducted by the pastor.

J. A. P.



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Literary Notes.

THE September Harper's Magazine, contains a brilliant account of "A General Election in England," by Richard Harding Davis, illustrated by W. Hathereil; "An Albert Durer Town," a description of Rocamadour, by Elizabeth Robins Pennell, with twelve illustrations by Joseph Pennell; "Texas," a narrative of stirring events in the State's history, and a description of its resources, by ex-Senator Samuel Bell Maxey; "The Letters of James Russell Lowell," by Charles Eliot Norton; "Down Love Lane," in Old New York, by T. A. Janvier; "The Diplomacy and Law of the Isthmian Canals," by Sidney Webster; and "Edward Emerson Barnard," the director of Lick Observatory, by S. W. Burnham:

Harper's Bazar, for August 26th, will contain two charming short stories: "Angela," by Mrs. Harriet Prescott Spofford, and "A Cajun Wooing," by Mrs. Lylie O. Harris. The concluding chapter of Mr. Rhead's interesting series on the "Elements of Floral Design" will also appear in this number. Some fascinating and attractive "Glimpses of the Fair" will be given in a page of illustrations by Mr. T. Dart Walker.

Worthington's Illustrated Magazine for September shows great diversity of material and an excellent list of contributors. The interest and value of its leading articles, and the fine literary quality of its stories, poems and Department matter, are admirably supplemented by fine press work and specially prepared illustrations which make this number as attractive as it is readable. The leading article for September is a well written and highly entertaining paper upon "Seals and Sealing," by Joseph Stanley Brown (formerly Secretary to President Garfield). In the interest of the United States Government, Mr. Brown spent many months at the Pribilof Islands, the home of the seal during at least half the year. These isolated, rock-bound, fog-drenched islands are the seal's chosen resort, and a necessity to their existence. To them they return with unerring certainty from their winter pilgrimage, completing one of the most extraordinary migratory circles known in the animal kingdom. Upon these little islands, which, since the purchase of Alaska in

1867, have yielded no less than \$10,000,000 to the United States Treasury, the writer studied the habits and family life of the seal and the methods of selecting and despatching the "killable" animals, convincing himself, as he will convince his readers, of the evils of pelagic sealing, which by its indiscriminate and wasteful slaughter is calculated to deplete the herds, until the islands of the Behring Sea are as barren of seals as are those of the Antarctic Ocean. Mr. Brown made good use of the rare opportunities for photography and the large number of illustrations which accompany the article are reproduced from his pictures. A second article from his pen upon the habits and customs of the natives of the island will appear in the October number.

The American Antiquarium and Oriental Journal is the title of a very interesting and valuable journal of Antiquarium research and discovery published by Rev. Stephen D. Peet, at Good Hope, Illinois. It is a bi-monthly and is supplied to subscribers at \$4 00 per annum. It is well illustrated and each number contains much to interest and instruct all who have love for the curious revelations of past ages. The editor is about to print a series of articles on the "Foot-Prints of the Aborigines" that will doubtless be of much interest to all Americans.

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For a right good and lasting cool drink, take Horsford's Acid Phosphate with ice-water and sugar.

Situation Wanted.

Sabbath-keeping young man wants position as watch maker. Is a graduate of a first-class Horological School. Has had nearly two years' experience. Address G. R. Crandall, Little Genesee, N. Y.

For Sale.

To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

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