

THE SABBATH RECORDER.

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LIFE'S ECHOES.

ANNIE L. HOLBERTON.

THERE are echoes ever stealing
Through the mystic vale of life,
With an undertone revealing
Waves of peace or floods of strife.
From the fields of our endeavor,
From the springs of earnest thought
Echo through the vast forever
Symphonies our lives have wrought.
Chords that thrill beneath the finger
In youth's gladsome morning hours,
Still their echoes fondly linger
When the frost has touched the flowers.
And the loved words softly spoken
At spring's twilight vesper call,
Yet shall echo back unbroken
When life's wintry shadows fall.
Ah, the once familiar faces
That we loved in days gone by,
And the forms, whose vacant places
We behold with dewy eye.
Where, oh, where are those we cherished,
Whose dear names we breathed in prayer,
From our sight who now have perished?
Still the echoes answer, where?
Yet beyond the waiting portal
That we near, while seeming far,
Echo from the domes immortal,
Through the golden "gates ajar,"
Voices now attuned to measure
Earthly tones can never fill,
Where the soul may find its treasure
When the beating pulse is still.

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Sabbath Recorder.

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It has been said that "Man is the noblest work of God." That probably meant man before his fall. Now the term needs modifying thus: A conscientious man is the noblest work of God. Canon Farrar said, "There is only one real failure in life possible; and that is, not to be true to the best one knows."

WE invite attention to the letter of Professor Fairchild, of the University of Rochester, in this issue, relative to certain geological features of the Genesee Valley in New York State. Many who read the RECORDER will be especially interested in this line of study and will doubtless be pleased to furnish items of information as indicated in his letter.

UNION THEOLOGICAL SEMINARY, New York, has a class of sixty Juniors, seventy new students in all. This is not a bad showing for a school under the ban of the Presbyterian General Assembly. Young men still have faith in this very useful school. They like to study where there are able and devout men, whose acknowledged wisdom and piety cannot be easily set aside by considerations of far less importance.

A CARD from Bro. Geo. W. Hills, at Atlanta, Ga., gives notice of his situation in the Manufacturers and Liberal Arts Building at the Southern Exposition. They were getting the Seventh-day Baptist booth arranged and in order. He says, "The weather is lovely, the exposition fine, and the grounds beautiful." Boxes of literature from our Publishing House have been shipped, and the opportunity will be embraced for their judicious distribution.

A LETTER from Bro. Geo. P. Kenyon, of Shingle House, Pa., reports that the debt of \$750 has been reduced to \$300; and the latter amount is so far provided for in pledges, that, when paid there will be only about \$75 of debt left. He is especially anxious to clear this all away, and requests anyone who will assist, to forward the money to his wife, Mrs. Mary M. Kenyon, Shingle House. Bro. Kenyon is suffering from poor health and has decided to go to California for the winter. So far as he is able he hopes to be active in his Master's service wherever he goes. He expresses great anxiety for the cause in the vicinity of Shingle House, Portville, and West Genesee, and asks for some consecrated worker to be sent to that needy field. He mentions some very encouraging indications.

BRO. WHEELER has been in New Jersey recently and reports his canvass for the Boulder Church still in progress. The funds come in rather slowly, but he intends to persevere until the work is accomplished. Those who know Bro. Wheeler will give him credit for being a hard worker, and one who never yields to difficulties. He intends to do his duty, and

do it well. He expresses much gratitude for his cordial reception among the churches and for the kind words, generous hospitality, and substantial aid rendered. He is now among the churches in Central New York. Brethren and sisters, do not fail to take an interest in this growing and hopeful Boulder Church. Twenty-five years from now many will feel a just pride in saying, "I helped start that church when it was young and struggling. Now see what a power it is?"

IT is coming to be a custom in many churches of our country to set apart certain days for the general presentation of sermons on subjects of universal interest and importance. The educating influence of such a symposium of sermons is valuable. The pulpit is, or ought to be, one of the greatest and most wholesome educating powers of the world. It ought to embrace questions of vital interest to society, in the various lines of human activity. In many churches observing the first day of the week, October 27th, the theme will be "penology," or the science that treats of the punishment and prevention of crime, and of the management of prisons and reformatories. This is a theme of increasing importance. The treatment and management of criminals, on the most approved, humane and Christian principles, leading to the reformation of the individual and the general good of society, should be clearly set before the people by pulpit and press. Our people ought not to be a whit behind others in this, as they are not in many other reformatory measures.

OPINIONS differ respecting the most important qualifications for a good and successful pastor. Some of the parishioners want an eloquent speaker above most every other consideration; others want a profound scholar; others, a peace-maker; others a wide-awake, ardent reformer, in the sense of an "out-and-out," cut and slash *radical*. But those qualities that wear longest and are most fruitful in conserving and upbuilding, are not necessarily limited to those possessing the greatest talents for oratory, or who have had the most extensive opportunities for study. The elements which all may possess and which all should cultivate, spirituality, devotion, love for souls, a broad and generous sympathy for suffering and sorrow, will make a pastor acceptable and useful. The people want a pastor whose heart is full of sympathy, one who will visit the sick and sorrowing, not once but often; one who greets his people cordially, not as a formality, but with real interest and delight in the greeting. If a pastor does not love his people they will soon find it out. It will be revealed in a sort of half-hearted handshake, or an indifference about meeting them at all. But all this may also be said of the people. They should possess and exhibit similar regard for their pastor. Still, it is sometimes said, "Like pastor, like people;" or in other words, a cordial pastor will always have a cordial people, and *vice versa*. As a rule we believe this is true.

FUNDS GREATLY NEEDED.

Funds are very much needed for carrying on our Tract Society work. From the spirit manifest at Conference many thought they might reasonably hope for an increase of contributions to meet the increasing demands for the Society's work. But instead of an

increase in contributions there has been less apparent effort than usual. This is not in keeping with the spirit and promises at Conference. Great things were recommended and virtually undertaken at that gathering, which, if carried out, will require a large increase in contributions from the churches. The Executive Board are ready and anxious to carry out all recommendations and instructions of the people just as far as the funds (which is the real index of the people's interest) will allow. The Board cannot go ahead until there is something more substantial as a basis of action than the unauthorized pledges of individuals, for the people, prompted by the inspirations of discussion and glowing appeals for aggressive work. Do not make the mistake of thinking that large receipts from the people have come into the hands of the treasurer, simply by reading in his report, in this issue, the statement of receipts for July, August and September, for that includes the amount the Board had to borrow to meet current expenses, as shown near the close of the report; and more has been borrowed since that report was closed. The additional funds needed to carry out the work as planned, taken with the average amount raised for a few years past, will not aggregate less than \$11,000. See in another column the statements of the committee appointed by the Board to take the initiatory steps for carrying out the recommendations of the Society at the last Conference.

RE-DEDICATION.

THE Piscataway Seventh-day Baptist Church, which is the "mother church" in the second distinct line of origin in the United States, and which was organized 190 years ago, has just completed its remodeling and repairs. The old side galleries have been taken out, the pulpit platform and location of the choir changed, the room enlarged, and stained-glass windows have taken the place of the old small lights and blinds; while carpets, pews and pulpit furniture are new and beautiful. On Sabbath, Oct. 12th, the services were of a dedicatory nature, under direction of the pastor, F. E. Peterson. Notwithstanding the rain, for it was one of the rainiest days of the season, there was a large attendance and the house was well-filled. Many were there from Plainfield, their services having been omitted to accept the invitation from the "mother church." Neighboring churches in New Market and Dunellen were also well represented. The Baptist and Methodist pastors were present and assisted in the service. The dedicatory sermon was preached by the editor of the SABBATH RECORDER, and S. R. Wheeler, of Boulder, offered the dedicatory prayer. The singing was excellent, the regular choir under the leadership of L. T. Titsworth, being aided by singers from Plainfield and from the Baptist Church.

The church thus re-dedicated is the third one built since the organization in 1705. The first one was built in 1736, the second in 1802 and the one recently repaired, in 1836. Since the organization of the church there have been fifteen pastors. The first pastor, Edmond Dunham, served the church 29 years, and the second, his son Jonathan Dunham, served eleven years as licentiate and 32 years as pastor, making a term of service of 43 years. In ten years from now the church will be entitled to a bi-centennial celebration.

NEWS AND COMMENTS.

"HURT in a foot ball game," is a very common head-line now, in reporting the encounters in this delightfully barbarous college accomplishment.

AN additional bequest of \$250,000 is reported to have been left the University of Chicago, by the will of Mrs. Mary Reynolds of Chicago, recently deceased.

AN "opium joint" has been unearthed in Toledo, O., which was doing a large business. It was found to be patronized by many of the leading men and even women of the city.

It is not an unwelcome statement, to Americans, that the immigration to this country during the year ending the 30th of last June was less than it has been since 1879.

MARRIED women are at a discount in St. Paul, Minnesota. The Board of Education recently decided to refuse hereafter to employ married women as teachers in the public schools.

A NOTED Norwegian author, Prof. H. H. Boyesen, of Columbia College, died in New York, October 4th, of rheumatism of the heart, after an illness of two days. He was 47 years old.

THE retiring of Lieutenant-General Schofield from the command of the United States Army, by reason of the age limit, has been followed by the appointment of his successor, General Nelson A. Miles.

BISHOP VINCENT is making an effort to raise \$25,000 to build a new Hall at Chautauqua to be devoted, as a specialty, to the study of the Life of Christ. Ten thousand dollars have already been subscribed.

GERMANY has launched the largest sailing vessel in the world. The "Potosi" is 426 feet in length and carries five masts and thirty-nine sails, with a capacity of 6,150 tons, equal to 600 freight cars.

A VICTORY is reported for the rebels in Cuba. The Spaniards were defeated with an army 2,600, against 800 Cubans. The Spaniards lost five chiefs and officers killed, ten officers wounded and 300 soldiers killed and wounded.

At length there is a little prospect that ex-Consul, John N. Waller, who is suffering, apparently, unjust imprisonment in France, may have his case thoroughly investigated by our diplomatic officials. A strong petition to that effect has been sent to Washington.

THE use of anti-toxin in the treatment of diphtheria is proving very valuable. The death rate under its use has been reduced about 44 per cent. At that rate, it is said that if the anti-toxin treatment had been used during the four years preceding 1895, 3,000 lives would have been saved.

A WAIL comes from the *United States Tobacco Journal* because there has been a decrease of 700,000,000 in the number of cigars consumed, caused by the great increase in bicycle riding, as few wheelmen smoke while riding. As bad as some people think bicycles are, we very much prefer them to tobacco.

MARY A. LIVERMORE delivered one of her most eloquent and prophetic lectures in Plainfield, last week, subject, "A dream of to-morrow." The lecture was historic, scientific and prophetic. Mrs. Livermore has long been called "The queen of the platform," and she seems to retain her oratorical powers in full vigor.

THE Art School, known as the Institute for Artist-Artizans, 140 West Twenty-third street, New York City, has been liberally aided by a New York capitalist whose name is withheld from the public. The eighth year of this school opened October 1st, under favorable auspices, having also made an important union with Mrs. Florence Cory's School of Practical Design.

THE island of Crete, which has been under the rule of the Turks for two hundred and fifty years, is now in a state of revolt against Turkish rule, and is likely either to become independent or to ally herself to some other power. This island has about 3,000 square miles of territory and about 300,000 population. It is a natural ally of Greece, and practically commands the Aegean Sea.

THE question concerning the wisdom of the present arrangement of the pastoral time limit in the Methodist Church is again at the front. At present it stands at five years. Previous to fixing that time it was three years, and still further back it stood at one, with a possible indefinite continuance. Many now desire to return to that arrangement, satisfied that it is not wise to have an inflexible law of limitation.

LOUIS STERN, the New York merchant, who was arrested in Germany last summer on a charge of using insulting language to an official, who demanded that Mr. Stern's son should be excluded from a dancing party, has returned to New York, forfeiting his bail of nearly \$20,000 rather than suffer imprisonment. That was rather an expensive dance. Whether there is any intention of appeal from such evident injustice, we are not informed.

A GOOD example of efficiency is set by the Illinois Humane Society at Chicago, which presents the following report for September:

It investigated and remedied the condition of nineteen children, surrendered five children to institutions, placed seven children in institutions temporarily, four persons prosecuted for cruelty to children, six persons for cruelty to animals, laid up twenty-seven horses unfit for service, removed thirteen disabled animals by ambulance, killed twenty-six incurable and abandoned animals, reprimanded sixty-one teamsters and others, and imposed \$212 in fines.

It is enjoyable to read a good story of the biter being bitten, and the following one may not be amiss:

A class of students, holding a grudge against one of the professors, tied a live goose to his chair. Upon entering the room the professor saw the goose, and calmly walking up to the desk, addressed the class as follows:

"Gentlemen, as you have succeeded in getting an instructor so much better qualified to direct the bent of your ideas, I beg you will pardon me for resigning the chair."—*Harper's Round Table*.

That is no better, however, than in another instance when a class thought to perpetrate a joke on the professor. Just before time for

recitation, a donkey was led into the room and hitched by the teacher's desk. As the professor came in and saw the donkey and the expectant class, he said, "Gentlemen, since you have chosen one of your own class to be your instructor, you will pardon me if I withdraw."

CONTRIBUTED EDITORIALS.

THE LOUISVILLE CAMPAIGN.

On the 5th of July, 1895, a dusty traveler alighted from a train at the Tenth St. depot in Louisville, Ky. He was not a native Kentuckian, he walked too fast for that. Moreover he did not say "you all," which is proof positive. He was looking for 526 W. Chestnut St. and T. J. Van Horn, the Gospel-tent Evangelist. The policeman told him that Chestnut St. was two blocks (squares, they say in Kentucky), north. When the stranger reached Chestnut St., he saw a saloon on one corner, an undertaking establishment on another, a weather-beaten house on the third, and a bare, weedy commons on the fourth. He was most interested in the last, because in the center of the commons stood a dingy old tent which seemed to be part and parcel of its surroundings. On its side was hung a canvass black-board, upon which the chalk said simply, "Gospel Meeting to-night." Some struggling mission was evidently located there. Perhaps the people might know something about the Seventh-day Baptist gospel tent. On nearer approach, however, there was something strangely familiar about the lettering of that chalk sign. Where had he seen before that capital T and the peculiar "curly cue" attached to that humble g? The surroundings were all unfamiliar, but "the hand was the hand of Esau." No one but the missionary for Southern Illinois and Kentucky ever traced those lines. A sudden wave of homesickness passed over the traveler. Could *this* be the much-talked-of gospel tent?

When Van Horn and Witter went down to Louisville from the N. W. Association in June, they found a tent already bought, the location already chosen by the brethren of the little Louisville Church, and the tent up. Having no choice, like brave men, they took off their coats and went to work. They found themselves located between Catholics, Negroes and "others." The Catholic boys came to have fun and make disturbance. The colored people came to listen and the "others" did not come at all. Considering the common prejudice against mixed audiences of the two races, and the uninviting aspect of the little tent, it would have been almost a miracle if they had. For two weeks the evangelists prayed, worked, planned and prayed. Once they decided to change the location. Then they decided to "hang on" a little longer. The audiences were small, usually twenty to forty. On two special occasions they reached one hundred, filling all the seats; but the continual spirit of disorder made the work discouraging. At the end of the two weeks Witter was obliged to return to his home church, and the writer received a telegram to go to Van Horn's assistance.

It would be wearisome to follow in detail the history of the next two weeks. We held meetings at night and by daylight scoured the city for a new location, until we decided that if the city were dingy it would not be from lack of scouring. Two other things we

longed for—a larger and better tent, and a quartet. Was it wise to attack a city like Louisville with anything short of the strongest force and equipment at our command? It was our first tent campaign in a large city. We were feeling our way. For the sake of the future—we must not fail! Van Horn said: "We must have a quartet, and if the Board cannot pay for it, I will." Letters were sent to Fred E. Whitford and Alva Van Horn. Promptly from Whitford came the answer which is worthy of going on record. It ran something like this: "I will come, wages or no wages. Am well, and prepared to pitch in hot and heavy." The letter from our first tenor was equally encouraging. Then your humble servant rose up in his dignity and said: "We will have a tent, and trust the Lord for the money to pay for it." (Parenthetically it may be said that the Lord furnished the money through A. D. Crumb and other friends at Walworth and Chicago. Also that the Evangelistic Committee cheerfully paid the young men a salary and shouldered all expenses).

Before leaving the old tent, I want to say that amid those uninviting surroundings and with the small audiences, God blessed us. I do not believe we ever preached with more liberty anywhere than was given us there. Hearts were stirred and souls were converted.

The question simply was where and how we could work to the best advantage; and when the call came for meetings at Shepherdsville, it seemed best to go there until the new tent should be ready.

On the 2d of August, the campaign was to open at the corner of Brook and Oak Streets, Louisville, a location between the aristocracy and the common people. *Would* anybody come? We would have been grateful for an audience of two dozen the first night. One hundred friendly faces greeted the quartet as they came forward and sang: "Glorious things of thee are spoken." The next night there were one hundred and fifty. By the close of the first week the audience numbered two hundred. The attendance continued to gain until the seating capacity was enlarged, and more than one night saw the tent crowded, while one or two rows of people stood outside. High-water mark was reached about the first of September, with an audience of four or five hundred. Then came the G. A. R. Encampment, which put the whole city in a flutter of preparation and sight-seeing. The attendance never quite climbed back after that to what it had been before. Many of the idle and curious dropped off. The earnest listeners remained. Our readers are already familiar with the visits of Bro. Huffman and Dr. Lewis to Louisville, and the splendid work done by them. The cooler weather injured the attendance somewhat toward the end, yet the meetings closed with a profound interest and with earnest expressions of regret upon all sides.

Has it paid? The Lord of the harvest must answer the question. In my own heart there is not the slightest doubt of it. Let us try to tabulate the results.

Conversions. The number of them will never be known this side of the great white throne. Sometimes there are "Ships that pass in the night and speak to each other in passing," but the entire future course of one of the ships is changed by the meeting. On some nights as many as thirty or forty people by rising

express the desire to be Christians. One hundred and fifty expressions of this kind would be a conservative estimate. How many of these were Christians who felt themselves unworthy, and how many found peace at the foot of the cross, we do not know. The one feature of our work over which we feel great sorrow is that we could not or did not meet each one of these personally to "make their calling and election sure." Certainly with this experience to guide us, and under other conditions, this personal work can be successfully and effectively organized even in the city tent work. Only about ten persons do we know as having been converted. The last case in particular I shall never forget, and as it is characteristic of the Louisville work, I give it. When nearly all of the audience had gone away after the closing meeting, an earnest faced young woman came and, as she clasped my hand, said, with tears in her eyes: "I wanted to tell you that the gospel you have preached to-night has saved my soul." She was gone before I could ask her name, but I shall meet her in the blood-washed throng.

To scores—perhaps hundreds—of church members these meetings have been a religious awakening. Some have for the first time had a glimpse of the true meaning of Christianity. After feeding upon the husks of formalities for years and knowing nothing better, it was a delight to them to sit down to a full meal of the Gospel. Said one woman of evident refinement: "I was a teacher in an Episcopalian Sunday-school for years; but if I were to go back there to-day, I doubt whether any one would step out of the way to welcome me. The gospel you preach every night and the cordial spirit at your meetings has spoiled me for ever going back to that cold, formal life again. My husband and I have both been *so blessed* by these meetings." May the good Lord help them and the many others who have expressed similar sentiments, to step up upon the broad glorious plain of—not church, but Bible Christianity.

Dissemination of Sabbath Truth. The south-eastern quarter of Louisville has been sown with Sabbath truth. The Seventh-day Baptist name is known and honored. Four have been added to our little church and one stands ready for baptism and church membership as soon as circumstances permit. Many are convinced and are waiting to see what future developments will be in connection with this church. Dr. Lewis' Sabbath lectures were a revelation to the people. One staunch Baptist lady said earnestly: "Why, I believe that this is to be as great a movement as it was when the Baptists came out from among the other Protestants." The future course of this lady as well as of some others will depend no little on the earnestness with which we follow up the work we have begun. It would be strange if many did join us on the first presentation of the truth when most of our consecrated additions have come to us only after months of study.

Permanent Gospel work. The summer's campaign has richly paid if it gave birth to nothing more than the permanent gospel work which it is proposed to inaugurate in a brick building upon the very spot where the tent stood. This plan has already been outlined in the SABBATH RECORDER. Bro. Van Horn writes me that Mr. McDowell and many others are still enthusiastic and "the building is booming."

Perhaps the richest gain from the summer's work is in *experience*. It has been demonstrated that we can conduct successful gospel campaigns in the great cities. So far as Louisville is concerned, there is only one future course to be thought of—continue this work and push it strongly. With the prestige gained and the experience acquired, the second campaign should be much more successful than the first. Permit me to use our Seventh-day Adventist brethren as an illustration. Last January they began holding meetings, with a strong force, in a church on the eastern side of the city of Louisville. Although they had a few followers to begin with, they labored for weeks with audiences of fifteen to thirty. During the three or four months of their services the congregations were always small, except when they spoke against the Catholics and attracted the A. P. A.

During May and June they held a tent campaign in the north-west quarter of the city, and won a good hearing. While our campaign was in progress at Brook and Oak, they were holding their third and last campaign in the south-east quarter of the city. Here at last they had great crowds and attracted wide attention. Here they have gathered up the results from nearly a *whole year's* work and now they are to organize a church. Our spirit, teaching and plan of work are quite different from theirs, but we have something to learn from their *hang-on* policy.

If we have a mission to this generation, I do not know any better places to work it out than in Chicago, the metropolis of the West, and Louisville, the gate-way of the South. I trust we are through stirring up interests only to run away and let them die. Let us enter these great centers of our national life to *stay*. Let us strike hard in Louisville and keep striking until we have either built up a self-supporting church, or proved that such a thing is not practicable. The Seventh-day Baptist Church is built upon the rock, and the world listens respectfully to its message. What grander message, indeed, could any man have to preach than this: "Believe on the Lord Jesus Christ and thou shalt be saved;" . . . "If ye love me, keep my commandments?"

EARLY SEVENTH-DAY BAPTISTS IN OHIO.

The first Seventh-day Baptists in Ohio were Maxsons and Wells, from Hopkinton, R. I., who were among the first settlers of Marietta, arriving in a company of forty-eight men, April 7th, 1788. The next year they brought their families and settled down to make homes. The Seventh-day Baptist branch of this company was in the minority, and after a few years was absorbed by the majority. Seventh-day Baptists continued to filter into the state, but no organization was effected. In 1805 Deacon James Hill, a Revolutionary soldier, came across the Ohio River, from Harrison county, W. Va., and settled six miles from the village of Morrow, and twelve miles south of Lebanon, the county seat of Warren county, on a branch of the Little Miami River called Todd's Fork. The place was well suited to agriculture, and soon others followed, and in 1806 a Seventh-day Baptist Church was organized, called "Todd's Fork Sabbatarian Church." Here resided the families of Thomas Babcock; James Hill; Jesse Maxson; Samuel Lippen-

cott, Sr.; John Patterson; Philip Hill; William Hill and Abraham Hill, brothers of James; Samuel Davis and Jacob Davis. In 1807, Simeon Babcock came with these brothers of James Hill, and located near the colony. In 1825, the Morrow settlement was seemingly broken up, and only the Lebanon branch was left. This was seven miles nearer Lebanon than the main church. Here resided Jonathan Clayton, James Clayton, John Clayton, and later, James Hill. All except the families of Thomas Babcock, Simeon Babcock, Samuel Davis and Jacob Davis were members of this church.

As to this organization some seem to think that Todd's Fork was organized by the brethren covenanting together and meeting regularly for worship; but as Elder John Patterson resided here at this time, it seems probable that he organized them.

The officers in 1806 were John Paterson, pastor; James Hill and Samuel Lippincott, Sr., deacons; Jonathan Clayton, clerk. Jonathan Clayton and James Hill were brothers-in-law; one married Mary Fitz-Randolph, of Harrison county, W. Va., and the other, her sister Margaret. James Hill had four children—the third being the Rev. Joshua Hill, who was a tower of strength to the brethren in Ohio sixty years ago. Jonathan Clayton had at least five children, perhaps more. Of all the Clayton clan, I know of but one who is now a Seventh-day Baptist, Mrs. S. H. Babcock, of Walworth, Wis.; and of the Hills only two, Mrs. Charlotte H. Babcock, of Shellsburg, Iowa, and John H. Babcock, of North Loup, Nebraska.

In 1808, Thomas Babcock, Jesse Maxson and others removed to Green county, near the juncture of Clark and Montgomery counties, on a tract of 420 acres there purchased, on the banks of Mad Run and the bottom lands toward Mad River.

In 1822, Rev. Amos R. Wells, then on a missionary tour through the far western settlements, visited Todd's Fork and baptized one convert into the fellowship of the church. This was the last recorded baptism occurring there.

Here Joshua Hill was first licensed to preach the gospel, and here also, probably, was his son James licensed. In the last days of Todd's Fork Rev. Simeon Babcock used to come down from North Hampton occasionally and preach for them. Deacon Hill died in Warren county in 1843 and was buried in the Hill cemetery near Butlerville, Ohio. About twelve years later his children laid his wife to rest by his side. Jonathan Clayton died, and all his family joined the Methodist Episcopal Church. Joshua Hill joined the Port Jefferson Church, and was ordained at the session of the South-Eastern Association, 1841. He finally joined his children in Iowa, and is said to have left the Sabbath about 1860.

When Elder Hill was a young man, he was addicted to the social glass, in no small degree, and cared very little for things spiritual. One of his brothers became converted and at once began to pray for his brother, Joshua. God heard his prayer, and though Joshua Hill was nearly 200 miles away, the Holy Spirit gave him no peace until he had traveled to his brother and also found peace in the pardoning love of a Saviour. The Todd's Fork Church had languished for years, and when deacon Hill died, even the name ceased

to be known, and to-day the very site of this early church is all but unknown. (One or two old grave-yards, a few rare manuscripts, some vague traditions, and the personal knowledge of one or two very old people, is all that is now left to identify this pioneer church.) Todd's Fork was always spoken of by our missionaries, in the 1820's, as "among the Claytons," and never by any other name. In 1825 this settlement had four families.

In 1810 John Patterson made a tour of the Ohio settlements and finally settled with the brethren in Green county, where he reorganized a Seventh-day Baptist Church called "Little Bethel." This is the same that is usually spoken of as the "Mad River" Church. Here, he baptized several and organized a church, though it was only a form of church life he gave them, as they had been holding Sabbath and business meetings about two years. Thomas Babcock was elected deacon, and then the officers stood: John Patterson, pastor; Samuel Lippincott, Sr., and Thomas Babcock, deacons; Jesse Maxson, clerk. Both deacons preached occasionally.

Here, the church members were: Amos Sutton and wife; Samuel Lippincott, Sr., and wife; Samuel Lippincott Jr.; Thomas Babcock; Martha Babcock; Jesse Maxson; Sarah Maxson; Jacob Davis; Prudence Davis; Simeon Babcock; Charity Babcock; Joel Babcock; Amy G. Babcock; Uriah Davis; Malvina Davis; James Hill and wife; John Babcock; Elizabeth Babcock; Jacob Babcock; Lydia Babcock; John Patterson; Sarah D. Patterson. This church had, in all, twenty-five members. Though the main settlement was in Green county, some of the brethren resided in Clark and Montgomery counties.

Little Bethel kept up an organization until 1836, and then disbanded. C. H. G.

GEOLOGY OF THE GENESSEE VALLEY.

To the Editor of the SABBATH RECORDER:

There are certain features in the geology of the Genessee Valley which will interest your readers. I desire to use your columns for the purpose of directing attention to these phenomena with the hope of obtaining fuller information.

In the course of the Genessee river are three rock channels; the first at Portage, the second at Mt. Morris, and the third at Rochester. Other similar but smaller ravines occur in the course of the tributary streams, usually near the point where the side stream enters the main valley. Such rock cuttings have been observed by the writer in the Angelica creek near its mouth; in the Canaseraga below the village of the same name; in the Canaseraga where it enters the Dansville valley; and in the case of a small creek which joins the Canaseraga from the west at Swains.

All these narrow channels in rock are very recent, speaking geologically. They are all post-glacial, that is, they have been formed by the erosion of the streams since the disappearance of the ice of the Glacial Period. They indicate places where the streams have been forced to leave the old, broader, pre-glacial valleys, and having fallen upon rock were compelled to excavate new channels. The fuller explanation is as follows:

For millions of years preceding the Glacial Period this region was exposed to the action of streams, rain, frost, decay and other forces and agencies which produce valleys, destroy

the rock and create soil. The valleys of the larger streams were broad and open, like the upper Genessee Valley of to-day, or the valleys at Dansville, Warsaw and Friendship. The narrow valleys were V shaped, or with sloping sides, due to weathering of the rocks during great lapse of time.

There came a time when the climate of the northern lands was colder, and accumulation of snow compacted into ice buried the highlands of Canada and New England. The ice-sheet extended, partly by growth and partly by flow, over all of Western New York, and for many centuries moved slowly southward to the melting edge. The ice movement brought millions of tons of boulders and rock debris from the northward, and the surface of the Genessee region suffered abrasion and loss by the grinding and scraping of the thick and heavy ice-sheet. The result of the glaciation was not only to remove the surface of the country in exposed places, and to smooth the sides of north and south valleys, but to partially or wholly fill many of the valleys by the stones and rock-flour pushed along beneath the ice, or by the accumulation of stony clays and gravel at the edges of the ice. This partial filling of larger valleys and depression or entire filling of smaller valleys is the important fact in this explanation. As the ice melted away toward the north, the uncovered valleys were occupied by streams or lakes. Of necessity the streams followed the lowest places in the half-filled valleys, and in case of damming of valleys by the glacial drift the lake outlet would naturally be at the lowest point. It appears that usually the drift filling was highest in the middle of the valleys, and the lowest drainage lines were upon the sides of the buried valleys, yet far above the old valley bottom. The new stream would rapidly deepen its channel in the loose drift, or cut down the lake outlet, and in this work it encountered solid rock it would have no alternative but to keep its place and to make a rock channel.

Such is the explanation of the rock gorges in the Genessee basin. They are very recent work of new streams which have been thrown upon the sides of the old valley and at high levels. Evidently the old valley was either filled with drift as high as the rock cutting, or else a dam of drift held a lake at that level. The drainage of 12,000 to 15,000 years since the ice age has re-excavated the valleys as we now find them. Every valley with gently sloping sides antedates the ice invasion. The rock cuttings with vertical slopes are subsequent to the ice invasion, or post-glacial.

The writer would like to have information immediately of all the rock gorges throughout the whole drainage area of the Genessee. Those named above will serve as examples. He will be exceedingly obliged to all persons who will take sufficient interest in this subject to send him information of any rock ravines within their personal knowledge. The letter should specify (1) the name of the stream; (2) the direction of flow; (3) the valley into which the stream pours; (4) the exact location of the rock cut; (5) the approximate length and depth of the rock cut; (6) the approximate height of the bottom of the rock cut above the larger valley; (7) the hardness or character of the rock; (8) upon which side of the ancient valley the rock cut occurs. The last point, number 8, is especially important.

To all persons who will kindly supply such information the writer will send, as soon as printed, a copy of the forthcoming publication on the glacial lakes of the Genessee Valley, for which these facts are desired.

HERMAN L. FAIRCHILD.

ROCHESTER, N. Y., Oct. 12, 1895.

Missions.

WE hear much in these days about consecration and re-consecration. Christ and his cause in the world need consecrated workers. There should be a clear conception of what is consecration. It is to be just what Christ wants us to be. Our life must be like his life in spirit and purpose. We must be willing to be humble, to walk in such a sphere of life as he would have us, and not fret under it. The trouble is, we want so many times to be what God does not want us to be, and we are unhappy about it. Whatever lot in life Christ marks out for us, let us cheerfully and faithfully walk therein, and honor God and build up his cause in that sphere. To be good, love God and loyally serve him, is the highest being.

Again, it is to do as Christ wants us to do. It is to please him and not ourselves. It is not our will but his will that is to be done. His requirements are for our highest good in character and in soul activity. It is to go where he would have us go; to be seen where he would have us seen; to associate with those whom he would have us associate, and to practice those things which he would have us practice, to set such an example as he would have us set before our fellow men. The trouble here is, we want to have our own sweet will, to be and do as the world goes rather than as Christ and his kingdom go. It is better to do as Christ requires us to do according to his spirit and direction, and have his favor and approval, than to do as the world does, be popular with men, and be sensible all the while that it is not pleasing to the dear Master. Again, to be consecrated is to endure what Christ wants us to endure. We are to be good soldiers of the cross, endure hardship, pain of mind and body, persecution if needs be, that he may use us to his glory and the advancement of his kingdom in the world. He bore shame, despisement, exposure, hardship and cruelty for us. He suffered and died for us. How much will we bear for him? To endure patiently, lovingly, and without murmur the lot, the work, the sacrifice, the suffering and the persecution which he may call us to endure, is the mark of a high consecration of soul to him. Who can measure the power of such a consecrated soul! To be, to do, to suffer as Jesus wants us to be, do, and suffer, will bring us into such consecration of life as will give us the truest joy and happiness, and render the highest service to Jesus Christ and his kingdom.

FROM GEORGE W. LEWIS.

From a religious standpoint, the quarter just closed contains nothing particularly new or of special interest. But, although it has been during the hot season of the year, when one feels less like doing faithful and aggressive work, yet all of the appointments of the church are well sustained and a good degree of interest and enthusiasm is usually present. Especially is this true of our weekly prayer meeting, which is sometimes said to be the spiritual index of a church. We feel like saying, and that without boasting, that ours is a *live* prayer meeting.

Of course, not everybody attends, but the greater part of the church, living within or near the village, are usually on hand, with no other expectation or desire than to do work for the Lord and receive the God-ordained blessing.

Several of our sisters, who were away a part of the summer, some of whom had the privilege of attending the Conference at Plainfield, have returned to cheer us and report progress in denominational work.

During the quarter, the Rev. Isaac Morrison and family, of the Adventist faith, have located here, and for some weeks have been lecturing and preaching in the M. E. church.

Our village school of six departments opened Sept. 1st, and a full attendance is reported.

Some three weeks ago we had our first large experience with fire in the business portion of the town. Nine buildings were burned, including one large store, two hotels, and both of our livery barns. The damage is estimated at about \$20,000, quite a portion of which was uninsured. Most of the parties have resumed business in other parts of the village while new buildings are being erected. The accident will no doubt stimulate the people in securing better fire protection.

Several of us are looking for relatives and acquaintances from the North, either to enjoy our mild winter or locate permanently. Among the number are the parents of the writer, who have spent a part of the summer in South Dakota with our only brother. And yet there is room. Hammond has many features of interest to a dweller in the blizzard and cyclone regions of the North.

We are hoping and praying that our Associational gathering, which convenes with the Fouke Church, Oct. 31st, may be a blessing to the entire Association, even though the delegation must necessarily be small, because of our scattered condition and lack of wealth. Among others, we are looking for the Secretary of the Missionary Board. May our expectations be realized.

Only one trip has been made to Beauregard this quarter, but judging from appearances, and conversation with the brethren, they are doing as well as could be expected with their numerical strength. They need your prayers and sympathy. More of their number are expected to move to Hammond soon.

HAMMOND, La., Oct. 3, 1895.

FROM J. H. HURLEY.

At the close of last quarter the meetings were still in progress at Trent, So. Dak. On Sunday, July 7th, we again visited the baptismal waters, where four more were baptized. Two of these were received into the Dell Rapids Church. During our work in Trent others were led to give their hearts to Christ. Some of them went out to the First-day Churches and asked for baptism at their hands, while others are still undecided where to go. Some of the older people were deeply concerned about their souls. On Sunday afternoon, when opportunity was given for any that desired to become Christians to raise their hands, a score or more hands went up.

For fear I would fail to see him, one old gentleman put up both hands while the tears rolled down his furrowed cheeks. He was past 73 years of age, and had been wicked and godless all his life. After the close of the service I talked with him and found his heart to be as tender as that of a little child. How anxious we feel that this dear brother, with many others, may yield all to Christ before it shall be too late.

We closed the meetings at Trent on Sunday evening, July 7th. On Monday, I took the train for Hawarden, Iowa, where Brother

King met me and carried me out to Big Springs. I had received a special request to stop off and preach at Big Springs that evening, which I did. The school-house, near Bro. King's home, was well filled and the people seemed glad to hear the gospel. The next day I started for home, reaching North Loup July 10th. After a few days rest, we began a series of meetings at the Cress school-house six miles south of North Loup. These meetings began on July 28th and closed August 11th.

God was there in *saving power*. Twenty-one professed faith in Christ and several backsliders were reclaimed.

After the closing service, several of the converts came forward and asked for baptism at my hands. So arrangements were made for Sunday afternoon, August 18th, when I had the pleasure of baptizing fourteen willing candidates. Two of these unite with the North Loup Church.

During this quarter I have preached once at the Brick school-house and twice at the Plain Valley school-house. Both of these fields are pleading for gospel work.

August 27th, I started for Grand Junction, Iowa, to attend their annual meeting and get Bro. C. C. Van Horn to accompany me to S. Dak. September 2d, I started for S. Dak., feeling that I had received added strength for my work. We only held three services at Trent. The people were so very busy threshing and caring for their grain that we decided to move the tent to Egan.

We commenced the work at Egan September 6th, and continued it until the evening of the 15th. There were but little visible results from the work. What eternity may reveal we do not know. Some professing Christians were awakened, and three unconverted ones asked for prayers.

September 16th I started for Vibarg. Held our first service there on the 18th, and closed them the 24th. The interest seemed much better here from the first. I was impressed from the first that could I spend two or three weeks with them, a good revival would follow. Our Sabbath-keepers at Danville or Vibarg are faithful and earnest, but they need weeks of earnest evangelistic work. Such work would be of untold benefit to them.

May the blessing of God attend our interests in South Dakota.

NORTH LOUP, Neb., Oct. 9, 1895.

SALVATION BY LOVE.

Salvation is by faith—faith in Christ, the Lamb of God. But faith, viewed as an assent to any dogma, credence pure and simple, never yet saved any man, and never will. Faith is only of value as it produces action. A man might believe all the doctrines of the New Testament and be as cold as an iceberg or as wicked as Nero. Faith alone, as James puts it, is dead.

Salvation, therefore, is by faith working. Generally faith leads to action, but not always. That depends upon the issues, or how the issues strike a man, or how firmly held a man is by other, and for the present stronger, issues. Faith itself is not the root of action. If it were, it could never be "dead" by any chance. Behind faith there lies love or affection, which is a form of love. A man must have faith, an active faith; but this is impossible without love.

Hence Paul adds, "*Faith working by love.*" That is final. You cannot go further back.

There is nothing behind love. Love is the motive of all life. As machinery works by steam, so "faith works by love." Without love faith would be dead, and man would remain in his sins. It is profoundly true that man is saved by the affections. If his love cannot be stirred he is lost. No faith can then save him. It will be alone and dead. This is not a question of which is prior—faith or love. In the order of development love is, but faith comes. The basis of faith is intellect, and intellect is co-existent with the affections. The capacity to believe and love is there in all men. A man hears the gospel message and believes it; then love comes into activity and seeks to appropriate the thing believed. Love as the motive, is basal. Love uses the reason, as Comte remarks, as an eye to see the way. Faith and reason, without love, are like an engine without steam. Love is; faith comes. Love responds; faith works by love.

The reason is plain. A man is what his ruling affections prompt him to be. His affections struggle to realize themselves in definite acts. His character is formed not only by his deeds, but by the mental states which precede and produce the acts. Hence, we are what we love. If, then, a man loves sin, and indulges in it, actually or only mentally, and allows this affection to become the ruling one in his life, he is not saved, no matter what dogmas he may believe. On the other hand, if a man loves the good and the true, not only is faith easy to him because of his spiritual kinship, but it becomes active, realizes itself by *doing the good*. He is saved by faith; but in a deeper sense, saved by love, for his faith works by love. Paul then was right in elevating love to the supreme place. Although I give my body to be burned and have not love—it is nothing, nothing. Why? Because character is more than deeds, and character can only be formed by love. The things we love, make us. Christ was not speaking in a hyperbole when he said: "He that lusteth, sinneth!" It was sober truth. The thought made the man.

Hence the crying need in preaching the gospel is to rouse the affections; to win men from the love of sin to the love of goodness. Repentance is love in the act of realizing itself in a definite deed. It is will in the sense of resolve. But a resolution is only a form of love—love as an endeavor to attain some end in view. Love is dynamic. It leads to repentance. Without it, repentance would be impossible. Behind repentance and behind even faith there lies *desire*, and desire is love. Without desire, faith is dead, being alone. Faith works by love, and by love we are saved.—*Christian Standard*.

BE DECIDED.

Why not be out-and-out for God? What good is there in the half-and-half life? Is it not better to settle some questions once for all? Most surely the question of our allegiance to the Lord ought to be so settled that it shall never again be counted open. He whose loyalty is in any way left doubtful gives encouragement to the enemy, and prepares for himself endless trouble. It is better to have it out with Satan in a pitched battle wherein all the forces of both sides are brought on to the field, and where the adversary gets so overwhelmingly crushed that he loses all desire for a repetition of that sort of thing. A resolute life is in every way a gain; it is the admiration of angels, and the reproduction of Christ.—*Zion's Herald*.

Woman's Work.

PRAY YE THE LORD OF THE HARVEST.*

MARY A. LACKEY.

The Saviour said, "Into all lands
Go, and my gospel preach;
All things which I commanded thee,
Do thou to others teach."

If Jew or Greek it matters not,
Or whether bond or free;
Barbarian, male or female,
Christ says, "Come unto me."

In our own land are multitudes
Walking in ways of sin,
To whom no human voice has said,
"Let the dear Lord come in

And cleanse your heart from all that's vile;
To him for pardon go;
The blood he shed on Calvary
Will wash you white as snow."

In heathen lands are millions, who
Have naught of God e'er known,
But offer prayer and sacrifice
To gods of wood and stone.

To save man from the power of sin,
His only son God gave;
And whosoever on his name
Shall call, the Lord will save.

Yet how shall any call on him
Of whom they have not heard?
How will they hear if none are sent
To carry them God's Word?

"How beautiful," the prophet said,
"The feet of them who preach
Glad tidings of good things, and who
Peace and salvation teach."

"We can no preacher send," we say;
"Our gifts are far too small;"
The Lord of the poor widow's mites
Said, "She gave more than all."

Then let us ask that he will bless
Whatever we can give,
Leading thereby some sin-sick soul
To look to him and live.

"Lift up your eyes," the Saviour bade,
"The whitening fields to view;
Behold how great the harvest is,
The laborers how few.

"Unto the Lord pray ye, therefore,
Into the fields to send
More laborers, the work to share,
Ere harvest time shall end."

Sisters, the harvest still is white;
Few, still, the reapers be;
Rests not the Lord's command on us?
"For laborers pray ye."

DURING the past few months we have heard and read much about Korea, and for those of our readers who are interested in that kingdom, we devote our page this week to selections bearing upon various phases of its history.

From an article in the September *Missionary Review*, on "The Open Door of Korea," we gather these facts:

A few months over ten years have passed since missionaries first gained a foothold in this country. . . . During that time much has been learned of the people and their customs. . . . The spirit of seclusion they have manifested is not a real characteristic of the people. . . . Their dislike of foreigners is based really upon ignorance forced upon them by China. . . . The native Korean is ready to sit at the feet of whoever will instruct him. . . . The lessons taught them by China were accepted because they had no means of knowing anything else, and because of their complete subjection to China's rule. . . . The missionary finds the natives ready to listen and accept the truths they teach. . . . For a time public preaching was forbidden, but the missionary enjoyed perfect freedom of travel and quiet intercourse with the people. . . . The door may be no wider open to-day, but they that are within give better heed. The formal prohibition of

*Read at the regular quarterly meeting of the Woman's Board Auxiliary of the First Genesee Church, Oct. 6, 1895.

public preaching is not removed, but it has long become a dead letter, so that foreign missionaries and native evangelists discourse freely to few or many by the roadside or in established chapels. The schools now number their pupils by scores instead of by singles, and hours of Bible study replace those formerly given of necessity to heathen classics. Patients refuse less often the surgeon's knife. . . . Korea not only admits, but welcomes. . . . Many of the higher government posts are filled by young men of noble Korean blood, who have lived abroad. . . . Many welcome the prospect of an honest collection of taxes and an honest expenditure of government funds. . . . Foreign ideas, foreign dress, foreign laws and foreign learning are everywhere being spoken of as good, their own customs as foolish and unprofitable. . . . All these changes bring a changed attitude on the part of the government toward Christianity. . . . Of the new cabinet, several are professed Christians. . . . Both king and queen have heard during the past winter, and willingly, from medical missionaries in attendance upon them, something of the truths of salvation. . . . This interest in Christianity in high quarters may be taken as an evidence of that on lower social planes. . . . The people flock to hear the gospel preached. Chapels are crowded. . . . Hearers at dispensaries give closer attention. . . . Men who have lived in open sin come confessing, repenting, and taking up the cross. . . . At every communion season there are numerous admissions.

To the missionary, looking backward, then forward, it seems that an era of unlimited extension has come for Korea. . . . The nation is in expectation of better times. . . . The hindrance to a realization of all this uprooting of their beliefs, and the presentation of Christian truth, lies in the lack of workers. Already more is laid upon those in the field than they are equal for. . . . The Christian Churches of Japan are sending missionaries across the straits that separate them from Korea.

Such a crisis in religious things as passed over Japan two decades ago is to-day passing over Korea, a time when work counts double, when the first harvest is ripe and calls for garnering, when the land may be rapidly won or slowly lost, the land spoken of as a whole, as we speak of the Christian nations. As in Japan, through fewness of laborers, are opportunities and advantages to be lost? Or shall the force be so increased and so speedily, that Korea shall be won, while yet a fair and unbroken jewel, for Christ?

GLEANINGS ABOUT KOREA.

The "Hermit Kingdom"—so called because it was long shut away from other nations—has an area of 82,000 square miles, and a population of about 11,000,000. . . . Considering the mountainous character of the country it is exceedingly productive. All kinds of cereals are produced and the mineral wealth is great. . . . The government of Korea is an absolute monarchy, though it has been partially subject to China for over 1800 years. . . . The language is intermediate between the Mongolo-Tartar and Japanese. The Chinese system of writing is used. . . . The houses are all one story high. While the buildings of the better classes

Young People's Work

NOTHING having come to hand from the editor of this department in time for this issue, the editor of the RECORDER takes the liberty of inserting the following items of general interest.

ALL the young people's societies of Richmond, Va., have united for the purpose of distributing good literature to the city institutions, hospitals, barber shops, railway stations, etc.

A DENOMINATIONAL union of Christian Endeavor Societies has been organized among the Methodist young people in Philadelphia, for the purpose of doing active work in connection with the Methodist evangelistic campaign held during October in that city.

EVERY Christian Endeavorer becomes a missionary of the movement when he has an opportunity. A New York Junior, belonging to the Floating Christian Endeavor Society, has been the means of organizing a Christian Endeavor Society in a seaman's bethel in France. This same Junior sailed in a Boston ship in order to attend the International Convention last July.

THE power that rests with one consecrated young people's society is well shown by the example of the Presbyterian Endeavorers of Glenolden, Penn. The eleven delegates to Boston returned home fired with zeal for personal work. An evangelistic committee was appointed, and outdoor services have been held regularly on Sunday evenings. The first seven services resulted in more than fifty conversions.

SOME Endeavorers of Anita, Iowa, becoming concerned at the wholesale and wanton destruction of birds for ornamental purposes circulated a pledge among Anita young women Endeavorers, wherein they promised not to wear bird's plumage as ornaments. The young men took a pledge not to do any more pot hunting. This movement has spread and the County Christian Endeavor Convention has endorsed it.

KENTUCKY Endeavorers have done notable work among the inmates of the State Prison at Louisville and many conversions have resulted. These activities began with the sending of more than a thousand Christmas letters to the prisoners. Now two Christian Endeavor Societies have just been reported at the branch prison at Eddyville. A number of conversions attended the formation of these societies. "In prison and ye came unto me."

THE latest denomination to make Christian Endeavor its official young people's society, is the African M. E. Zion Church. The Board of Bishops, at its recent Conference in St. Louis, unanimously passed a resolution endorsing the Y. P. S. C. E., and making Christian Endeavor the denominational young people's society. The board also recommended that Christian Endeavor Societies be organized in every church throughout the A. M. E. Zion connection.

AGGRESSIVE Christian Endeavor work is not confined to the land of the Society's birth. The Yarra Street Wesleyan Society in Geelong, Australia, in its fifth annual report,

makes a phenomenal showing. During the year 8218 visits were made, an average of 158 weekly; sprays and baskets of flowers to the number of 1299 were personally distributed and sent by post; various meetings numbering 558 were held, and more than 25,000 persons attended these; 206 persons were led to sign the temperance pledge. Although the membership of the society is only 211, more than five hundred dollars in cash was raised.

OUR MIRROR.

THE Milton Society elected officers October 12th, as follows: President, Lester Babcock; Vice-President, Bessie E. Clarke; Secretary, Pearl Crosley; Treasurer, William Hemphill; Recording Secretary, Fred E. Whitford; Junior Superintendent, D. C. Ring.

By special invitation from the prayer-meeting committee and pastor of the Albion C. E. Society, Rev. George W. Hills gave to the people of Albion a talk respecting his field and work, on Sabbath night, Sept. 21st. After giving a brief survey of the political, intellectual and social status of the South, he spoke at some length of ways by which these conditions might be greatly improved. With great tenderness and deep emotion did he make brief reference to the work in which Mrs. Hills found constant and soul-absorbing employment. His closing personal appeal to all to be fully consecrated to the Lord's work was tender and pathetic. At the close of the address a quite good collection was taken.

The prayer-meeting committee furnished some good music prepared especially for the occasion.

WEAR THE BADGE!

RUDOLPH RIEGE.

From my point of view it is a sad fact that the larger part of our Endeavorers do not wear a Christian Endeavor pin. I presume that the emblem was adopted partly with a view to all members wearing it in some form, that we might recognize each other as Endeavorers, although strangers. All our secret organizations wear badges for that purpose, so that, no matter where a member may be, another member will at once recognize the fact that they are "brothers," and act accordingly.

Probably most members reason as I did. I was known in our small town as an Endeavorer of "such and such" a society, and never thought a pin was needed. I do not think more than five pins are worn in our society of some seventy members. When I came to leave our society and go where no one knew me, I wanted to be known as an Endeavorer, and therefore got a pin, and the first few days in New York it was the means of some pleasant greetings in the Master's name from fellow Endeavorers.

On the steamer crossing the ocean it was an introduction to the only Endeavorers on board, two in number, and neither of them wore pins. In our conversation we touched upon this subject, and I think both will wear pins in the future.

In Heidelberg, where I spent some weeks, I saw a great many American young people, but only two Christian Endeavor pins, where I should have been glad to see hundreds.

The point is urged, "If people cannot see by my life that I am an Endeavorer, I don't want a pin." Well and good, for those to

whom you are known, but you may pass by hundreds of brother workers without their recognizing you as an Endeavorer, and thereby miss much loving, brotherly intercourse. Moreover, you do not know how good the sight of a Christian Endeavor pin is, when worn by another, particularly if you are among strangers. Also, it may cheer some wanderer's heart, and suggest to him that at home he was an Endeavorer, and that he ought to be one now.

To bring the secret organization in once more,—a member of one of these never loses a chance to greet a brother member, and speak about the "bonds" which bind them together as brothers. Should we do less for Christ's union? No! a thousand times, No! We ought always to greet one another, and speak about the bonds which our pins suggest, and which have brought us into a closer brotherhood than any secret society. We have the pins, badges, and these splendid motives for wearing them. Shall they not be worn?

WHY YOUR SOCIETY IS RUNNING DOWN.

Maybe it's because your officers have no snap. Electrify them.

Or maybe it is because the members have no grit. Bring out the sand-box.

Possibly you have not songs enough. Appoint a music-committee.

Or more likely you have not prayers enough. Hold some prayer meetings.

Perchance you have two or three important ones who want to run the society. Run them off on a side-track till they get more sense.

And perchance your society is suffering from lack of leaders. Get enough confidence in God to become a leader yourself.

Mayhap there is a little strife or jealousy among your members. Pray for the Holy Spirit to drive the devils out of your hearts.

Very likely—yes, very likely—you do not take in your whole society more than one or two copies of *The Golden Rule*. Get up a large club.

And as a result of this lack, you have probably got into ruts. Use some of the fresh *Golden Rule* "Ways of Working" as levers to pull your society out of the ruts.

You doubtless have a few associate members, and are not working for what you have. Get more of Christ's love for souls.

Perhaps you have carelessly admitted into your active membership some worldly-minded non-Christians. Make them see what the pledge means, and cause them either to observe it or become associates.

Maybe you are not doing anything for missions. Take up a collection at every meeting.

Or maybe you are not doing anything for your church. Attend the next mid-week prayer meeting in a body.

Quite certainly you do not love the Bible enough, or Christ enough, or Christ's cause enough. Pray earnestly at home and in the meetings for the plentiful outpouring of God's spirit of love upon you.

It may be that you do not care to find the reason for the running down of your society. In that case, stop calling yourselves Endeavorers, and stop calling yourselves Christians.

But if you do care to find the cause, you can easily find it; and, having found it, you can easily find a remedy; and with prayer on your lips and love in your hearts, you can soon become a live society again. May God bless your endeavors.—*Golden Rule*.

"UNEQUALLY YOKED."

To an article under the above heading, in the RECORDER of August 22d, I desire to say "Amen." If all our families, and especially ministers' families, would heed the advice given by "Vidi" and cease consenting to and even encouraging such unequal marriages, not only would it, in our opinion, greatly increase our numerical strength as a denomination, but it would save the writing of many an article on Sabbath desecration, questionable exercises, and spiritual weakness in the church, to say nothing of its application to our consistency as a people.

How must it look and sound to the general public, who perhaps are watching to catch us, to hear a vigorous and enthusiastic sermon on the importance of keeping the seventh day as the only Bible Sabbath, urging them also to be cautious about their associations, because of the great law of personal influence, and then in less time than it will take this epistle to reach its destination, hear of them consenting to the union for life of a son or daughter with one who rejects the Sabbath of Jehovah? This is bad enough in laymen, but when clergymen and pastors indulge in this unscriptural practice, either for themselves or in officiating for others, who is left to lift the warning voice?

According to the law that "actions speak louder than words," it is the opinion of the writer that one such act does more to belittle and weaken the Sabbath cause than a score of sermons or articles for the religious press can do to strengthen it. When will our people wake up to the situation before them and about them, and stop opening these floodgates whereby we lose many of our best boys and girls? To say that the sincerity of the First-day observer makes the union justifiable does not remove the difficulty nor make the union scriptural. That requires sincerity in the *truth*.

Besides the inconvenience of such a union, it makes void family government. To say it is warranted on the supposition that the scales may turn for the Sabbath after the marriage, is deceptive and a great misrepresentation of the facts. They do turn, but usually the other way. To show the scarcity of the former cases and the danger of trusting to such a course, please count up on your fingers all the cases you know of this kind, and I am sure you will have fingers to spare. On the other hand, both your fingers and toes will not equal the number lost in this way. Business relations cause us to lose many, but I verily believe the number is *not* equal to those lost along matrimonial lines, because this takes the girls as well as the boys. But whether our computations and proportions are accurate or not, so long as the practice is so utterly unscriptural, as shown by "Vidi" and others, this, it would seem, ought to settle the question with a genuine Seventh-day Baptist.

Of course all will admit that lack of proper home training lies underneath the above, as a first cause. But will this ever improve if we keep right on practicing such looseness? Many seem to say, if not in words they do in actions, that it is all right to yoke with "unbelievers" and Sabbath violators, and by some it is counted even as an act above par, that they are able to attract those of other faiths, or no faith at all. Where did we get the idea that to yoke with unbelievers in our

time is so much less a sin than it was in Paul's time? Or where have we learned that a violation of the first commandment is so much greater sin than the violation of the fourth commandment? Surely not from the Bible. In the language of James let me say, "My brethren, these things ought not so to be."

On the other hand, though the contracting parties may have been different in belief all their previous life, one a Christian and the other not, or one a Sabbath-keeper, the other not, yet if previous to their marriage they become one in sentiment along these lines, then of course the union is right and proper, and often a great advantage in winning others. Many of our best workers are of this sort. But to unite without this oneness makes it impossible for the family to keep the Sabbath scripturally, as "Vidi" wisely suggests.

Of course, in case the change of sentiment in either husband or wife comes *after* the marriage, one now being a believer, the other not, or one a Sabbath-keeper and the other not, then the case is very different, and Paul tells us plainly in 1 Cor. 7: 10-16 what is the true course to pursue.

And now may God help us all to see the truth as he sees it, and with a courage equal to our conviction adopt it, both old and young, laymen and clergymen, as a settled plan of procedure. We sincerely hope that "Vidi's" bold yet scriptural epistle may have a second reading, especially by all our young or unmarried people.

G. W. L.

HAMMOND, La.

JOY IN GOD.

REV. S. S. POWELL.

Many persons are living solely for the pleasures to be derived from this life. Pleasure in any form ought never to be set before us as the object of living. A person who had advanced to an extraordinary and happy old age, was asked as to the manner of life which he had all along pursued and which had resulted in so desirable an issue. He replied that all along he had never done anything for mere pleasure. Other reasons always came in to determine his actions. A pleasure-seeking life is always a selfish life. He who lives to get all the good he can out of this life will end in bitter disappointment. The glory of God ought always to be set before us as the object of our living. Any object that comes short of this is dishonoring to God and will react disastrously upon ourselves.

There is a distinction between pleasures. Sinful pleasures occupy the attention of the far greater numbers of people; pleasures, many of them, which appear on the borderland between right and wrong, between the good and the bad, but which when attentively investigated prove that they contain the poison of asps. There is always too great a danger that Christians will be allured into these. What fellowship can Christians have with anything which obscures their spiritual vision? What fellowship is there between Christ and Belial? Belial is a Hebrew word, and a possible explanation of its meaning is that it denotes a person who is without restraint, coming from two words meaning *without* and *yoke*. They who give themselves up to the unrestrained enjoyment of pleasure are restive under the yoke of God's commandments, and none of his commandments are

grievous. To take the yoke of Jesus upon us and to learn of him is to follow him in the obedience of all of God's holy commandments.

They who are living a life of sinful pleasure are deceiving themselves with false promises. They think that they shall find all joys and escape hardships; but it is invariably true that he who becomes hopeless involved in the snares of sinful pleasure awakens to the bitter disappointment that although he sought an easy life he has found a hard one. The pleasures of sin are quickly run through. They will not come back when once gone, but only aching hearts are left and shame and suffering.

While it is true that we ought not to live for pleasure as an object in life, it is nevertheless certain that God does confer joys of the highest character upon all who are living to do his will. Joy is one of the blessed fruits of the Spirit. "In God's presence there is fullness of joy. At his right hand there are pleasures for evermore." These pleasures are not wholly reserved for the time when we shall awake from the resurrection in his likeness, but are conferred now upon all who enjoy the consciousness of his presence. Pleasures for evermore, pleasures never to cease, pleasures to grow in intensity and delight; pleasures are these to call forth all that there is in us in grateful and adoring love to the Giver. I love those words in 2 Tim. 4: 8: "who love his appearing." The early Christians looked for the speedy appearing of the Lord Jesus. Many of them experienced his blessed coming in plenteous abundance, for out of his own lips he had himself said: "There be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." This is explained by Matthew as the coming of the Son of Man in his kingdom. Where is his presence, there is his kingdom, and the "kingdom of God is within you." The *parusia*, or the personal coming of our Lord, is a precious doctrine; but we do wrong to look for that coming wholly in the future. Maranatha, the Lord has come, for so is the meaning of that watchword and not wholly "the Lord cometh." Into every fully surrendered life sooner or later the Lord comes, and each of us, if we are patient and wait for it, shall see the kingdom of God come with power. But our blessed Lord has come into every surrendered life, and in the presence of our Lord there is fullness of joy.

It is not ours at all times to know joy. It is best to leave that wholly at the disposal of our Lord. If he sends it, well; if he withholds it, it is equally well. If we seek it, it will flee from us. If we seek only God's glory, it will come often in abundant measure. Seek only God's glory and to do his will. Obedience is always a source of joy, when that obedience is fully rendered. In attestation to this, witness the well-nigh universal testimony of those who have begun to keep the Sabbath, having always previously kept Sunday. We do not hear of such joy experienced by those who have forsaken the Sabbath and are keeping Sunday. In the keeping of all God's commandments there is great reward. Let us not be satisfied with anything short of full consecration and surrender to God in everything.

LET us proportion our alms to our ability, lest we provoke God to proportion his blessings to our alms.

Children's Page.

THE BOY AND THE GOLDEN PIPPINS.

This story was told me when I was a little child, and I wish you to read it and think about it.

There was once an aged man who found in his orchard a pippin tree with seven golden apples on it, and he called a poor, soiled, ragged child from the street, and told him if he would climb up and pick the seven beautiful pippins, he would give him six. So the boy agreed to it, and when he descended the good man told him he only wanted *one* for himself. The boy grew very angry and called the man hard names and ran away with all seven of the apples and never so much as returned thanks for any of them. I see you can hardly wait for me to finish, and some of the little girls cheeks are red, and some of the boys feel like doubling up their fists and knocking him.

You would not have done so, would you?

You never did—did you?

Let us see. You would be astonished to find you have, wouldn't you?

God has given us six days in which to do our work and in which children can have their playtime, but he does want the *seventh* apple—I mean, by that, the Seventh-day as his own, and do we take that one, too, for work and play? And, if we do, do we not deserve punishment, even more than the boy?

The same Being who has given us all time, has said to us: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor and do all thy work."

E. C. W. L.

GOOD LEADING.

SYDNEY DAYRE.

"What shall we do?"

"That's just it. What shall we do?"

The boys had gathered at Jack's house for a Friday afternoon play. Each one of them had done his good share of morning's work at home, and now considered himself entitled to a good frolic.

"It's too muddy for base-ball."

"Too slippery for leap-frog."

"Too cold for good fishing."

"Let's begin with 'follow the leader,' " proposed one.

"Perhaps we shall strike on something else by the time we are tired of that."

"And Jack for leader."

It was agreed. None of them were old enough to sniff at such sport as might be found in the game. Jack was a popular leader, sure to lead sooner or later into fun of some sort. It was simple enough. Just to follow in every step the leader might take, to make every motion he made, to repeat every word he spoke. Any one who failed was put out.

Mother smiled as she saw the row of a dozen or more boys taking its way about the place. They stamped, stamped through the big barn, stopping to take a slide down the hay mow and to give a pat to the old horse spending his last days peacefully in his stall. They came through the yard with a shout and a laugh, each shout and each laugh copied after Jack's, and then struck into a jolly song, in which, however, all took part together. They came up on the back porch for a drink of water, taking turn at the mat with grotesque motions of fear of making foot-tracks. Then circling the house they took a samersault down the trellis, and with a louder shout went down the quiet village street.

"Look there!" at length exclaimed the leader, with an earnestness which seemed not to belong with play. But still: "Look there!" "Look there!" "Look there!" rang down the column.

"That's a shame." "Shame," "shame," "shame," echoed along the line.

On the other side of a low fence was a little bit of a gray-haired woman bending over a garden bed. She was well known to and liked by all the boys, having for many years made a business of going to nurse in the village families. Not one of them but had been petted and made much of by Aunt Debby.

"Why, Aunt Debby, what does this mean?" asked Jack, forgetting for the moment his leadership. "You with your rheumatism! Out on such a damp day."

"Why, my dear boy, I mean boys," she said, perceiving in her first bright glance toward them that it was a host of her friends, you see that the weeds are growing in my nice little bed of early onions. I don't dare to stay out long, but by taking a row at a time I shall get them done."

"Follow," cried Jack, taking a leap over the fence. Down on the gravel walk he went with a howl which turned Aunt Debby toward him in quick alarm.

"Sprained your foot?—my dear boy!"

But other leaps and howls came as each boy doubled himself up on the walk. The next moment a boy was bending over each row in the onion bed. It was but a short time before every weed had disappeared. Jack again heading his company as they carried an armful of wood apiece to Aunt Debby's shed kitchen.

"Hurrah!" Over the fence and off again with a rush on the keen outlook for something new. Out of the village and into the fields which gave room for more extravagant capers.

"Hello!" cried Captain Jack, as they ran down a hill and struck into a country road, "what's all this?"

"Ho, it's Jerry," was the next exclamation.

Jerry it was, sure enough, a boy heartily disliked by all the other boys. Surly and sulky, they called him, ready to give a snarl or growl to anyone, never ready to do a good turn, so the boys declared. But none of them ever guessed how entirely all the snarly side of poor Jerry's nature had been nurtured and brought into full view by the life he led. An orphan, hired to work for a crusty old farmer, he had known in his short life little except cuffs and hard words. Just now Jerry was in a hard place. In going down the rough hill his load had been so shaken as to be ready to topple over. His wheels had stuck firmly in a half-dried mud-hole, and he stood in a condition of great dismay and perplexity, trying with the reins in one hand to urge on the horses, while with the other he tried to steady his tottering load.

"Serves him right," said Jack, taking in with a glance the situation as he passed him.

"Serves him right."

"Serves him right."

Down the line traveled the words, some loud in thoughtless glee over poor Jerry's trying position, others lowered with a half-laughing shade of sympathy. The road had gone down to go straight up again. As he bounded nimbly along it Jack could hear his words repeated from one to another. And with every repetition he liked them less. They seemed to sound harder and harder, and as they passed from one mouth to another he found himself wondering how they must sound to the boy engaged in such a struggle with difficulties, and was glad when the last ugly word was said.

At the top of the hill he stopped short.

"Game's off he said, and as they crowded around him, he added: "I think you'd better get a better leader'n me."

"What do you mean?"

Jack jerked his head toward Jerry. "I mean that I'm not fit for anybody's leader. Look at that chap there—having it about as hard as anybody can have it. And we'er a dozen to his one. And instead of stopping to help him we'er making it worse for him by our mean talk."

"That's so."

"But he's mean himself."

"Then we don't want to be like him, do we?"

"No, we don't." Glances, some in contempt, some in pity, were cast at Jerry.

"But what shall we do?" A few earnest words from Jack were followed by a laugh and a whoop.

"Charge!" cried Jack. With a long howl the boys rushed down the hill.

"Get out! Get out!" cried Jerry in great fright as they made directly toward him. No wonder he did not know what to make of such an onslaught. Two dozen hands were laid on his wood.

"Get out, I say," he repeated, laying about him with his whip.

But with shouts and laughter he was seized and carried a little distance, when he was held down while the enemy worked its will on the load. What were they going to do? Jerry struggled in impotent rage and dismay as many hands, in a few minutes, had thrown half of the wood on the ground. Then Jack, with a little coaxing, easily started the horse and drove him up the hill.

"Good-bye, Jerry," was shouted back to him. Were they going to run away with the horse and wagon? But still he was held down in spite of all he could do or say—and though he could do little he said a great deal. But his tormentors were returning. With a few lively runs up and down they had carried the remainder of the wood and piled it on the wagon. Then with a louder yell than before they descended and pounced upon Jerry. With screams of merriment they carried him up and seated him upon the wagon. Before the bewildered boy had time to gather his wits he found himself with the reins in his hands upon a well arranged load, free to go on in comfort.

"Good-bye, Jerry." "Good-bye, Jerry."

Jack had again taken the lead of his column, and the shout went along. In a few minutes they were out of Jerry's sight. After a few more capers Jack led for home and down some outside steps into a cellar where each boy helped himself to two goodly apples as he passed the bins. Next up the porch, this time paying real heed to the door mat, and into the large sitting-room where, as they ate their apples, Jack told his mother of the fun with Jerry and with Aunt Debby.

"As there has been a little real work with it, I think you need something to go with the apples," she said, bringing a good supply of gingerbread. It was highly relished, and the boys departed, voting Jack as a capital leader.

"Have you ever noticed," said his mother to Jack when they were alone, "How easily boys are led either in right or wrong?"

"Well, I think I noticed it to-day," said Jack, thoughtfully. "When I was unkind and cruel to Jerry they all followed suit, and when I proposed that we should help him out they were all full of it."

"Exactly, my boy. It was not hard to do a little kindness to Aunt Debby, because you all like her. But you did not like poor Jerry, and it was the Master's own spirit which prompted you all to raise a hand to help him. One kind act always warms the heart for another; so, dear, I hope you will always bear in mind that a leader, even in sport, bears a weight of responsibility. Men, like boys, are easily turned in either direction, and only one who strives to follow in the steps of the great Leader is fit for leading others."—Interior.

WITHOUT HENS.—A conjurer was recently performing the old trick of producing eggs from a pocket handkerchief, when he remarked to a little boy, in fun: "I say, my boy, your mother can't get eggs without hens, can she?" "Of course she can," replied the boy. "Why, how is that?" asked the conjurer. "She keeps ducks," replied the boy.

SUITS EXACTLY.—"I can forgive but never forget this whipping," said Tommy. "That is just what I want you to do," said his mother.

DOVES IN THE SPIRIT-LAND.

Last night, as I sank to slumber
In the depths of my drowsy bed,
There came to my moon-lit chamber
A friend who had long been dead.
He parted the silken curtains,
And he took me by the hand
And led me over the river
And into the spirit-land.

Oh, there it was always summer,
And there it was never night.
The lilies never were broken,
And roses suffered no blight;
And there, by a rainbow fountain
That sprang from the silver sand,
I found, with their necks entwining,
My doves—in the spirit-land.

They sat on a bunch of blossoms
As white and pure as they,
And their feathers were jewelled over
With drops of the diamond spray.
But they soon flew up together,
And my brow was gently fanned
With their beautiful pinions flashing
In the sun of the spirit-land.

They settled on either shoulder,
And I heard them coo again
As they used to coo in the morning
When I scattered the golden grain;
And then—I woke in my slumber,
But I felt that I had spanned
The ocean of space, and taken
A glimpse of the spirit-land.

Away with the creeds that tell me
My doves are doomed to the sod,
That my snow-white pets were soulless,
And barred from the gates of God;
For there by the rainbow fountain
That leaps from the silent sand,
I know that they wait to welcome
My soul to the spirit-land.

—The Two Worlds.

TRACT SOCIETY—EXECUTIVE 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, Oct. 13, 1895, at 2.15 P. M. Charles Potter, President, presided.

Members present—C. Potter, I. D. Titworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, G. B. Carpenter, J. D. Spicer, H. V. Dunham, J. A. Hubbard, E. R. Pope, J. M. Titworth, C. F. Randolph, L. E. Livermore, H. M. Maxson, A. L. Titworth.

Visitors—S. R. Wheeler, O. E. Burdick, T. B. Titworth, J. P. Mosher.

Prayer was offered by Rev. S. R. Wheeler, of Boulder, Col.

Minutes of last meeting were read.

The President stated that \$500 was borrowed, as authorized by last meeting, and that in connection with the Treasurer a further loan of \$1,000 that was needed had been secured. By vote of the Board the action was approved.

The Committee appointed to confer with Dr. A. H. Lewis and ascertain what arrangements could be made with him in the line of devoting his entire time to Sabbath reform work reported progress, and recommended that the pastors of our churches be urged to have a thorough canvass of their people made to see how much of a fund can be pledged for the work, in addition to the amount raised for the general work of the Society.

Report received and recommendation adopted.

The Committee on Distribution of Literature reported that it was deemed advisable to complete the files of certain publications, and by vote the committee was authorized to advertise for six copies of No. 3 of the *Seventh-day Baptist Quarterly*.

The Committee on Exhibit at Atlanta Exposition reported the literature shipped to Atlanta, and that a card received from G. W. Hills acknowledged the receipt of the first box and stated that the booth would soon be in running order.

Report adopted.

Secretary Peterson reported as follows on the work in West Virginia:

Your Corresponding Secretary, who has been laboring in West Virginia during the past month under the direction of the Board, respectfully reports as follows:

In accordance with the plan of the two societies, the two secretaries have labored together, presenting the work of the Tract and Missionary Societies, giving special emphasis to the importance of supporting our publications, and of systematic giving. We were gone from home four weeks, and visited the following Churches: Ritche, Conings, Salem, Buckeye, Middle Island, Black Lick, Green Brier, Lost Creek, and Roanoke. We delivered about twenty sermons or addresses each, and made about 100 visits apiece. The total receipts for the Tract Society were \$79 26, of which \$64 75 were for publications, and \$14 51 for the general fund; the same has been paid into the treasury. Seventeen new subscribers were obtained for the RECORDER.

Your Secretary was gratified to find an almost unanimous spirit of loyalty to our denominational work as represented and carried on by the two societies. The great lack is in their failure to do for these interests, as well as for their own loved church interests, what they can in a systematic and continuous manner. This need we tried to impress upon them, both from the pulpit, and in private conversation wherever we went. Lost Creek and Roanoke, so far as taking our publications is concerned, are on a par with other churches throughout the denomination. Salem is doing well, and is making rapid advancement.

In all these localities we must make large allowances for the stringency of money. They have had a severe drouth for two successive seasons. The low prices for wool have swept the sheep-raising industry from the whole State. This industry was what the farmers mainly relied upon for cash returns, and nothing has come in to take the place of this industry. What they have they raise, and what they cannot produce on their farms, or exchange produce for, they, for the most part, are obliged to do without. It may not be too strong a way of putting it, to say that the average Northern farmer, at present, can raise \$10, as easily as the average West Virginia farmer can raise \$1.

The expenses of the trip on the field in carfare and traveling fees were \$24 95. Expenses incident to my absence from home, and chargeable to the Board, \$10 00 Total, \$34 95. The financial part of the report has been reported to the Treasurer.

Respectfully submitted,

F. E. PETERSON.

Report adopted.

Correspondence was received from J. P. Lunquist in regard to the Society's purchasing his farm in Kansas. On motion the matter was referred to the Treasurer.

Correspondence was received from J. H. Biggs, and on motion referred to the Corresponding Secretary.

Correspondence was received from J. P. Thorndyke, M. D., in relation to a bequest of the late Joel Greene. On motion, the matter was referred to the Treasurer.

The Treasurer presented his first quarterly report which, on motion, was adopted.

Geo. B. Carpenter reported on the work on the Louisville field, and the present condition of the same, and, on motion, it was resolved That we express our grateful appreciation of the evangelistic work at Louisville, Ky., under the direction of the Evangelistic Committee of the Missionary Board on behalf of the Missionary and Tract Boards, and also of the faithful and untiring efforts of our workers on that field, and that we co-operate with the Evangelistic Committee in sustaining the work there during the coming winter, as their judgment shall dictate.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

THE CHRISTIAN HOPE.

We use the expression, "a Christian hope," to designate the comfort which a man has in the anticipation of a blissful future life. The New Testament gives frequent expression to

the thought. It is something "sure and steadfast;" it "takes hold of that which is within the veil" that separates this world from that which is to come. Our Lord has gone before us, has prepared mansions for us. That heaven, that New Jerusalem, is described in glowing language. We are told of the saints that have gone there before us, and whom we shall meet, and with whom we "shall be forever with the Lord." This thought is a great part of the joy of the Christian experience. If we have trouble here we think of the treasures laid up in heaven. We love to think, as sickness and the decay of age removes our loved ones, that our fellowship above is enlarging, and that heaven will be dearer and fuller for the losses we suffer now. We like to think of death as making but a short separation; they have only gone before a little while.

All this is the gift of life and immortality brought to light in the Gospel. We do not find it made clear in the Old Testament. Our Jewish friends have no expression which corresponds to "the Christian hope." A good man dies, a noble man of the Hebrew religion, a Montefiore, perhaps, who had devoted his life to benevolence, and who has gone to be with God. His family loved and honored him. They may believe in a heaven, and that he is there, and that they will see him; but their Law and the Prophets give them no such assurance as the Christian Scriptures give us. It must be a vague hope. There is no anchor to it. They have not the resurrection and the life; and so they have no name for the hope of it, such as we have when we so naturally, so constantly, speak of the Christian hope.

The deepest comfort of life, the sweetest peace of the soul, rest in this hope. It is not the exaltation of great service, not the warrior's triumph, not the special and jubilant privilege of some ecstatic vision of God; but it is the common ordinary support of all of us who hope in Christ. He is our Saviour, he will help us, he will bring us through, and after life ends we shall be at rest; for there remaineth a rest for the people of God. It is the support of the bereavements which afflict every life. When the head of the household is taken away, the wife lifts her tearful eyes to the sky, where Jesus sits, and where the loved one is with him, and she listens to the comforting words that tell her that when a few more years have passed, she will be once more with him, and she ceases not to mourn, but she mourns in hope. Every cloud has a silver lining. When the child is laid in the untimely grave, that child, we say, is taken from the temptations and trials of life, and is safe in the arms of Jesus.

The Old Testament, we say, is almost silent on the subject of the future life. We have to gather its hope of the world to come from hints and developements of its language. When David's child died, and he ceased to pray because it was of no more use, and he said, "I shall go to him," did he mean anything more than the common grave? Yet Daniel meant more when he declared that "many of them that sleep in the dust of the earth shall awake;" but the Old Testament nowhere indulges in the triumph of the hope of the world to come which illuminates the whole New Testament with the thought that to go and be with Christ is far better.

That hope, so dim in Judaism, becomes

luminous in Christianity. It made Paul triumph in tribulation; it makes us triumph also. We cannot tell those who have it not what peace, what a Sabbath-day rest it adds to life; what comfort in bereavement, what assurance that losses shall be swallowed up in eternal gain. We thank God for the Christian hope.—*Independent*.

TABLE HINTS FOR YOUNG FOLKS.

In talking at the table, if the company is large, you will usually converse more with your neighbor than with the circle as a whole. But at home and in the family, or at the house of an intimate friend, you must do your share of the entertainment. Save up the bright little story and the witty speech, the funny sayings of a child, the scrap of news in your Aunt Mary's last letter, and when a good opportunity offers, add your mite to the general fund of amusement.

There are dear old gentlemen—and old ladies, too—who have favorite stories which they are rather fond of telling. People in their own families, or among their very intimate acquaintances, hear these stories more than once—indeed, they sometimes hear them till they become very familiar. Good manners forbid any showing of this, any look of impatience or appearance of boredom on the part of the listener. The really well-bred woman or girl listens to the thrice-told tale, the well-worn anecdote, says a pleasant word, smiles, forgets that she has heard it before, and does not allow the dear *reconteur* to fancy that the story is being brought out too often. Good manners at the table are inflexible on this point. You must appear pleased. You must give pleasure to others. You must make up your mind to receive gratification by imparting it.

Once in a while an accident happens at a meal. A cup is overturned; some unhappy person swallows "the wrong way;" somebody makes a mistake. Look at your plate at such a moment, and nowhere else, unless you can sufficiently control your face and appear entirely unconscious that anything has occurred out of the usual routine. Take no notice, and go on with the conversation, and in a second the incident will have been forgotten by everyone.—*Harper's Round Table*.

SEEKING INFORMATION.

The following persons were the pioneers of Crawford Co. Pa. They settled on this frontier from 1788 to 1792. Some of them were Seventh-day Baptists, but I have found yet no clue to sort out which were Sabbath-keepers and which were not. Any information on the subject will be of importance. The names are: Darius Mead, Thomas Martin, John Mead, John Watson, David Mead, James F. Randolph, Thomas Grant, Cornelius Van Horn, Christopher Snyder, Samuel Lord, John Wentworth, Frederick Haymaker, Robert F. Randolph, Frederick Baum, "Ensign Bond," and Mordecai Thomas. The following settled near Meadville about 1796: Owen David, Philip Dunn, and David Dunham. Which of these were the Sabbath-keepers?

Chas. H. Green.

ALFRED, N. Y.

TO PASTORS.

The Tract Board, at its last meeting, instructed the undersigned to earnestly urge the pastors of our churches to see that a thorough canvass is made, to ascertain what amount can be raised toward carrying out the recommendations of the Tract Society and the Conference in reference to calling Dr. A. H. Lewis to devote his whole time to the work of Sabbath Reform. This sum must be in addition to the amount raised for the general work of the Society.

You remember the enthusiasm which this

proposition aroused at Conference, and how many pledged themselves by word and vote to do all in their power to bring about this most desirable end.

This appeal is to *you*, to remind *you* of *your* pledge if you were at Conference, and to enlist your hearty co-operation if you were not.

Do not forget that if Dr. Lewis gives up his pastorate for this work he must be assured that it will not be a mere temporary experiment. The resolutions call for him to devote his whole time to this work, and this means for him a severing of tender ties almost as dear as life itself, and a breaking up which we could not ask him to do temporarily.

The call is to "Go forward." Are you ready to respond and lead your people in the advance?

The Tract Board stands ready to execute the will of the people in this matter as soon as it shall be made known to them; and the financial backing, assured, shall be the thermometer by which that will shall be indicated and recorded.

Will you commence the work *now*, and push it to completion, reporting to J. F. Hubbard, Treasurer, Plainfield, N. J., the result of your canvass, at the earliest possible date?

Remember that this work is in addition to the regular work of the Society, and will require largely increased contributions.

Commence, continue, report.

D. E. TITSWORTH,
J. A. HUBBARD,
L. E. LIVERMORE, } *Com.*

THE SABBATH INDESTRUCTIBLE.

If men would remember that the Sabbath is not a man-made institution, and that it does not partake of the nature and characteristics of that which is man-made, they would see that there is no occasion for concern over the danger that the Sabbath will be destroyed or lost; for no such danger exists.

The Sabbath was made by God, and is indestructible and unchangeable. It was not made by man's keeping of it, but by the act of God in resting on the seventh day, and blessing and sanctifying it. Before man ever kept it, the Sabbath existed as fully and as actually as it does to-day.

God, not man, made the Sabbath holy; and no man can make it holy now. No man can impart holiness to anything. God alone can do this, and it is only by this act of God that any man can become holy. The most that man can do is to keep holy that which God has made so.

We are commanded to keep the Sabbath holy; in other words, to keep it as God has made it. He has separated it from the other days of the week, by making it the rest day, the other six days being working days. It is our part to see that in our own lives this arrangement is preserved.

The danger is not that the Sabbath will be lost, but that man will be lost by failing to do as God has commanded. And as men cannot do as God commands, save as they become identified with Christ so that he lives in them, as once before he did in the flesh, the perfect life, the need which is indicated by the prevailing worldliness and lawlessness, is for more earnest work in leading souls to Christ, and not for more stringent laws to "preserve" the institution of the Sabbath.—*American Sentinel*.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FOURTH QUARTER.

Oct. 5.	The Time of the Judges.....	Judges 2: 1-12, 16
Oct. 12.	The Triumph of Gideon.....	Judges 7: 13-23
Oct. 19.	Ruth's Choice.....	Ruth 1: 14-22
Oct. 26.	The Child Samuel.....	I Sam. 3: 1-13
Nov. 2.	SAMUEL THE JUDGE	I Sam. 7: 5-15
Nov. 9.	Saul Chosen King.....	I Sam. 10: 17-27
Nov. 16.	Saul Rejected.....	I Sam. 15: 10-23
Nov. 23.	The Woes of Intemperance.....	Isaiah 5: 11-23
Nov. 30.	David Anointed King.....	I Sam. 16: 1-13
Dec. 7.	David and Goliath.....	I Sam. 17: 38-51
Dec. 14.	David and Jonathan.....	I Sam. 20: 32-42
Dec. 21.	The Birth of Christ.....	Luke 2: 8-20
Dec. 28.	Review.....	

LESSON V.—SAMUEL THE JUDGE.

For Sabbath-day, Nov. 2, 1895.

LESSON TEXT.—I Sam. 7: 5-15.

GOLDEN TEXT—Then Samuel took a stone and set it between Mizpah and Shen, and called the name of it Ebenezer, saying hitherto hath the Lord helped us.—I Sam. 7: 12.

INTRODUCTORY.

Soon after the revelation to Samuel concerning the house of Eli, Israel went out to battle against the Philistines and was repulsed with a slaughter of 4,000 men. They then had the ark of God brought from Shiloh, hoping its presence would enable them to prevail against the enemy. But it did not avail, for Israel was defeated with a loss of 30,000 men, and the ark of God was captured by the Philistines. Eli's two sons were also slain. The shock of the news caused the death of Eli. The ark remained in the possession of the Philistines seven months, but brought them only calamities. Placed in their temple their god Dagon was thrown down and broken before it. In the places where it was kept the people were smitten by a terrible and fatal disease. Glad to be rid of it, they put it upon a new cart drawn by a pair of unbroken cows whose calves were left at home. It was carried direct to Bethshemesh in Judah. The people were afraid of it because some had been slain for looking into it. So it was taken to Kirgath-jearim where it remained till the time of our lesson, 20 years.

EXPLANATORY.

v. 5. "Mizpah." Watch-tower or high place. There were several places named Mizpah, but this was a few miles north-east from Jerusalem within the territory of Benjamin. "I will pray for you." The calamities which had overtaken the people were not alone because of the sins of Eli and his sons. Israel had again fallen into idolatry, as is seen from verses 3 and 4.

v. 6. "Drew water." They poured water upon the ground to testify that they needed purifying from their moral corruptions, and that they would pour out their hearts in true repentance before God. "Fasted." An act of humility. They also publicly confessed their sins.

v. 7. The gathering of the Israelites under such a leader as Samuel naturally awakened apprehensions among the Philistines that they were about to make an effort to throw off the yoke of their enemies. Hence the Philistines' prompt attack. Remembering their last encounter with the Philistines, the Israelites had reason to fear. Then being engaged in religious services, very likely they were not prepared for battle.

v. 8-10. While Samuel was engaged in offering sacrifice to God and praying for help, the Philistines made their attack, but were thrown into disorder and flight by a terrific thunder storm which God sent upon them.

v. 11. "Beth-car." The Israelites followed up and smote the retreating foe for more than 20 miles.

v. 12. "Ebenezer." Stone of help. On this memorial stone the name Ebenezer may have been written. It was a perpetual reminder that their great victory was of the Lord.

v. 14. "Ekron" and "Gath" were prominent cities of the Philistines near the border between their territory and that of the Israelites. "Amorites." The original inhabitants yet dwelling among the children of Judah and Benjamin.

v. 15. Up to this time Samuel had been recognized as a prophet of God, but henceforth he assumed the office of a civil magistrate as well.

ASTHMA.—At the moment of the attack, spray rapidly the back of the patient with chloride of methyl, from above downward and from below upward. The attack will cease in a few moments; if not, spray lightly the upper part of the chest. If the skin be delicate, as in women, cover the parts with a bit of fine gauze and make the strength of the spray proportionate to the strength of the patient and the violence of the attack.—*Tsakiris, Medical Record*.

Popular Science.

If a magnet so acts upon a piece of iron as to pull it to itself, is it not evident that the magnet is surrounded by an invisible power, for the effect is noticeable at a considerable distance from the magnet, and that this power can be transferred from one piece of iron to another, as witness the number of nails that can be attached and held together? What constitutes this attractive force, and why should friction between two pieces of steel, by a one-way motion, produce, not only polarity, but generate this mysterious power, the cheapest power yet discovered?

WHAT is now known as the "Great Salt Lake," in Utah, evidently was once a great inland sea. On the sides of the mountain, more than a thousand feet above the present level of the lake, are left unmistakable beach marks, showing that the surface of the waters were at some former period up to that elevation.

The present area of the lake is about 2,500 square miles, and the water on an average only about twenty-five or thirty feet deep. The lake has no visible outlet, and yet there are many mountain streams flowing into it. The water is all of four times as salt as the Atlantic Ocean, having over fourteen per cent of salt and other minerals, yet the water is as clear as crystal, and so dense that no one need fear being drowned by going out beyond his depth.

As this wonderful lake is surrounded by mountains of great height, may we not conclude that when the great upheaval of the Rocky mountain region took place, the great basin was formed, and, of course, held full of water, while the surplus spilled out over the lower edges and found its way through the valleys to the ocean?

This sea or lake at its formation must have covered at least 25,000 square miles, and have been more than fifty times as deep as at the present. From whence cometh this immense body of water? If by evaporation (as it is claimed), what length of time has it taken to reduce this sea to a lake, and how long will it be before the present twenty-five-hundred square miles of water will disappear forever?

At the present time, this lake, for bathing, is one of the most popular resorts in the world. Thousands of visitors are daily on its waters, for it seems almost impossible to get into it, as any one can float in almost any position with ease, and hundreds of thousands avail themselves of the pleasure during the bathing season.

At Salt Lake City, a pavillion containing 620 rooms, has been made for the use of bathers, costing \$25,000. Of course the city is benefited by thus providing accommodations for the multitudes.

The Great Salt Lake, the Dead Sea, and the Caspian Sea, all having rivers or streams flowing into them, but no outlets, are objects that scientists would do well to investigate.

H. H. B.

SHE.—"There is nothing heroic about you. I ordered you to do something brave before I would consent to love you, and you didn't do it." He.—"Pardon, but I did." She.—"What did you do?" He.—"I disobeyed you. Don't you think that required courage?"

EVILS OF HOME EXTRAVAGANCE.

No other thing in this world so nerves a true man's soul with energy, and strengthens his heart for the conflicts of life, as the devoted, unselfish love of a true wife. For such a wife he can toil night and day, and never weary. On the other hand, there is nothing that so completely disheartens a man and causes him to despair amid life's toils as the cold, selfish, unsatisfied, perpetual fault-finding of a woman who, although legally his wife, only seeks the gratification of her own selfish whims, regardless of the ease and comfort of her husband. Where fashion must be lived up to, regardless of the excess of expenditure over income; where the faithful hard-working husband has to be overburdened with debt and worry that the wife can make as much display and live in the same pretentious style as her more wealthy neighbors, there is no true love for the husband; and the fact, so often impressed upon his mind, wounds his soul and drives him to the verge of despair.—*Evangelical Messenger.*

Special Notices.

WANTED.

Copies of the *Seventh-day Baptist Quarterly*, Vol I., No. 3. Fifty cents apiece will be paid for a limited number of copies.

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CORLISS F. RANDOLPH,
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ANNIVERSARIES.

SOUTH-WESTERN ASSOCIATION, Fouke, Arkansas, Oct. 31, to Nov. 4, 1895.

ALL persons contributing funds for the Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

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

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.
M. B. KELLY, *Pastor.*

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 2.30 P. M., Sabbath-school at 3.30 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE eighth session of the South-Western Seventh-day Baptist Association will be held with the Seventh-day Baptist Church at Fouke, Ark., beginning Thursday, Oct. 31, 1895, at 9:30 A. M., and continuing four days. Introductory Sermon, Rev. Geo. W. Hills; alternate, Rev. J. C. Donowho. Missionary Sermon, Friday, 10 A. M., followed by Missionary Hour. Special hours to be assigned to Tract Society, Educational Work, Woman's Work, and Young People's Work. Other services to be in the hands of a committee appointed at the Association.

S. I. LEE,
J. F. SHAW, } *Com.*
G. W. LEWIS, }

THE Yearly Meeting of the New Jersey and New York City Seventh-day Baptist Churches will be held with the First Seventh-day Baptist Church of New York City, Nov. 9, 1895, just fifty years from the date of its birth. Five sessions will be held, Friday evening, Sabbath morning, Sabbath afternoon Memorial Services, the evening after the Sabbath, and Sunday morning.

Preparations are being made to make this a very interesting time. We wish thus early to call attention, that those who are coming may decide and inform us, that ample provision may be made for all our friends who may wish to attend.

The Fiftieth Anniversary, the 9th of November, 1895. Church organized the 9th of November, 1845. The 9th of November, 1895, comes on Sabbath-day. J. G. B.
509 HUDSON STREET, New York.

THE next session of the Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill, and Scott Churches will be held with the Lincklaen Church, Oct. 26th, 27th. The following program has been prepared for the occasion.

SABBATH-DAY.

11. A. M. Sermon, by Perie R. Burdick.
1. P. M. Sabbath-school Lesson, considered by representatives from the different schools.
2. P. M. Prayer and conference.

EVENING.

Praise Service and Sermon, by L. R. Swinney.

FIRST-DAY.

- 10.30. A. M. Business meeting.
 11. A. M. Sermon, by B. F. Rogers.
- Arrangements may be made for other services. Come prepared to give and to receive a blessing.

PASTOR.

FOR the convenience of churches desiring to pay their proportion of the expenses of General Conference, the following list is presented. The names of several churches are omitted from this list because their membership was unknown to the Committee on Finance. They may remit at the rate of \$.06,628 per member.

South-Eastern Association:

Salem.....\$14 20	Lost Creek.....\$11 40
Middle Island..... 5 30	Ritchie..... 7 30
Roanoke..... 2 40	Greenbrier..... 5 30
Conings..... 1 00	Salemville..... 2 40
Total, \$49 30	

Eastern Association:

Piscataway.....\$ 6 60	First Hopkinton...\$25 70
Shiloh..... 25 70	Berlin..... 8 50
Waterford..... 4 00	Marlboro..... 4 80
Second Hopkinton... 8 00	Rockville..... 15 30
First Westerly..... 3 20	Plainfield..... 13 40
Pawcatuck..... 26 30	Woodville..... 1 20
New York..... 2 60	Greenmanville..... 1 90
Second Westerly..... 1 90	Cumberland..... 1 20
Total, \$150 30	

Central Association:

First Brookfield.....\$16 20	DeRuyter.....\$10 00
Scott..... 5 80	First Verona..... 5 80
Adams..... 19 70	Second Brookfield. 17 10
West Edmeston..... 5 10	Cuyler..... 1 00
Otselic..... 2 00	Lincklaen..... 2 80
Second Verona..... 1 80	Watson (paid)..... 4 00
Norwich..... 50	
Total, \$91 80	

Western Association:

First Alfred.....\$40 60	Friendship.....\$10 80
First Genesee..... 14 60	Richburg..... 5 90
Second Alfred..... 18 30	Independence..... 8 10
Scio..... 2 00	Hebron Centre..... 2 60
West Genesee..... 1 40	Andover..... 6 00
Hornellsville..... 1 80	First Hebron..... 5 60
Hartsville..... 6 00	Shingle House..... 2 00
Wellsville..... 3 20	Portville..... 3 90
Total, \$132 80	

North-Western Association:

Milton.....\$17 70	Albion.....\$14 60
Jackson Centre..... 8 60	Walworth..... 7 60
Utica..... 2 90	Berlin..... 2 10
Southampton..... 5 50	Rock River..... 5 20
Welton..... 5 40	Carlton..... 5 20
Dodge Centre..... 9 80	New Auburn..... 3 70
Nortonville..... 16 00	Grand Junction... 2 40
Farina..... 10 60	Long Branch..... 1 80
Stone Fort..... 2 00	North Loup..... 17 20
Milton Junction..... 11 70	Shepherdsville... 30
Chicago..... 3 00	Coloma..... 2 30
Marion..... 1 20	Bethel..... 1 10
Tustin..... 90	Dell Rapids..... 1 30
Marquette..... 50	Boulder..... 2 30
Calhan..... 1 50	
Total, \$164 40	

South-Western Association:

DeWitt..... 1 20	Fouke..... 2 20
Eagle Lake..... 60	Hammond..... 4 30
Hewitt Springs..... 90	Attalla..... 2 20
Total, \$11 40	

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.

PROUD OF HIS COUNTRY.
AN AMERICAN WHO GLORIED IN HIS NATIVE LAND.

A dinner was arranged in a Southern city in honor of a visitor from a Northern State, and the host, when the cigars were lighted, began to rally his guest by repeating some of the usual sectional jokes.

"We now have a Northern Yankee at our mercy," he remarked, "and hope that he may not be intimidated by the presence of so many Southerners. We can assure him that revolvers and bowie-knives have been left in the ante-room and that he is safe, at least until we get our hats and arms."

Everybody laughed and expected that the visitor would respond to this badinage by making full use of his privilege of ridiculing Southern peculiarities. He surprised the company by speaking in another vein.

"Our host," he began, "traveled with me in Europe and I observed that wherever we went he registered himself as an American and never as a Southerner."

"I thought it was a good example to follow and invariably put myself down, not as a Northerner, but simply and proudly as an American. What seems to me singular is the fact that two men who were content to travel all over Europe as Americans should fancy that they are anything else in their own country. I do not know why I should be anything at home that I am not when I have crossed the sea and gone among foreigners."

By this time the company perceived that they were to have something better than old-time Yankee talk and sectional quips. They encouraged the visitor to continue by applauding him heartily.

He ended by making a common-sense appeal for a more general use of the good old word "American."

"Let us not be proud of our common country," he said, "when we are abroad among strangers and ashamed of it when we are at home. I am from the North and you are from the South; but there is no source of patriotic pride open to you that is not mine by virtue of my birthright as an American. Nor can I glory in anything that is not yours also. If there be anything to be ashamed of it is a reproach to us all."

The company rose when the visitor sat down and joined in singing "Hail Columbia" and "He's a Jolly Good Fellow." They voted it one of the best after-dinner speeches that they had ever heard, and congratulated him heartily upon his success in substituting wholesome and stimulating patriotism in place of the light diet of acrid sectional jokes.—*Youth's Companion.*

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WHAT THE COLOR OF BUOYS MEAN.

"I will tell you something about buoys," said a New York pilot to a reporter. "When you enter any harbor in the world where the channel is marked by buoys you will find that those on your right as you pass in are painted red, and those on your left black. If you should see one painted in red and black horizontal bands, the ships should run as close to it as possible, because that indicates the centre of a narrow channel. Buoys with red and black vertical stripes always mark the end of spits and the outer and inner ends of extensive reefs, where there is a channel on each side. When red and black checkers are painted on a buoy it marks either a rock in the open sea or an obstruction in the harbor of small extent with a channel all around. If there are two such obstructions and a channel between them, the buoy on the right of you will have red and white checkers, and the one on your left will have black and white checkers."

"Supposing a wreck obstructs a channel?"

"A green buoy will be placed at the sea side of the wreck, with the word 'wreck' plainly painted on it in white letters, provided there is a clear channel around it. Otherwise an even number will be painted in white above the word 'wreck' when the buoy is on the right side of the channel, and an odd number if the buoy is on the left."

Literary Notes.

NAPOLEON'S invasion of Russia will be described in the next installment of Poultney Bigelow's popular history of "The German Struggle for Liberty" in the November number of *Harper's Magazine.*

Harper's Weekly for October 19th contains an article on German Army manœuvres, by Poultney Bigelow, and a fully illustrated supplement, by R. F. Zogbaum, on the results obtained by Admiral Bunce's Squadron of Evolution. An-

other prominent feature in the same issue of the *Weekly* will be a paper on the Atlanta Exposition.

An article in *Harper's Bazar* for October 19th is entitled "Small Dinners." The invitations, the menu, the decorations, the service—everything that the hostess requires to know in order to plan and triumphantly carry out her entertainment is there set forth with all the fulness of practical experience by a successful hostess.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength, by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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MARRIAGES.

BURDICK—HOLMES.—In Alfred, N. Y., September 21, 1895, by Rev. B. C. Davis, Mr. Elno L. Burdick, of Alfred, and Miss Mary D. Holmes, of Amity.

THOMAS—WHITFORD.—In Albion, Wis., October 10, 1895, at the home of the bride's parents, by Pastor E. A. Witter, Mr. Harry E. Thomas and Miss Edna V. Whitford.

DEATHS.

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.

JORDAN.—At Nile, N. Y., October 12, 1895, Glen M., son of Henry and Vinna McGibeny Jordan, aged twenty days.

The little one has joined its mother, and the chain that binds our brother to the heavenly home is double now. G. B. S.

PLUMB.—At his home in the town of Sumner, Wis., September 26, 1895, Mr. Noah Plumb, aged 49 years, 8 months and 28 days.

Mr. Plumb was born in Poland, Trumble county, Ohio, December 28, 1845. He leaves a wife and a large circle of relatives to mourn his loss. Funeral services were held September 28, 1895, conducted by E. A. Witter.

HOLLY.—At the home of her daughter, in the town of Albion, Wis., March 19, 1895, Adaline Holly, being 51 years of age.

She came from the town of Charleston, R. I. When about 13 years of age she found a home in

Captain Perry Saunder's family, where she practically remained till a short time before her death. She was always a faithful servant—kind and helpful to all in need. Funeral services were held at the home. Text, James 4: 14. E. A. W.

HARRINGTON.—Mrs. Mabel Clare VanHorn Harrington was born in Welton, Iowa, March 28, 1887, and died near North Loup, Neb., September 15, 1895, in the nineteenth year of her age.

Mabel experienced religion in July 1891, during the revival following the North-Western Association, held with the North Loup Church, which church she joined and for the most part since then has been faithful in attendance upon the means of grace—Sabbath services, Sabbath-school and the Y. P. S. C. E., taking an active part in them. Mabel recently entered the Democrat Medal Contest, winning a silver and gold medal. She leaves a little babe for whom she gave her life, a young husband, a father and brother to mourn their loss. F. O. B.

WOOD.—Tella I. Wood, in the town of Rodman, near Adams Centre, N. Y., October 10, 1895, aged 19 years, 5 months and 17 days.

She was the daughter of Nelson and Ella Chase Wood. Her father died several years ago, leaving the mother with two children, of whom Tella was the elder. For several years she had been in failing health and for months a great sufferer, yet never complaining, but sweetly resting all in Jesus. While in health she accepted the great salvation, and when sickness came she trustfully gave up all earthly plans, and to the last, was happy in Jesus. Her mother and little brother and the aged grand-parents rejoice in their sorrow that Tella is where she often longed to be, with the glorified saints and the blessed Saviour. A. B. P.

GREENE.—Charlotte C. Greene, at her home in Berlin, N. Y., September 5, 1895, aged 68 years.

Sister Greene was a daughter of David and Lois Potter, and had spent most of her life in the town of Berlin, where she was born. December 23, 1854, she was married to William M. Greene, also of Berlin, who survives her. To them were born three sons and three daughters. One of the boys left them to be with Jesus when about three years of age. The other children remain to mourn their departed mother. Sister Greene made a profession of Christianity while quite young, and united with the Seventh-day Baptist Church of which she was still a member at death. She was a quiet Christian, never saying much of her hopes or fears, but spoke more plainly through her life of her expectancy. The funeral services were held at the home where she had spent her last earthly days. Another one has fallen asleep, and may God bless the sad hearts that are left. G. H. F. R.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gall Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

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A CYCLOPEDIA OF CURRENT EVENTS

CONDUCTED BY J. M. STODDART

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