

# The Sabbath Recorder.

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—THE West-Side Street Railway Co., of Chicago, is trying to abolish tobacco-spitting from the cars of its line. We hope they will succeed and other public carriers will follow their lead. Without saying anything as to the merits of the tobacco question, we do not hesitate to say that the public use of tobacco exhibits men in one of the worst possible of aspects, that of being utterly thoughtless and careless of the rights and comfort of others, and especially of a class which usually appeals to the chivalric in a man's heart if it is there at all. The weaker has a strong claim upon the thoughtfulness of the stronger, and it is one of the best of all characteristics of real strength that it protects and respects weakness. But the public tobacco habit makes life wretched for many people at certain times when they are perfectly helpless, and have learned the uselessness of protest. If we can clear the air of public places and conveyances of tobacco smoke, and the floor of public places of tobacco spit, a great advance will be made toward putting the use of tobacco where it belongs in public opinion—in the list of questionable indulgences.

—WHEN famine reaches the point where food is made of the sweepings of the mills mixed with chopped straw and bran, and a mixture of powdered bark, ground peas, pigeon weed, and dried manure is regarded as a luxury, it must be genuine famine. This is the state of affairs in thirteen governments of Russia, and in eight other provinces there is partial famine. The efforts so far made to relieve the matter—prohibiting the exportation of rye—have seemed to make matters worse rather than better. It is now reported that the Tsar and the nobility are making up subscriptions, taking up collections, promising to give the money that would be spent on court balls, etc., for the relief of the sufferers. Meanwhile, it is also said that the collection of taxes by means of the knout is going steadily on, and the peasants are utterly disheartened. Probably the relief funds will shrink largely on their way to the distressed people, as is the habit of such funds in general, and particularly so in Russia, where the custom of making themselves rich at the expense of the peasants seems to be strong with the officials of that government, especially those officials a long ways from the capital. We do not at all wonder that a good many pious people have been talking about the Tsar as a "modern Pharaoh, and speaking about this famine as parallel with the plagues sent on the Pharaoh of the Exodus. There seems to be a little hitch in the parallel, however, as in the old case the Israelites were wanted and in this case they are not. However, we do not see any help for a severe visitation of Eternal wrath on Russia. A revolution, more terrible than famine, is bound to come at no distant day unless there is recognition of the rights of humanity within her borders.

—DID you ever notice how the ice is prepared and cleansed to cool the water in the cars in which you travel? If you never did we give you our counsel not to do it; that is, if you

wish to take your water with any satisfaction. The fact is, there are a great many things in this life which will not bear close examination. Your comfort will depend on your ignorance in regard to a great many things that constitute your food and drink. The canned goods you see put up in such nice packages, the bread and pastry that look and taste so well, the confectionery that is so tempting and good, very frequently have a history of preparation that better not be told in all particulars. The story is told of Philip Armour that when he was traveling once in this State some of his own canned beef was put before him, and he declined it with thanks, saying, "That was put up to sell." And we noticed the other day that the waiter and cook in our sleeper went out at the eating stations and got something to eat, as did the conductor; and we presume the cooks there board somewhere else. It used to be said to be "a bold baker that would eat his own bread."

—BUT we think there are some things we would not consider the advice good for. The apostle's "prove all things, hold fast that which is good," is much better for most things. And there is one thing especially that it were much better to apply this advice to than the other. The other day a gentleman was asking another about how he should get a good watch cheap, and he was told to subscribe for the weekly —, and get a good one at nearly manufacturer's price; "but," said he, "you will need to throw the paper away and not bring it into the family." We have just seen the paper and we do not wonder at the caution. The country would seem to be scoured for news of crime of all sorts to fill up the columns of the paper with. May be the editor would say as Armour did, "This was put up to sell," not to read. Newspapers print the kind of news that sells well, and if the people did not buy it because they want it, it could not be printed. When our families will not admit such papers into their homes there will not be any.

—THERE is almost no great religious gathering now-a-days without its discussion of the question of Christian Union. The Congregationalists in London voted for "federation," and the Methodists in Washington have been having their say about it, and their say was very good. But it strikes us as a little funny that *twenty-nine different kinds* of Methodists should be very hopeful about the organic unity of Christians, these divisions being not on account of differences of doctrine, but of discipline; for though there are what are called "Calvinistic Methodists," the great body of Methodists agree in doctrine. If Christian union means only such a union as is shown in the annual meeting of the Society of Christian Endeavor, probably it is not chimerical to hope and look for it soon. But it must mean something more than this, and the more you put into it the further off and more hopeless it seems. There is plenty of talk, and doubtless this is necessary, and will, in

time, amount to something. We do not profess to see any way to accomplish union, but it must come some time, and union, not of the sentimental kind, but organic union. The waste and loss of denominationalism is terrible and especially in heathen lands. Just think of going to China and trying to make twenty-nine different kinds of Methodists! The other day, on the cars, we heard a minister talking about establishing a church in Gainesville, Florida. "What kind of a church?" was asked. "A Methodist Church," was the answer. "Is there no Methodist Church in Gainesville?" "Yes, there are two, but there is no Methodist Church North." A feeling very much like contempt appeared in the face of the questioner. In this practical age we would not wonder if the matter of waste and loss became a factor in the final settlement of this question.

W. C. T.

## THE PLEASURES OF LITERATURE.

CHARLES BUTTS.

Campbell has written of the pleasures of hope, Rogers has sung the pleasures of memory, but none, I believe, have yet essayed to sing the pleasures of Literature. Here, certainly, is a theme worthy of a genius.

How much is embraced in that word, literature! The best thought of the greatest minds, the noblest sentiments of the finest natures, the sensations of the most susceptible and widely experienced are all comprised within its meaning. "A good book," says Milton, "is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond." All ages, all climes, all races, all conditions of people have contributed to the sum of what we call literature. Truly it is a mirror or epitome of human life. It is a monument which humanity has erected to itself, more imperishable than marble or bronze, and each succeeding generation adds its share to the mighty whole. The inscriptions upon the rocks and monuments of Egypt or upon the brick and tablets dug up on the plains of Mesopotamia are probably the earliest written records of the race and form the rude beginnings of literature. How interesting and pleasant it is to find in these records that the men of those remote and mysterious ages were beings like ourselves. How much broader become our sympathies with the race in all its struggles and aspirations! If 'tis the touch of nature that makes the whole world kin, it is no less true that literature is the touch of art that makes the whole world know its kinship. How much grander and more significant does life appear when we consider that we are a part of a stupendous whole, that we are inseparably connected with the whole past life of humanity and that, even now, we are forging the character and conditions of all future men. What genuine pleasure comes to us through literature, through which alone so exalted conceptions of our relations to the world-life are possible!

But there is an ideal as well as a real side to literature. A world is created and peopled by the imagination. If the one reveals to us what

we are, the other holds before us a life that we have a natural longing to realize and enjoy. Who is not charmed by the celebrated characters of fiction! Who is not thrilled with interest and enjoyment as he follows their fortunes through the author's pages! Who does not wish, for the time being, that he were placed in a similar situation! It is thrilling. The blood tingles with excitement. The movement is rapid. There is constant change of scene. The fortunes of the hero or heroine are kept trembling in the balance. A hair's weight would determine their fate. Suspense ceases not from the opening pages of the drama until its close. Everything is invested with the charm of romance so different from the prosaic realities of life, that we long to be transported to the imaginary world. Rarer and keener pleasure than that derived from the perusal of one of Scott's novels or Shakespeare's dramas cannot be found. The same is true of all the other great masters of fiction.

So much for the pleasure derivable from the dramatic element of fiction. There is yet another element that is not less pleasurable and that is the moral. Who does not reverence the heroic character of Jean Valjean? Who is not captivated by the nobility and gentleness of Col. Newcome or Henry Esmond? Is there anything more charming than the character of the pure and high-souled Jewess, Rebecca? Indeed the best fiction teems with such characters and the contemplation of their moral beauty and purity affords us the most exquisite pleasure.

Fiction has, too, its amusing side. Take for example, the characters and situations of the "Merry Wives of Windsor," the "School for Scandal" or "She Stoops to Conquer," or, to cite a modern instance, any of the characteristic productions of Stockton or Mark Twain. Let us be thankful for the humorists who have made life so much brighter with their unique creations.

There is a music in literature greatly enhancing its charms. The smooth mellifluous prose of Irving or the perfect numbers of Tennyson are a perpetual delight to us.

What a vast source of pleasure in this! What an infinite variety! Something for all individuals and all moods. So accessible also. The masterpieces of the world's greatest minds and most perfect literary artists may be had for the price of a cigar. How happy the man who has a taste for literature! How much to be pitied he who has not!

"The only Cræsus whom I now envy," says Hammerton, "is the man who is reading a better book than this," referring to any noble volume which he might chance to be reading.

#### TRIALS A TEST OF CHRISTIAN CHARACTER.

A. M. VAN HORN.

A child of God passes through innumerable difficulties, the magnitude of which none but God can know. But it is very evident, from the teachings of the Scriptures, that it is the will of God that our hearts should be tried. Trials act as a true test of our Christian character. If the metal is good, the test will not leave it tarnished, but will possibly make it brighter.

The apparently free and easy life which the non-professor is able to lead is in striking contrast with that life which the child of God is called upon to live, and has caused many to hesitate about taking upon themselves the responsibility of the Christian religion. But the faithful one, having pondered well in his heart the cost of living for Christ, of living out the

principles of Christianity, must put on the whole armor of God, and stand ready for any sacrifice or any conflict.

The Christian is a creature of education in the divine life. He is in the school-room solving the perplexing problems of life as they come to him, as his Master may direct. When he places himself under the tutorship of experience, he may expect to learn many lessons which will cost him hard struggles; lessons which are better learned by having trusted God for help. After all, some may ask, "Why do we have to endure trials?" "Why does God permit Satan to tempt us?" Is it not enough to serve him? "To give up the world and its pleasures?" "Before the spirit strove with us, we were at ease, our consciences did not trouble us, we were enabled to enjoy ourselves." But "Whom the Lord loveth he chasteneth." In answer to these questionings we are reminded that it is not possible for us to live so that we need no correction, no chastisement, for we are of the earth, earthly. "Thou shalt consider in thy heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee." As a father reproves his son for mischief, so God's children being found in sin and error are reproved by the "rod of correction." Solomon says: "The fining pot is for silver and the furnace for gold, but the Lord trieth the heart." When silver and gold are taken from the ground they are in a crude state, and are of no value until they have been refined, until they have been separated from the ore in which they are found. Or it may be like a diamond, which when it is taken from the ground looks like a rough stone; but after it is dressed, becomes of great value. So God tries the hearts of his children that they may become better, more perfect, that their lives may become bright and shining lights, reflecting the image of God. Job took pleasure in the fact that God had tried him. He says; "He hideth himself, that I cannot find him; But he knoweth the way that I take; When he hath tried me, I will come forth as fine gold." "Behold, happy is the man whom God correcteth, therefore despise not the chastenings of the Almighty; For he maketh sore and bindeth up, he woundeth and his hands make whole." "He shall deliver thee in six troubles; yea, in seven there shall no evil come upon thee." These are some of the promises which God has given to his followers, that they may be steadfast during trouble and affliction.

There is one point over which Christians often stumble, and especially those just starting in the divine life. They expect to become perfect Christians at once. As has been stated, man is a creature of education so he must be educated up to that standard of excellence which he wishes to attain. There is a change of heart which takes place, but this change is a desire to do better, and soon this desire matures and brings forth fruit, "brings forth fruit meet in due season." And the trials which come to the Christian are nothing after all but stepping-stones to true Christian happiness.

MARION, IOWA, Oct. 13, 1891.

#### "SMALL SWEET COURTESIES."

From Harper's Weekly.

Life is so complex, its machinery so intricate, that it is impossible that the wheels should always move smoothly and without friction. There is a continual straining of every nerve to gain and keep a place in this over-crowded, busy world. What wonder if in the hurry and pushing the rights of others are trampled or

completely ignored, when every individual is in such haste that time fails for the "small sweet courtesies of life!"

But it is the little offices of friendship—the encouraging smile, the appreciative word, the thought for our preferences, the avoidance of our prejudices—which make life easier, and which lessen, in a marvelous degree, all its worries and perplexities. For nothing prevents friction so perfectly as the exercise of what we sometimes disdainfully call the minor virtues. As though one should be endowed with truth, and yet, lacking prudence and delicate insight and circumspection, wound with sharp needle pricks the sensitive hearer. We do not care to be constantly reminded of our failings. "Faithful are the wounds of a friend," but friends too often show a fondness for the scalpel, and lay bare our pet weaknesses in a truthful but exceedingly uncomfortable fashion.

A gentlewoman never fails in the small sweet courtesies. Instinctively she respects the feelings of others, and having the golden rule by heart, it is from her heart that all lovely, love-compelling graces flow. "In her tongue is the law of kindness," and she has the ready tact which takes advantage of every opportunity to render the lives of others happier,

"And every morning, with 'Good-day,'  
Makes each day good."

Her winning smile and gentle ministrations, her soft voice and unfailing sympathy, insure her always a ready welcome, and, like the sun, she "finds the world bright, because she first makes it so."

The fairy tale of our young days has a peculiar charm and attraction. The courteous, cheerful maiden who draws water for the withered old crone, and who listens to her, and replies with amiability, is rewarded with the gift of uttering pearls and diamonds; and in the less romantic German version, Frau Holle bestows gold pieces as the reward of civility and diligence with that delightful prodigality so characteristic of fairy-land.

The small sweet courtesies are so potent in their influence upon our daily life, softening its asperities, rounding its angles, and insensibly compelling imitation. For who could be churlish or even cold and indifferent, when surrounded by an atmosphere of genial warmth? The little every-day and all-day thought for others, is not hard to some gracious natures imbued with the rare virtue of self-forgetfulness; but to those who long for the admiration of their fellow-creatures, the practice of the small sweet courtesies can be recommended as an unfailing means of gaining that approbation. Mr. Browning expresses it thus:

"'Twas her thinking of others made you think of her."

In his exquisite portrait poem, "My Love," Lowell has translated into the diviner language of poetry the words of our text:

"She doeth little kindnesses,  
Which most leave undone or despise;  
For naught that sets an heart at ease,  
And giveth happiness or peace,  
Is low esteemed in her eyes."

#### THE BIBLE AND BUSINESS.

REV. JOHN HALL, D. D.

I consider it very important to have it distinctly understood that the Bible is a perfect rule of faith and practice.

No matter in what earnest calling a man may be engaged, the Scriptures furnish sufficient instruction in the way of honesty. An impression seems, however, to exist that when we do things upon a large scale it is folly to attempt to keep our proceedings within scriptural limits. I have a hundred times heard it directly or indirectly said that in politics, in war, and in commerce, it is impossible to proceed in conformity with the Scriptures.

That is a virtual denial of the sufficiency of God's Word, and a lie of the same kind that Satan told our first parents: "God doth know that ye shall be as gods;" "God doth know that you cannot apply these old-fashioned rules to the modern and extended plans of war, commerce and the like." Now the same natural law that brings an apple from the tree to the ground keeps the planets in their places. And



so the same moral law that binds the conscience should regulate the proceedings of the enormous money transactions of the Rothschilds.

In making plain the breaking of the Bible upon business, the following truth may be stated:

1. The Bible does not forbid the acquiring of wealth by honest means. To the Ephesians whom Christianity reformed, it was said: "Let him labor, working with his hands the thing that is good, that he may have to give to him that needeth." "Not slothful in business" is one of the marks of a Christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worth noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This "confidence" is one of the first essentials to traffic, and all the more fearful, therefore, is the loss of it, and all the more criminal those who impart it. But the Scriptures lay down clear and explicit rules for the guidance of trade. "Thou shalt not steal" is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares "it is naught, it is naught," and having seduced the less skillful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, "Lie not one to another." And when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them."

2. The Bible does forbid unduly valuing money. The wealth, to save which for an heir the owner hoarded, putting away from him many a generous emotion and many a pressing claim, instead of blessing often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came so he goes—empty and naked. The heathen prince may have his wives and contribute to his joys in the spirit world, but religion banishes such delusion. Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain to the chambers of the rich. The wealthy man is offered upon plate dainties which we dare not eat, while the poor "man" eats his dinner of herbs with gladness. Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money professions are chosen, children are educated, marriages are made. Money covers more sins than charity. A man may be licentious, a swearer, a Sabbath-breaker, nay, even a drunkard, or dishonest, but let him be wealthy and he will be generally received and flattered. Now this erroneous estimate of money the Scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose toils go so near the dawning of the Sabbath that he is unfit for the privileges of the day is unduly seeking wealth. Let him reduce his business or get another hand. His soul is being starved to fill his purse. The poor slop-worker in the garret is so ill-paid that food and fuel are out of the question, because "the trade" must get the largest price for the smallest outlay. True, "the trade is doing it," and "the trade" is not expected to have a conscience; but in the haste to be rich that poor, haggard woman and her thin-faced children are suffering. The railway company can make a quarter per cent off "Sunday" trains. True, porters, engine drivers and car drivers lose their Sabbath, but the quarter per cent per annum is gained. Now all this the Scriptures forbid. There is a "sea of perdition" to which they who "will be rich" are led by a few steps like these to be drowned.

#### THINGS MONEY CANNOT BUY.

*From Harper's Bazar.*

How much the happiness of individual lives is made up of priceless things, unsaleable in the coin of the land, yet found quickly when the heart of the searcher honestly desires them!

Many of these real treasures are qualities that simply diffuse themselves through the moral and mental atmosphere, and are sometimes little valued, because they seem too vaporous and too illusive to be practically grasped; but they are genuine possessions, and won by heart service.

Who does not rejoice to have an honorable name—not necessarily a distinguished name, but a clean one? Truly, pride in such an inheritance, which cannot be bought, is justifiable if with it there are mingled a feeling of humility and a desire to do one's own part to transmit the name as unsullied as it has been bestowed. What makes home love dearer and sweeter than all else, and treasured while life lasts? Not the tables and chairs, not the delicacy of porcelain, or the æsthetic beauty which the loom achieves. These minister to the comfort, taste, and artistic nature; but beyond these there is something which ministers to the heart and soul, glorifying plain surroundings and homely details—something illusive to measure or weight, yet potent to guide, to comfort, and to help. What is this but the sympathy, the trust, the spirit of sacrifice, the gentleness, the faith, the readiness to do and to bear which, blended together, make the chain that binds us to our homes?

What beautiful prospect, what luxurious surroundings, what wonders of nature or art but lose their mysterious charm when viewed by eyes that seeing see not, or when shared with a cold thankless heart? The power to enjoy, the power to appreciate, these are what render pleasures real and bring the joy into them. This thankful receiving of pleasures, great or small, and extracting the honey of enjoyment from them, is not to be found at any store, yet it is another and large factor in true happiness.

Contentment, too, that balm against the ravages of worldly unrest, where can it be found, and what is its price? Not silver or gold, but patient striving with a thankful heart will bring it to the soul who desires it, and in its possession lurks the charm to chase away unhappy visions, to still unwise longings, and to open the inner vision to the peaceful delights of the home, the friends, the advantages which may be ours. And so through all the phases of human happiness we may go, finding always that its true essence is something that must be gained without money and without price.

#### A HOLE IN THE HEART.

BY EGBERT L. BANGS, in *Morning Star*.

There is a romance founded in part upon the idea that the trees of the forest are all at some happy period to become human beings. While nearly all of them were pronounced disagreeable creatures, and destined to remain so until their change to human beings should take place, of one of them it was said, "This one has a hole in its heart that nobody knows of but one or two, and is always trying to fill it up, but cannot."

We have often heard of a hole in the pocket. It may be a small hole, and yet it is sometimes large enough so that houses, and flocks of cattle and sheep, and even fine large farms, can get through it. Such a hole is a great misfortune. The only remedy is to sew up the hole so tightly that nothing can get out.

But nobody knows how many people there are who have a hole in the heart. That hole is a clamorous one. Its constant demand is to be filled. We have all heard of the old legend about the chasm in Rome that would close its jaws only when filled with what was dearest in the homes of the citizens. Their children were the only treasures that would fill the abyss and close its jaws.

A man who has the toothache goes to the dentist; and, if not too late, the cavity can be filled and the man be free once more from pain. The hole in the heart! How it aches sometimes, and how hard men try to fill it with something that will ease its pain and satisfy its restless cravings!

Some try money. But who ever knew gold to satisfy the cravings of a human heart? It may seem to satisfy for a time, just as an opiate may give rest to a sick man; but a time comes when countless millions are of no value whatever. The

heart that is soon to stop beating rejects them with loathing.

Some men try to fill the hole in their hearts with gratified ambition. They want power. They wish to rule. Alexander, however, when he had conquered the known world, only wept because there were no more worlds to conquer. The hole in his heart was not filled by conquest. What will fill the aching void that seems to be in every human heart? There is but one thing, and that cannot reach the heart till it is wanted, and till the heart is open to receive it; for, though the void is there, this one great, best blessing of all the world is often repelled, just as men keep the sunshine out of a room by closing the shutters, though the window is left open all the time.

The heart was made to give and to receive love. Human affection will do much to fill the void. But only the love of Christ can fill it perfectly, and give perfect peace. He who has that shall be, not like one of the trees that the fable said should be transformed to human beings, but he shall be like those noble trees that are planted by the rivers of water. He shall flourish; for what water is to the tree, Christ is to the soul—that is, life.

#### WHAT SHE DID.

Many stories are told of the courage of the women of that early generation who first broke ground in the forests of Pennsylvania and Virginia. They were in constant peril from wild beasts and from hostile Indians, but with heroic patience endured hardships, labor and disease.

An example of another kind of courage is preserved by the descendants of Christiana Dickson, the wife of one of the first settlers of Erie county, Pennsylvania. She was a small, blue-eyed, low-voiced woman, extremely timid by nature; on only one point she was resolute: she had a horror of drunkenness.

She lived in the days when the use of liquor was universal. Whiskey was as common a drink as water among these hardy, hard-working pioneers. A temperance or abstinence society was unheard of.

But when her sons were born, she resolved, as far as she could, to put a stop to whiskey-drinking in her home. Her husband being absent from home, her brothers called for the help of the neighbors, according to the custom of the time, to put up a barn needed on her farm. They all assembled and went to work, while she prepared a great dinner. After an hour or two, whiskey was asked for. One of her brothers came to the house for it; she refused to provide it, to make her friends drunk.

Her other brothers, and at last an elder in the church, came to reason with her; to tell her that she would be accused of meanness. Without a word, the little woman went out to the barn, and baring her head, stepped upon a log and baring her head, stepped upon a log and spoke to them in a faltering voice.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are elders in the church, all of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But before I will provide whisky to give you, these timbers shall rot where they lie."

The men angrily left the work and went home; the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

Afterwards the use of whisky at barn-raising was discontinued in the county. Her sons grew up strong, vigorous men, who did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have degenerated, like many of their neighbors, into drunkards and spendthrifts.

Our stout-hearted pioneer forefathers redeemed the land, and drove out the wild beasts and serpents; but there are still vices and malignant customs to be conquered, and for the work we need women of high souls and gentle spirits, like Christiana Dickson.



## MISSIONS.

IN the RECORDER of August 20th Mrs. S. E. Coon, Independence, N. Y., was credited with \$15 for missions. The post office given should have been Little Genesee.

THE Woman's Board of Foreign Missions of the Presbyterian Church reports 64 missionaries and 26 Bible-readers in Africa, South America, Mexico, China, Japan, India, Korea, Siam, Persia, Syria, and among North American Indians. Receipts \$67,000, an increase of \$10,000; and special mention was made of women physicians.

THE Secretary had planned to visit, before this time, churches in the Western and North-Western Associations, but, unexpectedly, it seemed to become his duty to make a trip into the South-west. He will here only say that it is his belief that every change in plans has proved to be for the best, and add an expression of regret that plans were made that had to be changed, to the disappointment of any one.

THE International Missionary Union, assembled in Annual Meeting at Clifton Springs, N. Y., expressed its regret and amazement that our government, through the Secretary of State, should commit itself to the policy of undertaking to increase the products of American breweries by officially introducing and commending them to the favorable notice of Mexico and other adjacent countries. Intelligent government officials cannot be ignorant of the fact that liquor drinking is one of the most serious obstacles to successful missionary work; and this convention of missionaries begs the government to adopt measures to counteract the influence of this most unfortunate transaction.

### EXTRACTS FROM THE ANNUAL REPORT.

#### THE CHINA MISSION

The entire Christian world is marching as a victorious army with banners on toward a world-wide conquest for the kingdom of Christ. For the sake of our own good name as Christians, we want a part in gaining glory for the name of Jesus, to whom the heathen are promised for an inheritance. It is claimed, with reason, that we must command respect for ourselves by not being behind others in the quality of our church and school appointments. But it will be well for us and the Sabbath cause, if, in obedience to the Scriptures, we also compete for an honorable place in the religious world, by a holy zeal for the glory of God among the millions that now know him not.

With such feelings as these, deepened by the great opportunity and demand on the home field, it has seemed to the Board, as it has to many people assembled in Conference, at Associations, and in other meetings, that there must not only be no retrenchment but steady enlargement; and that the people, according to their publicly professed loyalty and many resolutions full of the missionary spirit, would sustain the Board by their contributions, sympathies, and prayers.

Secretary Judson Smith, of the American Board, says, what is frequently affirmed in one way and another, that the Chinese are manifestly the governing race of Eastern and Central Asia; and evidently hold the key to the future of almost one-half the unevangelized people of

the globe. It would therefore seem providential, for the sake of the Sabbath doctrine as well as the gospel, that our one foreign mission was planted in a most important city of that remarkable land and people.

#### *Twelfth Annual Report of the Shanghai Seventh-day Baptist Missionary Association.*

To the beloved brotherhood of our common faith, greeting: May the God of love, mercy, and truth bless you all, and the spirit of wisdom and peace rest upon you and abide with you, that you may be able in all things to glorify him whom angels adore, and who humbled himself that we might be exalted.

The tender mercies and loving kindness of the dear Father have been graciously bestowed upon us during the year. We desire, in acknowledgement of all his benefits, to join with you in praise and thanksgiving to his holy name.

The year has not passed, however, without many anxieties and misgivings concerning the work. The departure of Bro. Davis and family placed the entire charge of the evangelistic and school work upon those of us who had had but little experience and very inadequate preparations for such responsibilities. With the natural disposition of the people among whom we labor to know the exact executive ability represented in every new departure, this state of affairs has brought no little trial. Then the unappy feeling existed everywhere, either as a harbinger of riots or as a result of them, has caused some irregularity and much uneasiness. The outcome of all these things is yet in the future. We sincerely hope that in the midst of it all God will bless our efforts to the manifestation of his own glory among this people.

In the line of evangelistic work, there has been about the same undertaken as in the previous year. The greater part of this can be better represented by Bro. Davis, who had it under his direct care up to the time of his departure. So I will confine myself more especially to my own efforts in this work and the apparent condition of it at the present writing.

The regular appointments of the church have been kept up, with very good attendance. A few new ones have become quite regular in attendance and are apparently interested. One woman says she believes the doctrine, and would like to join the church, but dreads the trouble and persecution which would arise from such a step. She is the mother of a little boy and a little girl who have recently entered our boarding schools. We trust the Lord will lead her in the way of duty.

Four persons have been added to the church during the year. One was Bro. Davis's daughter Susie, who having received a peaceful witness of the Spirit that she was "born again," rejoiced to put on Christ before this people. Two of the others were girls of the boarding school, who, having for a long time daily heard the story of Jesus, and learned to love him, desired also to confess him before the world. The other one is a woman who has been living in our family for about one year. She cannot read a word, and only knows what she is taught and has experienced concerning the way of life. She seems very ready, however, to practice what she learns. She was taught a few days since that to give even a cup of cold water in the name of Jesus is as though she had given to Jesus himself. The next day a miserable beggar came to the gate. She was seen hastening away, and afterward returning with a bowl of rice, which she gave him to eat. We trust it was done in the name of Jesus.

The continued feeble state of our Bro. Dzau-

Tsung-Lan's health is a source of much anxiety to us. He is such a help and comfort in the work when he is able to be with us. He has not been to Sabbath services but once in several months, and that was when his son, Sing-Chung, preached his first sermon. The decisive stand this young man has taken as a herald of the cross greatly rejoices the heart of his father, as well as all the rest of our hearts. We are confident he is in earnest, and trust his influence will be felt among his countrymen. He is a Christian gentleman and a temperance man, which mean a great deal here.

The blind preacher, dear old man, is still spared to the work. He goes along with his duties as preacher, showing much energy and love for them. He said to me a few days since, "I love to preach. I don't fear to die, but I desire to live that I may preach the gospel of the kingdom."

The death of Le-Erlow was a great sorrow to us, but we share his confidence that the Father called him. So we do not sorrow as those who have no hope. Mrs. Le has shown a beautiful spirit of hopeful trust in the Lord. She never wearies of saying, "The heavenly Father will care for us."

Near the Chinese New Year I spent about one week in selling Sabbath calendars in and about Shanghai City. This is a very unique way of presenting some of the Bible truths to a great many people, and also of keeping the question of the Sabbath of Jehovah before them.

During the months of April and May we made two itinerating trips inland, of fifteen and twelve days respectively. As these have already been quite fully reported, it is unnecessary to give more than the general summaries here. On the first trip we sold of Scriptures 141, calendars 370, tracts 2,210, and gave away about 300 tracts. Receipts, \$7 59; expenses \$30. On the second trip sold of Scriptures 173, calendars 1,107, and tracts 1,227. Receipts, \$7 57; expenses \$15. On these journeys we met with some opposition. Especially on the last one was the opposition quite marked in three different localities. But the Lord helped us, and we did not leave a single place without feeling that there had been some good seed sown. In many places, however, we were received with much respect, and the apparent effect of our visit was encouraging. We often had such excellent opportunities of presenting the gospel that it was very trying to realize an inability to express our thoughts in this language. We could do little more than tell the people what we were selling, answer their questions, and talk to them about their children or business affairs. The effect of this unassuming manner of introduction was often so encouraging that we were quite happy in spite of the feeling that we ought to do more. After all, it is doubtless better to let the Lord speak to the souls of this people through the good Book and good tracts than for us to try to say much. If we can only get the good-will of the people, and not make false impressions by trying to tell them something which we do not know how to tell them, then God can speak to them, and he will.

Near the close of 1890, our Sabbath-school was regularly organized. Constitution and by-laws were adopted, and the usual officers elected. The school was divided into five classes, each being furnished with a teacher and assistant teacher. For the six months we would present the following report:

Whole attendance.....	1,425
Largest number at one time.....	75
Present every Sabbath.....	2
Largest number of visitors present at one time....	18





## HISTORICAL & BIOGRAPHICAL.

### THE CHIBCHAS.

The rich regions of the Aztecs were discovered in 1519, and the conqueror of Montezuma was already returning to Spain when Pizarro set sail for Peru. In 1532 the empire of the Incas was entirely overthrown; while in 1536 there still existed, unknown to the world, upon the high tablelands of the eastern cordillera of the Andes an agricultural people composed of more than a million souls, possessing populous cities, fortified places, and paved roads; an established priesthood with temples, altars, and sacrifices; an organized hereditary government and a standing army; an approximate computation of time; and various industries, and no little intelligence in husbandry. Over this growing civilization of the Chibchas the conquest swept like a hurricane, devastating villages, archives, manufactures, and cultivated fields—dispersing the bones and annihilating the traditions of the miserable Indians. In the course of a few years they were deprived of their independence, their chiefs, their liberty, and even of their language, at the hands of the most cruel, blind, and persistent persecution; their very name was stricken from the catalogue of existing nations, their descendants were condemned to complete oblivion of their origin, while the antiquarian was left in the doubt and confusion of fabulous ages with respect to events which immediately preceded this epoch. The hurriedly written narratives of the conquerors speak of the grandeur of the "Valley of Castles"—Bogota, so called because of the high edifices of its cities; of the extensive salt mines of Zipaquira; of the potteries of Tinjaca, and especially of the great riches, the golden decorations, and the upright mummies covered with fine mantels, that were inclosed in the temple of Suamoz, the principal sanctuary of the Chibchas. Nor were these descriptions exaggerated. In our day there have been found in ancient sepulchers the most delicate cotton fabrics, well-preserved mummies, elaborately carved wooden articles of furniture, exquisite vases of baked earth, often imitating the human form and the figures of animals, and an infinite variety of golden ornaments and images. Beyond doubt the Chibchas had attained the third place in the civilization of aboriginal America; yet volumes have been written upon the Aztecs and Incas, while the name of this enlightened contemporary is almost unknown. They are said to have been denominated Chibchas because of the frequent recurrence of the syllables "chi" and "cha" in their tongue, but Humboldt calls them Muisca or Moscas. According to the distinguished historian Acosta, (whose excellent work has been freely consulted and often translated in the preparation of this paper), the term muisca merely signified "people" in their language, and mosca (Castilian for "fly") was probably a corruption of the former, or may have been applied to these Indians, because of the great number that appeared before, and endeavored to stay the progress of, the handful of Spaniards led by Quesada. As successful as Cortez or Pizarro, unlike them, this famous captain was never rewarded with the coveted marquisate of Spain, and has lacked the master hand of Prescott to portray the thrilling incidents of his no less remarkable conquest.—*Century*.

### AN ANCIENT RHODE ISLAND CUSTOM.

The Newport Artillery Company has long been accustomed to do escort duty of a peculiar character. The Governor of Rhode Island is always inducted into office within the walls of the ancient State House at the head of the Mall, which was built in 1741, and stands, a fine type of the architecture of those days, and in some respects proudly superior to much of the more showy work of our own times. In May of each year the governor-elect, with his

associates, including the members of the General Assembly, arrives by steamer from Providence on the evening previous to the inauguration, when he is greeted by crowds of people, who are accustomed to watch the pageant. Before the arrival of the boat the artillery company takes its position near the landing, prepared to receive the distinguished guest and escort the incoming official and his friends to the hotel which is to be their temporary headquarters. Next day a similar service is performed in conducting the officers-elect to the State House. The time was, before newspapers were as numerous and as enterprising as now, when the result of a Rhode Island election was not known to the public until the vote from all the towns had been brought to Newport and officially counted. As soon as that work was completed, the legislature being in session, an officer was accustomed to make his appearance on the little balcony in front of the building, and announce the result to the hundreds and often thousands who stood in the park below waiting for the news. Then as the people shouted their loud hurrah and the bands broke forth in their liveliest music, the artillery fired the regulation salute in honor of the successful candidate, irrespective of creed or party. Strangely enough, the old form is still kept up, and when the routine process of counting has been gone through with the officer each year comes forth, as of old, and cries, "Hear ye! Hear ye!! Hear ye!!!" and then makes formal proclamation of what has been done at the election several months before; and still the people come from all parts of the State, and there is often a brilliant show of military and civic organization drawn up in line.

It is curious to watch the proceedings on such occasions and observe how heartily each one plays his part and how thoroughly the ceremony is enjoyed, as though none were conscious of the fact that they were playing a huge farce at the expense of olden times. For more than a hundred years the Newport artillery has gone through with this unique performance, and many a Rhode Islander would almost as soon be without a governor as not have him "elected" and inaugurated according to this ancient and honorable tradition. It is to afford an opportunity for this that Newport is retained as a State capital. L'lection day, as it is popularly called, is the gayest, gladdest holiday of all the year, and almost as sacred in its memories to the genuine Newporter as is the Fourth of July.—*From the Illustrated American*.

### KEEPING WORSHIPERS AWAKE.

In olden times many pious individuals considered it a good work to set aside part of their worldly wealth for keeping the members of the congregation from sleeping during divine service.

On the 17th of April, 1725, John Rudge bequeathed to the parish of Trysull, in Shropshire, twenty shillings a year; that a poor man might be employed to go about the church during the sermon and keep the people awake.

A bequest of Richard Doyery, of Farmcote, dated 1659, had in view the payment of eight shillings in the church of Claverly, Shropshire, for a similar purpose.

At Acton church, in Cheshire, about thirty years ago, one of the church wardens used to go around in the church during service with a huge wand in his hand and if any of the congregation were asleep they were instantly awakened by a tap on the head.

At Dunchurch, in Warwickshire, a similar custom existed. A person bearing a stout wand, shaped like a hay fork at the end, stepped stealthily up and down the nave and aisles, and whenever he saw an individual asleep he touched him so effectually that the spell was broken—this being sometimes done by fitting the fork to the nape of the neck.

A more playful method is said to have been used in another church, where the beadle went round the edifice during service carrying a long staff, at one end of which was a fox's brush, and

at the other a knob. With the former he gently tickled the faces of the female sleepers, while on the heads of their male compeers he bestowed with a knob a sensible rap.

### ABYSSINIAN TRADITION.

It is a curious historical fact that there still exists in Abyssinia a form of Christianity which is as old as the Church of Rome or that of Greece. It can claim to be called primitive. But we have to do with this matter here only so far as to take notice of a tradition which evidently had its origin in the church. It is taken from the entertaining volumes of M. de Cosson.

The native traditions affirm that St. Areed was first struck with the idea of composing the Abyssinian church music by seeing three birds singing on a tree, their number reminding him of the Holy Trinity. He was inspired with the notion of inventing a musical instrument, and forthwith invented a sort of rattle, which is used to this day by the priests to accompany their chants.

Delighted with his new musical instrument, St. Areed went with it to the king, and began to perform. History relates that the king was so absorbed in the charms of the music that he inadvertently rested the point of his spear on Areed's great toe, and gracefully reclining his weight on it, pinned the worthy saint to the ground.

My own opinion is that the astute monarch resorted to this as a last and desperate resource to induce the saint to bring his performance to an end; but if this were his intention, he was disappointed, for Areed was so carried away with delight at his own harmonies that he never even noticed the accident, though the ground was covered with his blood. This story is depicted in two paintings in one of the native churches.

### WILLIAM.

This name has a curious history. It was not at first given to children and even a man had to earn it before he could have it.

When the ancient Germans fought with the Romans, the Germans had only light weapons. The Romans were well protected by armor, too, and some of them wore gilded helmets to shield the head. Whenever a German succeeded in killing a well-armed Roman who wore one of these gilded helmets, the helmet was put upon his head, and he was afterward known as Guildhelm, or as we would say, Golden Helmet. With the French this was called Guilheum; shortened to Guillaume; and with the Latin-speaking nations, Guilielmus. Finally the French Guillaume became Wuilliam; the German Guildhelm is Wilhelm, and the English William.—*Sel.*

### GIFT OF AN AFRICAN GIRL.

The teacher of a girl's school, away off in Africa, wanted her scholars to learn to give. She paid them, therefore, so that each girl might have something of her own to give away for Jesus' sake. Among them was a new scholar, such a wild and ignorant little heathen that the teacher did not try to explain to her what the other girls were doing.

The day came when the gifts were handed in. Each pupil brought her piece of money and laid it down, and the teacher thought all the offerings were given. But there stood the new scholar hugging tightly in her arms a pitcher—the only thing she had in the world. She went to the table and put it among the other gifts, but before she turned away she kissed it!

That story reminded me of another which you all know about one who watched, and who still watches people casting gifts into His treasury. And I wondered if He might not say of the African; "She hath cast in more than they all."—*Intelligencer*.



## SABBATH REFORM.

COL. SHEPARD, of the *Mail and Express*, conspicuously publishes in that paper the sentence, "Ye shall keep my Sabbaths." Commenting upon this the *New York Recorder*, of Sept. 22d, says, "Whereupon the inconsistent Colonel publishes his newspaper Sabbath afternoons."

THE general elections throughout Chili, in South America, were held last Sunday, Oct. 18th. During the day there was a street parade of the government troops in the city of Santiago. A general election, accompanied with grand military parades, could hardly be called appropriate exercises for the Sabbath-day; but what is there about such performances inconsistent with a civil holiday? Is there anything more than such a holiday in the so-called "civil Sabbath" for which the American Sabbath Union, etc., profess to be working? If there is more than this, then they are working for the establishment of religious observances by civil law. And this is nothing else than the beginning of the domination of the State over the Church. We are not ready for any such dictatorship yet. On the contrary, we are quite satisfied to take our religious faith and practice from the Bible, and by its teachings stand.

PROBABLY not many of us are yet ready to believe that the present generation may witness very great progress in the cause of Sabbath Reform. But changes as wonderful as this would be have taken place since the beginning of the present century, in travel, commerce, manufactures, printing, scientific knowledge, and moral ideas. This is the century of steam, electricity, inventions, wonderful machinery, the power of the press, the growth of science, missions, the widespread destruction of slavery, and nobler thoughts of man. Early in this century an Englishman could sell his wife into servitude; and a man was hanged for shooting at a rabbit, or stealing the amount of five shillings. Are the most hopeful and zealous among us anticipating any progress for Sabbath truth greater than the changes suggested by such facts as these?

A. E. M.

THE *Christian Standard*, of Cincinnati, comments as follows upon the decision on the R. M. King case in Tennessee:

A Seventh-day Adventist in Tennessee conscientiously rested on Saturday, and then hitched up his horse and went to plowing on Sunday. He was brought into court and convicted of Sabbath-breaking. He appealed to the Supreme Court of the State, where the decision of the lower court was sustained. By this time the Adventists generally, and the Secular Association, became interested, and tried to get the matter into the Federal Courts, on the ground that the Constitution of the United States guarantees to every citizen the right to life, liberty, and the pursuit of the plow on any day he chooses. The Federal Court declined to interfere, and so the matter stands. If the industrious Adventist wants to work on Sunday he might move to some city and open a saloon, or a theatre, or organize a resort for idlers, or play baseball, or any one of a dozen other such things; but let him not venture upon doing any sober, useful work, that will not disturb anybody else, on Sunday.

The sarcasm with which the paragraph closes derives its point from the fact that the writer is opening up the true inwardness of such prosecutions, and is laying bare the spirit of much of the clamor for Sunday laws.

A CONTROVERSY has been going on for some time, and is still in progress, between the Amer-

ican Baptist, of St. Louis, Mo., and the *Church Progress*, a Roman Catholic organ. In the 17th article by the *Church Progress* occur these words:

The Baptist declares that Sunday was established by the EXAMPLE of Christ and the apostles. But this is not even mentioned in the Bible. Hence Sunday is not a Scriptural institution. Therefore, according to the Baptist's logic, the observance of that day is anti-scriptural. Again, as Sunday is not a scriptural ordinance, where did the Baptist find out that it was established by Christ and the apostles? By TRADITION, of course, that is, oral teaching handed down from generation to generation. Hence tradition is accepted by the Baptist as a guide in religious ordinances. The Bible, therefore, is not the standard or rule.

Of course, the Baptist makes a gallant effort to parry the blow thus vigorously dealt it by the *Church Progress*; but this effort is rather a dodging of the issue than a square meeting of it. It could not be otherwise, for every candid reader of the New Testament knows that the change of the Sabbath from the seventh to the first day of the week is not a New Testament doctrine; and that the theory of the sanctification of Sunday for any purpose, by the example of Christ and his apostles, originated long after the New Testament period, and is based upon remote inferences from a few New Testament incidents. The teaching is purely traditional.

A VOTE of thanks should be tendered to Col. Elliott F. Shepard for pushing himself forward as an advocate of Sunday-observance in all its moods and tenses, for whenever he opens his mouth he injures his own cause.

Before the National Columbian Commission the doughty Colonel in these words assumed, by way of a variety from that of an interpreter of providences, the prerogative of the prophet. Here is what he said:

I believe firmly that if the Fair is not closed on Sundays the Lord will put his curse upon the enterprise and on the Nation. He will send plagues and pestilences as he did in the days of Pharaoh. If, on the contrary, the gates are closed on Sundays, the Lord will bless the Fair and make it the grandest success possible. You have no idea of the intense feeling of the Christian world on this subject. It is with us to a man, and should we win it will rejoice as one man. Hence it is imperative that the question should be decided at once.

The promoters of the Sunday cause might well pray to be delivered from its friends.

H. B. MAURER.

Apropos of the foregoing is the following item from the *Christian at Work*, of the 17th of September:

If Sabbath closing of the Columbus Fair wins, as we believe it will, it will not be by reason of some pleas put up in its behalf. Here, for instance, is the utterance of a speaker at a recent meeting in Chicago:

It is the custom now to follow the example of great men. Germans copy the manners and deeds of the Emperor. In England the Queen, a motherly Christian woman, molds the fashions. The Prince of Wales cannot wear a coat without its being copied by every one the next day. And now here are Jesus and God who rest upon the Sabbath-day—let us follow their example.

The idea of commending Sunday closing on the basis of copying Jesus and God, because the public mind is so ready to ape the manners and dress of royalty, will scarcely have weight among the intelligent, if it does not bring the cause of Sunday closing into contempt.

It is only justice to the reading public to say that "a speaker at a recent meeting in Chicago" and "the prophet" [referred to by H. B. M.] are the same.—*American Sentinel*.

### THE SEVENTH-DAY BAPTISTS.

From the *Texarkana Baptist* of April 1st, we clip the following item:

"A letter to Erasmus, from Bohemia—the country of John Huss and Jerome of Prague—written in the year 1519, states that the followers

of Huss received no rule of faith but the Bible, and admitted none to their communion but those who immersed, rejected at the same time the rites and ceremonies of the Romish church."

There was a sect in Bohemia called Pickards, of whom the old German historian, John Sleidan, says:

"They admit of nothing but the Bible. They choose their own priests and bishops; deny no man marriage, perform no offices for the dead, and have but very few holy days and ceremonies."

"With reference to the origin of this sect (Seventh-day Baptists,) I find a passage in Erasmus, that at the early period of the Reformation when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh day, but were said to be so scrupulous in resting on it, that if anything went into their eyes they would not remove it till the morrow."

Such is the testimony of men who are not Sabbatarians, to the fact that men lived in the country of Huss, back in centuries gone, whose consciences were so moved to the Author of the Bible that they accepted it as the rule of faith, and sought to associate only such with them in their communion as followed the same rule, and upon the teaching of that rule kept the Sabbath it so emphatically points out to be kept holy. And because of their consciences Cox professedly upon the authority of Erasmus would belittle them by a slanderous intimation that they were such foolish worshipers of the Sabbath, as to suffer the pain of something in the eye rather than to break the Sabbath by having it removed.—*Outpost*.

### BITTER CONSEQUENCES OF SIN.

I remember being engaged in conversation some years ago, till past midnight, with an old man. He had been for years wandering on the barren mountains of sin. That night he wanted to get back. We prayed, and prayed, and prayed, till light broke in upon him; and he went away rejoicing. The next night he sat in front of me when I was preaching, and I think I never saw any one look so sad and wretched in all my life. He followed me into the inquiry room. "What is the trouble?" I asked. "Is your eye off the Saviour? Have your doubts come back?" "No; it is not that," he said. "I did not go to business, but spent all this day in visiting my children. They are all married and in the city. I went from house to house, but there was not one but mocked me. It is the darkest day of my life. I have awoke up to what I have done. I have taken my children into the world; and now I cannot get them out." The Lord had restored unto him the joy of his salvation; yet there was the bitter consequence of his transgression. You can run through your experience; and you can find just such instances repeated again and again. Many who came to our city years ago serving God, in their prosperity have forgotten him; and where are their sons and daughters? Show me the father and the mother who have deserted the Lord and gone back to the beggarly elements of the world; and I am mistaken if their children are not on the high road to ruin.—*Moody*.

### THE POWER OF TRUTH.

The way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing error have magnified it, have glorified it, have given dignity to a hitherto unseen and comparatively unknown foe. The most that church going people have learned of some forms of error they have learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. It is a failure, an ignominious failure. A little time ago in the history of New York, Thomas Paine said, "In five years there will not be a Bible in America." How we smile to-day when we read his words.—*Dr. R. S. Storrs*.

# THE SABBATH RECORDER.

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"Love is sweet in any guise;  
But its best is sacrifice;  
He who, giving, does not crave,  
Likest is to Him who gave  
Life itself the loved to save.  
Love that self-forgetful gives  
Shows surprise of ripened sheaves;  
Late or soon its own receives."

SUFFERING in Russia on account of local crop failures is assuming appalling proportions. As many as 30,000,000 are reported as being in a starving condition. At the same time reports show that from the fruitful portions of the same country immense quantities of breadstuffs are being sold to other countries. A more gigantic exhibition of the heartless selfishness of worldly greed, and of governmental indifference to the welfare of the individual citizen could not be found among civilized nations.

THE report of the Committee on Statistics of the Methodist Ecumenical Conference, made on the 19th, shows that in the entire Methodist connection there are 42,695 ministers and 6,494,399 members, with about four times as many "adherents." Under this last head are included probationers, members of families not church-members, and such persons as by natural tendencies, etc., may be considered as belonging to the Methodist connection. Of course the number of adherents must be largely estimated—perhaps in the above figures they are altogether too largely estimated. Six and one-half millions of people consecrated to God's service is a grand host; and four times that number, naturally connected with them and yet not in the church, is a vast field in itself for the labors of these consecrated millions.

UNIFORMITY in the form of church letters would do much, we think, toward keeping in good shape the records of church membership. Such letters should contain not only the form of certificate of standing of the member holding it, and of his recommendation to some other church of the same faith and order, but it should contain also a form of return answer from the church receiving the member, notifying the church giving the letter that it has been used for the purpose for which it has been given. At the suggestion of the General Conference, made some time ago, such form of letter and return was prepared and published by this office. They are now on sale here at 25 cents per quire, ten cents for six. Ten cents would supply almost any church for a year, and would be worth to the church clerks alone, in the saving of time and labor, all they cost, to say nothing of the great advantage of having a convenient and uniform basis for keeping records of change of membership. Send 10 cents for one-half dozen, or 25 cents for a quire. They will be sent post free.

TALK of the removal of the papal residence from Italy to some other country is again being revived. Some years ago when this subject was

being discussed it was thought that the proposed movement was only a trick to gain recognition of the Pope's temporal power at home. It was believed that the spectacle of the Pope fleeing from his country on account of lack of proper governmental recognition would call forth such a protest from European governments as would force Italy into terms more favorable to the Pope's designs. However this may have been then there can be no such plan now, for the friendly relations of that country with other powers precludes all probability of such interference in her affairs. Should the Pope decide to move to any other country, it would be a virtual surrender of all claim to temporal power. Should he seek a home in this country, as some think he will, the movement will necessarily denote an entire change of the papal policy in regard to the relation of Church and State.

A MAN moved into a beautiful village wherein dwelt a goodly number of kind-hearted, neighborly people. But he saw nothing of this. He shut himself up in his own house, closed the blinds, locked the doors, and would neither go out into the sunshine nor allow the sunshine to come in to him. The same treatment was accorded to the neighbors who sought to do the neighborly thing with him. In a little time he began to suffer in both body and mind because of what he was pleased to call neglect; and finally he moved away, pronouncing bitter imprecations upon the village and its inhabitants because they did not force open his house, find out his needs and compel him to receive at their hand what he should have gone out and sought for himself. Foolish man! But we all know him. He can be found in almost every church. He never offers to shake hands with anybody, but wonders why everybody does not come forward to shake hands with him; he has been in the church ten years, and has never invited a stranger to come to the house of God with him, or welcomed one who has come, but he does not cease to complain that people do not continually welcome him and tell him how glad they are to see him; he never talks with other people on the subject of religion either for his own good or for their edification, but he never ceases to complain that the church does not bring to him the help and comfort and sympathy for which his soul is starving. Thus his miserable selfishness is sapping his own life, bringing reproach upon the church and its great Head, and keeping others from the fountains of joyous, happy life. Is there such a man in your church? Do you know him? Before you answer these questions take a good, long, prayerful look into your own heart; and then wherever you find him, inside or without, kill him! Kill him with kindness,—open-hearted, generous-handed, unbounded, brotherly kindness. Open your own heart to the free, glad, blessed sunlight of Jesus' own love. Then let it shine out to others; for love of the Christ in you greet your brethren with cordiality and they will thus greet you; in the name of the blessed Master bring food and a cup of cold water to a hungry and thirsty soul, and in so doing food and drink shall be brought to your own soul. "To him that hath shall be given, and he shall have abundance."

OUR Lord has a keen eye for all that is good. When he searches our hearts he never passes by the faintest longing, or desire, or faith, or love, of any of his people. He says to each and all, "I know thy works."—C. H. Spurgeon.

## CONVENTION NOTES.

IT was the privilege of the Editor of the RECORDER to attend the sessions of the Sixth Annual Convention of the Young People's Society of Christian Endeavor for the State of New York, held at Utica, Oct. 20th and 21st. Under the general head of convention notes it is proposed here to give some impressions, facts, illustrations, etc., gleaned from the meeting without attempting to follow the programme in order and without indicating just what is quoted from different speakers.

THERE are about 2,000 local societies in the State, aggregating 120,000 members. The convention is made up of delegates from these local societies and numbered at this session a little more than 2,100 delegates. Of this number nearly 1,600 were from the country districts and other cities, while the remaining 500 and more, were from the societies of Utica. The largest number was from the Presbyterian churches; then came in order Baptists, Methodists, Congregationalists, Dutch Reformed, United Brethren, Seventh-day Baptists, Christian, United Presbyterian, Episcopalian, Disciples, Friends, Evangelical, Universalist, Seventh-day Adventist, and Lutheran. The largest delegations came from the cities of Albany and Syracuse. Our own societies were represented by delegates from Alfred, Adams, Brookfield, and Leonardsville.

THE presiding officer was the Rev. H. C. Farrar, of the Methodist Church in Albany, if we mistake not. In his size, voice, manner, and manifest spirit, he resembled in a striking degree our brother of blessed memory, Eld. Chas. M. Lewis. Speaking of his age he said that before he began working with the Young People's Society he was 50 *plus*, but now he is 25 *minus*,—a good way to grow young. His opening address was an earnest and eloquent plea for the Bible as the only standard of life for the Christian, young or old. The hearty response with which this address was greeted showed that the more than two thousand delegates present were in full sympathy with its sentiment. It was worthy of note throughout the entire session that this subject, in some form or other, was emphasized more than any other and was uniformly greeted with unmistakable evidences of approval. With the Bible in the hearts and hands of the young people of the church to-day, there is nothing to fear for the church of the future, but everything to hope for through her labors. The church filled with Bible Christians with the sword of the spirit in their hands, is an invincible army in the fight with the hosts of sin. She must win.

AMONG the speakers were the Rev. Benjamin Herr, of Binghamton, not the Ben Hur of Gen. Wallace's fervid imagination, but an earnest, candid and effective speaker, who pointed out some of the tendencies of the age which the young people must war against; the Rev. George T. Dowling, of Buffalo, who gave an entertaining and witty address on "The Good old Days," showing that they were not better than the days in which we live. This address was marred a little by the effort to be witty. We were reminded of the danger of that element in an address on such an occasion by the comments heard on it afterwards. One young man said to another in our hearing, "Isn't that Dowling a dandy!" To which the other replied, "Indeed he is; I've got all of his funny stories down and am going to get them off on the folks at home." When the "funny story" covers up the sober truth instead of illustrating



it, and becomes the thing to be remembered and carried home, it is out of place in such an assembly. But for this excess of witticism this address might have laid just claim to the palm for excellence. Other able and stirring addresses were made by vice president H. T. McEwen, of New York, on "Enthusiasm and how to Sustain it;" the Rev. I. D. Van Valkenburg, of West Troy, on the "Relation of the Sabbath-school and the Young People's Society;" the Rev. J. T. Beckley, of Philadelphia, Pa., on "The Model Society,—its Force and Spirit;" the Rev. A. C. Dixon, of Brooklyn, on the "Sword of the Spirit," and others. A pastors' conference on the benefits of the Y. P. S. C. E., was held, conducted by the Rev. W. M. Calhoun, of Canandaigua; "A Layman's View" was introduced by Mr. E. A. Hill, of Syracuse, who was followed by several business men; and the "Model Meeting" was discussed by three ladies, Miss Ella B. Rogers, of Buffalo, speaking of its "Leader;" Mrs. H. W. Boss, of Binghamton, of its "Music," and Miss Eunice Mathias, of Albany, of "My Part in it."

THE music was under the leadership of Prof. Wardner Williams, of Alfred University, and was a marked feature of the Convention. A large choir occupied the platform and lead the great audience in singing the familiar gospel hymns which were sung with the spirit and with the understanding also. Solos were sung, at different times during the sessions, by Miss Alida Thomas, Soprano, of Binghamton; Miss Curray, Alto, of Buffalo; Prof. Baker, Tenor, of Elmira, and Alfred Williams, Bass, of Alfred. A male quartet, from Colgate University, also sang several times most acceptably. At the closing session the Hallelujah chorus from Handel's Messiah was sung amid many demonstrations of enthusiastic appreciation by the immense audience. During the session a valuable paper on "Church Hymns and Music," was read by Prof. Waldo Pratt, of Hartford, Conn., and a concise paper on "Christian Endeavor Music," was read by Prof. Wardner Williams.

NO ACCOUNT of such a meeting can give any adequate idea of its true spirit and power. It would not be saying too much of this meeting to declare it one of remarkable spiritual fervor. There was intellectual power in all of the addresses, there were flashes of wit in many of them, there was the enthusiasm of great numbers, there was the inspiration of rhythm and melody in the singing, and other such influences may have combined and conspired to make the occasion an enjoyable one. But underneath all these things, and running through them all, was the manifest presence and power of the Holy Spirit. This was clearly seen in the set addresses, in the business, and in the discussions, as well as in the more strictly devotional parts of the sessions, which were frequent and which were participated in with a promptness and zeal which was most refreshing. No one, it seems to us, could ever quite forget the spiritual power of the prayer-meeting which completely filled the great audience room of the Park Baptist Church, at 6.30 o'clock on Wednesday morning, or the sweet, solemn influence of the consecration meeting in the Opera House, under the lead of General Secretary Baer, at which 2,500 young people freely, joyously pledged themselves to loyal, loving service in the name of Jesus, and for the salvation of men.

WE have looked upon this young people's movement as a distinguishing feature of the life

and work of the church in these closing decades of the nineteenth century. Our observations at this convention have greatly confirmed this view. At this season of the year ecclesiastical councils, conferences, conventions, etc., of one name and another, are being held all over the country, and they have their work to do which is of vast proportions, and of immense value to the cause of Christ; but here is a convention of young people from a single State, larger and more enthusiastic than many such assemblies put together, with hearts full of love for Christ and his church, with strong faith in the Word of God, and a burning zeal for the unsaved, pledging themselves to Christ, in loyal obedience to his will, to do his work in the world. And who are these who make up this zealous, consecrated host? They are the young people of our churches, concerning many of whom we were asking a few years ago, "How can we interest them in the work of the church?" In this movement God is marvelously answering this question. In this work, wisely aided and directed, is a present blessing to the church, and a promise of harvests in the near future not yet dreamed of.

#### "SIN," OR "MORAL EVIL."

Dear Brother Editor;—"Liquor," now-a-days is a common term for all spirituous liquors which contain alcohol. In the article referred to by O. U. W., it did not include the liquor from a can of peaches, or the ordinary non-alcoholic liquids used by the people as drinks. A drinking man, in common speech, is not a man who swallows liquid substances, but a man accustomed to use alcoholic liquors as beverages. So much for the enlightenment of O. U. W. The rest of the people probably know it. Thus enlightened, does O. U. W. see any difference between the words he accuses of being disingenuous and his own substitute? If he does I am perfectly willing to use his words instead of mine, and say that any one reading the substitution temperance resolution adopted at Conference would think that the Seventh-day Baptists put themselves on record as declaring that "the use of intoxicating liquors as a beverage, either in moderation or excess, is a sin; and both those who voted for the resolution because they believe drinking (for explanation let O. U. W. see above,) a sin, and those who voted for it because "sin" was changed to "moral evil," but could not vote for the resolution with "sin" in it, I say both classes of persons would be included by any one reading the vote as believing drinking a sin. I did not express any opinion of my own as to whether drinking is a sin; I did not, and do not now, intend to take any part in the temperance discussion that has been in the RECORDER (all of which I have enjoyed), but simply to express my belief that people should not try so to fix up things as to be able to come together when they are not really together. Speaking from experience I say that, to avoid being counted as against a certain good cause, I have sometimes voted against my conscience upon some such ground as the fix up of "moral evil" for "sin." I believe it is wrong for me to do so any longer. If I believe drinking a sin I will say so, and if I do not I will not say so, by any circumlocution whatever. O. U. W. voted for the resolution in question, believing every word of it. Good; I honor him for doing so. If any one voted for it because "moral evil" was substituted for "sin," and for no other reason, I think he let sentiment overreach his conscience. If the Conference, by a square vote on a square issue,

votes drinking a sin, it should go out so to the world; but if the support a resolution gets is partly fictitious because of a circumlocution in it, some people will be put before the world in a false light. I should be sorry and very much amazed if the Seventh-day Baptists should ever fail to put themselves on record as opposed to drinking and in favor of total abstinence. I do not believe they will so fail. If it ever seems to me best or necessary to enter into a temperance discussion in the RECORDER I will answer the questions of O. U. W., and will try to answer them "squarely," if he will kindly remember the glossary I have given in this, and allow me to say *drinking* when I mean "the use of intoxicating liquors as a beverage, either in moderation or excess," and will not accuse or suspect me of being *uncandid*.

W. C. TITSWORTH.

Sisco, Florida, October 18, 1891.

#### SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the Seventh-day Baptist churches of Minnesota convened with the church at New Auburn, Oct 16th, at 2 o'clock P. M.

Rev. O. U. Whitford preached the introductory sermon, from James 4: 8, "Draw nigh to God, and he will draw nigh to you."

A. G. Crofoot was chosen moderator, and G. G. Coon, clerk. A letter from the Alden Church was read. Remarks were made by S. R. Wheeler, showing the growth and prosperity of the Dodge Center Church. O. U. Whitford spoke of the interest at Trenton when he was there in June. A. G. Crofoot spoke of the interest and needs of the New Auburn Church.

Sabbath evening S. R. Wheeler preached from Eph. 4: 33, "Be renewed in the spirit of your mind," after which an interesting prayer and conference meeting was held.

Sabbath morning O. U. Whitford preached from 2 Cor. 8:9, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." An interesting letter from G. M. Cottrell, to the meeting, was read, and prayer was offered by S. R. Wheeler, in behalf of the meeting in session at Nortonville, Kansas. The communion was administered by A. G. Crofoot and S. R. Wheeler.

Sabbath afternoon the session of the Bible-school was held, led by the superintendent, A. G. Crofoot. The application and teaching of the lesson were explained and enforced by brethren Whitford and Wheeler. An interesting essay on Sabbath observance by Mrs. L. G. Briggs, of New Richmond, Wis., was read by A. G. Crofoot.

Evening after the Sabbath, S. R. Wheeler preached from 2 Peter 1: 4, "Partakers of the divine nature," after which an interesting conference was held.

First-day morning, O. U. Whitford, preached from John 15: 4, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

In the afternoon S. R. Wheeler preached more especially for the young people, from Prov. 3: 6, "In all thy ways acknowledge him, and he shall direct thy paths."

It was voted to hold the next meeting at Trenton, beginning at 2 o'clock P. M., on the Sixth-day before the second Sabbath in June. W. H. Ernst, S. R. Wheeler alternate, to preach the introductory sermon. Henry Ernst, Jr., and Floyd Wells, are requested to present essays at that meeting.

In the evening O. U. Whitford preached from Rom. 3: 24, "Being justified freely by his grace, through the redemption that is in Christ Jesus." Then the closing conference was held. The interest and attendance were good on the part of those living no more than thirty miles away. Brethren Whitford and Wheeler have decided to stay and labor with us for a season. We are hoping and praying that much good may be accomplished through their labors.

A. G. CROFOOT.

## YOUNG PEOPLE'S WORK.

### IT IS ALWAYS SO.

Across the meadow with clover sweet,  
I wandered one evening with weary feet,  
For my heart was heavy with untold woe,  
For everything seemed to go wrong, you know.  
'Twas one of those days whose cares and strife  
Quite overshadow the good in life.

So, lone and sad, 'neath the twilight stars,  
I wandered down to the pasture bars,  
To the pasture bars, 'neath the hillside steep,  
Where patiently waited a flock of sheep  
For the happy boy, with whistle and shout,  
Who was even now coming to turn them out.

"Good evening," said he, with boyish grace,  
And a smile lit up his handsome face.  
He let down the bars, then we both stepped back,  
And I said, "You have more white sheep than black."  
"Why, yes," he replied, "and didn't you know?  
More white than black; why, 'tis always so!"

He soon passed on with his flock round the hill,  
But down by the pasture I lingered still,  
Pondering well on the words of the lad,  
"More white than black," more good than bad.  
More joy than sorrow, more bliss than woe;  
"More white than black," and "'tis always so!"

And since that hour, when troubles rife  
Gather and threaten to shroud my life—  
Or I see some soul on the downward track—  
I cry, there are more white sheep than black.  
And I thank my God that I learned to know  
The blessed fact, it is always so.

—Mrs. Mary Felton, in *Good Housekeeping*.

BUT the trouble is we are apt to forget the joy, the bliss, and the good, and always notice the sorrow, the woe, and the evil. We recollect that Henry Ward Beecher once said in a lecture that if one sleeps well and soundly for three hundred and sixty-four nights, and then is kept awake one night with the toothache, he would forget the many nights of rest and comfort and remember with murmurings and complainings the one night of misery.

LET us not do this. The rather let us recall the blessings, let us cherish the memories of the times of joy and gladness, let us count up the reasons for thankfulness and hope. There is more joy than sorrow in all our lives if we only stop to measure it as we ought. And if we take the one great privilege accorded to us all, that of salvation from sin through our Lord Jesus Christ, the most fruitful cause of sorrow and woe will be removed from us and our hearts can be light and happy. Count up the blessings and see. Enumerate the chances and opportunities in your lives. Think over the joys that have been yours, those that are yours today. Look upward to God and heaven. There is more brightness than gloom. "It is always so."

### BE ON TIME.

BY MR. T. J. VAN HORN.

We have all read with interest and profit what has been written in the RECORDER answering the question, "What does 'Young People's Work' mean?" and the more these articles have pointed out the things which belong to our work as young Christians, the more interesting they have been to us who have been anxiously trying to find just what our work is. Many good things have been said, and many helpful suggestions given, to which I would not attempt to add anything. But perhaps it is left for some of us to say more about points which could be referred to only incidentally by others.

It seems a little remarkable to me that just now, while writing this, there should come floating up to me from the hall below these words: "You may depend upon it, he will always be a little ahead of time, but never behind." They came from the lips of an estimable lady whom

to know is to love, spoken of one whom the most of you know, and of one who has made a success of life. Perhaps this habit of being on time has something to do with his success. And this habit of punctuality was what I was just beginning to write about when those words reached my ear.

I wasn't going to say that it was one of the greatest virtues, but what I have seen in some young people's societies has led me to think that being on time, like many other good things, is too little thought of by young Christians, and that a word as to what it means and what it is worth in our Christian Endeavor work might not be amiss now.

1. Being in the room and in our places at 7.30 o'clock, when the meeting is appointed for that hour, shows that we Christians mean what we say, that is, that we are honest and reliable. It means also that there is nothing which we consider so important at that time as that meeting. It indicates that the work of our Master has the uppermost place in our minds, just as it ought to have. Now I did not say that when we are tardy in our attendance upon our appointments that we are dishonest and unreliable, but upon those who are not Christians it may make an unfavorable impression as to our honesty and reliability, at least as to our earnestness. And it can be truly said that when we are tardy we are either indifferent, or something which we think of greater importance claims our attention at the time of our meeting. Now there can be no excuse for indifference at a time when so much depends upon earnest, enthusiastic work; and to consider anything of greater importance than our Christian work is, of course, inconsistent, since Christians must "seek first the kingdom of God and his righteousness."

2. How much punctuality is worth is shown by its probable effect upon the mind of those who are not Christians, and more especially by its most certain influence upon ourselves. In order to be consistent, young Christians must value time more highly than other people. Seconds and minutes make up the hours and days we spend here, upon which eternal interests depend. Then the effect upon the whole meeting is too important to be overlooked. That meeting can hardly fail to be a success when, upon the last stroke of the clock or bell, every member is in his place and every head is bowed for a moment of silent prayer. The enthusiasm shown by thus being on time is an enthusiasm which will make itself felt in every song and prayer and testimony.

Mr. Editor, at the risk of being thought narrow, I have adjusted my microscope upon this one little point which seems to me of considerable importance in our work. Perhaps I have magnified it too much, but I will venture, as a partial answer to the question before us, that our work as young people means *punctuality in all our appointments*.

### BY WAY OF REMEMBRANCE.

There are certain observances which the person who desires to rank with ladies and gentlemen will not neglect. The rules of etiquette are not merely arbitrary; as a general thing, they are founded upon convenience or kindness.

To return the first call of a stranger without delay is to express one's appreciation of his kindness in paying the visit. Replying to an invitation immediately on receiving it enables the sender to make definite plans, and is, more-

over, a suitable display of gratitude for the attention.

To express one's thanks for a gift, when it must be done by letter, without allowing one mail to intervene, is to make practical demonstration of one's pleasure in having received it.

There never yet was a social occasion in which promptitude failed to be a virtue, except, perhaps, in the case of English dinner-parties, where the guest is expected to arrive after the specified hour.

Many people are both ignorant of conventional rules, and careless by nature; but casual acquaintances cannot be expected to make allowances for them on account of these disabilities. The offenders against the rules of society will, on the contrary, probably be classified as rude or "odd," and, in any case, as undesirable acquaintances.

The habit of being "on time" and "up to the mark" is more easily cultivated in youth than when the routine of life has become firmly fixed. The boy or girl who is alive to the demands of others will become, later in life, polite by nature, since good habits, fortunately, may become mechanical, as well as bad ones.—*From the Youth's Companion*.

### CHRISTIAN ENDEAVOR PRINCIPLES.

The following platform principles, drawn up by Dr. Wayland Hoyt, unanimously accepted by the Board of Trustees, and enthusiastically indorsed by the great Convention at Minneapolis, is worthy of the careful study of every Christian Endeavorer. Therefore we repeat the

#### PLATFORM OF PRINCIPLES.

We reaffirm that these are the principles of the Y. P. S. C. E.:

First and foremost, Personal devotion to our divine Lord and Saviour, Jesus Christ.

Second, Utmost loyalty to their respective denominations on the part of all Christian Endeavor Societies.

Third, Steadiest personal love and service for the local church in which a society of Christian Endeavor exists. The church for each local society is the local church with which it is connected.

Fourth, Inter-denominational spiritual fellowship among evangelical denominations, so setting forth their spiritual unity in Jesus Christ.

Fifth, Inasmuch as the name "Christian Endeavor," by a marvellous and triumphant trial and history of ten years, has come to mean the definite pledge for the weekly prayer-meeting, the monthly consecration service, and the work of the lookout committee, we earnestly urge that, in all Christian fairness, societies which adopt substantially these methods adopt also the name "Christian Endeavor," and that this name be not applied to other methods of work. We believe that Christian Endeavor has earned the exclusive right to its own name and to its own principles and methods.

Sixth, Christian Endeavor interposes no barriers to the denominational control of the young people, and rejoices when denominations suggest special lines of scriptural study, of denominational indoctrination, of denominational missionary activity, local, home and foreign.

Seventh, Christian Endeavor only desires that its fidelity to Christ and the local church and its opportunity for delightful spiritual fellowship be recognized and preserved.—*The Golden Rule*.

### KEEP THE HEART.

If you would have your life blameless, you must keep your thoughts pure. Sinful actions come of indulging in sinful thoughts and desires. The pleasurable contemplation of a sinful deed is usually followed by its commission. Sin begins in the heart; hence we should keep the heart with all diligence. As you would lock and bolt your doors against robbers, so close your heart against evil suggestions. Suffer not the intruder to get a lodgment, but meet him at the threshold and by faith expel him from your sight. Direct your thoughts toward pure and holy subjects. Contemplate the character of the spotless Son of God. Take care of your thoughts and your actions will take care of themselves.—*Christian Witness*.



## EDUCATION.

—BUFFALO, N. Y., has forty-eight public schools and 155 churches.

—THE Cobden prize of \$300 offered for the best economic essay in England this year was carried off by a woman, Miss Victorine Jeans, of Manchester.

—PUBLIC school teaching in Spain is not an attractive profession. One teacher, whose case was brought into notice recently, had not received his salary for seventeen years. While this was an extreme case, it is true that the back pay of the teachers now reaches about \$700,000.

—THE largest university in the world is that of the Great Mosque of El Azar, in Cairo, Egypt. It is attended by 10,000 Moslem students, not only from Egypt and Turkey, but from Algeria and Morocco, the Soudan, Darfoor and Zanzibar, Arabia, Persia, Turkestan, India and Malaya. Nothing is taught except the Koran and the literature relating to it.

—THE new Chicago University site comprises four blocks of ground. The deed to three of these was made first to the American Baptist Education Society. The society has now deeded to the University and these deeds have been recorded. The fourth block is deeded to the University directly by the seller. On the 21st of September the common council of Chicago passed an ordinance vacating the streets and alleys running through the site, giving the University one solid block 1,261 feet long and 802 feet wide, making the area inside the block lines between twenty-three and twenty-four acres, and immensely increasing its value for the purposes of the institution. This action opens the way for the board to carry out its plans for covering the site with a beautiful group of buildings.

—IN his report to the Secretary of the Interior, Commissioner Harris, of the bureau of education, says that there were enrolled during the fiscal year 1889-1890 in the public schools of elementary and secondary grade 12,686,973 pupils, as against 9,867,505 in 1880. The enrollment formed 20.27 per cent of the population of 1890. The average daily attendance of pupils on each school day in 1890 was 8,144,938. The total amount expended during the last fiscal year for public school purposes was \$140,277,484, as against \$78,094,687 in 1880. The expenditure per capita of population in 1880 was \$1.56, and in 1890 it was \$2.25. The total value of grounds, buildings, and apparatus of educational institutions in 1891 was \$78,894,729.

—THE trustees of the New-Hampshire College of Agriculture and Mechanic Arts have decided upon plans for the new main college building, which is to be located at Durham. The building, which will be constructed of stone and brick, will be of the Romanesque style of architecture, in the form of a letter T, two stories in height, with steep-pitch roof, so arranged that the interior can be used for a hall or other purposes. The length over all will be 172 feet; main building 128 feet. The width of the main building over all will be ninety feet. The first floor will also contain the reading-room, librarians' room, library with gallery, pamphlet and delivery room, and a large recitation room and two smaller recitation rooms. The second story will contain museum, class rooms, botanical laboratory, zoological laboratory, zoological museum, officers' room and packing room.

## TEMPERANCE.

—THE Secretary of State's classification of the causes of pauperism in New York State in 1890, gives the following: "Intemperance direct, males, 8,368; females, 2,464; children having intemperate parents, males, 1,401; females, 1,357; females having intemperate husbands, 1,290"—an aggregate officially accredited to intemperance of 14,880.

—CHAUNCEY M. DEPEW, in a late speech, said: "We have the peril of the saloon, but we will overcome it. The saloon destroys 80,000 youths a year. It sends them to a drunkard's grave, but we will control it. Because we have not yet found the way, is simply an incentive to the genius of the American people for the government to find the way."

—THE Rev. Mr. Passmore wanted the saloons closed on Sunday, and the ill-feeling against him took the shape of placing dynamite in the bell of his church, the Methodist Episcopal. The bell and the belfry were blown to atoms, endangering the lives of more than one hundred people. This occurred at Breckinridge, Col.

—THE Rev. Dr. Cuyler, of Brooklyn, says that Horace

Greeley once told him that he believed that at the time of his young manhood in New Hampshire he was the only teetotaler in the State. The Rev. Dr. Cuyler further says, upon the authority of the Rev. Dr. Lyman Beecher, that in those times, when the Congregational Ministers' Association of Connecticut held a dinner, the place where they dined had so much whiskey in it that it smelled like a bar-room. Things have changed since then.

—MR. GOUGH jotted down the following apostrophe on water and execration on rum as he had delivered them while holding a glass of water in his hand:

"There is no poison in that cup; no fiendish spirit dwells beneath those crystal drops to lure you and me and all of us to ruin; no spectral shadows play upon its waveless surface; no widows' groans or orphans' tears rise to God from those placid fountains; misery, crime, wretchedness, woe, want and rags come not within the hallowed precincts where cold water reigns supreme. Pure now as when it left its native heaven, giving vigor to our youth, strength to our manhood and solace to our old age. Cold water is beautiful, and bright, and pure everywhere. In the moonlight fountains and the sunny rills, in the warbling brook and the giant river; in the deep tangled wildwood and the cataract's spray, in the hand of beauty or on the lips of manhood—cold water is beautiful everywhere."

Now follows the execration on rum: "Rum! There is a poison in that cup. There is a serpent in that cup whose sting is madness and whose embrace is death. There dwells beneath that smiling surface a fiendish spirit which for centuries has been wandering over the earth, carrying on a war of desolation and destruction against mankind, blighting and mildewing the noblest affections of the heart and corrupting with its foul breath the tide of human life and changing the glad, green earth into a lazar house. Gaze on it! But shudder as you gaze! Those sparkling drops are murder in disguise; so quiet now, yet widows' groans and orphans' tears and maniacs' yells are in that cup. The worm that dieth not and the fire that is not quenched are in that cup.

"Peace and hope and love and truth dwell not within that fiery circle where dwells that desolating monster which men call rum. Corrupt now as when it left its native hell, giving fire to the eye, madness to the brain and ruin to the soul. Rum is vile and deadly and accursed everywhere. The poet would liken it in its fiery glow to the flames that flicker around the abode of the damned. The theologian would point you to the drunkard's doom, while the historian would unfold the dark record of the past and point you to the fate of empires and kingdoms lured to ruin by the siren song of the tempter, and sleeping now in cold obscurity, the wrecks of what once were great, grand and glorious. Yes, rum is corrupt and vile and deadly and accursed everywhere. Fit type and semblance of all earthly corruption.

"Base art thou yet as when the wise man warned us of thy power and bade us flee thy enchantment. Vile art thou yet as when thou first went out on thy unholy mission, filling earth with desolation and madness, woe and anguish. Deadly art thou yet as when thy even-ommed tooth first took fast hold on human hearts, and thy serpent tongue first drank up the warm life blood of immortal souls. Accursed art thou yet as when the bones of thy first victim rotted in a damp grave, and its shriek echoed along the gloomy caverns of hell. Yes, thou, infernal spirit of rum; through all past time hast thou been, as through all coming time thou shalt be, accursed everywhere.

"In the fiery fountains of the still; in the seething bubbles of the cauldron; in the kingly palace and the drunkard's hovel; in the rich man's cellar and the poor man's closet; in the pestilential vapors of foul dens, and in the blaze of gilded saloons; in the hand of beauty and on the lip of manhood. Rum is vile and deadly and accursed everywhere.

"Rum, we yield not to thy unhallowed influence, and together we have met to plan thy destruction. And by what new name shall we call thee, and to what shall we liken thee when we speak of thy attributes. Others may call thee child of perdition, the base born progeny of sin and Satan, the murderer of mankind and the destroyer of immortal souls; but I this night will give thee a new name among men and crown thee with a new horror, and that new name shall be the sacramental cup of the Rum Power, and I will say to all the sons and daughters of earth!—Dash it down! And thou, Rum, shalt be my text in my pilgrimage among men, and not alone shall my tongue utter it, but the groans of orphans in their agony and the cries of widows in their desolation shall proclaim it the enemy of home, the traducer of childhood, and the destroyer of manhood, and whose only antidote is the sacramental cup of temperance, cold water."

## POPULAR SCIENCE.

A most serious obstacle to the proposed American-Asiatic cable by the Aleutian Islands and Alaskan route, has arisen in the discovery of such an extent of extreme depth of water north-east of Japan, as to preclude the sinking of the cable.

NEW STYLE OF ARC LAMP.—M. Xavier Wertz, of New York, has produced a combination arc and incandescent lamp which may develop into a successful article. The carbons are placed in an exhausted glass globe, and burn so slowly that no feeding is required. A short, thick, hollow carbon is connected to a conductor, and inserted in a globe. The second carbon passes inside the first, having a solid core and round head, which rests upon the cylindrical carbon. The space between is filled with an insulating layer of asbestos, which prevents any current passing except at the upper surface of the cylindrical carbon, where the two carbons touch. At this point of contact an arc is formed of sufficient size to produce a light of considerable power. The lamp is intended for high tension series working, and may be fitted with a cut-out and used on ordinary arc lamp circuits.—*Scientific American*.

DESIRABLE DEVICE.—A common source of cold and discomfort in winter is the draught from the bottom of a shrunken or badly fitting door. A device has been brought out by which these currents of air can be so diverted as to be made desirable instead of objectionable. A slab of wood works on two pivot hooks projecting from the bottom of the door, and fitted at one end with a curved piece of wood, which comes against the jamb on closing the door and presses a felt-facing close to the door. On opening the door an India rubber spring draws the bottom of the slab toward the door, and so clears the carpet. The bottom edge of the slab being lined with felt, is absolutely draught-tight. On the door being shut the air which rushes in strikes against the slab, is turned upward, and goes to the top of the room. In this way the draught under the door, which was before a constant menace to the health of the occupants of the room, becomes a positive advantage in promoting the thorough ventilation of the apartment.—*American Analyst*.

LET CHILDREN SLEEP.—A plea in behalf of giving more sleep than is customarily allowed to the young has been set in circulation through the newspapers of Germany by a physician, who erroneously enough is named Dr. Cold, despite the evidence he gives of being warm-hearted. A healthy infant, he says, sleeps most of the time during the first weeks; and in the early years, people are disposed to let children sleep as much as they will. But from six or seven, when school begins, there is a complete change. At the age of ten or eleven, the child sleeps only eight or nine hours, when he needs at least ten or eleven, and as it grows older the time of rest is shortened. Dr. Cold believes that, up to twenty, a youth needs nine hours' sleep and an adult should have eight or nine. With insufficient sleep, the nervous system, and brain especially, not resting enough, and ceasing to work normally, we find exhaustion, excitability, and intellectual disorders gradually taking the place of love of work, general well-being, and spirit of initiative.—*American Analyst*.

BLEACHING OF WAX.—When beeswax is exposed in thin layers to the air and to direct sunlight it is quickly rendered colorless, but in the dark, in presence of a free supply of air, oxygen, or ozone, no decolorization whatever is effected, even after a long time. In presence of sunlight, oxygen, and especially ozone, destroys the color very rapidly, but the presence of oxygen is not absolutely necessary. When the wax is exposed to sunlight *in vacuo*, or in an atmosphere of carbonic anhydride, it is bleached, but more slowly than in the presence of air. The composition of the unbleached wax differs considerably from that of wax which has been bleached by exposure to air and sunlight. The latter contains a slightly larger percentage of free acids, but a large proportion of the unsaturated acids of the oleic series and of the unsaturated hydrocarbons in the crude wax have disappeared. This fact shows that in the bleaching process not only does the coloring matter suffer total combustion, but the unsaturated acids and the unsaturated hydrocarbons are converted into saturated compounds by the fixation of oxygen. This is also the case with other fatty substances, such as suet, and the reason why the addition of 1 to 5 per cent of suet to beeswax causes decolorization to proceed more quickly is because the suet, in its oxidation or combustion, aids the destruction of the coloring matters. The addition of a small quantity of other oxidizable substances, such as essence of terebenthene, also hastens the action, so that it would seem that the destruction of the coloring matter is due to the formation of ozone by the oxidation of the added substance.—*A. and P. Buisine*.



## 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 VI.—THE WORK OF THE HOLY SPIRIT.

For Sabbath-day, Nov. 7, 1891.

SCRIPTURE LESSON.—John 16: 1-15.

CONNECTING LINK.—In the closing portion of the chapter following the last lesson Christ again exhorts his disciples to love one another, and he warns them against looking to the world for love or sympathy. The servant not being greater than his master, they might naturally expect that the world would hate them as it had him. "If they have persecuted me they will also persecute you." He promises to send the Comforter to aid in bearing the gospel message. In the present lesson he proceeds to stay the tide of grief occasioned by the announcement of his departure.

EXPLANATORY NOTES.—v. 1. "These things." The things he has just been mentioning in his discourse. "That ye should not be offended." That being forewarned of those things they might not be led astray and fall into sin. v. 2. "They shall put you out of the synagogues." Not simply excluded but excommunicated from religious and even social privileges. "The time cometh." It would come very soon to Christ and not so very far away from some of the apostles. "That whosoever killeth you will think that he doeth God service." A blinded service, not knowing God's will as in the case of Paul and the forty Jews. v. 3. "And these things... because they have not known the Father nor me." Failing to recognize God's claims upon them. He withdrew his favor, and the service rendered therefore was imperfect and blinded. v. 4. "When the time shall come." For the persecutions previously mentioned. "And these things I said unto you at the beginning." Did not mention and explain them because, perchance, they might easily be forgotten or being borne in mind they might be cast down by them, not being able to comprehend them sooner. v. 5. "But now I go my way to him that sent me." His mission having been fully accomplished he is about to return to the Father. "And none of you asketh me, Whither goest thou." "Peter, in the early part of the same evening, had in words asked that question (13: 36), but in a different spirit, and with a different aim, without special thought of the place where Jesus was going. This was practically a different question expressed in the same words. But a better explanation is that Jesus had no reference to what had been said under other circumstances, but at this time in view of what he was now saying none asked whither he was going."—*Peloubet*. v. 6. "Sorrow hath filled your heart." Doubtless he saw sorrow depicted in their countenances as he told them of his departure. v. 7. "It is expedient for you." Truly, in order to carry out God's plans for the redemption of a lost and ruined world, through a crucified and risen Saviour, it is necessary for me to "go away." "If I go not away the Comforter will not come." The Holy Spirit, as explained in chapter 14: 26, an agency purely spiritual to carry forward and make efficacious the work already begun by himself. While he was with his disciples he performed that which the Holy Spirit was to continue. v. 8. "He will reprove the world." Better as in the *Rev. Ver.*, "convict the world in respect of sin, and of righteousness, and of judgment." Doubtless reproving, convincing and convicting. v. 9. "Of sin, because they believe not on me." The lack of faith in Christ is sin. v. 10. "Of righteousness." The righteousness of God as exhibited in Christ Jesus. "Because I go to the Father." His going would be the cause of the Spirit's coming. v. 11. "Of judgment." Awaiting all at last, when "sin and righteousness shall be placed in the eternal balance of a just and holy God." "Because the prince of this world is judged." In the death of Christ

on the cross the prince of sin—Satan—was judged and rightfully dethroned, and "cast out." Chapter 12: 31. His power to destroy men's souls is now at an end. v. 12. "I have yet many things to say unto you but ye cannot bear them now." It was impossible for them at this time to fully understand the plan of redemption, and possibly they were too blinded with sorrow to have their minds fully occupied with so important a matter. v. 13. "Howbeit when he, the Spirit of truth, is come he will guide you into all truth." The Holy Spirit, the great revealer of truth, will make known unto you the mystery of the gospel as ye are able to receive it. "He will show you things to come." Opening up to you a clearer view (as revealed in the epistles) of my everlasting kingdom which I have established. v. 14. "He shall glorify me." By carrying forward, confirming and unfolding the word begun in Christ. "For he shall receive of mine. Receive Christ's words and confirm them, making them clearly manifest. v. 15. "All things that the Father hath are mine," etc. "The Father the source of eternal life; the Son the revealer of eternal life; the Holy Spirit the efficient cause of this eternal life taking hold of the human heart, each person in the God-head doing his own part in the redemption."—*Moment*.

LEADING THOUGHT.—The Holy Spirit our comforter and guide.

DOCTRINES.—Sorrow rightly applied give Christian growth. We may have the abiding presence of the Holy Spirit. The Holy Spirit convices of sin and guides into all truth. The kingdom of Satan is destroyed by the coming of Christ to the cross. Christ will judge the world. The Son co-equal with the Father.

DUTIES. To give the Holy Spirit complete access to our hearts. To be led into all truth. To study the work of the Holy Spirit.

## MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Oct. 21, 1891.

The meeting was called to order at 9.30 o'clock, the President, W. L. Clarke, in the chair. Prayer was offered by the Rev. D. H. Davis.

There were present seventeen members and one visitor.

The minutes of special meetings, Aug. 23, 1891, and Aug. 30, 1891, were read and approved.

The Treasurer being absent, the report was presented and read by the Recording Secretary. It was voted that the report be received and placed on record.

Communications were read by the Corresponding Secretary as follows: From the Rev. T. L. Gardiner, presenting the needs of the Salem Church and asking for an appropriation of \$100. From the Ritchie Church, asking for an appropriation of \$100. From the Greenbrier and West Union churches, asking for a renewed appropriation of \$40 each. From the First Westerly Church, asking for a renewed appropriation of \$100. From the Rev. L. R. Swinney, presenting the needs of the Lincklaen, Otselic, and Cuyler Hill churches, and asking for an appropriation of \$25 each for these churches. From the Rev. L. R. Swinney, in behalf of the Watson (N. Y.) Church, asking aid for the church in rebuilding the house of worship. From the Hornellsville Church, asking for a renewed appropriation. From the church at Berlin (Wis.), stating its needs and asking for aid for the ensuing year. From the New Auburn (Minn.) Church, asking for \$100. From the Pleasant Grove (S. Dak.) Church, asking for \$200. From the Garwin Church, asking for the co-operation of the Missionary Board toward the salary of the Rev. E. H. Socwell. From the Rev. H. D. Clarke, asking if the Board would suggest and aid a pastor for the Hebron and West Genesee churches. From Mr. J. S. Powers, giving an account of his

Christian experience and stating his willingness to labor in the South-west.

Upon motion it was voted to grant the following orders:

A. E. Main, Cor. Sec.,.....	\$360 11
L. F. Skaggs,.....	112 30
J. M. Todd,.....	38 50
Madison Harry,.....	124 31
G. W. Lewis,.....	132 73
O. U. Whitford,.....	176 00
J. L. Huffman,.....	167 53
Garwin, Ia., Church,.....	53 80
New Auburn, Minn. ".....	25 00
First Westerly, R. I. ".....	25 00
Second Westerly, R. I. ".....	25 00
Hornellsville, N. Y. ".....	25 00
Pleasant Grove, S. Dak. ".....	25 00
Andover, N. Y. ".....	12 50
C. W. Threlkeld,.....	61 52
Ritchie, W. Va. Church,.....	37 50
Middle Island, W. Va. ".....	10 00
West Union, W. Va. ".....	10 00
Greenbrier, W. Va. ".....	10 00
W. L. Burdick,.....	50 00
M. B. Kelley,.....	100 00
D. H. Davis,.....	188 72
G. Velthuysen,.....	100 00
J. G. Swinney,.....	50 65

It was voted to authorize Bro. G. B. Carpenter to look after the shipment of certain boxes, etc., to China, which are now ready to be shipped.

It was voted to authorize the Treasurer to send to China the amount which will be necessary to pay the expenses of the China Mission from January 1 to July 1, 1892.

It was voted that Bro. Ira B. Crandall be appointed a committee to secure endorsers for the Treasurer's notes for the ensuing year.

It was voted that an appropriation be made of \$1,000 for the school expenses and incidentals, and \$2,200 for the salaries of the Rev. and Mrs. G. H. F. Randolph, Dr. Ella F. Swinney, and Miss Susie M. Burdick for the China Mission for the ensuing year, and that the missionaries be instructed to reduce the expenses so far as possible with the understanding that no special requests be sent to this country for funds.

It was voted that the appropriation for the Holland Mission be \$400.

It was voted that it is the sense of this Board that the Rev. and Mrs. D. H. Davis should be returned to China at a time not later than Nov. 15, 1892.

It was voted that in accord with the request of the Salem Church the appropriation therefor be the same as last year, \$100.

It was voted that in accord with the request of the Ritchie Church the appropriation therefor be the same as last year, \$100.

It was voted that in accord with the request of the Greenbrier and West Union churches the appropriations be the same as last year, \$40 each.

It was voted that the appropriation for the First Westerly Church be \$75 instead of \$100.

It was voted that there be an appropriation for the Second Westerly Church of \$75.

It was voted that in accord with the request of the Rev. L. R. Swinney, an appropriation be made of \$25 per annum to each of the churches at Lincklaen, Otselic and Cuyler Hill.

It was voted that the Investment Committee be authorized to make such an appropriation to aid the Watson Church as in their judgment may seem best.

It was voted that an appropriation be made of \$733 34 for the Rev. O. U. Whitford for the year 1892.

It was voted that an appropriation be made of \$125 for the services of the Rev. J. W. Morton with the North Loup Church for the space of three months during 1892.

It was voted that the appropriation for the Berlin church be \$125 for the ensuing year.

It was voted that an appropriation be made



of \$100 for the Pleasant Grove Church for the ensuing year.

It was voted that an appropriation be made of \$150 for the Rev. E. H. Socwell on the Iowa field.

It was voted that an appropriation be made of \$500 for the Rev. George W. Lewis on the Mississippi and Louisiana field, being the same as last year.

The Corresponding Secretary then gave an interesting account of the Sabbath-keepers in the Southern and South-Western field and the outlook there.

It was voted to employ Mr. J. S. Powers on the South-Western field at a salary of \$600.

It was voted to employ the Rev. J. L. Huffman for the coming year at \$600, on the same terms as last year.

It was voted that an appropriation be made of \$500 for the Rev. D. H. Davis for the year 1892, and that Bro. Davis' time be wholly in his own hands.

It was voted that an appropriation be made of \$800 for the salary of the Rev. A. E. Main as Corresponding Secretary for the ensuing year.

It is understood that all appropriations for general missionaries and for the Corresponding Secretary include also traveling expenses.

It was voted that the Rev. A. E. Main and the Rev. D. H. Davis be a committee to look after the preparation of historical essays having in view the celebration of the centennial of Foreign Missions and the semi-centennial of this Society.

Adjourned.

WILLIAM C. DALAND, *Rec. Sec.*

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Oct. 21, 1891.

"Noble by birth, according to the worldly tenets that grant the right of one person to be her earnest born superior to another, but made nobler by an enthusiastic work in the great cause of moral reform," is the language used by a Washington woman in speaking of Lady Henry Somerset, the distinguished President of the British Woman's Temperance Association, and vice-president of the World's Woman's Christian Temperance Union, who made one of the strongest temperance speeches ever listened to here, at a memorable meeting held last night under the auspices of the W. C. T. U., in the same church in which the Ecumenical Conference came to a close yesterday afternoon. The meeting was presided over by Bishop Hurst and the attendance was only limited by the seating and standing capacity of the church. Among the other distinguished speakers were Bishop Carman, of Canada, and Mrs. Hannah Whitall Smith, of England, who is widely known from her connection with reform and religious work in London. Lady Somerset, who is young, wealthy and handsome, has overturned all worldly theories on the subject by willingly giving up her place in the frivolous social entertainments of the British nobility for the sake of aiding in the philanthropic work which has done so much to lighten the darker side of life in the world's metropolis of late years, and which she hopes will do still more in the future. In the eyes of many she has made a great sacrifice, but she does not so regard her action. Lady Somerset is identified with many organizations, but she is best known in this country through her connection with the White Cross Purity Army, and the Blue-Ribbon temperance movement. She comes to the United States at this time for the purpose of attending the annual conference of the World's W. C. T. U., which will be held in Boston, November 10th

to 18th. She has been overwhelmed with invitations to visit and speak in different sections of the country, and the invitations from Philadelphia and Chicago have been accepted.

Local interest in the Ecumenical Conference was kept up to the last, notwithstanding the absence this week of quite a number of prominent delegates, who had either started for home or gone to visit elsewhere. There are no actual accomplishments to show as the result of the coming together of the representatives of a church which has, according to the report of the Conference committee on Methodist statistics, 6,494,399, members and 25,578,104 adherents, but it must be a very careless observer of the proceedings of the Conference who has failed to see that many good seeds have been sown, which will in due time bear fruit. Some things have been said that it would have been better to have left unsaid, but their proportion is too small to interfere with the effect of many of the good and timely things said. Let those disposed to harshly criticize words used by any of the delegates try to recall any gathering of five hundred men, where every man was at liberty to say what he pleased as often as he could get the recognition of the presiding officer, in which fewer mistakes were made. In fact it is remarkable when one takes into consideration the many and diverse kinds of men composing this Conference that more mistakes were not made. The Conference adopted a resolution for the holding of an ecumenical week of prayer, beginning November 15th. In its pastoral address it gives much good advice regarding cooperation among Methodists; argues that the foreign missions are among the foremost objects of the church, and says of the liquor and opium, traffic: "Against the trade in spirits and the trade in opium, which are doing so much to defeat and discredit our missions in Africa and China we shall never cease to raise our voice." Many think that this last paragraph should have been made both broader and stronger, and that the manufacture of, and traffic in, intoxicating liquors should have been denounced, wherever it might exist.

Administration circles are much pleased by two official announcements made this week. One that Italy had repealed the decree prohibiting the importation of American pork, and the other that the temporary government of Chili had agreed to allow the sympathizers of the late Balmaceda government, who had been given asylum by the American minister, a safe conduct out of the country.

Sunday afternoon a large meeting under the auspices of the Woman's Foreign Missionary Society was presided over by Mrs. Dr. Riley. Among the most notable speakers were Miss Gibson, of France, who gave a good account of the work in that country, and Mrs. Amanda Smith, a colored woman born in New York State, who gave the meeting a most interesting account of some of her experiences during the twelve years in which she has been engaged in Missionary work in India.

Chaplain Isaacs, of the navy, presided over a temperance meeting in the interest of temperance work among the enlisted men of the army and navy Sunday afternoon, and Rev. R. W. Allen, chaplain in the British army, delivered an interesting address telling of the good such work had accomplished in the British army and navy. At the same time the W. C. T. U., held an immense temperance mass meeting which was addressed by prominent speakers, men and women, from at home and abroad. Sunday was a big day for the temperance cause.

## HOME NEWS.

New York.

ALFRED CENTRE.—The Firemen's Hall is rapidly approaching completion. The brick-work is done, the floors are laid, windows and doors are ready to be put in and much of the inside work is done. It is expected that the main hall will be ready for use on the 3d of November.—Fire escapes have been put up on the east and west wings of the Ladies' Hall. One of the Lyceums made it a subject of debate, not long since, after this fashion: "Resolved, That any boy convicted of using these escapes for any other purpose than to escape from a fire should be sent up for 30 days, and fed on bread and water." During the debate the time was changed to 33 years, and the whole was lost.—Five members of our Young People Society attended the State convention at Utica last week, and report a most interesting and profitable time. S. R. S.

Rhode Island.

WESTERLY.—On the Sabbath of Oct. 3d occurred the service of the installation of Rev. W. C. Daland to the pastorate of the Pawcatuck Seventh-day Baptist Church. The church was filled to its utmost capacity; a large percentage of the audience were from other churches of this place, while Rockville, Mystic, First and Second Westerly, First and Second Hopkinton contributed welcome participants and visitors. The service opened with the rendering of a beautiful anthem by the choir. The Scripture reading, prayer and announcement of hymns employed the services of Rev. O. D. Sherman, of Mystic, and Rev. E. A. Witter, of the First and Second Westerly churches. Rev. Mr. McLearn, of Rockville, in giving the charge to the church, began by saying that he would try to hit the nail on the head, and succeeded so well in his effort, that could his address be put in the form of a leaflet and distributed among members of the churches, much good might be accomplished through its teaching. It was logical, forcible and irresistible. Yet the exhortation to accord to the pastor the most complete and hearty sympathy and support in his labors, and to refrain from all criticism of speech or action not fully understood or approved until after a brotherly conference with the pastor, brought vividly to remembrance the same exhortation given by our late pastor in his farewell sermon. The charge to the pastor was delivered by Rev. G. J. Crandall, of Ashaway, who through it conveyed his own conception of the sacredness of the office; the loftiness of aim and purity of thought and life it enjoined; and continual communion with God and waiting upon his Word it necessitated in order to rightly teach divine commands, and to clearly reveal his love and tender compassion for man. Mr. Boothe C. Davis welcomed Mr. Daland to the pastorate, delivering to him the church-roll, with words and manner that touched the hearts of all, to which the new pastor responded with deep feeling, and, after the final hymn, invoked the benediction upon his new charge.

On the evening of Oct. 8th, the church parlors were filled to overflowing with the many who came to the reception given to Mr. and Mrs. Daland. At the covenant meeting on Friday evening, Mr. and Mrs. Daland, Rev. G. B. Utter, Rev. and Mrs. E. P. Saunders united with the church here, and on the Sabbath following the communion service was observed. The tender solemnity and fervor of the season seemed to strengthen the union of church with pastor and the Lord. what is more blessed, with Christ,

The illness of Mr. Boothe Davis has caused universal sadness and anxiety for the past three weeks, but his decided progress now toward recovery occasions heartfelt thanksgiving. We have also to acknowledge our Father's mercy in this affliction that his complete prostration on Sunday, Oct. 4th, while delivering a sermon, occurred before his return to New Haven, as the fire in the building occupied by the theological students was that same week, and although Mr. Davis' room and effects were untouched by fire, they were thoroughly drenched with water. Had he been there instead of in the hospitable home of Mr. Chas. Stanton, there is every reason to suppose that the result would have been fatal. M.



## MISCELLANY.

### THE HOME GIRL.

BY OLIVE E. DANA.

The home girl is a varying type. You cannot classify her. In any equation she is likely to be an unknown quantity. You cannot calculate with any certainty upon her tastes or aptitudes or abilities.

But while so many of her sisters are being metamorphosed into college girls and seminary young ladies, to become duly the subjects of delineation and the objects of advice, shall not she too have her bit of recognition and of counsel? Does she not need it all the more because she is a home girl? Perhaps it is not her fault. Perhaps it even seems to her a misfortune that she cannot join student ranks, and be at least a school girl. Perhaps poverty,—a hindrance even in these days of low-priced schools and many scholarships,—shuts the gate of knowledge upon her. Perhaps some physical disability prevents her. Or it may be that illness in the household, or some similar reason, renders her presence indispensable.

It argues much for her that she thus recognizes home claims and their authority. In our zeal for education and for intellectual culture, we are sometimes in danger of forgetting what a school of discipline the household is. We are too apt to forget that, in the very nature of things, womanhood has its best culture and reaches its finest and richest bloom within home walls. All womanly virtues are fostered there.

It affords the best of opportunities for the development of Christian character. Home life sets one lessons in self-control, in self-reliance, in diligence, in forbearance, in sympathy, in patience, in trustfulness, beside which the benefit of higher mathematics, of language drill, or of philosophical studies seems slight. It is not likely that our home girl recognizes this. She is likely to be too busy to think much about it.

As I said just now, it is difficult to classify or describe her, but she is quite certain to be a busy person. She may have a talent for music and the means for improving it. She may be the most efficient helper in the home church. She may devote time and energy freely to the work of the Christian Endeavor Society, the King's Daughters, or the "Y's." She may win silver with her charmed brush or pencil or her pen. She may be a sympathetic reader, versed in current or classic literature. She may have homelier but less helpful endowments; a knack at millinery, a gift at home dressmaking, a "faculty" for cooking, a knowledge of kitchen lore, an executive ability that makes housekeeping easy, successful, enjoyable. She may have to combine a half-dozen of these attributes in one personality. For she is, in general, a vague, indefinable, uncertain character; while, in particular, that is just what she is not and must not be.

Let her not overrate herself, lacking the wholesome influence of girlish competition and comparison. But especially let her not underrate herself. She must not think that she can be less earnest, less aspiring, less diligent in self-improvement than if summoned by bells and held to study and recitation hours. An intellect every whit as acute, and mental faculties in every way as valuable as belong to the young women of Smith or Vassar or Wellesley are very likely hers. If, four years hence, it is proven that the Smith or Vassar or Wellesley graduate is far more brilliant, ready, and able than she, with really finer faculties of apprehension and appreciation, it will probably be principally because the college girl's is a trained, energized, active mind, while her own is rusty and inert for lack of exercise it might have had. For the exercise is often more than either the acquirement or the training.

I know the mental are not the only faculties there developed; but it is the mental training which is, if I may say so, specialized at school and college, and it is this which the home girl misses.

So she must find a substitute. She must study, or at least she must read, systematically,

thoroughly, judiciously, widely. Not all the time, nor in all departments, but according to taste and opportunity. It must be enjoyable, the reading she undertakes, or it will not be likely to be successfully followed. She may or may not care to take up one of the excellent courses of the societies for home study. She may desire a supplement, or, what is more likely, a substitute for one of these. The great thing is that she have some plan, be it ever so simple, and pursue it understandingly. One is tempted to offer a few suggestions just here. So many things are the fashion, and tempting, too, in themselves, which are, after all, far from supplying the best or most desirable knowledge.

To what profit is the winter study of Shakespeare or Browning if one knows nothing of the splendid sequences of English letters, or is even lamentably ignorant of the history of her own land and its literature?

One might take up United States history, perhaps in Higginson's picturesque narrative; might supplement or follow it by Mr. Fiske's delightful volume. "The Beginning of New England," which one might almost call the key to American history; and might carry along with these Stedman's "Poets of America,"—really a history of our letters; or Richardson's "American Literature," and then, perhaps, be able to read some of the best fiction and poetry illustrative of the themes and times.

And does our reading girl—the most studious one—know what a rich and comprehensive and delightful "course" she would have taken all by herself, or how she would use and treasure and enjoy in after years the knowledge it had given her?

It would be easy to outline a similar course in English history and literature. And it seems to me that either would well repay the devotion if one gave to it the leisure of a winter or a year.

And there is another "course" far more important than either of these. It is probable that the text-book required is already familiar to our home girl. It is more and more becoming a part of the curriculum which the college girl pursues. For it is a literature in itself, and fast becoming recognized as such.

The home girl ought not only to read her Bible,—that is a very inadequate term in this connection, and often describes a very inadequate exercise, both mental and spiritual,—she should study it with all possible helps, all attainable intelligence, all diligence and devoutness. She would far better forego her other reading if either must be spared. Whether or not it is to her the Word indeed, because of the hope and the salvation and the fellowship it reveals she cannot and must not miss its guidance to "the upper and the nether springs."

Even more than to the student, current literature is open to the young woman at home; and it will well reward her attention. The books that are making,—in the magazines, the great weeklies, and even the daily newspaper,—are worthy her attention.

Every life has its compensations, each its special gain and vantage. If the college girl is fitting for wider usefulness, the home girl finds herself needed and serviceable the sooner. If the former wins higher acquirements, the latter may make the earlier application of what she learns, and perhaps the better, because it is her own. She has goodly precedent and fellowship, too, in being a home girl.

The distinguished editors, Mrs. Dodge of St. Nicholas and Mrs. Sangster of Harper's Bazar, were chiefly taught at home. So was Miss Murfree and Mrs. Terhune ("Marion Harland") and Mrs. Prentiss. Lucy Larcom was a home girl, and a working girl beside. So, pre-eminently, was Louisa M. Alcott.

### THE CHECK OLD TOM SIGNED.

"I'll fill out this check for you, Tom, if you will wait a moment. It is signed, and father told me to fill it out for the amount if he wasn't here. Two and a half,—isn't it?"

Old Tom took up the check in his trembling fingers, and looked at the straight, business-like signature.

"Just to think that his name is good for thousands of dollars," he muttered, half to himself and half to the bright-faced boy who stood

beside the desk with his pen in his hand, ready to fill out the check. "And yet, when we were boys together, I was as good as he was, any day, and my chances in life were just as good. It's been drink that made all the difference. Well, it's too late to help it now."

"No, it isn't too late, Tom," cried Hugh Evans, earnestly. He knew the sad story of this man's gradual descent from an honorable respected life to the level of a common drunkard, and he felt an impetuous desire to help him, boy though he was. "I heard father say, only to-day, that, if you would sign the pledge, he would trust you to keep it, and he would give you steady work and good pay. Do sign it, Tom. I have a blank one here. It will make such a difference, not only to you, but to your wife and children, if you will."

A gleam of hope lighted up the dim eyes, but it died out in an instant, and Tom shook his head.

"Some other day, Hugh. Some other day. I must treat my friends for the last time, and I'll have a little money to-night, you see when you give me that check. Some day I will, but not now."

"Don't put it off, Tom," pleaded Hugh, putting the pledge before the man, and giving him the pen. "Why, don't you see, it's as good as a check! Sign it, and it means health, comfort, and a good living, which you could make well enough if you would let drink alone, and respect from every one that knows you. Why, my father's signature couldn't mean more than that!"

Old Tom was won by the boys' enthusiasm. "I'll see what my signature is good for," he cried, with sudden resolution; and, grasping the pen firmly, he wrote his name on the pledge. "There, I've done it; and, God helping me, I'll keep it," he said, solemnly. "Low as I've fallen, I never broke my word yet."

An hour later he entered his home, with the check in one pocket and the pledge in the other.

The check was a proof to the poor wife of his intention to keep the pledge, for she knew it must have been hard work to come home sober with money in his pocket.

Need I tell you that the signature on the pledge was never dishonored? It meant a happy home, new hope for the despairing wife, respect, prosperity, and God's blessing.

And Hugh! He felt as if he had done the grandest temperance work of his life, though he lived to be a successful temperance worker, when he persuaded old Tom to sign that check.—*S. S. Times.*

### SPECIAL NOTICES.

A COVENANT and prayer-meeting of the New York Church, will be held at the house of Prof. Stephen Babcock, 344 W. 33d St., New York, on the eve of the second Sabbath in November next. Communion Sabbath-day, Nov. 14th.

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.

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.

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.



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CONDENSED NEWS.

A passenger steamer on the Volga was burned near Rybinsk, Prussia, last week. Seven persons perished in the flames.

The carpenters of London, after a strike lasting six months and costing £50,000, have resumed work. They have submitted their dispute to arbitration.

The department of State is informed that the Chinese customs tax on imports of kerosene has been reduced from forty to twenty cents per case.

Robert B. McKnight has been appointed receiver of the Owen Hutchinson Lumber Company, of Saginaw, Mich. The liabilities are about \$90,000 and the assets \$80,000.

Floods on the departments of Ardeche and Gard, France, are causing immense damage. Many persons have been injured and it is feared that some have been drowned. The river Rhone continues to rise.

The steamship Oceanic brings advices from Amoy, China, of the terrible epidemic of cholera prevailing there. Hundreds of people have died and many American and English missionaries have succumbed to the disease.

The total values of the exports of merchandise from the United States during the twelve months ended September 30, 1891, were \$923,091,136 against \$860,177,115 for the corresponding period in 1890. The values of imports for the same time were \$824,715,270 and \$813,469,391, respectively.

Acting Secretary Spaulding has instructed the collector of customs at Suspension Bridge, N. Y., that entries of merchandise from Canada for transit through the United States for exportation do not require a certified invoice, such transit not being regarded as an importation under the statute.

Attention.

Many have spoken to me about procuring the tract entitled "Pro and Con." It is purposed to print an edition for the use of such churches or societies as can use them in their work. Space will be left on the last page so that each church can have their own church notice put on it. Please send your orders to 245 W. 4th street. The cost will be \$1.50 per thousand, including the church notice.

J. G. B.

MARRIED.

COWEL—LOCKWOOD.—In Ceres, N. Y., Oct. 4, 1891, at the M. E. parsonage, by Rev. G. P. Kenyon, of Shingle House, Pa., Mr. Philip Cowel, of Coudersport, Pa., and Miss Laura Lockwood, of Eleven Mile, Pa.

RANDOLPH—ROMINE.—At Lost Creek, W. Va., Oct. 22, 1891, by L. D. Seager, Mr. Lee F. Randolph and Miss Florence R. Romine, all of Lost Creek.

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.

BEATMAN.—In the town of Clara, Pa., Sept. 23, 1891, of cholera infantum, Or B., son of Omer and Carrie Beatman, aged about 4 months. G. P. K.

ROGERS.—In the town of Hebron, Pa., Sept. 18, 1891, infant son of Thomas Rogers. G. P. K.

LAWTON.—In Oswayo, Pa., Sept. 11, 1891, of malarial fever, Amos Lawton, aged 30 years.

He leaves a wife and one child. The funeral was held in the M. E. church, Sept. 13th. G. P. K.

GATES.—At the home of her uncle, L. C. Kinner, Shingle House, Pa., Myrta Leona Gates, daughter of Mrs. Abby Russell, of Grand Rapids, Mich., aged 17 years.

Her last days were happy in the love of Christ. G. P. K.

GREEN.—On Sunnyside, near Shingle House, Pa., Oct. 4, 1891, infant daughter of Elmer and Hattie Green. G. P. K.

ANDREWS.—In the town of Sharon, near the Lain school-house, Oct. 6, 1891, Elsie Mary, infant daughter of Burt and Lillie Andrews. G. P. K.

LIVERMORE.—Near Sharon Centre, Pa., Oct. 6, 1891, Lena Cordelia, daughter of Cassius and Myrtle Livermore, aged 4 years, 5 months and 25 days.

About 8 months before a little boy had been taken. At this time scarlet fever had entered and taken another, leaving the remaining child, a little girl, sick. G. P. K.

MILES.—In Albion, Wis., Oct. 15, 1891, of cholera infantum, Dwight Earl, infant son of Frank L. and Cora May Miles, aged 3 months and 2 days. "Of such is the kingdom of heaven." N. W.

DIBLE.—In Oswayo, Pa., Aug. 28, 1891, Lewis W. Dible, of dyspepsia of the stomach, contracted while in a Rebel prison, aged 61 years.

He made a profession of religion in early life. A comrade spoke of his carrying the spirit of his religion through the war. Many have been comforted by his words of trust in Christ. Near the last he repeated this text, "To live in Christ, to die is gain." Funeral Aug. 30, 1891, in the M. E. church of Oswayo, Pa. G. P. K.

HALL.—At her home near Westerly, R. I., Aug. 30, 1891, Mrs. Nancy Babcock Hall, nearly 88 years of age.

Sister Hall was converted and baptized when quite young, but never united with any church. She lived a sweet, peaceful Christian life. She had been helpless, or nearly so, with rheumatism for about 12 years, and we understand that she had been blind for about 9 years. Her husband, John P. Hall, went on some 14 years before her. The funeral was held at the church in Lotteryville, Sept. 2d. E. A. W.

ROSE.—At the home of Samuel Champlain, on the Post Road, Sept. 6, 1891, Mrs. Penelope L. Dodge, wife of Jordan Rose, in the 81st year of her age.

Mrs. Rose's former husband was Perry Clark, by whom she had five children, who survive her. She had been nearly helpless for three years. Funeral services were held at her late home, Sept. 9th, conducted by the writer, using Luke 12: 35, 36. E. A. W.

BURDICK.—At his home in Westerly, R. I., Sept. 28, 1891, Dennis Burdick, aged 77 years and 5 months.

Brother Burdick was one of that large number gathered into the First Hopkinton Church in the great revival conducted by Rev. N. V. Hull. He united with the church Sept. 13, 1834. He was married to Elizabeth Rogers Jan. 1, 1838, who now survives him, being permitted to care for him in all the hours of his last sickness. Eight children are left to mourn a father's loss and to care for mother. Bro. Burdick, with his wife, united with the First Westerly Church some time in 1863, of which he remained a faithful member till death. The funeral services were held at his late residence, Oct. 1d, and the large number of business men and people gathered gave evidence of the esteem in which the departed was held. The services were conducted by the writer, using 2 Cor. 5: 1. E. A. W.

KELLEY.—At his home near Berea, W. Va., Oct. 6, 1891, Ezekiel Kelley.

Bro. Kelley was born in Doddridge Co., W. Va., July 16, 1828. He was among the early settlers in this part of Ritchie county, and one of the little band who covenanted together to form the Ritchie Church in 1870. He died in the faith. He leaves four sons, three daughters, and his second wife. Funeral services were held at the church the 8th, conducted by his pastor. Text, Job 14: 14. O. S. M.

KELLEY.—Near Berea, W. Va., Oct. 16, 1891, infant daughter of Festus and Emma Kelley, aged about 2 months.

A short service was held at the grave, Sabbath afternoon, the 17th, conducted by the writer.

When death comes and deals his strokes, Flowers fall as well as oaks. O. S. M.

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