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—WE have spoken before of the new temple of the Congregation Beth-El, Fifth avenue and Seventy-sixth street, New York. It was dedicated on the 18th of September, and the first services were held Sabbath the 19th. The Rabbi, Dr. Kaufman Kohler, is one of the foremost representatives of American Judaism. The event is significant because it marks an attempt to secure a better observance of the Sabbath by the Jews, and gives emphatic testimony to the failure of the Sunday services which this congregation has been holding. If the Jews do not keep the Sabbath they will not on that account any the more observe Sunday, and, says Dr. Kohler, they were never so little likely to yield up the sign of their ancient faith as now, when the tendencies of things make the Jew more intensely a Jew than ever.

—THE good people of the country will all be interested in the Louisiana Lottery case which comes before the Supreme Court of the United States next month. Two persons who were arrested for sending lottery matter through the mails have made application for discharge on the ground that the anti-lottery law is unconstitutional. The case of the government has been made public by the publication of the arguments of Attorney General Miller's brief. There would seem to be scarcely a doubt as to how the case will go, but the United States Court has more than once disappointed people, and it does not always follow that what is justice and good sense is necessarily good statute law. If Congress has not the power, under the Constitution, to refuse the use of the mails to such an instrument of iniquity as the Louisiana Lottery, we should be very sorry for the country. The religious press of Louisiana is reported to be very indifferent to the fight now going on in that State, but recently one of them has announced its intention to go into the fight on the right side, and stay there till the end.

—THE sad refrain—"We'll hang Jeff Davis to a sour apple tree," did not come to be literal history, but history could not more plainly pronounce his cause and his life a failure than it has. Even his memoirs seem to go begging in the book-market, and his wife is obliged to sue the publishers for her share in the profits. If one might judge from what he sees in the book-world he would hardly hesitate to say that Mrs. Davis will be like the boy waiting for a bite of another boy's apple, and seeing his chance poor, said: "Give a fellow the core anyhow," but got answer, "There aint going to be no core." There probably are few profits on a book which seems to have been a complete failure. The South alone might buy enough of the books to make it profitable. They go into mourning when he dies, in true Southern fashion; they erect a monument. Why do they not make this book a success? Here would appear to be a real test of their loyalty to him and his cause—their cause they call it. Mr. Davis was very confident, it is said, that his book would justify his life, his cause and his mem-

ory. But the stigma of attempting to destroy the United States of America will always attach to him, however pure and good a man he may have been personally, and however high and unselfish he may wish the world to judge his motives to have been.

—WE spoke of the Faribault incident last week; we have a comment on it from a Massachusetts town in the recent papers. This town has a rule that scholars entering the high school shall pass a certain examination. The fourteen candidates for the high school from the Catholic parochial school failed *en masse*, and were refused admission. By advice of the Catholic member of the school-board these fourteen attended as visitors with the purpose of compelling their enrollment as scholars. The Faribault priest was right when he recognized the fact that the public schools are better educators for American citizens than parish schools, and are better schools as a rule. We know of a town in the South where the Catholic school flourished until they got a good public school, when it lost its scholars; and good public schools the country over will seal the fate of church schools in time.

—PERHAPS it is not so often true as it is charged, but still it undoubtedly is sometimes true that in hardly anything does the church show so little wisdom and Christian spirit as in its discipline. Recently we had a talk with a former member of one of our churches who had been excommunicated for leaving the Sabbath; and, though years had elapsed since the event, she still resented what she thought was meant to put a stigma upon her. Allowance must be made for personal feelings, but we have seen letters of excommunication which could hardly help being mischievous, and forever put up a bar against the return of the excommunicated person to his church relationship. We believe no person should ever be cut off from a church without being told in the warmest-hearted way possible that the church's latch-string always hangs out and he will be welcomed back again when he comes with a real repentance.

—AS WE write, the National Unitarian Conference is in session in Saratoga. Intellectually it is a notable gathering, George William Curtis is its President, succeeding Justice Miller, and Edward Everett Hale is one of its leading spirits. From the programme we find, as was to be expected, that Unitarianism is the leading topic, but there is a particular religious aspect about the programme which shows that something more than an *ism* is the motive of the meeting. The Unitarian movement did as much as any one thing to start the present particular tendency in religious thinking and endeavor. Little as we sympathize with some tendencies in Unitarianism, and especially Western Unitarianism, we heartily acknowledge its intellectual and ethical influence on the religion of our day, as a good influence. In looking over the programme for any religious meeting we are intensely interested in seeing what the people are thinking about, how

broad and great is their conception of God's kingdom, how intimate a connection they find between it and human life in all its relations, social, political, industrial, and spiritual. We judge all people by what we find them thinking about, and people will judge us as a denomination in the same way. A denomination is large or small, not according to the statistics of its churches and year-book, but according to the largeness of its purposes and endeavor, the clearness of its conception of the truth of the kingdom of God, its enlightenment, guidance and endowment by the Spirit of God.

—"PREACHERS have no function more pressing than that of persuading men to shape their lives in resistance to the sweep of the current about them." There is nothing new about these words, but they strike one as containing an old truth which needs a good deal of repetition in our days—a teaching of Jesus' life, words, and death. The story of our Master's temptations is the story of "resisting the sweep of the current;" the world was clamoring for a Messiah of its own kind, and like any man, he had to settle the question whether he would be the world's kind or do the work of his Father. He resisted the current which the tempter showed him would have been to the world's highest rewards, and set the standard of life upon the high ground of being the kind of man God made one to be instead of the kind of man the world invites him to be. The current means the "broad way," and resisting it means the "strait gate and narrow way."

—WE wondered, on reading the account of Conference in the RECORDER, why the substitute temperance resolution was passed instead of that of the committee's report, and, not being present, we have wished we might see every word that was said in the discussion; and we are glad to know, from Mr. Main's article, and from other sources, that the committee's excellent resolution was preferred by many. And now, will not some one tell us why, in the resolution that passed, the circumlocutive "moral evil," was used for the word "sin?" We imagine it was because "sin" would have killed the resolution, and "moral evil" gave those who did not wish to be counted as opposing a temperance measure a chance to compromise with their consciences and be counted among the supporters of temperance. Is this so? We respect those who believe the use of liquor in any form or amount, as a beverage, is a sin, and say so; we respect those who will not say so if they do not believe so; and we sympathize with those who yield their preference rather than do a good cause a wrong; but at the same time we think a very serious evil of our age is this fixing up of statements of principle and conviction with phrases and circumlocutions intended to let people down easy into a compromise in which one side loses nothing but a word and the other side really yields everything but a phrase. Put the resolution before any candid person and he will say that the Seventh-day

Baptists put themselves on record as declaring that the drinking of liquor of any kind, and in any amount, and in any circumstances, is a sin. If one believes this drinking a sin he should consent to no supposed softening of sin into moral evil; and if he does not so believe he should not allow a rhetorical hoodwink to be clapped over his eyes. Let's have square issues and square fights over them. W. C. T.

ETHICS AND ECONOMICS.*

PROF. D. I. GREEN.

No two persons have the same conception of life and its purpose. But the prevalent ideas readily fall into two groups according as the individual or society is made paramount. The individualist considers each person as a free and independent unit, having his own destiny to make and responsible only to himself and to his maker. The religious individualist seeks personal salvation and looks forward to immortality as the object of all earthly effort. On the other hand those who have the social ideals of life recognize that each individual, though endowed with divine attributes, is but a part of a more important whole—society.

Our very individuality we owe to the society which has produced and educated us. The white baby in the Indian camp grows up a savage, while children of the plains have become leaders of civilization when reared in a society of Christian culture. Our knowledge, literature, art, music, our ideals of life, our religion, we inherit from society. The best things of life are derived from others, and shared with others, and our individual welfare must be found in the general welfare.

The true religious socialist recognizes his obligation to society, and, forgetful of self, devotes his efforts to uplifting his fellowmen. What can be done for the wretched and hopeless poor is a question that is arousing universal interest. It is acknowledged that the spirit of Christian helpfulness must preclude the business world, removing the fetters of hopelessness and the atmosphere of indolence in which so many thousands now live and die. The Christianity that is not concerned with these topics lacks the spirit of Christ, the Great Physician, and like the religion of the anchorite is but a refinement of selfishness.

At the great Congregational Conference held in London last month one whole day was devoted to economic questions, and no other topics aroused so much interest. Religious publications are full of economic discussions, and such questions as pauperism, monopolies, labor organizations, are favorite topics at minister's meetings. Professor Dunbar, of Harvard University, says that the number of hours of instruction devoted to economics by the leading American colleges has increased six or seven fold since 1876. This means that people are becoming awake to the importance of our social relations.

In primitive society each man supplies his own wants as best he can without much help from his fellowmen, but the progress of civilization has made men dependent upon each other. The civilized man neither produces the food which he eats, nor builds the house in which he lives, nor creates the amusement which he enjoys. If we but think of the different materials, the processes that they have gone through, and the implements and machines that have been made for working upon them, we see that a single coat is the combined work of thou-

sands of men. All the world contributes to an ordinary meal. Even the farmer whose independence has always been celebrated, now looks to the market for his implements, his sustenance, and his profit. The country would fare poorly without the city, and the city would starve without the country. Laborers are dependent upon their employers for a livelihood, but capital without labor can earn nothing.

We depend upon the action of others not only for the material things with which we sustain life, health, and happiness, but for education as well, for the development of good taste, and the awakening of aspirations. No one can be either great or good who lives to himself alone. In various ways and by various means the family, the community, the nation, and finally the whole world, has become bound together in co-operative union. Each part in general serves the whole and in turn is sustained and enlivened by the whole.

It has often been noticed that the people of a community form a sort of living body. Farmers, bakers, telegraphers, are organs of society just as hands, teeth, nerves are organs of the human body. In both cases the organs work for the body and derive their sustenance from the body. The health of the human body requires the health of each tissue, and it is becoming more and more apparent that the welfare of society requires the welfare of every part of society. Bountiful harvests give new life to every branch of trade and industry; the failure of an important business house in London threatens ruin and privation to thousands of Americans; ignorant and half-fed laborers bring the least profit to their employers; from the degradation and vice of the "submerged truth" arise fumes of intemperance and impurity which taint every class of society. Every part of a well organized society is interested, to some extent, in the welfare of every other part, and the man who turns away from vice and woe as subjects which do not concern himself is as short-sighted as he is hard-hearted.

When the ancient artizan, refraining from the chase, gained his livelihood by making arrow heads for his companions, social economy had begun, for men were seeking wealth by working for each other. Ever since that time our economic life has been growing more and more complex until now every man makes use of the labor of a million others. As civilization advances we are constantly finding new and higher ways of enjoying wealth, but in its production nearly every step of the progress has been a repetition of the same principle—a way is discovered in which the product may be increased by dividing the work, each one doing the part for which he is best adapted by nature, environment, or equipment. The man looked to his wife to care for the household. In later times the smith came to depend upon the cobbler for shoes, the butcher for meat, and the carpenter for a house. Now men find that they can gain most wealth by confining their work to some narrow line of industry and exchanging the proceeds of their work for the things which they want for their own use. As a result of this division of labor and the accompanying accumulation of capital the ordinary workman is able to supply his home with comforts which surpass what twenty intelligent and skilled men could furnish without the help of others.

Through this division of labor we have given up our economic independence to become organs of society. A world-wide system of trade has developed, uniting every nation in mutual service, and at the same time giving use to the

most complicated problems of value, exchange, money, and finance. Capital has become a requisite for profitable production. Capitalists and wage workers, becoming distinct classes of society, are often contending with each other to the detriment of both, while each side is alarming the world with the strength of its combinations. What power can cope with the great oil monopoly, or the Western Union Telegraph Company, or what resistance could be made if all poor people should unite in the demand for a redistribution of wealth? It is no wonder that social and economic studies are leading all others in popular interest.

(To be concluded.)

SCENES ON THE BOWERY.

(From Harper's Weekly.)

At first view the Bowery impresses you as a place which ought to come up to the romance. As you come up Park Row, itself a curious place, you find yourself getting into a deep shadow, like the entrance to a cave. The air smells close and musty. The sunlight has taken the freshness with it. There are elevated tracks hanging low, and so closely covering the street that rain seldom falls upon it. This is Chatham Square, the entrance to the Bowery. Leaving the deep twilight of Division street to the right, you go straight up into the broad yet dark highway of east-side life, crowded both in street and side-walks, noisy with a multitude of sounds, some of which are to be heard nowhere else, shadowed by the tracts of the elevated, which hang low over the entire width of the street from Chatham Square to Grand, and in these ten or fifteen blocks is contained the true Bowery. Here are jumbled together a queer and varied lot of enterprises.

In and around Chatham Square the chief business is the lodging-house. On the outer walls are hung great signs, bearing pretentious names, The Windsor, The Grand Windsor, The Atlantic, The Pacific, The Grand. Some of these places, most of them in fact, have a front as inviting as the names; there is gaudy paint, shining brasswork, an air of cleanness, luxury even. This splendor is strangely out of keeping with the price-lists hung beneath the signs and over the side-walks, generally on cloth, through which a light shines at night, that he who runs may read. The prices range from fifteen to fifty cents. Clean sheets are offered at some places as an especial inducement. All this appears from the street.

After the lodging-houses you will notice the dime museums. And here again is that pretentious exterior—the gay paint, the big signs, all the promise of good things within. There are pictures of curiosities that would appeal to the most blase museum-goer. Inside it is a sad swindle. "Ladies and gentlemen, this is an image of the honored lady now living in Asia. This is an image of the two-headed calf now exhibiting in England." It is all fraud, all fake; and though you may have gone in expecting a cheat, you will have so far surpassed your expectations that you will look sneakily about as you come out. The shooting-galleries with the gaudy swinging targets—lions, tigers, elephants—are equally a delusion, and you will never get the quarters that reward hitting the bull's-eye five times. The photograph galleries, where tin-types are to be had at phenomenally small prices, will give you likenesses to make you wonder at your own possibilities of homeliness.

Then there are the shops. The Bowery is a great trading-place. The lower east side does most of its shopping there—buys its hats and shoes and shirts and gowns and furniture. There are queerer shops in other streets not far from the Bowery; but the Bowery is the headquarters for swindling in merchandise, as in amusement.

Bargain signs hang over every door. Every one has just assigned, has just burned out, is leaving business. Every thing is going at a sacrifice. All things are at a bargain price; yet nothing is a bargain. There is everywhere a dreary monotony of cheapness—the cheapness

*Read at the Anniversary of the Seventh-day Baptist Education Society, at Westerly, R. I., Aug. 21, 1891.

that shines in the windows and falls to pieces in the arms of the purchaser on his way home. A dollar will buy more here than anywhere else in the city—and also less.

Among these shops are the pawnbrokers—pretenders and swindlers, as the others. For they are not pawnbrokers, for all their three-ball signs and their conspicuous directions as to how to reach the private entrances. They, like the auction houses, sell bad jewelry, fire-gilt watches, nickel-plated chains, gold-washed rings. They pretend that these things are unredeemed pawns. In reality not a pawn is in all the display.

In fact, the whole Bowery, in all its amusements, in all its business enterprises, is based upon the grand primal principle of the philosophy of humbug—that you can get something for nothing. That is the wherefore of all this tawdriness, all this vain show, this paint and gilding and glitter. These fakirs cater to the belief of low intelligence in its own shrewdness and cunning.

A stranger to New York walked up one side of the Bowery and down the other. When he emerged from its gloom, he said, "I never before knew how ugly the human race is." The Bowery is ugly, and the men and women who move about in it share its homeliness. Faces lower as the air. Real laughter—vim of health and spirits—is as rare as bursts of sunshine. The people are clearly on the edge of life, fighting anxiously, harassedly, for a foothold, and seemingly never quite gaining it. Few frames are stalwart; few shoulders do not stoop. Now and then the face of a young girl passes before you. There may be prettiness in it, but it is the sickly beauty of a potted flower in a sixth-story tenement back window. And you see clearly that even the trace of fairness that comes with all youth in all places will fade, vanish utterly, in the stifling atmosphere of its environment. And for this one touch of freshness, how much that is jaded and hollow-chested and scrawny-necked you will see! Generations of toil—hard, grinding, desperate toil—have produced these faces, these forms. Here, too, are the shadows of ancestor's sins that live behind uninviting faces. There is also the track of fresh vice, of avarice, of drunkenness, of sleepless nights followed by days of labor.

You need not go home with these people to find out their wretchedness. They have brought away the damp and poisonous exhalations of narrow halls and dirty rooms in their clothing. They have brought away the miseries of poverty in their faces. So each nationality in its own way explains to you why it is here and how it is struggling since it arrived.

All this is quite plain, to be sure. All human faces are interesting. But among the richer people the emotions are hidden by long schooling or softened by the comfort of the routine of life. Among these people there is no training to keep the face smooth and calm. The edge of vice and poverty is not turned. Poor food, poor lodging, dissipation, cut and tear and scar. So the mind and heart are bare upon the face.

THE FINDING OF THE PHARAOHS.

(From Harper's Magazine.)

The most generally interesting among the recent discoveries in Egypt was the finding of the Pharaohs, in 1881. The story has been given to the world in print, therefore it will be only outlined here. But by far the most fortunate way is to hear it directly from the lips of the keeper of the museum, Emil Brugsch, himself, his vivid, briefly direct narration adding the last charm to the striking facts. By the museum authorities it had been for several years suspected that some one at Luxor (Thebes) had discovered a hitherto unopened tomb; for funeral statuettes, papyri, and other objects, all of importance, were offered for sale there, one by one, and bought by travelers, who, upon their return to Cairo, displayed the treasures, without comprehending their value. Watch was kept, and suspicion finally centered upon a family of brothers; these Arabs at last confessed, and one of them led the way to a place not far from the temple called Deir-el-Bahari, which all visitors to Thebes will remember. Here, filled with

sand, there was a shaft not unlike a well, which the man had discovered by chance. When the sand was removed, the opening of a lateral tunnel was visible below, and this tunnel led into the heart of the hill, where, in a rude chamber twenty feet high, were piled thirty or more mummy cases, most of them decorated with the royal asp. The mummies proved to be those of Sethi the First, the conqueror who carried his armies as far into Asia as the Orontes; and of Rameses the Great (called Sesostes; by the Greeks), the Pharaoh who oppressed the Israelites; and of Sethi the Second, the Pharaoh of the Exodus, together with other sovereigns and members of their families, princes, princesses, and priests. At some unknown period these mummies had been taken from the magnificent rock tombs in that terrible Apocalyptic Valley of the Kings, not far distant, and hidden in this rough chamber. No one knows why this was done; a record of it may yet be discovered. But in time all knowledge of the hiding-place was lost, and here the Pharaohs remained until that July day in 1881. They were all transported across the burning plain and down the Nile to Cairo. Now at last they repose in state in an apartment which might well be called a throne-room. You reach this great cruciform hall by a handsome double stairway; upon entering, you see the Pharaohs ranged in a majestic circle, and careless though you may be, unhistorical, practical, you are impressed. The features are distinct. Some of the dark faces have dignity; others show marked resolution and power. Curiously enough, one of them closely resembles Voltaire. This, however, is probably due to the fact that Voltaire closely resembled a mummy while living. How would it seem, the thought that beings who are to come into existence A. D. 5000 should be able, in the land which we now call the United States of America; (what will it be called then?), to gaze upon the features of some of our Presidents—for instance, George Washington and Abraham Lincoln? I am afraid that the fancy is not as striking as it should be, for New World ambition grasps without difficulty all futures, even A. D. 25,000; it is only when our eyes are turned towards the past, where we have no importance and represent nothing, that an enumeration of centuries overpowers us a little. But in any case, after visiting Egypt, we all learn to hate the art of the embalmer; those who have been up the Nile, and beheld the poor relics of mortality offered for sale on the shores, become, as it were by force, advocates of cremation.

COMMON SENSE.

(From Harper's Bazar.)

"Common-sense is the most painfully uncommon thing in the world!" The speaker delivered herself with a groan.

"Methinks your remark lacks the charm of novelty," observed the hearer, gently.

"Don't be flippant, but harken! It is a deficiency over which I grieve afresh every day of my life. Each year makes it more apparent. The light of nature must amount to a very feeble glimmer. People are stupid. If there is a wrong way for them to put a dress together; or to place chairs around a room; or to arrange their time; or to conduct their affairs; or to do any of the things, big or little, which have to be done every day of their lives—that's the way they take. They don't see straight. They are not clear-headed. Now if a woman whose thoughts are occupied with sublimer work confesses she can't drive a picture nail, and another that she can't tie a bow, and still another that she can't sew on a button without leaving a loop of thread coming out of the top, I can understand that. It is because they can't keep their thoughts long enough on such trifles. They get somebody else to do them. It's cheaper too. I know that much myself. But it is strange to me that ordinary mortals with hands and brains are not able to do these things if they choose to take the time and trouble. Nothing is needed but common-sense! Why can't they—why?"

The hearer, gasping, answered, "The ability to do small ordinary things easily and naturally isn't common-sense; its faculty."

"Oh, yes, of course! I know what you mean. I have heard of that. It's a fetich you Yankee women worship. 'Faculty!' I don't think it's 'faculty' at all. I can do things easily, and I never claimed to have 'faculty' in my life. Not being a Yankee, I couldn't have it. I can drive a picture nail; or cut out clothes without a pattern; or paint a floor; or trim a hat; or do plumbing work with a hair-pin and a button-hook; or make a cake, when I don't forget and let it burn; or take care of three children with the measles, and only general directions from the doctor living miles away; and—and—a few other small things. And it's solely because I'm a common-sense woman. Nothing else. I call a capacity to see exactly how things should be done, and do them, common-sense. I can do more than that. I can show you just where you put two hundred words too much into your last story. Just because I've got common-sense."

"I know you can," said the hearer, meekly. Then, remembering she was a Yankee, she turned. "It is 'faculty,' whether you say so or not. To do things deftly is 'faculty.' Common-sense means only a clear understanding and good judgment."

"Only a clear understanding and good judgment, is it? Now why should you Yankees put your trade-mark on all the capacity besides? What do you call the double ability I speak of—glorified common-sense or glorified faculty?"

"I don't know; perhaps both."

"Humph!"

Recovering, the speaker rushed again to the attack. "Listen to these facts which I have collected. A prominent physician, whose main element of success is that he is a common-sense man—common-sense, mark you—said lately: 'It is really surprising how little common-sense there is amongst intelligent people. Even amongst doctors—'"

"Gracious! Men?" exclaimed the horrified woman listener.

"Yes, men; educated, cultured men; experienced men; men who can talk learnedly in their profession, and do anything in the world by law and precedent—when a case comes up in which they have to rely only on their own sense of what is best and right to do, are utterly at a loss! The human body is to them a machine to be regulated, tinkered at, fixed up, and put in order by means of a code of rules. They never seem to understand that Nature knows best how to do her own work, and it is only common-sense to do no more than enough to give her a chance."

"But don't you see—"

"No, I don't. After profound thought, I have come to the conclusion that common-sense is a talent for seeing the right relations of things. Common-sense comprehends perfectly where things fit together properly, and where each goes into its own place. It is never at a loss, because it sees straight, outwardly and inwardly. If you've got that ability, it is simple enough to do any work required with your hands, although you might take longer than one would who was trained to do the same work mechanically. Why, a man who had common-sense could build a house, if he took time enough.

Why not? Couldn't he make bricks when he saw how? Or mortar? Couldn't he place them together if he saw how they ought to go?"

"But your view of common-sense is so uncommon."

"It's an uncommon thing, as I said. Of course we each have our own opinion, and will keep it."

"About a few other matters, too. Stories, for instance. I sold that one."

"No doubt! That is merely owing to the persistency and stubbornness of you Yankee women. After all, the final decision must be left to the General Public."

"Captial G and P?"

"Oh, of course! That's common-sense!"

NO MAN will ever be able to look up from the pit and claim that he got there because God didn't give him light enough to show him how to keep out.

MISSIONS.

If fifty years ago, our fathers were filled with deep concern over the question of a foreign immigration, how ought we to feel in view of its present overwhelming magnitude? Every day helps to determine what shall be the future of American constitutions. Our country's destiny is largely in the hands, under God, of the Christian church. Of nothing but the gospel has it ever been said that it is the power of God unto salvation. In nothing but the truth has it ever been declared that men are sanctified. To publish the gospel and teach the truth is the great duty of all who love our country, and who desire the destruction of evil and the upbuilding of righteousness.

Of course this is a great country, and why may we not be proud of it? The United States could be cut into eighteen Spains, or thirty-one Italys; is sixty times as large as England and Wales; and over three times as large as Great Britain and Ireland, France, Germany, Austria, Italy, Spain, Portugal, Switzerland, Denmark, and Greece, together. Our lakes are said to contain nearly one-half of all the fresh water on the globe. The aggregate length of rivers east of the Rocky Mountains, not counting any less than one hundred miles long, is estimated to be over 40,000 miles. These, with an unequaled system of railways, connect the seacoast with the very heart of the country. But our national greatness is not greatness unless there be also national goodness.

A CONTROVERSY is going on between the *Church Progress* and the *American Baptist* of St. Louis, Mo., over the proposition: "Resolved that the Roman Catholic Church is the true church of God." The 16th affirmative and the 16th negative appear in a recent number of the *Baptist*, and the controversy is likely to continue for several months. The Roman Catholic affirmative places at its head the following questions: "Where did you get your Sunday? Did not Christ give us a perfect rule of faith? Did Christ give us the Bible?" The *Baptist's* inconsistently avowed loyalty to what is written is a weak point in their position, easily taken advantage of by the *Progress*. We hope our brethren in the South-west will improve every opportunity to circulate Seventh-day Baptist literature among readers of the *American Baptist*, especially during this controversy.

FROM DR. SWINNEY.

In reference to Erlow's sister, Mrs. Ng, and Lucy Tong, I would say: These two women, with their excellent qualifications, and my assistant, with her long experience, will be all the help needed, I think, should we have wards. As long as I have my health I can keep the work going. Should I fall, or should I go home for a vacation at any time, some one ought to step immediately into my place. As such a one is difficult to find I should think earnest and continual inquiry should be made to find one who is ready and willing, by a call from God, to take up the study of medicine and become a thoroughly qualified physician, with the time given her afterwards to obtain some practical experience in the home land as well, before coming out. The work is too dear, too precious, to suffer in waiting, should there be any changes here.

Very sincerely yours in Christ,

E. F. SWINNEY.

CORRESPONDENCE.

Can you find us a company of capitalists who could probably be induced to come to Fouke and establish a cotton factory? I mean of Sabbath-keepers, who would thereby do the cause a great good in more than one way, and no doubt secure a great financial profit. We would love to correspond with any one who would kindly consider the matter; would be glad to receive a visit from a representative, or answer any correspondence respecting the matter.

We shall open Bampfield Academy next Monday (D. V.), and trust for it to develop into a first-class school. The beginning will be small, but we believe in the possibilities and probabilities of Christian growth. Say, too, to any friends who wish to come South, we have room for them. A chance for a good cheap home. Just the climate for consumptives and catarrhal affection. Respectfully in Christian bonds,

J. F. SHAW.

FOUKE, Ark., Sept. 7, 1891.

Translation of a letter from the daughter of Le Erlow, the oldest girl in the boarding school:

Mr. and Mrs. Davis, Greeting:—Are the two boys well? We at Shanghai all continually think of you. We heard that on your way to the foreign country you had a peaceful journey and we were very happy. Now we hear that God has taken away your very precious daughter. We pray you not to be mournful and cast down with this sorrow. She is absent from father and mother, but happy and chanting praises with God. I hope we all hereafter shall in the presence of God see her.

We all desire you to return to Shanghai, that you may meet with us in the worship of God. My mother and brother are living with my sister, where I am stopping during vacation. Mother constantly mourns the death of father. My sister wished me to remember her to you. We are all well. We ask you to extend our kind regards to all brethren and sisters in the churches.

Dated foreign calender, 8th month 9th day,
signed, KWAE TUNG.

THE MISSIONARY IN THE HOME.

In this age when the importance of organization and system is becoming more widely acknowledged, the probable success of any enterprise may be judged mainly by noting the harmonious working of its various departments.

The rule applies in a certain degree to mission work. Experience and careful observation on the part of missionary bands have led to the organization of different branches and the adoption of improved methods, all serving to lessen friction and economize both time and funds. This phase of the work cannot fail to gladden the hearts of all to whom the cause of missions is dear, since in it are revealed new and promising opportunities of winning the world for Christ. Critics of modern missionary methods are chiefly of that number who look for immediate results, or an income, so to speak, proportionate to the time, labor, and funds expended. Such a view, springing, as it must, from narrowness and a lack of faith, forms one of the greatest hindrances to missions, and is, we trust, fast giving way to broader ones. A just estimate of the missionary's success must embrace the obstacles to be overcome in the form of surrounding conditions and the character of the soil to be cultivated. The medical missionary heals the bodily ailments, thereby gaining an avenue to the darkened soul. Yet his consecration and power cannot be measured alone by the number

of cures wrought or converts gained, and not even by the frequent telling of the "old, old story." The patient, daily living of that story is the necessary supplement. So in any and all departments, the atmosphere which the missionary creates has, or should have, a powerful, civilizing, molding influence. Herein lies the importance of establishing permanent homes where the pure social and domestic life of the missionary can have abundant opportunity to develop, and from whence beams of light and peace shall radiate.

It is the missionary in the home whose privilege it is to bring about the fulfillment of Ezekiel's words: "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." If heathen homes were the only ones in which the Lord is not sanctified there would be less of responsibility upon the missionary. How can a heathen mind be expected to separate readily the foreign gospel from foreign greed; especially when the latter has so much the wider spread? Careful, continuous, Christ-like living will alone serve, under the blessing of God, to break down the double wall of superstition and prejudice.

In a special sense does this concern our own denomination. Sabbath Reform, whether in China, Holland, or America, must be sustained by the example of Sabbath-keepers in the home. The late Mrs. Nancy Adams, wife of Rev. Lucian Adams, of the Central Turkey Mission, was pre-eminent among those noble souls whose life-work served to show what the gospel does for the home. Among the degraded Turks, accustomed to low views of domestic life, her simple, orderly household formed a pleasing exception. Many other examples might be shown of such home missionaries, the extent of whose influence can never be known.

Again, the home life is, I believe, as essential to the missionary as to any one else. He should, in one sense, be at home anywhere, but he is, nevertheless, human and subject to the natural longing for home comfort and retirement. Mrs. Anna Bailey, in her report from the Rangoon Mission School, strikes the key-note of the matter. She says: "That word 'home,' expresses just what I wish to establish here; a *home feeling*, and I cannot express the joy I feel in watching the growth of that feeling in this little community which I have succeeded in gathering about me." Such a spirit is undoubtedly one of the strongest forces at work in filling up the various boarding-schools. To some of the boys and girls this home feeling is entirely new and strong. Through its influence all efforts toward instruction, both general and religious, meet with more appreciation and better results than otherwise would be gained. Moreover, each member may, perhaps, represent a future home, and into this home will be carried, not only the gospel, but the influence of this contact with actual Christian home life. Is not the mission teacher a *home* missionary in the truest sense of the word?

This mission of the home will be more and more appreciated as Christian churches come to realize that the spirit of the "great commission" is not fulfilled by sending the gospel alone to those who have never heard. Patiently and persistently teaching them to observe whatsoever the Saviour has commanded, is likewise enjoined. Though progress seems slow and discouragements multiply, still there is ever ready with cheer and strength the promise, "Lo, I am with you alway, even to the end of the world."

MARY E. MUNCY.

WOMAN'S WORK.

Oh, dreamers, dreaming that your faith is keeping
All service free from blot,
Christ daily walks your streets, sick, suffering, weeping
And ye perceive Him not!

THE rallying cry of Peter the Hermit, when in the twelfth century he roused Europe to the crusade, was *Deus Vult*, "God wills it."

EXTRACTS FROM ANNUAL REPORT.

(Continued.)

FROM THE FIELD.

The Girls' Boarding-school was re-opened after the summer vacation, Sept. 25th, and with the exception of three weeks' intermission at the Chinese New Year, has been continued throughout the year until June 10th, when the girls were sent home because of the threatened riots.

At the opening of the year there were twelve girls, but soon after exercises were resumed in February the number was increased to fourteen by the addition of two new children. The first half of the year Mr. and Mrs. Davis taught the greater number of classes requiring a foreign instructor. There have been two native helpers, a teacher and a matron, and for some time Chung Niang Niang (Mary), came once a week to teach the girls embroidery. The studies pursued have been much the same as last year, Chinese classics, arithmetic, geography, physiology and the Bible. In addition to the work done in the school room, the girls have made some advancement in embroidery, have made, mended and washed their own clothing, and since the old woman who cooked the rice and vegetables went away, they have cooked the food, and there has been some effort made to teach them to keep the household accounts.

We hope that all the girls have advanced somewhat in Christian character during the year, but with a few the development has been marked. Le Erlow's daughter, Quay Yung; has conducted a class in the Sabbath-school since its organization with much ability, and in many ways she has been most womanly and helpful. Two of the girls have been added to the church by baptism. On June 5th, the heavenly Father called one of the little girls, Yoet Sung, to himself.

We have been much cheered by the material help which has come to us from across the sea. The Christmas Box brought cloth, towels, handkerchiefs, slates, pencils, and other things, all of them very useful to us, and this spring the fine, large globe sent by the Young People's Society of Ashaway came just in time to help make longitude and time more easily understood. The building fund has also increased a little.

In addition to the Boarding-school I have also had the care of a day school in the city since late in February. The large chapel in the building built by Dr. Carpenter is a fine room for a day school. The school now numbers seventeen. During the threatened riots several stayed out, and two promising girls have not come back since. Many of the pupils are very small, but Chung Niang Niang has much patience and is a faithful teacher, so all have made good progress.

There have been many blessed experiences during the year, as well as many difficulties and discouragements; but we are laboring for One who will have all men to be saved and to come into the knowledge of the truth. So we go on

with the perfect assurance that this work is in accordance with our Saviour's will.

Our Annual Report for the year ending June 30, 1891.

Yours sincerely,

SUSIE M. BURDICK.

SHANGHAI, China.

DISPENSARY ENLARGEMENT.

Just before the close of the Conference year 1889-90, an appeal was made by one of our sisters in the Western Association for money to increase the dispensary facilities of Dr. Swinney. The matter was soon placed before all of our women, and a committee, one from each Association, was appointed to look to it, each in her Association, that together the money needed should be raised. The plan was to raise \$1,000. There has been raised \$1,164 14, and the \$1,000 has been forwarded to the general treasurer, subject to call for its specified use when the best time shall have come for the work of addition to the present building. This surplus of \$164 14, really in the care of our treasurer, can be, while our women are together, appropriated by them as they shall see fit.

Under date of March 19, 1891, Dr. Swinney writes: "If the sisters at home should send \$1,000, this, with the exchange and the \$2,000 here, will very nearly make the whole sum required. Should there be any lacking the Chinese would very soon give it if they should see the building really going up."

The raising of this fund has not been done by a spirit in any way antagonistic to the will and judgment of our general Missionary Board. It has been taken up as an extra, not to draw away from the general fund, nor to make a new line of specifics. We have not created the need. The need exists over there. It has been done by their knowledge and with their approval. The fund stands as our thank-offering of this Conference year for the mercies of the great Father in giving to us, through the Great Physician, the healing water of life, and our desire to give to the body and the sin-sick women of heathen China the chance to be healed in body, with the hope of the Master's benediction to them, "Go, and sin no more." A letter from Dr. Swinney, written June 19th, says: "The plan for an addition to the dispensary which was ordered made, and was accepted by our Association here, has already gone to the Board. I sincerely hope it will meet their approbation, thus giving the possibility of a speedy enlargement in the medical work."

MEDICAL RE-ENFORCEMENT.

Concerning the call of Dr. Swinney for help, made to the women of the denomination in organization, the report of last year left us seeking the help. Two young women, one of the South-Eastern Association, the other of the North-Western Association, declared their readiness to go to the doctor's aid, each one stipulating this, should she prove to be the one divinely called to this particular work, that she should have time for necessary preparation. One of these young women came to Chicago to meet our Missionary Board men at the Council for consultation. Several cripples came to us early in the year which resulted in demanding of us that we refer the question back to the general Board, promising for our women only this, that we would aid in the support of the doctor's helper when one should be sent.

March 19, 1891, Dr. Swinney writes: "Since word went to the Board a few weeks ago, there has come a great change in the state of affairs here. Erlow's sister, Mrs. Ng, a member of our

church, and a woman of ability and experience, has offered herself as a helper whenever we shall have wards. Also another member, Lucy Tong, gives herself as a Bible woman to the medical work. They have been accustomed to receive high wages, but now say that they give their hearts to the cause, and want only ordinary pay. With these two and the help I already have I feel amply strengthened for the work; at the same time do not feel the need of a helper being sent from the home land, as I have before so urgently desired, unless, indeed, some other change should take place here requiring it."

Our women have been asked if they would advise that we assume the support of these two women should they be, by the Association in Shanghai and by our missionary men, accepted as the ones to whom the work should be given. The probable cost of support of these women is so light, and the vote of the women, by their answer to report-blank questions, is such that we believe they will be taken into the care of our women when they shall assume the duties of their positions in the medical mission department. Money has been contributed for this kind of work which needs but to be transferred from home-land workers to the native ones.

Present re-enforcement, however, will not stand the wear of time, nor the changes of healthful growth in the medical mission work. The proposed re-enforcement by the native women is work in the right direction, and doubly so, since it is getting into the hands of natives just that for which all lovers of the mission pray—service to the Master. It is harvest-gathering and a prophecy of future seed-sowing which will, by the very nature of the case, promise a more plenteous harvest in the times to come than could well be expected at the hands of foreign workers only. This same sort of work will increase by the coming of still other native women into practical mission work. Legitimate growth will demand that the doctor shall some day have re-enforcements from the home land also.

One of the young women who last year offered to go as trained nurse, now goes in a few days to Hahnemann Medical College, Chicago, to study medicine, saying: "I will study medicine, and when, in three years, I have completed my course, if our people want me for the medical work in Shanghai, I shall be at their service and will go to the work. If they do not want me, I will have a business for myself here at home, a work which I shall be glad to take up, here or there."

LIVING ON A TRACT.

Before any missionaries had visited the Karens, one of the tribes of India, a small tract found its way into one of the homes.

The man and his wife who possessed this tract had never heard of our Bible, and knew nothing of a heavenly Father or a loving Saviour. They studied the tract carefully; they followed its directions, and gave their hearts to the Lord Jesus.

Year after year they tried to serve God, living just as faithfully as they knew how. And they had no guide to heaven but their tract. The old Hindoo man at last lay upon his bed dying, and, as he knew he must soon pass away, he said, "When I am dead put the little tract near my heart, and bury it with me. It has told me of Jesus, has shown me how to live and how to die." So, when the good man was laid to rest in his coffin, beside him was placed the tract which led him to Christ.

This tract saved two souls, and they were the means of saving many others.

HISTORICAL & BIOGRAPHICAL.

THE BIRTHPLACE OF DR. ISAAC WATTS.

The city of Southampton, Eng., has several outdoor places of public resort, and among these is West Park, one of its most beautiful. On riding past it our driver was asked whose statue is erected in its center, on the open lawn, and in the midst of trees and bushes then in full leaf. The answer was, "Dr. Watts'." It occurred to us that here he had his early home, and that here some interesting reminiscences of his life could be gathered. We decided to return to the Park as soon as convenient, and examine the statue more closely and the scenery immediately about it. We found the enclosure somewhat elevated, and overlooking the western suburbs, the long town quay, the upper end of the narrow bay called the Southampton Water, and the straggling forests beyond, with their elegant mansions. Its gravel walks all lead to its only monument, a white Sicilian marble, standing on a low granite pedestal. The figure here represented at once arrests the eye, for it has certain unique characteristics, which were suggested by the personal appearance and the labors of the distinguished townsman. It is mounted with the face looking southward toward the oldest quarters of the city, formerly surrounded by high walls, a portion of which still remains with its heavy gateways of Gothic arches, flanked by blackened round towers.

On approaching closer, your attention will be directed first to the large mantle in stone which invests the body nearly to the feet, while thrown open in front showing the style of clothing worn in the early part of the last century. The coat, long-waisted vest, collar, stockings, and shoes are all of the Semi-Puritan type. You will be reminded that Dr. Watts had a small body, yet not dwarfish in appearance, though, according to Dr. Samuel Johnson, he was not quite five feet tall. He is here shown to be in a somewhat stooping posture, with a thin chest and shortish limbs. But his face is masterful, with lines of great intelligence, winning kindness, and sterling piety. On the whole, it seems truer to his character and more expressive than his monumental bust in Westminster Abbey in London. The features are quite long, the cheeks somewhat sunken, the nose prominent, the forehead deeply wrinkled, and the eyes large and pushed out beneath the arching eyebrows. The well balanced head is disfigured by a large flowing wig, placed there, it is presumed, to accord with the prevailing fashion of the times in which Dr. Watts lived, and to indicate his ministerial office. It is out of proportion with the other parts of the statue, and ill agrees with the stern simplicity of his life and with the usual plain garb of a non-conformist. His left hand is partially raised in the act of holding a small open book; whether for the purpose of instruction before a class of youth, or for preaching before a congregation of hearers, it is not specially indicated. The right arm is extended in front with the palm turned upward as in a gesture of entreaty. The whole expression is that of a calm, earnest soul.

On the granite pedestal is an inscription which states that the monument, as it is called, was "erected by voluntary contributions in memory of Isaac Watts, D. D., a native of Southampton; born 1674, died 1748; an example of the talents of a large and liberal mind,

wholly devoted to the promotion of piety, virtue, and literature; a name honored for his sacred hymns wherever the English language extends; especially the friend of children and of youth, for whose best welfare he labored well and wisely, without thought of fame or gain." The dedication took place the 17th of July, 1861, the ceremonies presided over by the Earl of Shaftesbury. On the back side of the pedestal is inscribed the following stanza, as expressing the governing sentiment of this sweet singer in Israel:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land by every tongue.

There are bas-reliefs on the other three sides or faces. That in front represents Dr. Watts among a group of five children, with these words cut underneath, "He gave to lisping infancy its earliest and purest lesson." That on the right shows him surrounded by various astronomical instruments, and taking observations of the heavens and the surface of the earth. That on the left has him seated at a student's desk with his face upturned and a line from one of his songs engraved, "To heaven I lift my waiting eyes." Around the monument, though protected by iron chains stretching away from it, the grass, elsewhere green and thick in the park, is here trodden down and worn away in places by the feet of admiring visitors.

You return toward the lower end of the city along High street, the principal one running north and south. To your left is a series of parks reaching nearly to the site of the ancient north wall of the town. You will observe in these the splendid marble statues in heroic size of Andrews, a local celebrity, and of Palmerston, a premier of Great Britain for several years. Neither of these attracts the notice of the public like the one above described. Farther down on the same side, and a short distance above Bar Gate, through which this street passes, is located the Independent Chapel. It has a lawn in front, and its face is constructed of cream-colored brick, which is manufactured and used quite extensively in this section of England. The building is an oblong, plain structure, conveniently arranged on the inside with galleries, very neatly finished, and capable of holding an audience of seven hundred. On the register of the baptism of infants in this church, the name of Isaac Watts stands first. His father was a deacon in it, so we learn from a tablet set up near the building, for at least forth-eight years, and was one of its few earliest prominent members. In the rear and attached to the chapel is the elegant Watts Memorial Hall, erected at the cost of \$38,880, and used for Sunday-school purposes. The corner-stone was laid May 6, 1875, by the Mayor of the city, and the building completed in the following year. Cream-colored brick is also used in the construction of the edifice, which fronts on a street running parallel with High, and next to the public park. This hall recognizes that, not only was Dr. Watts reared under the religious instruction of this church, but that he composed many of his hymns, particularly those used by children, chiefly for its worship.

Passing down farther south through the celebrated Bar Gate, which we will not take time to describe farther than to say that here are representations of the legendary giant of the town, Sir Beves and his Squire Ascupart; we soon turn to the right and reach French street on which, not far from the corner and near by St. Mary's Magdalene Hospital founded about

1100 for lepers, is a modest, two-story, red-brick dwelling, with a door-yard of grass and small shrubbery in front, and one of its sides with an entrance door and several windows of very small panes of glass facing the yard. This is the birth-place of Isaac Watts. It was a comfort to see its old style still preserved, and its rooms very neatly kept. Farther on in these oldest portions of the city, and near its southwestern end, is another ancient gate-way, by the sides of which are small apartments once used for a prison. At the iron gratings over a small opening in one of its outer doors, tradition states that the infant Watts was often shown by the mother to the father when he was here confined as a dissenter.

In his youth Dr. Watts must have been familiar with the ruins of the old Saxon Castle standing by one of the city walls; with a quaint Norman house which is the reputed palace of King John; with the residence of the Earl of Southampton, whom Shakespeare visited, and to whom he dedicated his "Venus and Adonis;" with the house said to be occupied by Canute the Great when ruler of England; with the round tower on the walls belonging to the time of Henry III., and with the hospital called God's House, founded by Henry VIII., one of the earliest in the kingdom.

Dr. Watts is known to posterity, not so much as an instructor of youth, as a preacher of the gospel, and as the author of several educational works, but as the writer of sacred hymns. Indeed, he stands as the creator of the modern psalmody, the head of a distinguished school of composers of devotional songs in the English language. More hymns which approach the highest standard of excellence and are adapted to congregational use, are found in his works than in those of any other modern writer. He is still popular with the masses of religious people; and at least a half million copies of hymn-books containing his writings either alone or with others, are now sold yearly in England and America.

The reading of some of his more favorite hymns gives the conviction that he alludes in them to striking points in the lovely scenery around Southampton, and to incidents in its history. These were evidently sources of happy inspiration to his muse. As you ride down the bay toward the Isle of Wight, whose northern side with its never failing pastures and dense woodlands is in plain view, you cannot resist the thought that his eyes must have rested on this sight as he penned these lines:

Sweet fields beyond the swelling flood
Stand dress'd in living green;

And as he gazed steadfastly toward that island of marvelous beauty, and lying at not a great distance from the main shore, he must have broken forth with these words of rapture:

There everlasting spring abides,
And never-with'ring flowers;
Death, like a narrow sea, divides
This heav'nly land from ours.

The Southampton water has daily, besides the two regular tides, two additional ones which follow each within two hours after the former have reached their height, making the double tide at least eighteen feet deep. His "swelling flood" may refer to this fact. Certainly, it may have suggested the simile in these verses:

His wisdom, like a sea divine,
Flows deep and high beyond our line.

According to creditable authority, it was somewhere on the shore at Southampton, that Canute rebuked his courtiers, who flattered him by their assertions that he could control by his word the tides of the sea, by showing them as

he sat in his chair amidst the rising water, that his command for the waves to retire was futile. Dr. Watts may have been reminded of this tradition, when thinking that "The Lord sits sovereign on the flood," he sang:

He bid the liquid waters flow
To their appointed deep:
The flowing seas their limits know,
And their own station keep.

To anyone familiar with the quite frequent cloudy, dark and rainy skies of Southern England as at times suddenly breaking away and the sun shining gloriously through the rift, these words have a forcible meaning:

The op'ning heavens around us shine
With beams of sacred bliss.

Going out early in the summer morning to visit the pastures or meadows near the city, you can see with the poet,

The lark mounts upwards to the skies,
And tunes his warbling throat.

As he observed the towers and pinnacles of old abbeys and castles in the neighborhood, he exclaimed:

Raise monumental praises high.

If you walk late in the spring in the parks of the city among the large chestnut trees in full rich blossoms, you shout out almost involuntarily,

The trees of life immortal stand
In fragrant rows at thy right hand.

Escaping from the noise of the busy streets and the markets, you rest in the shade of a thick clump of trees upon some hillside not far distant, and find these words as expressing your hearts utmost wish:

Here we would sit and gaze away
A long and everlasting day.

The following lines recall some gallant resistance by the inhabitants in mediaeval times where some sea-king of the north or some Norman invader assailed the defenses of the city:—

Thy walls are strength, and at thy gates
A guard of heav'nly warriors waits.

SABBATH REFORM.

THE *American Baptist*, published in St. Louis, Mo., of date September 17th, contains an editorial under the heading, "Seventh-day Adventism. The Christian Sabbath. Number Four." The expression "Jewish Sabbath" is of frequent occurrence in the article. This is not only contrary to the truth and the Scriptures; but the printer's ink almost seems to reflect the look of the writer and the tone of the proof-reader as the word *Jewish* was written and read. After quoting Mark 16:9, Luke 24:1, 2, and Col. 1:14, 15, it says: "But in the face of the Scriptures the Adventists, and some Baptists (?) too, are judging us and trying to bring us into bondage to the Jewish Sabbath." "Some Baptists" are, we suppose, Seventh-day Baptists; and the interrogation point is designed to raise the inquiry whether, after all, we have the right to call ourselves Baptists! Well! which feeling shall predominate, pity for the anti-Baptistic spirit of *The American Baptist*, or pride in our own denominational name? We may leave out both, and substitute for them a deeper and more controlling desire to teach to the world the whole truth of God by multiplied precepts and holier example.

A. E. M.

A DEFENSE OF THE LAW.

In an able article on the question of the atonement and sufferings of Christ, lately published in the *Christian Inquirer*, the Rev. D. C. Herrell says, upon the ten commandments, these words: "The law of God connecting dis-

obedience and penal-suffering has never been abrogated, but remains in full force. The denouncement of the penalty and the threat of executing it has never been retracted, hence the penalty, in all its fullness, must fall somewhere and be endured." This was to show that Christ suffered the penalty "in all its fullness" in the sinner's stead upon his repentance and faith. It was to show that Christ in his sacrificial work magnified and made honorable the law. But what we wish to notice is that here is a frank, positive statement from a good Baptist clergyman that the ten commandments have never been abrogated, they are in full force. Bro. Herrell was not discussing the Sabbath question when he said this. Many of his colleagues to evade the force of argument in favor of the Bible Sabbath, the seventh-day of the weekly cycle, are ready to throw overboard God's law of ten commandments. They do declare the Decalogue abrogated. Time and again have Baptists been pushed to the wall in this controversy and adopted the awful expedient of making void God's eternal law.

If, then, Rev. Herrell be correct, then he must return to the observance of the Seventh-day Sabbath or show some Scripture in reference to a change of the fourth commandment, which *he cannot do*. Substitution, or change, or abrogation, must somewhere be plainly spoken of by Christ and the apostles. A reason for it, too, must appear. Will the brother so positive that it has not been abrogated give us a "thus saith the Lord," some "law and testimony" upon the subject of Sunday observance? If he cannot, will he plant himself on his own good testimony in favor of the Sabbath of the fourth commandment? The church is now in need of reformers who have the courage of their convictions, who will come out and face the abrogation and change heresy that is so rapidly destroying respect for all law. We are ready to welcome this defender of the Decalogue to the ranks of such.

It is refreshing to read such a statement as the above from a Baptist or any other Christian leader. We are face to face with the great peril of skepticism as to the utility or force of law. Men are ready to assert that legal agencies are negative or useless, while only moral agencies, so-called, are saving. But the Psalmist declares, "the law of the Lord is perfect, converting the soul." "Great peace have they that love thy law." If, when the Sabbath of Jehovah is declared to be the present Sabbath to be observed, Christian professors rise up and abrogate the Decalogue, it will not be long before this nation will reap a whirl-wind of no-lawism and contempt for God's government. The responsibility for this is not to be laid at the door of Col. Ingersoll, but at the door of Christian professors who, to get rid of the Seventh-day Sabbath, are proclaiming from the house top that we are "free from the law" and under the control of a moral agency, the church, which has decided that a supposed resurrection day has taken the place of the Bible Sabbath.

We do not speak lightly of moral forces when they are in harmony with God's moral law, but there is not as clear thought in the popular mind in regard to the office of God's law as there should be. The relation of law to salvation is not considered; the relation of Sabbath-keeping, as God commands it, to holiness of life is not seriously considered. Law co-operates with the gospel, it clears the way for the true acceptance of the gospel. The gospel without the law is a farce. Salvation, growth in grace,

without a complete, just law are meaningless terms. There will never be a complete return to apostolic Christianity, the full power of the gospel will never be manifest until the Christian church returns to loyal, loving obedience to a perfect law of God, including loyal observance of the Sabbath of the fourth commandment.

H. D. CLARKE.

INDEPENDENCE, N. Y.

THE POWER OF OLD MEMORIES.

There is an old house in a Rhode Island village, with a piazza running the length of the front, and stout pillars at intervals to support it. On one of these pillars is a regular autograph collection, representing four generations of the family. Opposite each name is a horizontal pencil mark on the wood, denoting the height of the person named. When, at different times, the old house has been repainted, the names and marks have been retraced, and they tell a touching story. Away down at the bottom of the pillar are marks with quaint names beside them, where the little people measure the height of the dogs and cats of the place; and, like ascending steps, are marks and dates, year following year, of those whose stature was registered from time to time until manhood or womanhood was reached.

The other day there came over a kin of the family, who, forty years ago, stood up to be measured at the pillar; then he was a youngster about a yard high, and there was the measure mark and the name, with the date, 1851. When the gray-haired man looked at it he cried.

"Why, you know I am a positive simpleton over this, but I can't help it. I go right back to the time when I stood there, and my mother bent over me, and marked above my head that line, and wrote the words; then she said so gently: 'Sometime, when your head gets away up the post, you'll be a man and take care of your mother, won't you?'"

Then the man dropped his head and choked up, while tears fell on his clasped hands.

"And before I even got to be more than a lonesome, down-hearted boy, my poor mother died. When I think of her it is as she looked then, standing there with a white dress on, and bending over me with the sweetest smile I ever saw or ever will see."—*Selected*.

A DISTRESSED SCHOLAR.

An amiable gentlewoman devoted to good works, and now giving sewing lessons in a ragged school, makes her friends laugh and cry by turns at the narration of her experiences among the children of the poor. The other day she stood before her class and found one of the smallest children listlessly holding the needle, but making no attempt to use it. "Why do you not go on with your sewing, little girl?" asked the teacher. The child looked frightened, rubbed its little knuckles in its eyes, and tears soon began to roll down its cheeks. "Oh! don't cry," said the kind instructor, in a soothing tone. "All little girls should learn to sew, and it is not so very hard either. Come, I'll show you how," taking the piece of work out of the child's hand. But the tears only flowed faster, and the little thing sobbed out: "I—don't—want—to—learn." Then piped up a voice shrilly from a back seat: "He ain't a girl; he's a boy." With this unlooked-for explanation the effort to coax the unwilling subject to do distasteful work was immediately abandoned.—*Commercial Advertiser*.

If there is any one on this earth who does have positive and unmistakable evidence about anything, it is the man who knows something that he has learned from God.

"No MAN can serve two masters, for either he will love the one and hate the other; or else he will hold to the one and despise the other. Ye can not serve God and mammon."

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

REV. W. C. TITSWORTH, Sisco, Fla. CONTRIBUTING EDITOR.

CORRESPONDING EDITORS.

REV. A. E. MAIN, Ashaway, R. I., Missions.

MARY F. BAILEY, Milton, Wis., Woman's Work.

T. R. WILLIAMS, D. D., Alfred Centre, N. Y., Sabbath School.

W. C. WHITFORD, D. D., Milton, Wis., History and Biography.

REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"How sweet t'will be at evening
If you and I can say,
'Good Shepherd, we've been seeking
The lambs that went astray';
Heart-sore and faint with hunger
We heard them making moan,
And lo, we come at nightfall
Bearing them safely home."

It is curious, but it is usually true, that they who insist most loudly that others shall be charitable, consistent, etc., are usually quite lacking themselves in the virtues named. Possibly this is because no man can keep up a supply for more than one, consequently if he is obliged to provide for his neighbor, his own personal supply must suffer loss.

We have received from Secretary J. W. Baer the "Narrative of the Tenth International Christian Endeavor Convention, held at Minneapolis, Minn., U. S. A., July 9-12, 1891." It is a pamphlet of 164 pages, and contains, besides the record of the proceedings, abstracts of all the principal addresses, etc., of the Convention. A copy should be accessible to the members of every Endeavor Society in the land.

THE history of the fourth resolution of the General Conference, given by Brother Burdick in another column of this paper, is published not to provoke feeling or discussion, but to answer repeated inquiry for information as to how there came to be two resolutions on that subject. It is not strange that there should be differences of opinion among us on this subject, as there is on almost every other subject; it would be both strange and sad if we could not allow each other full liberty of opinion, without attributing unworthy motives, or full liberty to say what we think without stirring up unbrotherly strife.

LAST week we spoke of the "Holy Coat" fraud at Treves, now attracting so much attention. A Berlin dispatch of Sept. 23d, says that there is much discussion going on in Catholic and Protestant circles in that and other cities over the fact, just made public, that Professor Winschied, of Leipsic, who belongs to one of the most noted Catholic families of that city, has announced his conversion to Protestantism. The Professor attributes the change in his religious views to his disbelief in the authenticity of the garment known as the "Holy Coat," which is now on exhibition in the Cathedral at Treves, and to his conscientious scruples against supporting a church that would lend its sanction to such an exhibition. This revulsion on the part of intelligent and conscientious Catholics from such "pious frauds" is to be looked for more and more. Meanwhile let the work of enlightenment among the masses go forward. They will not always be held as slaves to superstition, the easy victims of priestly greed and unscrupulous imposition.

THE Rev. Dr. Samuel D. Burchard, of the Presbyterian Church, died after a somewhat protracted illness, in Saratoga, N. Y., last week, whither he had gone on account of his health.

Besides being a preacher of considerable ability and popularity, Dr. Burchard had wide knowledge of men and things not belonging strictly to the clerical profession. Speaking of his connection with political matters, the *New York Tribune* says: "It was his fortune to intervene accidentally in politics and to elect a President by a careless phrase meant to be striking, but in the excited period when it was uttered offensive and repellent to a new class of voters recruited during the Republican canvass. Probably it was the only time in history when a change of political empire was ever wrought by an alliterative phrase—a flimsy, rhetorical artifice. One effect of the celebrated "Rum, Romanism and Rebellion" has been the discouragement offered to what was once a favorite literary device. The popular fancy for single-letter head-lines in newspapers has passed; alliterative titles have disappeared from the book stalls, and the author or verse-writer who endeavors to profit by "alliteration's artful aid" is laughed at for his folly. Dr. Burchard not only elected a President, but he reformed an abuse of journalism and literature."

It will be seen by reference to our Home News column that our brethren at Watson, N. Y., have met with a great loss in the burning of their house of worship. Some years ago it was shown, by a correspondent to the SABBATH RECORDER, that a system of co-operative church insurance might be maintained among us at a very small annual cost to each church, which would be of great benefit to any church in case of fire. Since then, if we remember correctly, three churches have suffered from fires,—Independence, N. Y.; Lost Creek, W. Va., and Watson. In each of these cases an insurance policy for even one-half the value of the property would not have been a bad thing to have, and would not have cost much to the holders. In one case, we believe, the brethren rebuilt their house at their own expense, and in the other, some help was furnished by outside parties as a free-will offering. We hope our brethren at Watson will rebuild at an early day, and that other churches will aid them as there may be need. Then let the property be insured in some way. It will not be burdensome, and will be a protection against total loss, in case malice or accident again starts a fire.

A BROTHER, writing to this office on business, adds a postscript, suggesting that instead of more editors at the office, we need more work, so that minutes of the Associations and Conference may be published "before they die of old age." We thank this brother for his frank statement because, 1st, we are always glad to know what our friends think, and 2d, because it gives us the opportunity to say that the minutes of the Associations, for several years, have been printed and bound and committed to the mails, ready for distribution, within ten days after they have been received by us. Concerning the minutes of the Conference and the Societies for this year, we may say that a portion of the copy has only just reached our hands, and that other matter, without which the job cannot be completed, has not yet reached us. We can safely promise that the pamphlet will be ready for distribution *within one week* from the time when all the matter of which it is to be composed is in our hands. We do not blame the people for wanting the proceedings of the Associations and Conferences at the earliest possible day; indeed, we are glad to see this evidence of interest in our public gatherings; but our

friends certainly will not demand that we shall give them the completed minutes when as yet they have not been received by us!

HAVE you read the report of the Tract Society's Board meeting published last week? If you have not, please do so. It will be seen that the Board enters upon another year with broadening plans for meeting the demands which these stirring times are making upon us. A committee is considering whether the *Outlook*, by being issued monthly and containing more short articles, cannot be made to meet still more effectively the popular demand for light upon the Sabbath question; two committees, one in New York and one in Chicago, are considering the advisability and feasibility of establishing depositories in those cities at which supplies of all our publications may be kept, and from which such publications may be put into more general circulation; another committee is considering some plan for revising and reissuing some of our tracts in a more convenient and attractive form, and still another committee is looking for a Contributing Editor of the SABBATH RECORDER, who, by weekly contributions to its columns, shall especially represent the religious life and thought of the North-West. The work of all these committees looks to the enlargement of our work both internally and externally. It is not for us to anticipate here what plans these committees will report at the October meeting, but whatever they shall be, their success ultimately will depend largely upon the co-operation which we, the people, shall give them. Let us be ready for them.

IN opening the Unitarian Conference at the town hall in Saratoga, the other day, the president, the Hon. George William Curtis, said that he felt no little diffidence in finding himself in this position, for although he has had some experience at political conventions in that same hall, he feared he must call himself too much a stranger to a religious assembly. "The word religious, may, however," he said, "be ill chosen, for I have heard that the Unitarians are altogether given over to mere morality. But I have not been dismayed by that, for I know of no church and no State that would be harmed by mere morality." No doubt, to his friends and co-religionists, the point seemed well turned. The truth is, however, that it missed the mark entirely. No one objects to morality in the individual, church, or State. It is a good thing to have. So are leaves, and twigs, and branches, to a beautiful tree. But suppose you have *only* these how long will you have a beautiful or fruitful tree? How would the words of Mr. Curtis compare with Jesus' instruction to Nicodemus, "Except a man be born again he cannot see the kingdom of God;" or of Peter and John to the multitude at the Beautiful Gate, "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" or Paul's answer to the Philippian jailor's inquiry for the way of salvation, "Believe on the Lord Jesus Christ and thou shalt be saved;" or, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved?" Morality of the right sort will not harm any one; but the only way of salvation is through genuine repentance and faith in the Lord Jesus Christ. Our controversy with Unitarianism is not that it teaches morality, but that its fundamental tenets leave no room for salvation through the only saving name.

WHO?

H. B. MAURER.

To an address by Bishop Huntingdon before the Presbyterian Social Union, on Church Unity, this appears:

Who Christ's body doth divide,
Wounds afresh the Crucified.
Who Christ's people doth perplex,
Weakens faith and comfort wrecks.
Who Christ's order doth not see,
Works in vain for unity.
Who Christ's word doth take for guide
With the Bridegroom loves the Bride.

These lines are not interrogatory, they are simply declarative. No writer on Episcopal polemics, with the assurance such polemicists generally have, need ask who is guilty of the grave offenses mentioned, for they lay the charges at the door of the dissenters, they themselves being the judges, taking their own standards and scholars as criteria, I shall show that in these matters, the "House of Bishops" is so big a glass structure that a stone thrown at random cannot miss it, and therefore from it, 'twere better, none were thrown. The crimes here mentioned we are informed are committed by "dividing Christ's body," by "perplexing Christ's people," by "inverting Christ's order," and by taking any other than Christ's word as a guide.

Waiving, for the present, the "Historic Episcopate," the general acceptance of which is the panacea for religious ills in the estimation of the Episcopalians, they themselves being the judges, I propose to show that they are guilty of the crimes these verses charge upon others, by having done, and by still doing, the very things specified. These propositions no one will dissent from: 1st, that truth verifies; 2d, that error is schismatic, and 3d, that the Scriptures, being the depository of truth, if adhered to in doctrine and practice, will result in the much desired church unity. Let us now compare the First of the Thirty-nine Articles with Scripture. This article reads: "There is one living and true God, without body, parts or passions." To save my soul, much less to be saved from schism, I could not believe such stuff. There are nearly 4,000 texts in which the name of "God" appears, not one of which will support the Prayer Book declaration; on the contrary it is distinctly said in Exodus 33: 23, "And I will take away my hand and thou shalt see my back parts, but my face shall not be seen." Of Him of whom this text declares that he has parts, of whom another says, "The Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear," the Prayer Book says that he is without body or parts. Of Him, of whom the Truth aid, "God so loved the world," and "who is angry with the wicked," the Episcopalian authority declares that he is without passions. This is but one of the many errors taught by these "priests" that not only divides "the body" but "Doth Christ's people perplex." This poet says what he and his followers will find true, when he thus expresses himself:

Who Christ's order doth not see,
Strives in vain for unity.

The silly farce enacted at the font almost weekly, places baptism before faith. They who are "baptized" are invariably incapable of exercising faith, yet, whatever may be said with regard to faith or baptism in relation to baptism, it surely needs no great discernment to see that the Scriptures invariably place baptism after faith, while the Episcopalian and others who got the notion from Rome, places it before. Now who inverts Christ's order in this matter? The *Living Church* said recently that the Baptists will be the hardest to convert to the church. On this point, they who see not Christ's order will strive in vain for unity.

God has said six days thou shalt labor, but on the seventh rest, i. e., six days of labor shall be followed by the seventh of rest, but the church inverts this order and declares that you must rest before you have become tired, or rest the first day and work six afterwards. Now if the

question were simply a matter of resting one day, then such as regard the selection of the day as immaterial would be correct; but, from the Bible, it appears that not a day's rest, but the observance of a particular day, is the essential feature in sabbatizing, and by inverting God's order, this idea is removed and a day is sanctified which God has secularized and that day secularized which he made holy.

ALLRED UNIVERSITY.

Report of the Treasurer for the Quarter ending August 31, 1891.

REVENUE AND EXPENDITURE ACCOUNTS.

Revenue.

Cash on hand last report.....	\$ 339 59
Payment on indebtedness note.....	9 82
University Paper.....	15 01
Tuition.....	8 00
Interest.....	617 53
S. D. B. Education Society, per A. B. Kenyon, Treasurer:	
Account of Theological Department.....	14 08
Chair of Natural History.....	3 63
General Fund.....	783 72
S. D. B. Memorial Fund, per E. R. Pope, Treasurer:	
Account of Potter Chair of History and Civics.....	500 00
Babcock Chair of Physics.....	838 30
Maxson Chair of Greek.....	340 00
Plainfield Chair of Doctrinal Theology.....	260 49
Hull Chair of Pastoral Theology.....	6 00
Chair of Church History and Homiletics.....	150 00
General Fund.....	12 00
Alumni Association, per A. B. Kenyon, Treasurer:	
For gift to President J. Allen.....	37 25
Rentals.....	102 06
University Library Fund.....	5 17
Alfredian Library Fund.....	3 01
State of New York Account of Teachers' Class.....	246 00
Fuel.....	10 45
Graduation Fees.....	95 00
Special Examinations.....	4 00
Tuition Notes.....	22 00
Total.....	\$4,483 71

Expenditures.

Overdraft University Bank, last report.....	659 02
Salaries.....	2,180 03
University Paper.....	149 80
Printing.....	50 78
Diploma Blanks.....	43 75
Pres. J. Allen, from Alumni Association.....	37 25
Young Men preparing for Ministry.....	48 65
Incidentals.....	25 90
Tuition repaid account of Teachers' Class.....	20 00
Janitors.....	88 24
Interest.....	354 00
Repairs.....	39 15
Cash on hand and in bank.....	780 14
Total.....	\$4,483 71

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Sept. 23, 1891.

Before now sermons have been preached by stones and babbling brooks, therefore it is not strange that the beautiful exhibit made in the east wing of the National Museum building of the American Pomological Society, which began its annual session here yesterday, should suggest to thoughtful minds the Scriptural text, "By their fruits ye shall know them." Upon a number of long, low tables are nearly 1,000 plates, each containing select specimens of fruit grown by members of this useful society. Taking the biblical text for a guide it appeared to me that this beautiful collection of fruits, embracing the products of almost every known species that can be grown, from semi-tropical Florida and southern California to the section along the northern limits of the United States, proved the members of the American Pomological Society to be intelligent laborers in nature's vineyards and masters of the art of cultivating nature's products so as to get the best results.

The exhibit is also, in a certain sense emblematical of the final exhibit which must be made by those who have been endowed by a beneficent Almighty with a talent for controlling and influencing the naturally wayward and impulsive natures of human beings. And one almost shudders to think that many of the plates which might easily be made radiant by the halos which surround redeemed souls, will, when the time of final accounting comes, be found empty, and the Judge will consign those who have wasted the valuable talents they possessed to ever lasting punishment, while those who have been diligent will have the fruits of their diligence to exhibit, and will be duly rewarded for the good work they have performed, even as the member of the Pomological Society who produces a better species of a fruit than existed before he began his efforts to improve

it is rewarded by his worldly success. It is a worthy ambition to devote one's life to the improving of any of nature's products, but more worthy to devote it to the improvement of one's fellowmen.

Another organization, the members of which are engaged in work that is of itself ennobling, and which few men can conscientiously perform without becoming better, met here yesterday in triennial session. I refer to the Congress of American Physicians and Surgeons, which comprises in its membership the dozen or more large medical and surgical associations of the United States, composed of leading physicians and surgeons in all sections of our country. It would be difficult to find a more intellectual or dignified body of men than this Congress which was yesterday called to order in G. A. R. Hall.

A gentleman who has had a wide experience in national legislative matters gave expression in a private talk by some very interesting opinions on the question of whether the World's Fair shall be close on Sunday. He said: "Those who are opposed to the opening of the World's Fair at Chicago on Sundays have a splendid opportunity to get a law enacted by Congress this winter positively prohibiting the opening of the gates to visitors on Sunday, if they are energetic enough in embracing it. Under ordinary conditions it might have been very difficult to have persuaded Congress to legislate upon the subject, but all difficulty will be removed when the World's Fair management makes its application for a loan of \$5,000,000 from the government. When the bill for that purpose comes before Congress it will be easy to offer an amendment thereto making the loan contingent upon the closing of the Fair on Sundays. If this be done and all of those opposed to opening the Exposition on Sundays will take the trouble to make their wishes known to their Senators and Representatives the amendment will certainly become a law and there will be no doubt in any body's mind about the closing of the Exposition on Sunday. If this opportunity be not taken advantage of the Board of Managers of the Fair will, in my opinion, sanction the opening of the Fair on Sundays. This opinion is based upon the actions of members of the Board. Attempt after attempt has been made to get the members of the Board to commit themselves on this question, and there has been such unanimity in their replies to the effect that there was plenty of time and that they would not decide the question until just before the time for the opening of the Exposition, that I have come to the conclusion that they fully intend that it shall be open on Sundays, but do not care to so announce until it shall be too late to prevent it by Congressional legislation, which is the only way it can be prevented." If anything is to be done to influence Congress in this matter it is none too early to begin now. If a committee of prominent members of every congregation in the United States would take up this question and devote a little time to it between now and December a power might be organized that would be strong enough to compel regard for its wishes in the halls of Congress.

C. A. S.

HEBRON QUARTERLY MEETING.

The Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House churches was held with the Hebron Centre Church, beginning on the evening of September 11th, and closing on the evening of the 13th.

The presence and earnest preaching of Bro. J. L. Huffman made the occasion one of unusual interest and profit. The power of the Spirit was manifest in the services, and several who had once known the love of God but had wandered far away, and even become leaders in evil, returned to the Saviour and duty, greatly to the joy of the faithful.

Brother Huffman is continuing meetings through this week and perhaps longer. Let us all pray that copious showers of grace may fall upon that place and many sinners be converted.

G. W. B.

YOUNG PEOPLE'S WORK.

A SPEAKER said recently in a religious meeting, illustrating the power and the influence of the Holy Spirit, that friends, when separated by distance, exert almost, if not quite, as great an influence upon each other as when together.

At first this struck us as a strange remark, but when we stop to consider the amount of influence we exert upon others, and how great the unconscious influence is, we are amazed. It is impossible for a person to know what it is in his life, in his words, or in his manner of thought which is influencing others greatly. Nor can we estimate the far-reaching nature of this influence.

It will not do for us to say we have no influence. We do not know. We may think other characters are stronger than our own, and therefore that we cannot be said in any way to mold them. Everyone has some influence, some great influence too, upon somebody, and that person is apt to be the one whom one would be least likely to guess. And even when the power of our influence is infinitely great, almost for good or ill, or for making the future of another different, we cannot undo it or check it.

ALL this ought to make us see how important it is that our life should be pure and good, that we should never lose our faith in an ideal above us, a divine ideal in humanity, Christ, and God himself as the one who orders our lives. Our loss of faith may make another a skeptic. How needful it is that we should not lose hope that our fellowmen may attain this ideal and that we ourselves may accomplish it,—that we should not give up. Our loss of hope may drive some one to despair. How great is the necessity that we should not cease to love, to love others as Jesus loved them, to sacrifice for another as Jesus did, and to show that love in our lives. If we cease to love some life may be made bitter and may be lost. Let all our lives be marked by these three graces, and then let us put up daily prayers to God that he may make our subtle, unconscious influence tend only to the good of others. For we are not in this world for ourselves alone. None can be so. God has decreed it otherwise. Therefore let us be noble and true whatever may come into our lives. This influence is a sacred trust God has given. Let us never violate it.

THOUGHTS ON SOME THINGS THAT ARE.

MR. E. J. BARCOCK.

Several times I have been urged by different persons to furnish an article for the Young People's department of the RECORDER, but until now have declined doing so, knowing that my own views regarding our Young People's denominational work did not accord, in many particulars, with our present modes of work. However, an open discussion of this subject should do no harm and may result in some good. And while I do not forget that it is always easier to criticize existing methods than to suggest better plans which are practicable, yet without such criticism improvement is seldom made, and this must be my excuse for offering the following criticism:

1. Our young people are organizing and endeavoring to sustain too many auxiliary societies for church work. In some of our churches, in addition to Sabbath morning services, the

Sabbath-school, Friday evening prayer-meeting and choir rehearsal there will be from three to five other societies and meetings which the young people are urged and expected to attend. Their efforts are spread out over so much territory that they become effective in none. The Sabbath-day is crowded with so many meetings that instead of a rest day it becomes the most laborious of the seven. Instead of getting up Sunday morning rested and recuperated for the week's work, they are tired and exhausted in body and mind.

Some months ago the writer was visited one day by no less than three different young people and urged to join the new Y. P. S. C. E. just being organized. None of the three considered his plea of want of time sufficient. The writer took occasion to notice how well each should be prepared with the Sabbath-school lesson—and how many chapters of Bible-reading they should report on the two succeeding Sabbaths, and was not surprised to find that none of the three had even read his lesson, much less had any chapters to report.

2. In social matters our young people are often encouraged to go to the other extreme, and become too exclusive. Their literary work is often done in some church society rather than in general literary societies made up of all denominations, and they soon are led to hold their social parties, picnics, excursions, and the like, wholly within their own society. The tendency is to make them narrow, or at least to give them that name among others. It encourages sectarianism. It narrows their field of usefulness. If they chance to be poor or uneducated, it lowers their self-respect and self-confidence. Numerous incidents are looked upon as slights, and ill-feeling and contention is bred in the community. Social and business intercourse is the easiest, quickest, and surest panacea for all such contentions, ill-feeling, and distrust so often existing between our people and other denominations.

3. Our young people are not taught the virtues of honesty, frugality, industry, self-power, and self-reliance. On the contrary they are led to think of themselves as martyrs to their Sabbath principles, and to attribute every business failure and want of prosperity to this cause. Several times a year they are urged from the pulpit to contribute to general church expenses or to the Tract and Missionary societies. Denominational papers are full of articles urging and begging for more generous giving, but years will pass without a sermon or an article on these basic elements of prosperity. Too often they are taught that he who freely gives shall freely receive, which is but half a truth and the smaller half at that.

During the past two years when the depression of the business world has seemed to especially call for such teaching to strengthen and sustain our people it has been almost entirely wanting, while the demands for more funds has seemed to increase, and as a result the writer thinks it safe to say that the denomination has lost more young men from these causes which they term business or financial necessity than it has gained from all outside sources. It is a poor commentary upon our executive foresight that a denomination distinguished from other Christian churches chiefly by the observance of a day for a Sabbath which the world at large requires as a work day, and which affects business opportunities more than all other religious observances combined, should make no systematic effort to teach the principles of honesty, frugality, industry, and self-power, or to encourage and aid its young people in acquiring an education, finding

employment, and engaging in business which will not conflict with their religious convictions. It seems suicidal to maintain a church policy of gaining accessions in faith from without when we lose nearly as many by neglecting the material necessities of our own numbers.

4. Our people are not centralized into strong societies. The principle, "united we stand, divided we fall," applies to churches and church work as well as to other matters. Our effective force is weakened by our people's being scattered here and there over the country, often only a family or two in a place. This precludes pastoral support entirely, or at most at long intervals and at a great expense for traveling. Nor can it be denied that many of the adults and nearly all of their children who leave our established societies soon drift away from all church connections and are lost to the denomination. Without strong societies our young people who desire to enter the professions or to follow mercantile and other urban avocations, find their opportunities always limited, while many who have not the means to open up in business for themselves are entirely debarred. The result is that many must either yield their religious convictions or engage in a life work for which they have no natural adaptability or liking, and in which they can never feel satisfied and can never succeed.

This, in the writer's opinion, is the greatest bar to our denominational growth and must be remedied before we can hope for any material growth and strength. Strength in religious truths and convictions alone will not make us a strong people. We must make ourselves felt in business, in social relations, in morals, in intellectual activity, in politics, in all that make up life's activities before we can attain the fullness of denominational strength, influence, and usefulness. With the kind permission of the Editor I will treat of the remedies as they occur to me from a practical business stand-point in a future article.

OUR MIRROR.

THE quarterly session of the Y. P. S. C. E. Union of the churches of Southern Wisconsin convened at Walworth, Sunday, Sept. 6th, at 10.30 A. M. Called to order by the President and prayer by W. D. Burdick, of Morgan Park. After a song service conducted by the President of the Walworth Society, Dr. E. E. Campbell, a paper was read by Prof. H. R. Edwards, as a representative of the Albion Church, on the subject, "More thorough preparation." The President then put upon the blackboard a tabulated report from all the societies as follows:

Name,	Active.	Associate.	Affiliated.	Additions.	Increase since March Ist.	Baptisms.	\$
Albion,	25	28		3	—2		
Rock River,	40	10		7	5	17	28 10
Milton,	64	5	8	7	13		
Milton Junction,	45	17		7	7	2	6 04
Walworth,	50	23		3	—8	5	20 00
Totals,	230	83	8	27	15	24	54 23

This was discussed and adopted. Next Mrs. G. W. Hills read a paper prepared by Mrs. Jewett, of Milton Junction, and the Rev. G. W. Hills gave a report of the young people's work at the Conference. Music, "Marching On." Mate J. Haven led the Milton delegates in a short concert exercise. E. B. Saunders spoke of the work at North Loup. Miss Haven of the work in West Virginia, and sang a solo, "Throw out the Life Line," all joining in the chorus. The Walworth delegates had a testimony meeting led by Geo. Shaw, who used the text, "What shall I render unto the Lord," etc. President

W. C. Whitford gave an interesting account of the work of the young people in Holland, and Eda L. Crandall read a short review of the work done by the Alfred society. The session was well attended by the young people, especially of Walworth and Rock River, and many are encouraged to work harder and more patiently in the cause of "Christ and the church." The session closed with music and a prayer by the Rev. E. M. Dunn.

EDWIN SHAW, *Pres.*

MISS A. M. LANGWORTHY, *Sec. pro tem.*

A Y. P. S. C. E. MEETING.

I will try to tell the young people something about the meeting our Endeavor Society had during the annual meeting just held at Welton. Sunday afternoon was the time given to the Y. P. S. C. E. The first part consisted of a programme arranged by the Prayer-meeting Committee, under the general topic—Our Work.

1. What is our work? F. T. Arrington.

Mr. Arrington spoke for several minutes with decided earnestness, showing a great interest in the work and stirring his hearers, I hope, to a greater zeal in our work at home.

2. How to do this work. A. E. Forsythe.

3. What is the special work of young Seventh-day Christians? The Rev. E. H. Socwell.

Mr. Socwell told us that our work in general, is the same as that of all Christian churches, but our special work is concerning the Sabbath.

4. Have the young Christians of Iowa anything to do in the political issue in Iowa this fall? Lester Babcock, of Garwin.

Some people say that religion and politics do not go together; but this is the time for Christians and temperance people to work, pray, and vote accordingly, and to stand for that party which gave the prohibition law to Iowa.

5. How soon should we expect results from our work? O. W. Babcock.

6. The obstacles in the way, or the forces opposing us. Miss Alice Loofboro.

7. The Forces on our side. Alva VanHorn, of Marion.

8. Rewards of our work. Eli Loofboro.

9. Some Suggestions from the Minneapolis Convention. The Rev. S. R. Wheeler.

Mr. Wheeler described the building first, then the people, the speakers, the singers, and the music. He mentioned the Seventh-day Baptist meeting on the Sabbath.

I have just been comparing our meeting that afternoon to the Minneapolis Convention, not in numbers, but the hearts of the people and their interest in the work.

After our programme there was a consecration meeting, which lasted about thirty minutes, in which time nearly every one in the house took part. I think there were not more than seventy present. The meeting was interspersed with lively singing. Some whose voices had not been heard in prayer-meeting for a long time spoke for Christ that afternoon. I trust the effect will last until the next meeting which will be held at Grand Junction.

S. L. L.

WELTON, IOWA.

WEST HALLOCK, ILL.

Our society is one hundred miles from any other of our own household of faith, and so is deprived of the privilege of union meetings with our own young people. Through the Christian Endeavor movement, however, we are enabled to enjoy the inspiration coming from such meetings, and to feel in touch with other young people in winning the world for Christ.

Eleven from our society attended the Seventh Semi-annual Convention of the Galesburg District Union, at Abingdon, Aug. 21st, 22d, and 23d. Some of us had been to these conventions before, and the simple announcement of another was enough to ensure our attendance with as many more as we could get to go. The visiting delegates numbered two hundred and fifty, all of whom were kindly taken care of by the good people of Abingdon. The opening sermon by Rev. Mr. Dean, D. D., of Monmouth, was from Acts 1:8. "The Endowment of Power by the Holy Ghost," was the theme. It suggested some wholesome heart-searching questions as to our willingness to be possessed and used as the Holy Spirit dictated.

The second day of the convention begun with a 6 o'clock prayer-meeting, every seat being full and the meeting was filled with good things in the way of suggestion, inspiration, and spiritual uplifting. Local union work, with its possibilities and special advantages, was thoroughly discussed, and reports showed seven within the district. Junior work, in which the State of Illinois leads, was most ably presented. The discussion following showed a spirit of inquiry and growing interest. One part of the Missionary hour was occupied by reports under the topic, "What our Societies are Doing." A Bible-reader is supported in Africa, a missionary in South America, preachers assisted in our own home, and other reports coming rapidly showed increasing missionary interest. In the talks on proportionate giving, any not already giving a tenth might have felt uncomfortable. A most impressive prayer service was held in the middle of the afternoon. The good things were too numerous to mention them all.

The last day of the Convention was when we seemed to get nearest to God. The day was full of devotional services, each one seeming better and better, and when the eloquent inspiring address was given in the evening, and the impressive farewell meeting held, still wanting "more," we shook hands and said our good bye.

We are thankful that we are in the midst of a Christian Endeavor country, and can enjoy its broad Christian fellowship. We are thankful, too, for this page of the RECORDER, and are glad to hear the reports from societies of our own sisterhood. It is about the only way we have of realizing that such societies really exist.

This page of the RECORDER has a mission to perform toward the isolated young people of our denomination in strengthening the feeling of fellowship.

B. B.

POPULAR SCIENCE.

SPEED OF BICYCLES.—The *Kolnische Zeitung* gives an account of some interesting experiments which were tried by Major Brix, the commander of the Militar-Turnanstalt in Berlin, in order to test the speed of bicycles as compared with that of horses, for the purpose of conveying despatches. The distances attempted were, from Straussberg, just under twenty-four miles, and from Eberswalde, thirty-two miles. In the latter journey two cavalry officers rode against two infantry officers mounted on bicycles. The latter accomplished the journey in 215 minutes and 210 minutes respectively, while the two lieutenants on horseback arrived at their destination seven minutes before the first bicycle rider. In the shorter distance the same result was obtained, the riders arriving a few minutes in advance of the bicyclists. In both cases the cavalry officers only rode at a gallop for the first fifteen minutes of the journey, while the bicyclists went at full speed all the way.

NEW ELECTRIC LIGHTING.—Experiments recently conducted by Mr. Nikola Tesla for the purpose of showing how houses can be electrically lighted by lamps with

one wire, or even with no wire at all, have produced a great sensation in Europe. Mr. Tesla showed that Geissler tubes three feet long were converted into brilliant beams of light by being held near a coil or a large sheet of tin plate connected with a pole of an alternating machine, and he remarked that if he had time at his command to make the necessary preparations he could have produced an electrical field capable of lighting up the whole of the lecture hall by means of similar tubes suspended at intervals from the ceiling. It is generally believed that the results obtained by Mr. Tesla will within a very short time lead to a complete revolution in the artificial production of light, and that we stand on the threshold of discoveries even more startling and possibly more momentous than the invention of the dynamo or the telephone.—*American Analyst.*

TEMPERANCE.

—OF the 250,000 commitments for drunkenness last year in Great Britain and Ireland, 76,000 were cases of women. This rate is one conviction to 190 people in England; in Scotland one to 80, and in Ireland one to 100.

—DR. NORMAN KERR, an eminent physician of England, believing the statement of temperance people to be extravagant that 60,000 people died annually from the effects of strong drink, began, as early as 1870, a personal inquiry, in connection with several medical men and experts, expecting to quickly disprove the same. According to their deductions, the latest estimates of deaths of adults annually caused through intemperance is, in Great Britain, 120,000; in France, 142,000; in the United States, 80,000, or nearly a half million each year in three countries aggregating a population of 112,000,000.

—A CALIFORNIA paper says that the sum of \$3,500, if invested in the manufacture of liquor, employs *one man*, and pays \$147 in wages. The same amount, if invested in the manufacture of boots and shoes, would employ eight men, and pay \$3,387 in wages. In no other branch of manufacture can capital be invested so as to employ so small a number of men, and put into circulation so little money for wage hire.

—SOLOMON, speaking of the use of wine, declares: "At the last it biteth like a serpent and stingeth like an adder." Proverbs 23:32. The adder he refers to is thought to be the cockatrice, or yellow viper—one of the largest and most venomous of the venomous serpents which infest Palestine. It has been said that its breath was poison; that venom exuded from its skin; that it could kill even by its very look; that its poison was so subtle, that a man who killed it by his spear, fell dead by reason of the poison darting up the shaft of the spear and passing into his hands; and that it burned up the grass wherever it crept; and the birds fell dead when they approached its hiding-place. The sacred writers, doubtless, had these legends in mind; and to this peculiarly poisonous character, imputed to the cockatrice, or adder, they refer in their warnings against the wine cup.

—AT a convention, a discussion on temperance brought up the "wine question." An influential clergyman rose, and made a vehement argument in favor of wine. When he had resumed his seat, a layman said, "Mr. Moderator, it is not my purpose, in rising, to answer the learned argument you have just listened to. My object is more humble, and, I hope, more practical. I once knew a father in moderate circumstances, who was at much inconvenience to educate a beloved son at college. Here this son became dissipated; but after he had graduated, and returned to his father, the influence of home, acting upon a generous nature, actually reformed him. The father was overjoyed at the prospect that his cherished hopes of other days were still to be realized. Several years passed, when the young man having completed his professional study, and being about to leave his father to establish himself in business, he was invited to dine with a neighboring clergyman, distinguished for his hospitality and social qualities. At this dinner wine was introduced, and offered to this young man, who refused; pressed upon him, and again refused. This was repeated, and the young man ridiculed for his peculiar abstinence. The young man was strong enough to overcome appetite, but he could not resist ridicule. He drank and fell, and from that moment became a confirmed drunkard, and long since has found a drunkard's grave. Mr. Moderator," continued the old man with streaming eyes, "I am that father; and it was at the table of the clergyman who has just taken his seat that his hospitality ruined the son I shall never cease to mourn!"

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1891.

FOURTH QUARTER.

Oct. 3.	Christ Raising Lazarus.....	John 11: 21-44
Oct. 10.	Christ Foretelling His Death.....	John 12: 20-36.
Oct. 17.	Washing the Disciples' Feet.....	John 13: 1-17.
Oct. 24.	Christ Comforting His Disciples.....	John 14: 1-3; 15-27.
Oct. 31.	Christ the true Vine.....	John 15: 1-16.
Nov. 7.	The Work of the Holy Spirit.....	John 16: 1-15.
Nov. 14.	Christ's Prayer for his Disciples.....	John 17: 1-19.
Nov. 21.	Christ Betrayed.....	John 18: 1-13.
Nov. 28.	Christ before Pilate.....	John 19: 1-16.
Dec. 5.	Christ Crucified.....	John 19: 17-30.
Dec. 12.	Christ Risen.....	John 20: 1-18.
Dec. 19.	The Risen Christ and His Disciples.....	John 21: 1-14.
Dec. 26.	Review.	

LESSON II.—CHRIST FORETELLING HIS DEATH.

For Sabbath-day, Oct. 10, 1891.

SCRIPTURE LESSON.—John 12: 20-36.

INTRODUCTION.—The raising of Lazarus from the dead was reported to the Pharisees, who summoned a council to consider some measure which would end the career of Jesus. The decision was that he should be put to death. Jesus retired to a city called Ephraim, in the mountainous district of Judea. Just before the passover he returned to Jerusalem. The events of this journey are related in the other gospels. Six days before the passover he is honored at a supper in Bethany by Lazarus and his sisters. Judas enters his complaint, the Jews antagonize him, he makes his triumphant entry into Jerusalem, and here our lesson begins.

EXPLANATORY NOTES.—v. 20. "Certain Greeks." Often called "proselytes of the gate." Though not circumcised like the Jews, they observed the moral law and attended the feasts. v. 21. "Came to Philip." Philip is a Greek name, and he may have been better acquainted with this class of people. "Desired him." Expressed a wish to have an interview with Jesus, who, at the time, may have been in the court of the women (Mark 12: 41), where Gentiles could not go. "We would see Jesus." (1) From curiosity. (2) Desiring to learn more truth. (3) To find out how his work will affect the Gentiles. (4) Seeing the enmity of the Jews would he not turn to the Gentiles? v. 22. "Philip telleth Andrew." Both were from the same city. Such a request being, perhaps, doubtful, more than one is needed to present it. "Andrew and Philip tell Jesus." It is not recorded that an audience was secured, but it is every way probable. v. 23. "Jesus answered them." The disciples, or the Greeks? The impression is that for the benefit of the whole multitude Jesus addresses the disciples. "The hour is come." Equivalent to "the time is drawing near." "Son of Man." Reference to his humanity. "Glorified." His glory and glory of the nation in him. Isa. 53: 11. v. 24. "Except a corn." Grain. "Fall into the ground." The life-germs only burst forth and the blade appears when the grain dies. A law of the moral world, and truth fundamental to Christianity. Christ must die in order to give us life. v. 25. "Loveth his life." Nurseth his selfishness. "Shall lose it." Selfishness causes moral death. "Hateth his life." Sacrifices it to a better life when one opposes the other. "Life eternal." An unselfish life is in its nature like God's, which is everlasting. v. 26. "Let him follow me." In a life of daily self-sacrifice and obedience. "Where I am." In the kingdom upon earth and in heaven. v. 27. "Soul troubled." *ψυχη*, rendered both soul and life." See v. 25. The intellectual part, seat of emotions. Upon the approach of death his human life is troubled. "Save me from this hour." Shall he say that just as the flesh would prompt? No; "for this cause came I unto this hour." v. 28. "Glorify thy name." Do this at any cost to me. All self is lost. See v. 25 again. Thy will be done. The agony was not alone in Gethsemane. "Came a voice." Heard by all, understood, perhaps, by only a few. It is so now, men understand in proportion to their spiritual intelligence. "I have . . . and will . . . again." In all past history, in the types and prophecies, and now in their more wonderful fulfillment. v. 29. "The people said it thundered." They had not the spiritual discernment needed. "Others said, An angel spake." Though able to know it was a speech, they did not know its full meaning. v. 30. "For your sakes." Not spoken for my comfort, or to remove doubts. I have none; but you it will strengthen, and give you proof of my Messiahship. v. 31. "Judgment of this world." The crisis,

the eventful period has come. Christ's death, more than all else, would establish God's kingdom, make honorable his holy law and break down the kingdom of Satan. "Prince of this world." The rabbinic title for Satan. "Cast out." The Spirit whom Jesus would send would convict the world and lead unto all truth. v. 32. "If I be lifted up." On the cross, as explained in next verse. It is *υψωσ*, exalted, as in James 4: 10. As a Saviour he was exalted by crucifixion. The "if" implies his voluntary submission. "Draw all men unto me." Toward me shall "all nations" be drawn. Not that all shall be converted and saved, for his words on other occasions refute that. The cross is the attractive power, making Christianity different from all other religions. v. 34. "Heard out of the law." Out of the Old Testament scriptures. "Abideth forever." Rule in an earthly paradise forever, freeing the Jewish nation from bondage to other people. Now how do you reconcile your saying about crucifixion with prophecy? Sure enough. But like some modern interpretations, certain things cannot be reconciled. The fault was in the Jewish interpretation. We can see it all clearly now. "Who is this Son of man?" Will our Jewish brethren forever take this view? Read *The Peculiar People*, published by the American Sabbath Tract Society. v. 35. "Then Jesus said." He does not answer the cavil, but gives warning. "Yet a little while is the light with you." Opportunities must sometime cease. A last hour for repentance and salvation must come. "Walk in the light while you have it." In A. D. 70 Jerusalem was destroyed. Since then the world has witnessed the wanderings of God's ancient people. v. 36. "Believe in the light." Accept it as from God and act wisely. "That ye may be." May become. *Rev. Ver.* "The children of light." Who walk in the full light, receiving more and more as they improve every opportunity. "Did hide himself." Went to Bethany. Farewell to Israel, the Sun has set.

HOME NEWS.

New York.

WATSON.—The Seventh-day Baptist meeting-house of this place, together with all the sheds, was burned last night at midnight by incendiaries. It was a total loss, as there was no insurance. The house was a comfortable one and in good repair, and is a great loss to our society. It is believed that one of the hotel-keepers of this town has had a hand in its burning. As there has been no licences granted to any one in town, and as two of the hotel-keepers have been sued in the Supreme Court for violation of the excise law, and the Seventh-day people are known to be in favor of the prosecution, and of no license, the pastor being one of the Board of Commissioners of Excise, it was thought a proper thing to do—burn our house of worship. The loss is a hard one for us to bear, but a society meeting has been called to consider the question of building in the near future. I can only say that vengeance belongs to God and he will repay.

THOS. R. REED.

Rhode Island.

FIRST AND SECOND WESTERLY.—The next communion service of these churches will be held on Sabbath, October 10th. It is hoped that all the members will either be present in person or report by letter at this meeting. This will be the last meeting of this kind held with the present pastor.

E. A. W.

Louisiana.

HAMMOND.—There is still a splendid opening here for a first-class dentist, there being none for miles in either direction. If any of our people of this profession desire to come South, now is a good time.—It has been very dry here for two months or more, and some sickness, no doubt, has been caused by the long drouth; but it is getting cooler now, and with a good rain, which we look for soon, everything will be re-

stored to its usual health and vigor.—While we cannot report the crop prospect of the great North and North-west, still none will suffer for the necessaries of life.

G. W. L.

ROGERS REUNION.

The annual meeting of the descendants of Ethan and Sally Rogers was held this year with Mr. and Mrs. Ethan R. Curtis, in Preston, N. Y., Sept. 9th. The number present was unusually large and the day fair, while the most ample preparations for entertaining all had been made. This combination of auspicious circumstances made the occasion an unusually pleasant one and a day long to be remembered by all present. The programme was about as usual at such gatherings, and included a good dinner, social converse, and the renewing of old acquaintances. At the business meeting Mr. Nathan S. Whitford was chosen President, Miss Winnifred J. Curtis Secretary, and Mr. Allie R. Curtis Treasurer. The next reunion will be held at the home of the President elect, in Brookfield, N. Y. Letters of regret were read from Mrs. Amos Rogers, of Sycamore, Ill., and Eld. D. P. Curtis, of Hutchinson, Minn. Through the thoughtfulness of Mr. O. B. Curtis a photographer from Oxford was present and succeeded in obtaining a picture of the whole company, which will prove an interesting souvenir of the meeting.

W.

THE FOURTH RESOLUTION AND ITS SUBSTITUTE.

Mr. Editor:—In view of remarks made after the adoption of the report of the Conference Committee on Resolutions, and because of comments in certain Rhode Island papers, and of the article in the RECORDER of Sept. 17th, I think it due to certain members of the committee, and others, that the facts in the case be made known. I therefore ask that this explanation be published in the RECORDER.

Previous to the preliminary meeting of the committee three resolutions on the subject of temperance had been handed to members of the committee. These were read at that meeting and objected to on account of length. To me was assigned the duty of preparing a resolution on the subject with the request to make it short. I asked and obtained the assistance of one or two brethren, not members of the committee, in formulating the following resolution:

WHEREAS, The sin of drunkenness is the direct result of the use of intoxicating liquors as a beverage, and

WHEREAS, The liquor traffic is the unrelenting enemy of righteousness and purity, of Christ, the church, and humanity; therefore

Resolved, That we regard the use of intoxicating liquors as a beverage, either in moderation or excess, a sin, and to protect and legalize the liquor traffic by license in any form, also is a sin.

At the final meeting of the committee this resolution was read, it having previously been put into the hands of the chairman. One of the members opposed the use of the words, "a sin," in the last part of the resolution, as too strong language; and to satisfy him they were changed to the words, "a moral evil," and the resolution as thus amended was adopted as the resolution of the committee, the chairman voting against it.

Before leaving the committee room the chairman stated that he had a temperance resolution which he would have to present as a minority report on that subject. That resolution, after the following had been added, "Resolved, That by all proper means we seek the destruction of the liquor traffic," was adopted as the resolution of the committee, not because the majority were fully satisfied with it, but because it was de-

sired to avoid presenting two resolutions on the same subject.

After the presentation of the report, and during the consideration of the first items, one of the brethren who had assisted in formulating the resolution first adopted by the committee, came to me and asked where it was, and if he might take it to have it presented as a substitute. I gave it to him and it was presented. I regret that the resolution was not restored to its original wording before it was presented, as things should be called by their right names.

GEO. W. BURDICK.

ST. LOUIS BAPTISTS.

We recently had the privilege of attending, for an afternoon, a meeting of the St. Louis Baptist Association, at St. Louis, Mo. There were three subjects brought before the Association in the discussions, in which we were particularly interested. (1) The cause of higher Christian education was represented by the presidents of two colleges located near enough to St. Louis to have a right to the sympathy and help of the Baptists there. A large number of young men in these colleges are studying for the ministry; and many will there finish their school preparation. One of the speakers made a strong appeal for heart culture for all that are educated. The statement was made that most of the endowments of our institutions of learning come from persons living within a radius of one hundred miles from the schools receiving the gifts. It was also well said that, notwithstanding the great work to be done by the large university, there is still a wide field of usefulness before the humbler college. (2) The hearts of some of the delegates were burdened with a sense of the spiritual needs of the unevangelized multitudes in and around the great city of St. Louis, and with a desire, in some way, to reach them with the gospel. Such spreading feelings as these are among the encouraging signs of a more healthy spiritual life in the churches. (3) One of the district missionaries spoke earnestly of the necessity resting upon Baptists to undo the ill effects of a wrong kind of preaching by other denominations. People had been educated, he said, to judge a sermon to be good or poor, as they would judge of other forms of addresses, instead of receiving it as a message of salvation to lost men. He might have added, but did not, that the effect of any message depends very much upon the way in which it is given. He did say that people must be taught to receive the Bible as the word of God to be obeyed. He was doubtless thinking of Baptist as compared to Pedobaptist doctrines; which position ought also to make him and all Baptists Seventh-day Baptists.

A. E. M.

ST. AUGUSTINE.

But—turning to the general history of the church—such a one, too, was Augustine. There have been many autobiographies in the world, but two men only—St. Augustine and Rousseau—have fully laid bare to all readers their mental and spiritual history. St. Augustine's Confessions have been called, "The Burial Psalm of his old Self." He was born A. D. 354, and it was not until his thirty-third year that he gave his whole heart to God. Happy are those of whom the grace of God takes early hold, so that in them reason, and religion run together, like warp and woof, to weave the web of a holy life.

But this was not the case with Augustine. He was the son of a heathen father, Patricius of Tagate; and the hot blood of Africa ran in his veins. Had it not been for the sweet and saintly influence of his mother Monica, which was ex-

ercised over him from his earliest years, he might have been plunged by his vehement nature, his restless intellect, and his animal passions into the worst excesses. Her influence was sufficient to act as a check upon his career of moral ruin, and his soul, even in his worst days, echoed the name of Jesus which he had heard so often from her lips. Perhaps, in the eyes of the young libertines of the day, he would have been regarded as comparatively respectable; but he was assailed on every side by temptations, which he failed to resist, and, probably at one period, he sunk deep into the mire of a dissolute life.

In him, however, the moral sickness was more acute than it would have been in vulgar souls. He sinned all the more deeply, because he sinned against light and knowledge. At the age of eighteen he formed an immoral connection, and remained for thirteen years in bonds which he felt to be dishonorable. At the age of nineteen he embraced the Manichean heresy, and from this he went over to the Neoplatonic philosophy. By profession he was a teacher of rhetoric, or, as he scornfully calls it, "a seller of words." His mother was almost driven to despair by the long delay of his conversion, but she was comforted by the remark of a holy bishop, "that the child of so many prayers and tears could not fail, sooner or later, to be brought to God."

In three hundred and eighty-three, Augustine went to Rome, and thence in three hundred and eighty-five to Milan, where he began at once to be powerfully influenced by the teaching of the great bishop of Milan, St. Ambrose, and still more by the example of his holy life. He resumed the study of the Scriptures, which he had half-abandoned from rhetorical disdain. But he failed to find peace, because, as yet, he was unprepared for complete self-surrender, and could not persuade himself to give up the pleasures, the ambition, and the worldly vanities which had hitherto absorbed his life. He had found the pearl of great price, but hesitated to sell all that he had to buy it.

The crisis of his conversion has been fully narrated by himself. "I cast myself down," he says, "under a certain fig-tree, giving full vent to my tears; and the floods of my eyes gushed out, an acceptable sacrifice to Thee. I sent up these sorrowful words, 'How long? How long? To-morrow and to-morrow? Why not now? Why is there not this hour an end to all my uncleanness?' So I was speaking and weeping in the most bitter contrition of my heart, when lo! I heard from a neighboring house a voice, as of boy or girl, I know not which, chanting and oft repeating, 'Take up and read,' 'take up and read.' Instantly my countenance altered, and I began to think most intently whether children were wont in any kind of play to sing such words; nor could I remember ever to have heard the like. So, checking the torrent of my tears, I arose, interpreting it to be no other than a command from God, to open the book and read.

"Eagerly I returned to the place where Alypius was sitting; for there had I laid the volume of the apostle when I arose thence. I seized, opened, and in silence read the section on which my eyes first fell: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but trust ye on the Lord Jesus Christ, and make not provision for the flesh in concupiscence.' No further would I read; nor needed I, for instantly, by a light, as it were, serenity was infused into my heart, and the darkness of doubt vanished away."

From that time forward Augustine wholly dedicated his life to God, and though he desired nothing but religious solitude in which he should both forget and be forgotten by the world, God called him in due time (A. D. 395) to the work of a Christian bishop in the African city of Hippo Regius. The last thirty-five years of his life were spent in the administration of his office, and in controversial and literary labors which have exercised an extraordinary influence over the Christian world.

The penitent profligate became the most astonishing personality in the Latin Church. "He sums up in himself the results of four centuries of moral and spiritual transition, and he cast Christian thought into the form in

which it was to rule the western world for a thousand years. His mind was as some vast lake into which flowed the many streams of primitive Christian speculation, and whence issued the two great rivers of mediæval philosophy, the dogmatic and the mystical, which were to make glad the city of God."

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy, and most boys are bad. You think him so light-hearted, and fear he is light-headed as well. Remember he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man. Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlish and make him feel you are disappointed in him. He is your boy and you are to live with him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think money spent in that way is money spent in vain. There is nothing in him; he has no pride; no ambition. You don't know. No one can tell what there is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy, which the teacher's aid may stir, the association with books may arouse, develop, and direct, and thus start your boy a going with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That will make him strong, a giant with whom none dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor conquers all things. The old Roman was right. We see it in a thousand instances. Labor makes the man. No boy ever came to be a man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood, without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! a mother's love, a mother's prayers, follow us still, and the memory of her anxious tears shall never fade out during the succession of years.

Finally, but not least, pray for your boy. God hears prayer. Do the best you can; commit all you cannot do to God; and hope. Never despair, for no one knows what is in a boy.—*Exchange.*

"WHEN the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found on this planet a place ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpoluted; a place where age is revered, infancy respected, manhood respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone first and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views." So spoke United States Minister Lowell at a meeting in London years ago; and we have not heard that ten square miles has yet been found. *It does not exist.*

MISCELLANY.

"TO BREAK UP THE MONOTONY."

It had been a trying day, with a morning spent in close mental application, and an afternoon devoted to parish calls among the tried and suffering, and the pastor had returned home towards evening grateful for the anticipated fifteen or twenty minutes' rest before tea, which was to be followed again by engagements taxing both mind and body until bedtime. But no sooner had the click of his latch-key been heard in the door than a member of his household stood ready to notify him of a request that had come during his absence to visit a dying woman. She was a stranger to him, it was said, but as the case was urgent, and he was the nearest Protestant minister, would he not immediately go to see her? He turned on his heel, and spurring his flagging energies for the additional demand upon them, found his way to the poor tenement, and up the worn and uncarpeted staircase into the room where the sufferer was supposed to be drawing her last breath. There were two other women present, one of whom was pointed out as the daughter of the patient, and to whom the minister said, "Was it you who sent for me to see your mother?" "Yes," she replied, with an air half-defiant and half-apologetic, "she has been very poorly to-day, and wanted somebody to talk to, and I thought I would send for you just to break up the monotony." "Ah, indeed," answered the minister, not without a little chilliness in his tone, it may be, for he was only human, as turning his back upon the speaker, and seating himself in a chair, he began to converse with the occupant of the bed about Christ.

"To break up the monotony!" Such was the conception of this young woman concerning the value of a city minister's time, and the nature of the service which he might be able to render in such a crisis as that which had brought him thither. He was a species of good-natured individual, whose hours hung heavily on his hands, and who could take the place of a toy or picture-book to a child, in whiling away the weariness of a sick couch and diverting the patient's mind. Not a very exalted or flattering view of the calling, to be sure, but it was something! To be able to give a cup of cold water to a thirsty one in the name of the blessed Master was cause for thankfulness, since it would not fail of a reward; might he not therefore take cognizance of a few moments and a little effort expended in relieving the tedium of pain? No, the minister was not so disappointed for himself as for the one who thus characterized his service. Too bad indeed that an intelligent-looking young woman living in this time and land of gospel light, should have no truer apprehension of the need of an unconverted soul, or the efficacy of the gospel pressed home to it by the lips of an ambassador of Christ, than to suppose that the best use to which such a solemn occasion could be put, and the highest task which such a messenger could perform, would be that of mental entertainment with the view of temporary physical relief! O ye heathen of the far-off land, tremble ye many at the day when ye must give account for having turned the truth of God into a lie and worshiped and served the creature more than the Creator, but reserve thy pity for thy fellow-men to whose door has been carried the gospel of the grace of God, who have had it thrust before their eyes and poured into their ears, and whose sensibilities are yet dead, whose minds are not awakened to the peril, and whose hearts are untouched by redeeming love.

"To break up the monotony!" Perhaps, after all, the young woman reasoned better than she knew. Where more irksome sameness than in the life of sin? And who so true and kind a benefactor as he who destroys that uniformity by turning the soul from its dead idols to serve the living and true God, and to wait for his Son from heaven! Wherefore came the Son of Man into the world but to break up its monotony by giving the oil of joy for mourning, and the garment of praise for the spirit of heaviness? What a breaking up of monotony there was in

the work of his early disciples who, in the brief space of twenty years, were said to "have turned the world upside down!" The Psalmist knew what it was to have his monotony broken up when he was brought up out of the miry clay, and had his feet set upon a rock, and his goings established, and a new song put in his mouth. Oh, there was a breaking up of monotony there! Do you know anything of this experience, dear reader? Is your life a monotone of sin and un-sanctified tribulation, or have you had it changed by the touch of divine grace into the diapason of forgiveness and loving confidence?

Brethren of the ministry, what nobler ambition can we have, what higher service can we perform, than that of breaking up the monotony of this world's sin and sorrow by the faithful preaching of the Cross? Sabbath-school teachers, let this be your mission on the coming Sabbath. Break up the monotony of that scholar's life who sees nothing in it but an opportunity for selfish pleasure. Let us all who name the name of Christ, cry mightily to him for this blessed gift of diverting the thoughts and affections of men from earth to heaven, of turning their sadness into gladness, their weariness into elasticity, their dejection into hope, their pain into tingling joy, their sordidness into loving sacrifice, their sleep into animation, their death into life, through the testimony that we shall bear to a once crucified and now risen Christ!—*Rev. James M. Gray, in the Episcopal Recorder.*

GREATER WORKS THAN THESE.

"Greater works than these shall ye do; because I go unto my Father." John 14:12. This is one of the most wonderful sayings of Scripture. Jesus Christ showed his power over the elements by turning water into wine, by stilling the tempest, and by passing unseen through the angry mob at Nazareth. He showed his power over the vital forces of nature by healing the sick and raising the dead. He proved his mastery over men by driving the traders from the temple, and by so impressing the multitudes that followed him that they wished to make him a king. He proved that he was stronger than the supernatural powers of evil by his triumph over the devil in his temptation, and by casting out demons. Yet Jesus said that those who believe in him should do greater works than these.

If Christians could do all the miracles that Jesus did, yet they would not be doing greater works, but only the same. They can not do greater miracles, because no greater are possible than his control of nature, of man and of evil spirits. If Christians win those about them from the love of sin to the love of God, they have still done no more than Jesus did in his ministry in Galilee and Judea. The only way in which they can surpass the works of Christ is by the wider extension of his kingdom. In the spread of the gospel throughout the world, and the conquest of all nations for Christ, his followers find the "greater works" which he said they should do. The miracles of Christ are usually held to be the proof of the divine character of his mission, yet the conversion of the world to him is a grander task than the working of miracles. To be engaged in this work is a greater distinction than to heal the sick or to raise the dead. It is the greatest work ever given into the hands of men. According to his own word, it surpasses the earthly ministry of Christ himself, which has engaged the supreme attention of the wisest of men of all ages. Because Jesus Christ has gone to be with the Father, this work shall surely triumph; and those who have had a part in it shall wear the victor's crown, and share with Christ himself the eternal glory of a world redeemed.—*Baptist Missionary Magazine.*

SPECIAL NOTICES.

THE next Semi-annual Meeting of the churches of Minnesota will be held with the church at New Auburn, beginning on Sixth-day before the third Sabbath in October, at 2 o'clock, P. M. Eld. A. G. Crofoot was appointed to preach the Introductory Sermon, Eld. W. H. Ernst alternate. Mrs. L. G. Briggs, Henry Ernst, Jr., and Andrew North, Jr., were appointed essayists.
R. H. BABCOCK, Cor. Sec.

THE Annual Meeting of the Kansas and Nebraska churches will be held in Nortonville, Kansas, Oct. 16th, 17th, and 18th, 1891. The following programme has been prepared:

FRIDAY, OCTOBER 16TH.

10 A. M. Introductory Sermon, U. M. Babcock, followed by communications from churches and appointment of committees.

2.30 P. M. Woman's hour,—essays by Mrs. U. M. Babcock and Mrs. S. E. R. Babcock; reports from women's organizations; general discussion.

3.30 P. M. Sermon, Eld. A. P. Bunnell.

7.45 P. M. Praise and conference meeting conducted by Rev. D. K. Davis.

SABBATH, OCTOBER 17TH.

10.30 A. M. Sermon, J. W. Morton.

12 M. Sabbath-school.

3 P. M. Sermon, E. S. Eyerly.

3.45 P. M. Young People's hour, conducted by the pastor, G. M. Cottrell; essay, Daisy Eyerly; reports from societies; conference meeting.

7.45 P. M. Song service.

8.15 P. M. Sermon, M. Harry.

SUNDAY, OCTOBER 18TH.

9.30 A. M. Reports of committees and miscellaneous business.

11 A. M. Sermon, M. Harry.

2.30 P. M. Denominational hour, led by J. W. Morton.

3.30 P. M. Sermon, U. M. Babcock.

7.30 P. M. Praise service.

8 P. M. Sermon, J. W. Morton.

8.45 P. M. Love feast.

G. M. COTTRELL, Chairman,

IRA L. MAXSON, Sec.

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 2.45 P. M., Sabbath-school following the service. The Mission Sabbath-school meets at 1.30 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

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

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's 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, 245 West 4th street, between Charles and West 10th streets, New York.

JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send or the chart.

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CONDENSED NEWS.

The western fires are subsiding, and the people are breathing a little more freely.

It is reported that the Canadian government intends to reimpose the export duty on logs.

Only six hundred buildings remain standing at Consugera, Spain. There were 2,100 before the floods.

The French government will subscribe to the relief fund being raised for the Consuegra, Spain, flood sufferers.

An earthquake shock was felt in Illinois, some portions of Missouri, and extended as far south as Jacksonville, Fla., on the evening of Sept. 26th.

The drouth in Eastern New York and portions of New England is becoming quite alarming, the water supply in many places being nearly exhausted.

Only three countries in all Europe have produced wheat and rye enough this year to feed their own people. The demand for American wheat and corn will, therefore, be very great.

The amount of bullion withdrawn from the bank of England on balance, Sept. 22d, was £324,000, including £39,000 for New York; £250,000 in United States gold was sold by the bank.

The Philadelphia Press estimates that the recent hot weather has been worth \$25,000,000 a day to the country in an improved and improving corn crop. Hot weather was just what the corn needed to bring it to maturity.

It is now an assured fact that the Russian government will borrow \$100,000,000 from France. Russia gets \$79,500,000 cash, but pays interest at three per cent on the full amount, \$100,000,000. The fact that France is willing to loan money to Russia is considered good evidence of the friendly relations existing between the two countries.

It is generally understood that, unless something unforeseen occurs, the prorogation of the Dominion Parliament will take place on Wednesday, Sept. 30th, when the House will have sat five months and one day. The members of both Houses are to get \$500 apiece, as extra indemnity for the long session.

The canal which is to connect Manchester, England, with the sea, is one of the greatest undertakings of modern times. Its total length will be thirty-three and one-half miles. It will be twenty-six feet deep and one hundred and twenty feet wide at the bottom and two hundred and thirty at the top. It is about three-fourths completed, and will cost about \$45,000,000.

The annual maneuvers in Germany and France this autumn are to take place on an altogether exceptional scale, and it is somewhat significant that while the French troops are called upon to repel an imaginary German army marching down the valley of the Marne on Paris, Emperor William's soldiers are directed to drive back an imaginary French force which has invaded the Reichsland.

DIED.

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

TEFFT.—In the town of Almond, N. Y., Sept. 25, 1891, of cholera infantum, Paul, youngest child of Lucius C. and Ettie Tefft, aged 1 year and 5 months.

"It is not the will of your Father which is in heaven that one of these little ones should perish." L. A. P.

FERRIN.—In the town of Almond, N. Y., Sept. 25, 1891, Jesse Ferrin, in the 86th year of his age.

Mr. Ferrin was one of the earliest settlers in this part of the country, and had lived upon the same farm for more than fifty years. He is spoken of as an industrious man and a good neighbor. Funeral services were held at his late residence on the "old turnpike," on Sunday, the 27th, conducted by the writer, from Psa. 8:4, 5. L. A. P.

BARNEY.—In Independence, N. Y., Sept. 23, 1891, Esther Blanch, daughter of J. O. and Lenora Barney, aged 12 years and 13 days.

She was a lovely girl, and much loved by all who knew her. She was a granddaughter of Daniel Dexter, and her funeral occurred at the same time and place as his, at Independence, a very large congregation being present. They were buried on the same lot, she at his feet. The floral offerings by the school, of which she was a member, and others, were abundant. In going to the graves from the church, the school and its teacher were first, and then the hearse containing the remains of Mr. Dexter followed by his friends, and then the hearse carrying the body of the little girl, followed by her friends. They both sank at the same moment into their resting places, to await the call of the Son of God to come forth. J. K.

DEXTER.—In Elmira, N. Y., Sept. 21, 1891, of paralysis, Daniel Dexter, in the 86th year of his age.

He had been anxiously waiting for two years to go home, feeling that he could be of no use here. He had been a resident of Independence for nearly fifty years, and was one of the best farmers in the town, as well as an excellent business man. For nearly two years he has been with his son, Judge Dexter, in Elmira. He was brought to Independence for his funeral and burial, which occurred Sept. 24th. He was the father of four children, three of whom have preceded him, his wife having died Aug. 26th, also. He has left one son and eight grandchildren, one of whom followed him in a short time. A large circle of his relatives were present at his funeral. His son will publish a history of his life in pamphlet form. J. K.

RANDOLPH.—In Somerville, N. J., Sept. 16, 1891, very suddenly, of heart failure, Staats F. Randolph, in the 74th year of his age.

Mr. Randolph was a life long citizen of New Market, N. J., but was on his way to attend the Fair of Somerset County, when he was thus suddenly overtaken by the death messenger. He was highly esteemed for his many good and genial traits of character, and his funeral, held from his late residence, Sabbath afternoon, Sept. 19th, was very largely attended. L. E. L.

CRANDALL.—In Plainfield, N. J., August 29, 1891, Esther Crandall, aged 88 years.

The deceased was a sister of the late Rev. Lucius Crandall and since his death has been tenderly cared for by the Plainfield Seventh-day Baptist Church of which she was a member. Her pastor being sick, the funeral services were conducted by the pastor of the New Market Church, Aug. 31st, at the residence of Mr. Tingley, the family with whom she had been living. L. E. L.

CRANDALL.—Elmer, infant son of Wm. and Ada Crandall, of Milton Junction, Wis.

He was born Aug. 8, 1890, and died Sept. 22, 1891. "The flower fadeth." G. W. H.

COON.—In Milton, Wis., Sept. 17, 1891, of disease of the stomach, Daniel F. Coon, aged 69 years and 13 days.

Bro. Coon was, at the time of his death, a member of the Seventh-day Baptist Church, at Albion. He was born in Alfred Centre, N. Y., and came to this country from Hebron, Pa., in 1847, and settled in Newville and afterwards in Edgerton. June 18, 1890, he was married to Miss Amie M. Place. He was married twice before. He left three daughters and three brothers living, besides a loving wife, who watched over him most wisely and tenderly during his last illness. He led a conscientious and consistent Christian life. The funeral exercises were held at his late residence, and the body was taken to Edgerton for burial. E. M. D.

IRVING SAUNDERS expects to move his studio to Rochester. Sittings can be had at Alfred Centre until Oct. 6th. At Friendship from Oct. 8th to 18th, inclusive.

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On August 25th and September 29th the Chicago & North-Western Railway Co. will run Harvest Excursions to points in Iowa, Minnesota, North and South Dakota, Nebraska, Colorado, Wyoming, Utah, Idaho and Montana. Tickets for these excursions will be first-class in every respect; will be good for return passage within thirty days from date of purchase, and will be sold at such favorable rates as to afford an excellent opportunity for home-seekers and those in search of profitable investment to examine for themselves the many advantages offered by the Great West and North-west. The reports received from this entire region indicate an exceptionally abundant harvest this year, and these excursions will be run at the very season when exact demonstration of the merits of this favored section can be made. For rates and detailed information apply to any ticket agent, or address W. A. THRALL, General Passenger and Ticket Agent, Chicago & North-Western R'y, Chicago, Ill.

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PLAINFIELD, N. J., June 10, 1890.

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