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## PATHWAYS THROUGH LIFE.

You say that your life is a failure,  
Your future holds naught that is sweet,  
That the troublous years bring little but tears,  
And always, always defeat.

Mistakes—aye, sins you call them—  
May cover your past like a pall,  
But the soul that is strong to outlive its wrong  
Is the bravest soul of all.

You long to go forth in the battle,  
But your feet are fettered quite;  
Remember, who serve in the corps of reserve  
May be able as those who fight.

You chafe to enter the races  
For pleasure and gold and fame;  
Yet many who win 'mid the plaudits' din  
Find the prize but an empty name.

The toil that is yours seems fruitless,  
Your days are dreary and long;  
But the lowliest duty may glow with beauty  
When wrought with a cheerful song.

The world's best sweets are denied you,  
You have tasted earth's cup of woe;  
But who suffers to give that others may live  
Has the noblest life, I trow.

Oh, let us, my friend, do bravely  
The work that to us is given,  
And smile in belief that what causes us grief  
May keep us the closer to Heaven.

The pathways we traverse are many,  
And some are by barrenest strand;  
But with vision grown wide we shall wonder we  
Sighed,  
For they led to the Beautiful Land.

—Emma C. Dowd in the Ladies' Home Journal.

—THE Western Editor well remembers the eagerness with which his father used to look for the SABBATH RECORDER the week following the General Conference, and the disappointment which he sometimes expressed when the reports seemed to him rather meagre. There are hundreds of people waiting for this issue of the RECORDER who were unable to be at Nortonville the past week, but who are as deeply interested in this annual gathering as those who attended. While a full report of the proceedings of Conference will appear in another part of the paper we would like to devote our page this week to a bird's-eye view of Conference as we saw it. We hope we can carry to the reader a breeze from the Kansas prairies laden with such echoes from the Conference tent as shall inspire him, as they inspired us, to renewed loyalty, consecration, and hope.

—ON the afternoon of Aug. 23d three special car loads of Seventh-day Baptists were pulled into Nortonville, Kansas. Such an unparalleled incident in the history of the town was given the reception which was due its extraordinary character. The streets, porches, and windows, facing the railroad track were thronged with curious faces. The platform and the standing room in its vicinity were occupied by those more immediately concerned in the event which was about to take place. The Western small boy was on hand with his usual promptness, the surrounding freight cars, lumber wagons, and other valuable points of view being ornamented by his bare feet and "open countenance." The train was three hours late. As it drew near the station the singers gathered in the parlor car and gave vent to the tide of enthusiasm and impatience which had been rising for hours by

singing "Hold the Fort," the second verse being omitted for obvious reasons. It is doubtful if the seasoned oak of Mr. Pullman's traveling palace ever vibrated to such vigorous rhythm before. The small boys outside were not exactly *en rapport* with the occasion, but on general principles they responded with the Kansas yell. The colored porter grinned in sympathy, and the hand-shaking began.

As nearly as we can ascertain at present about 250 visitors from abroad attended the General Conference at Nortonville. Some fears had been expressed that the attendance might be small on account of the distance of Nortonville from any other church, and from the center of our denomination's population. The railroad war was partly responsible for the creditable showing which the visiting delegations made. We love peace, but if we must have war let it be between the railroads. About forty delegates came from east of Chicago, while nearly as many came down from Milton and Milton Junction in a special car.

The arrangements for the accommodation of the Conference and its visitors were admirable, and spoke volumes for the energy, good sense, and hospitality of those who had them in charge. A brother who has attended Conference forty years said, "We were never taken better care of." Our Nortonville people have uniformly pleasant and comfortable homes, and these, to the number of about eighty, had their doors wide open for the guests. The church building was made into a temporary dining hall, where an average of over five hundred people took the noon meal each day. On Sunday six hundred and fifty were fed. The sessions of the Conference took place in a large tent capable of seating eight hundred people. This room, with its grassy carpet and perfect ventilation formed an ideal meeting place during the beautiful weather which blessed every session of Conference except one. One of the drawbacks of large farms is that they place neighbors some distance apart. There are only three houses near the Nortonville Seventh-day Baptist church, but teams and buggies were as plentiful as street cars in a city, and the visitors were scarcely allowed to do enough walking to properly temper the effects of the generous diet which they had adopted under the combined influence of the climate and culinary temptations.

Missionary day was full of interest. We were glad to note that the sessions had less bone and more blood than has often been the case. Details of reports were left out so far as practicable, and more time given to short speeches. A new form of missionary work was presented by the six student evangelists, who have been engaged in evangelistic and Sabbath Reform work this summer. The needs of the field, the methods of work, the results, the reflex influence, the relation of evangelistic to Sabbath Reform work, and the experience on the field, were discussed in five-minute speeches. Some of the gleanings from these speeches were: In the students' meetings this summer about one hun-

dred and fifty people have expressed a desire to live the Christian life, of which over sixty have either joined a church or are waiting for baptism; each community has its special needs, but all communities need the gospel and harmony between denominations; the best soil in which to sow the Sabbath truth is gospel soil; the student evangelists have succeeded in working harmoniously together by each one giving in a little more than any one else; the work has been the best kind of training for the students themselves; four inexperienced young men organized into a quartet can do more good in a place in two weeks than one can in eight weeks. At the close of the remarks by the students, in which the greatest interest was manifested by the audience, Dr. Main brought the meeting to a climax by introducing Miss Rosa Palmberg, who has offered herself as a helper for Doctor Swinney in China. Miss Palmberg's simple, straightforward story brought the tears to many eyes. She had long been interested in the China Mission and thought that some one ought to respond to the call for help in the Dispensary; but not until two years ago had she thought that the "some one" might mean herself. In a Quarterly Meeting consecration meeting at Walworth two years ago she said that she was willing to do *anything* the Lord asked her to do, and immediately after the meeting a friend, who knew nothing of her state of mind, asked her if she would be willing to go to China. Miss Palmberg said that she was willing to go or to stay. She hoped that a dozen ladies would offer themselves for the purpose and let the Board choose the best one; for the best was none too good for the work.

Friday was a great day for Seventh-day Baptist education. The central feature of the day was the movement for a better equipment of the Theological Department of Alfred University. Fifteen hundred dollars a year for six years was asked for to supplement the endowment and provide proper instruction for Seventh-day Baptist students for the ministry. Eight hundred dollars had been promised already on certain conditions. The remaining seven hundred a year was pledged in the meeting amid cheers and great enthusiasm. The day was full of good things, some of which at least we hope to see in the SABBATH RECORDER. Pres. Whitford in the "Power of the College to promote Christianity" made a telling comparison of the college with Jacob's well. Boothe C. Davis thought our denominational schools had for us advantages over others in that they *were* denominational, and afforded better opportunities for contact between students and teachers. Doctor Platts presided in a very happy manner, oiling the wheels of parliamentary practice with a bit of pleasantry here and there, judiciously applied. He said that educational matters were ordinarily regarded as "dry." He reminded the audience that some things were better dry—"powder magazines, for example." At the end of a day which proved to be anything but juiceless, he introduced Doctor Lewis, saying that

they had "reserved the best thing to close with." Doctor Lewis's address on the "Value of Historical Studies," was a very bright presentation of a dry subject, and whetted one's appetite for his latest book, "Paganism Surviving in Christianity."

The proceedings of the Tract Society on Sunday were marked by entire harmony and enthusiasm. Every vote taken was unanimous and hearty. The year has been a gratifying one, and the Board were made glad by the united approval which their work met at the General Conference. The sermon by Doctor Lewis on Sunday afternoon, before an audience of one thousand people, was the crowing feature of the day. The text was "Watchman, what of the night?" In answer to the question he said that it was past midnight—about three o'clock in the morning, and that the day was about to break. He took a survey of the momentous religious movements of our times, dwelling particularly on the dangers which menace us in the Roman Catholic Church. The conflict between us and the rest of the Christian world was not over a particular day—a great principle was at stake. Would the Protestant world stand by the dictum: "The Bible and the Bible alone is the religion of Protestants"? The sermon was the ripened product of years of thought, and by its majestic sweep must have lifted all who heard it to a higher plane of thought. Best of all, it was fair, courteous and sweet spirited. However any one might have dissented from his conclusions, they could not depart with any but a kindly feeling for the speaker, and it is difficult to see how any one could have gone away unimpressed.

The discussion of resolutions was not a prolonged one. It was spirited and amiable. A resolution was offered to provide for the appointment of a committee to investigate the character of secret societies and report recommendations at the next session of Conference. The decisive vote by which the resolution was rejected, showed—not that the Conference was in favor of secret societies; but that it did not think it advisable to take up such valuable time in discussions as to their merits. The resolution on temperance passed by a rousing and unanimous vote. We commend it to the RECORDER readers for consideration and interpretation.

The Young People's Hour was one of keen interest. As most of the matter presented there will probably appear in the Young People's Department of the SABBATH RECORDER we will give only a passing notice. The key-notes were harmony and unity. The president's address was in line with this, and A. L. Titsworth's account of the Christian Endeavor Convention at New York City breathed the same spirit. Prof. Edwin Shaw drew some lessons on harmony and unity from a tug-of-war team. He thought there was no East or West with our young people. L. C. Randolph urged "Christian Unity" as the next best thing to denominational unity, suggesting fairness, courtesy and sweetness as means of securing it.

The dominant tone of the Conference upon which its rich harmonies were built was unity. Some other notes of the cord were breadth and loyalty. Prof. Shaw in his opening President's address showed how breadth was necessary to strength. From the opening to the close of Conference the sessions were marked by breadth, vigor, harmony, and loyalty. The spirit of brotherly love which prevailed helped to make this gathering the most delightful one

of its kind the writer has ever had the privilege of attending.

The evangelistic spirit was present as it never has been in any General Conference before. Three gospel services were held under the leadership of Brother Huffman and the student evangelists. In one of these meetings two hundred and twenty-nine people testified to the love of Christ. In another service half a dozen people, by rising to their feet, expressed their desire to be Christians. A deep spirit of love for the Master, for one another, and for the world to which the gospel is to be sent pervaded all the sessions. Evangelism will be the watch word of the Missionary Society for the coming year. The general missionary for the Northwest said that in our various gatherings we need to spend less time in fighting our resolutions, and more in preaching the gospel.

One result of the change of Conference from September to August has been to bring young men to the front more than before. Of thirteen people appearing on the programme of Missionary Day seven were under thirty years of age. The President of the Conference would also come under the same description. Two of the three incumbents of the pulpit on the Sabbath were young men. The committees had a sprinkling of young blood. The young men in general, without making themselves conspicuous, showed a disposition to do whatever was asked of them to the best of their ability.

"What are your impressions of Conference and of Kansas?" asked the scribe, as he button-holed various men prominent in the councils of the denomination. The following are samples of the replies to the first question, taken at random: "The best in spirit I ever attended—have been attending for forty years,"—Potter; "I was homesick when it closed,"—Wheeler; "Best we ever had in religious interest, if we could only have forty men go out as evangelists, it would be better still,"—Huffman; "Dominant evangelism,—entire unanimity,"—Main; "In a bevy of young ladies, hard to tell which is handsomest. Difficult to say which feature of Conference was best, but was pleased with all—as good a Conference as we ever had,"—Babcock; "Pleasant and most harmonious I ever attended,"—Mrs. Ordway; "One of the best,"—Platts; "Far above the average,"—Pres. Whitford.

By the time the delegates were in their seats waiting for the train to start for home, the popular sentiment toward the Sunflower State was such that if any man had been found unwilling to "stand up for Kansas," he would have been promptly thrown out of the car. The scribe found only one kind of comment on Kansas; "A smiling country;" "A good place to be;" "Beautiful, a surprise, pleasant change after flat Chicago, reminds me a little of Allegany;" "Speaks for itself, better than it was twenty-four years ago when we swam the Missouri River in an omnibus;" "Glorious country, has stick-to-it-iveness (applicable to both people and soil);" "Broad dimensions, geographically, socially, spiritually;" "Progressive;" "People tall and lank, look at you in a characteristic way;" "Men are better looking than in the East, the women, well the women work too hard." The following came from a college professor: "Am mashed on Kansas, Nortonville in particular." Last, but not least, an old resident said: "No saloon signs in sight."

As to Kansas's impression of the visitors, we sum it up in the remark of an outspoken farmer: "They averaged up a good deal better than we

expected." It seems to be a case of love at first sight on both sides.

At ten o'clock of Tuesday morning, we stood again on the platform and this time we sang, "Shall we gather at the River?" and "God be with you till we meet again." The last song was a genuine prayer in hundreds of hearts as the train pulled out from Nortonville, and the white handkerchiefs fluttered in the breeze. God be with us the coming year, and may it be a year full of joy and earnest work to all who bear the Seventh-day Baptist name.

L. C. RANDOLPH.

NORTONVILLE, Kan.

### THE INCARNATION.

BY W. D. TICKNER.

To the Editor of the SABBATH RECORDER:

In your issue of August 25th, Brother Kinne calls attention to a former article of mine on the incarnation of Christ.

While I am aware that some orthodox Christians do not agree with me, yet I think I am supported by the inspired writers, and I cannot think but that I am in harmony with the majority of Christians. Will Brother Kinne and all who are at all interested in this subject take the Bible and read the references that I give, and not only the texts but the contexts?

The first point criticized was,—I said of the body of Christ that it was animated solely by the divine consciousness. It was this idea that I wished to emphasize.

It is a well established belief that man is a dual creature; that the physical body is but the tenement of the spirit, which is the true man, the *ego*. 2 Cor. 5:1. The body may be in ever so high a state of perfection, but, if the spirit be absent, there can be no sensation, and the body is but worthless clay. James 2:26. Hence we conclude that the body is simply the medium through which the spirit of man can be cognizant of physical impressions, and that without the body the spirit could not feel hunger, thirst, weariness, and the many ills of humanity. God pitied us in our lost and helpless condition, and so loved us that he sent his Son into the world. John 3:16, 17. That Christ had conscious existence prior to his incarnation is clearly taught by himself and his apostles (John 8:58; 17:5, Hebrews 1:8-10), but to feel as man felt, to know experimentally the trials that man must contend with, it became necessary that he should be clothed with flesh in the same manner that the spirit of man is clothed. 1 Tim. 3:16, Heb. 2:14, 16-18; 4:15. The body of Christ was one prepared especially for him. Heb. 10:5. That Christ was born of a virgin is, it seems to me, conclusive evidence that no human consciousness animated his body, but that the divine spirit alone inhabited its tenement of clay. If the body was animated by a human as well as a divine consciousness then Christ was no more than any man in whom the spirit of God dwells, and it could not have been said of him any more after the incarnation than before, "He was in all tempted points like as we are."

Brother Kinne refers to James 1:3, to prove that the incarnate Word could not be tempted, but the quotation is irrelevant as the apostle was then speaking of conditions as they then existed, and not as they existed during Christ's earthly career. It was only as Christ was manifested in the flesh that he could be tempted.

The brother asks, "What ought to be said of the thought that the incarnate Word was tempted by the infirmities of the flesh?" and



then adds that if the language, "it was God who suffered the pangs of hunger, of weariness, of distress," be used literally that we must regard it as simply absurd. Perhaps the Hebrews thought it absurd when Paul wrote, "For it became him, for whom are all things and by whom are all things in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings." Hebrews 2:10. Of whom was Paul speaking? The context shows that it was Christ. Who is the captain of our salvation? He who suffered. Was it the divine or human consciousness? If it was the divine then it was the divine consciousness that was tempted; for in verse eighteen Paul adds, "for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." If, on the other hand, it was the human consciousness, then it is humanity deified, then it is to humanity that we are indebted for salvation. It is then humanity that has passed into the heavens as our great high priest. Hebrews 4:14. Perhaps it seemed absurd to the Hebrews when Paul said, "Though he were a Son yet learned he obedience by the things which he suffered" (Heb. 5:8), or perhaps it seemed absurd when Peter said, "For Christ also hath once suffered for sins." 1 Peter 3:18. That Peter meant the divine consciousness becomes evident when in verse twenty-two he adds, "Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." The divine consciousness of Christ came from God and went to God. John 6:46, 62; 13:3; 16:28, Heb. 2:2, 3. Christ said he would pray the Father to send the comforter, even the spirit of truth. Here we have the three persons of the trinity. If then Peter meant the human consciousness when he said, "For Christ also hath once suffered for sins," then it is the human consciousness or spirit that is gone into heaven, and that sits on the right hand of God, and to whom the angels, and authorities, and powers are subjected; and thus this human consciousness becomes the fourth person of the God-head.

Will Brother Kinne please tell us what he thinks ought to be the answer to the question that he asks, viz: "What ought to be said of the thought that the incarnate Word was tempted by the infirmities of the flesh?"

The brother asks, "Why was there given to Jesus a perfect human body and soul such as Adam had before he sinned?" I confess I do not know, as I have never found any Scripture that teaches such a doctrine.

RANDOLPH, Wis.

#### SECTARIANISM.\*

BY I. N. KRAMER.

This term in a general way denotes the attachment of a person or persons to a party or sect in religion, a sect being a distinct party organized into a body separate and distinct from all religious bodies. It may have been founded upon a particular doctrine, a special form of government, an interpretation of scripture teaching; or it may have arisen through disputes, personal interests or jealousies in a church. Again it may have come from the purest of motives by a righteous people separating themselves from the corruptions of a dominant but fallen church. Such was the sect of the Nazarines as it separated itself from the corruptions of the Jewish Church, or as the Protestants as a sect separated from the corrupt church of Rome. In

more modern times sects innumerable have arisen among those professing to be the people of God, which in a large degree show evidences of party strifes and party interest instead of the interest of God and his cause; and like those of Paul's day some declared for Paul, some for Apollos, some for Cephas, and some for Christ (in a party sense). Are they not all carnal? Need we proof of it? Let one or more persons go into a place where there are some half dozen or more organized churches, called orthodox, and proclaim the truth concerning the Lord's Sabbath, or any doctrine or truth not held in common by them, and how will they be received? Will they not be frowned upon and denounced as disturbers of the peace? Are not all such carnal? Is it not from the hardness of their hearts they receive them coldly, in distrust and even with strong opposition? Those who preach the truth of the Bible to the salvation of souls, bringing men to repentance and making converts to God, are by them placed in the same situation as the man whom the apostles found casting out devils in Christ's name. They told Jesus, "we forbade him because he followeth not us." So these modern apostles would not allow God to accept any converts except those made by their own party in their own interests. Not only do they forbid other parties besides their own from making converts, but they also hand down to coming generations, by careful teaching, principles of party strife and party supremacy; thus perpetuating the separation of God's people.

If these divisions of God's people come out of the hardness of heart and the want of love and forbearance as found in the carnal mind, then the remedy for these things must be their reverse. It must be love in the heart, a disposition to bear with each other, and to hear and understand each other's views. So long therefore as one maintains the principles of the righteousness that is of God, and of the faith of Jesus the Saviour according to God's Word, what right have other parties to judge his views and forbid his teachings on matters of opinion not essential to salvation? The righteousness of God and the faith of Jesus by which we obtain that righteousness and wear it as an outward emblem of the faith within, and of our acceptance with God, forms a basis of unity from which there can be no dissent by a true child of God. In accordance with this view some churches have adopted the commandments of God and the faith of Jesus as a basis of unity and foundation for church fellowship; identifying all as the true children of God who take the Bible alone as their rule of faith and practice. It would seem that there could be no dissent from this by the children of God, yet the majority of sects reject in its application one or more of the plainest of God's commands. And even among those who have adopted this as their church covenant, or as the foundation of their church organization, one party puts an exclusive interpretation on the faith of Jesus, which of itself separates them from all other religious bodies. Other parties also adopting the same basis of unity have doctrines or interpretations aside from the commandments of God and the faith of Jesus which keep them distinctly separated.

What are these doctrines or views that separate this latter class of believers? They are briefly comprehended in the nature of man, his destiny, and the time and circumstance of that destiny. The primary difference upon the nature of man I conceive to be this: One view supposes life to be the result of thought; the

other view supposes thought to be the result of life. Slight as this difference may at first appear, yet it is the starting point for systems of thought that cover the entire Scriptures, and it lays the foundation for the other differences found in the destiny of man. The one view presents this earth as the place for the heavenly inheritance, the other placing it somewhere else. One party regards this inheritance with all its attending circumstances as near at hand and as a matter of considerable importance to believers, the other regards its time as quite indefinite and its nearness as of comparatively little importance. And lastly, with regard to the final destiny of the wicked, both parties agree that they shall be punished eternally for their sins. One, however, regards that punishment as a condition of eternal pain and suffering, the other believes that the wicked are forever deprived of life and therefore of the blessings and privileges that belong to the inheritors of eternal life. The former claims that the doctrine held by the latter weakens the power of the gospel, while the latter claims that the doctrines held by the former misrepresent God's character and the conception which men hold of his justice, and therefore equally weakening the power of the gospel in reaching men with the love of God.

Let these doctrines and their influences be fully studied and compared in all their length and breadth and see if the belief in either view hinders the salvation of men. If so, one is wrong, the other right, and a condition of salvation. But if not, there is no reason why these views should hinder both living in one and the same organization, except hardness of heart. Some will say, How can opposite views be united in one? Shall one give up his view and adopt the other? That is not necessary. Shall both agree upon absolute silence in these matters? No. One may feel he has a mission from God to teach his views to men; and to cut one's self off from teaching a doctrine he holds as very important is to cut himself off from what he may regard as a God-given privilege and duty. What then? Shall opposite doctrines be held by one and the same body? To this it would be objected that such a course would immediately cause disturbances and division in the church. Is this a necessity? Is there any reason for it except our sectarianism and our past education in sectarian principles? We are taught to hold to our sect so ardently that we forget to hold to God. We are taught to look upon opposite teachings with such distrust that we are constantly on the lookout for some cause of offense. If we have not enough love and forbearance to listen carefully and thoughtfully to another's views (when presented in a plain and earnest manner) with desire to search and know the truth, then we are certainly lacking in one important grace. In private life we may converse freely and interchange views courteously, but how is it in the social meeting or in the pulpit? Member may not extend to member this courtesy, nor minister to minister in these places. We find however that an apostle speaks of public assemblies in this wise: "Let the prophets speak two or three and let the other judge. If anything be revealed to another that sitteth by let the first hold his peace; for ye may all prophecy one by one, that all may learn and all may be comforted." 1 Cor. 14:29-31. Though in spirit they are subject to the prophets in that they keep the commandments of God and have the faith of Jesus, and speak in a spirit of love in no wise inconsistent with harmony and peace; yet, because the views

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certain ones may represent are the views of one organized body, and we are connected with another organized body that holds different views, therefore we in an organized capacity must not receive nor hear them.

It is not the object of this paper to urge an immediate and indiscreet uniting together in one, parties of broad distinctions and wide differences, with unsubdued tempers on the subjects in which they differ; but rather to urge a course of teaching and discipline leading toward a safe and practical union. That this may be done and the final end accomplished seems possible from observations of the past. Looking back over the ages we see strifes, contentions and hot disputes upon the doctrines that laid the foundation for many of the organizations that exist at the present time. We see that those very doctrines and their advocacy give now no offense to either party so founded; being received by them almost as matters of indifference, so that nothing but being organized into separate bodies hinders them from walking together and being one people. Why is this? Is it not because time has developed new thought, worn off rough edges, modified the sharpness and severity of conflicting elements, and so prepared them to receive an opposite doctrine with less antipathy, while their own views are held with less positiveness and less strictures, being gradually educated to a more moderate view of differences?

So also when the differences which separate us to-day have been modified by a proper training and a true Christian education, the difficulties that now seem like mountains will become mole-hills. We will then look upon those things which caused these separations as matters of comparative indifference, and though each may regard his own views as matters of importance, yet we may hold and teach them under such restraint in acts and thought as to neither give nor take offense.

#### THE OLD THEOLOGY.

If there be a man less wise than the headstrong radical, it is the stolid conservative. If there be a less reasonable philosophy than that which sees the dawn of the millennium in every change, it is that which sees the golden age in every record of the past. The wise householder is not he whose parlors are burdened with bric-a-brac, nor he whose attic is filled with inherited and out-worn implements of labor, but he who among his treasures preserves what is useful from the old and adopts what is serviceable from the new. While rejoicing in much that may truly be called progress in the spirit and method of the churches, we love the old-time theology, because it makes more of the Word of God than it does of human reason. Doubtless it is an *a priori* method of reasoning, but if God created a world and pronounced it "good," when he gave his Word, we shall not need to qualify too much our approbation of it. In the lines of Homer we read of shields and weapons which the gods gave their favorite heroes; and such equipment is the only one the bard deems it worth while to minutely describe.

We love that preaching which makes much of the Bible and little of human substitutes, which quotes Moses oftener than Herbert Spencer, which is more familiar with the Epistles of St. Paul than with the poems of Emerson, and which proves an assertion by a "Thus saith the Lord," rather than by an appeal to Shakespeare. Not the less does the old theology commend itself in that it makes more of faith than it does of doubt. Faith and doubt enter into the life of every man, but that which characterizes the man is the emphasis which he places upon either. The Psalmist had thoughts too painful for him, but he kept silence until some light shone upon the providence of God in the mystery of evil. Did not Job sit in ashes and be still, until the Almighty spoke for his consol-

tion and enlightenment? Even Paul the aged felt that a part of that good fight which he had been called to make was in keeping the faith in the midst of an ungodly world, but he preached what he "knew" rather than what he failed to discover.

If, as is true, the old theology exalts faith rather than reason, its faith is not a blind assent to senseless and contradictory dogmas. It is a faith founded upon a Word whose events are imbedded in history and were "not done in a corner." Confessing that mystery attaches to all fundamental questions, it believes in the invisible God whom no eye hath seen, just as the science of to-day believes in the primordial atom which no eye hath seen. It is essentially a spiritual faith founded upon a spiritual philosophy, just as the doubt of to-day is a material creed founded upon a material philosophy, but it knows that the demonstration of the reality of the matter is as impossible as a demonstration of the reality of spirit. Edison confesses that he knows no more about the nature of electricity than the first boy who first rubbed a bit of amber with a bit of silk in the dim ages of the unrecorded past; but Edison has not waited for what he does not know to give to the world his lamp, his telephone, and his dynamo. We shall never in this life attain to more than partial knowledge; but a theology which begins with what it "does not know" will never be so effective as one that begins with what it does believe.

It is true that the old theology makes more of human sin than it does of human virtue; but it may be perhaps because there is more of human sin with which to deal. It conceives the purpose and intent of the church to be that of a physician, not that of an artist; it was sent to heal the hurt of sin, not to idealize the broken form into a conceptional grace. Its message is to save and not to dream. The man of a refined literary taste, in whose library there are a thousand volumes of delightful travel and sweet song may express his contempt for the selections of his physician, upon whose shelves he finds books upon phthisis, and pictures of eczema, and chromos of sarcoma; but the time will come when he will thank God that his sick child is under the hand of one whose studies have not been confined to poetry and art. And when in the very midst of a Christian civilization two thousand years old, nothing preserves life and property but the policeman's club and the soldier's Gatling gun, it is hardly worth while to confine the pulpit to discourses upon the rose and the nightingale. — *New York Observer (Presbyterian)*.

#### HOW "AMERICA" WAS WRITTEN.

There are many thousands of school children who sing those familiar lines, "My Country, 'tis of Thee." Dr. S. F. Smith, of Newton, the venerable author of the words, gives the following history of the song:

"Many times I have been asked," said Dr. Smith, at a public school celebration, "how I came to write 'My Country, 'tis of Thee.' I wrote it while a student at the theological school at Andover.

"At that time William C. Woodbridge went to Germany to study the school system of that country, with a view to introducing into our schools anything that commended itself to his judgment.

"He found that a great deal was made of singing in the schools, for the public school teachers in Germany believed that everybody had a voice to sing if he only thought so, and would open his mouth and try.

"Mr. Woodbridge brought home with him a large collection of singing-books especially adapted for school use. These he put into the hands of Lowell Mason, then one of the most noted musicians of the day. I was on terms of familiarity with Mr. Mason, and he brought to me a great heap of those books.

"Here," said he, "Mr. Woodbridge has brought me a lot of German songs and I can't read them; but you can, and you can make verses. Will you please look them over, and sort out those which you think will be best adapted to school use?"

"One dismal day in the month of February,

as I was standing near my window, looking over the collection, I came to one which I liked. My attention was attracted to the words, which were of a patriotic nature, and the impulse came over me to make a patriotic hymn for my own country.

"I began at once, and at the end of a half hour put the piece into my portfolio. I went to my supper, thinking no more of the circumstance. The next time I went to Boston I took it with me, and gave it to Mr. Mason. As he did not refer to it at our next meeting, I did not, and it passed from my mind.

"On the next Fourth of July, as I was passing Park Street Church, I was attracted by the sound of music. I entered the building, and found it filled with boys and girls engaged in a patriotic celebration of the day. While the orator of the day was speaking, I glanced over the shoulder of a person in front of me, who had a programme, and saw that the last piece on the programme was to be a song, 'My Country 'tis of Thee.' That was sixty years ago. I have since had a number of translations of it sent to me from foreign countries.

"In 1838, Mr. Mason, through the school committee of Boston, was enabled, with great effort, to have singing introduced into the public schools. What was done in Boston has been since done in almost every place in the United States.

"I have heard the piece, 'America,' sung in country schools from the woods of Maine to the log houses of Texas. When gold was discovered in California, I heard it there."

"Once, when in the State of Colorado, in the city of Manitou, I visited a great limestone cave, near which is Pike's Peak. In this cave is a room called the 'Organ Room.' The action of the climate upon the limestone has caused the lime to melt and drop into the cave beneath. This substance has congealed, until large pillars have been formed, resembling the pipes of an organ. Many of these are hollow, and are three, four, and even six feet in length.

"The guide who went from place to place with us had found that, by striking these hollow pillars with a billet of wood, he could produce musical sounds.

"When our party entered the room he said, 'Stand apart and I will play you a tune.' To my great astonishment I heard my own song, 'My Country, 'tis of Thee.' I had heard it on the sea and on the land, and it was now my pleasure to hear it under the earth."

#### TOBACCO AT YALE COLLEGE.

Dr. Seaver, of Yale College, is waging war upon the habit of tobacco-smoking, which some of the students there indulge in. He is the physician of the college and a professor of athletics, a man of science who follows scientific methods in any investigation he may undertake. He has been engaged for eight years in observing the effects of tobacco-smoking upon the bodies and minds of the Yale students, and he has just published a remarkable budget of statistics.

Dr. Seaver informs the public that the students of Yale who indulge in tobacco-smoking are inferior in physical vigor and mental ability to those who do not. According to his reckoning, the smokers have less lung power than the anti-smokers; they have less chest-inflating capacity; they are of less bodily weight, and they are even of less height. The muscular and nervous power of the smoking-students is notably and noticeably less than that of the anti-smoking. From an athletic point of view, therefore, the Yale professor of athletics considers himself justified in waging war upon the tobacco habit.

Not only in a physical way, but also in an intellectual way, the Yale smokers are inferior to the anti-smokers. The smoking habit is disadvantageous to scholarship. Of these students who, within a given time, have received junior appointments above dissertations, only five per cent were smokers, and very few smokers received appointments of any kind. It would seem therefore, that the brain powers of the smokers at Yale are far inferior to those of the anti-smokers.

The demonstrations of Dr. Seaver appear to



be influencing the Yale mind. He is able to report that seventy per cent of the senior class in the college do not smoke, and that the leading athletes do not smoke, and that not a single candidate for the rowing crew is a smoker.

Young America, athletic, intellectual, and ethical can ruminate upon the Yale statistics collected by Dr. Seaver.—*Sel.*

#### THE AMERICAN SABBATH TRACT SOCIETY.

##### ANNUAL REPORT OF ITS EXECUTIVE BOARD.

As the years go by the work increases on our hands. Your Executive Board feel a deep sense of its magnitude and importance, and desire, first of all, in making this Annual Report, to express their gratitude to God for his patient forbearance, with their imperfect labors and the many tokens of his blessing attending their efforts to honor his holy cause.

##### IN MEMORIAM.

Just as the year is closing we are called upon to chronicle the departure of one of our loved and faithful co-laborers, who, after many years of suffering from disease of the heart, passed to his heavenly rest Aug. 10, 1892.

Abel Sheppard Titsworth, eldest of seven sons of Deacon Isaac D., and Hannah Ann Titsworth, was born in Shiloh, N. J., Jan. 21, 1840, and died at the age of 52 years, 6 months and 20 days. In this large family of ten children, this is the second time the death angel has visited them—being less than four months since his brother, Rev. W. C. Titsworth, was called to his reward.

At the age of fifteen years the subject of this notice made a public profession of faith in Jesus, and united with the Seventh-day Baptist Church in New Market, under the pastorate of Rev. H. H. Baker. He enlisted as a soldier in the 11th Regiment of New Jersey Volunteers, Aug. 1, 1862, and served for nearly three years, being discharged at the close of the war, June 20, 1865. He graduated from the Medical College at Geneva, N. Y., in 1866, and at Bellevue, in New York City, in 1867. He practiced medicine in Albion and Edgerton, Wis., and in Shiloh and New Market, N. J., until in 1885, compelled by ill health caused by the same trouble that finally terminated his useful life, he abandoned his chosen profession and pursued other lines of labor. He was ordained to the office of deacon in the Piscataway Church in 1886. For several years he has been an active member of the Executive Board of this Society, and his career has always been distinguished for thoughtfulness, candor and conscientious discharge of every known duty. He was deeply interested in all the lines of work undertaken by this Society. His loss will be deeply felt, but we pray that God will send consolation to his bereaved family and friends, and raise up other faithful and true soldiers of the cross to continue the work for Christ and his church.

##### I. PUBLICATIONS.

##### 1. *The Sabbath Recorder.*

It will be seen by reference to the financial statement forming a part of this report that the SABBATH RECORDER is again obliged to acknowledge a net loss in the cost of its publication, and a heavy delinquent burden to carry. For several years the Board has been urging settlement of old accounts and studying to devise some safe way out of the embarrassment occasioned by the carelessness of subscribers. Up to the present time there is no material change in the results of the effort to reduce the indebtedness. We have been urged repeatedly to adopt the cash system for our subscribers, and

thus pursue the policy which nearly all other publishers of religious and secular papers have been compelled to adopt. It is very evident to the minds of the Executive Board that some radical change in the plan and management of the subscription list is an imperative duty; and after mature deliberation it has been deemed best to recommend:

First. That after giving a three months' notice to all delinquents of more than one years' standing, all such accounts remaining unpaid at the expiration of that time, or without arrangement which will be satisfactory to the Business Agent, shall be placed in the hands of some suitable person or agency for collection, except in such cases as may be shown to be unable to meet the obligation.

Second. That, hereafter, no subscriber who is in arrears shall be considered a subscriber for the new volume until he renews his subscription and pays all back dues, or makes satisfactory arrangement with the Business Agent for the same.

In the opinion of the Board this policy will be as favorable, in the matter of time, as any who intend to pay can ask, and will prevent the indefinite accumulation of accounts. If this plan should be approved by the Society we shall confidently look for more favorable reports hereafter.

In response to what seemed to be a reasonable demand for increased editorial contributions by persons not in the immediate vicinity of the Publishing House, the Board made arrangements, last November, for the employment of Bro. L. C. Randolph, of Morgan Park, Ill., as Western Contributing Editor. These contributions have been regularly before the readers of the RECORDER, together with those of our lamented Brother Titsworth, which continued to appear until about the time of his departure. The Board have already given expression of their high appreciation of his noble life and work, and of their keen sense of the great personal and denominational loss sustained when he was called to his heavenly rest. As to the future of the RECORDER we are not without hope that it may become more and more of a necessity in every Seventh-day Baptist family. But it must be remembered that the responsibility does not rest wholly with the Board. A true spirit of loyalty on the part of the people would place all our publications beyond the danger of starvation, and render them powerful instruments in the eradication of long standing and deeply rooted errors, and in the dissemination of an entire gospel.

##### 2. *The Sabbath Outlook.*

As early in the year as practicable the Board effected a change in the character and frequency of issue of *The Outlook*. Its name was changed to *The Sabbath Outlook*, and instead of being issued quarterly the last eight numbers have appeared monthly. It was thought wise to adapt it more to the average reader and seek a larger patronage among the laity. Its average circulation during the year has been 47,423. Its general policy remains unchanged, and it is unquestionably a medium for the dissemination of Sabbath truth unequalled by any other publication. It has won a respectful recognition for itself, for the truths it advocates, and for the people who sustain it. As an agitator its circulation should be doubled, or at least be increased, as far as willing readers can be found.

Dr. Lewis, one of the editors, writes as follows: "The issuing of the *Outlook* monthly has drawn an increased amount of correspondence,

the character of which indicates the state of public opinion. It shows (1) that the number of thoughtful, earnest seekers for Sabbath truth is slowly increasing, but that this class form only a small percentage of the Christian people. (2) That the number who unkindly berate the advocates of the Sabbath is not very large. (3) That an increasing number would look with favor upon our efforts if it were not that the task of restoring the Sabbath, to them, seems 'utterly hopeless.' These people commend our zeal, and scholarship, and our persistent bravery in leading a 'forlorn hope.' (4) The great mass of Christians look upon the 'day to be observed' as a matter of indifference and as too unimportant to be made a matter of conscience. This attitude is the most difficult to be overcome, since, in such minds, there is no ground for an appeal to conscience. This want of conscience is revealed in proportion as the claims of the Sabbath are pressed.

"The various agitating influences which have arisen, or increased during the past year, have broken up the fallow ground of public opinion more fully than at any time before, and the next year promises to surpass all former time in this direction. The struggle over the closing of the World's Fair on Sunday has been the crucial point of battle. The final action of Congress in making its appropriation contingent upon Sunday closing has been hailed with delight by the friends of Sunday. It is declared to be the greatest moral victory since the act of emancipation, etc. There is evidence that the struggle is not yet over, and that strenuous efforts will be made to secure a reversal of the decision as now made, or an evasion of it. Whatever result may come, neither the Sunday question, nor the Sabbath question can ever assume the same attitude in the United States which they occupied two years ago; and he is wisest who prophesies least as to what the future of these questions will be. God alone knoweth.

"The shameful persecution of the Seventh-day Adventists in Tennessee has been carried on with such persistent bitterness and bigotry that it promises to be the beginning of such discussion and re-adjustment of Sunday laws, as will secure greater religious freedom, or carry the whole country backward toward puritanic fanaticism and the intolerance of the middle ages. Enlightened Christian sentiment and the corruption of religious liberty cannot too strongly condemn the treatment which Sabbath-keepers have received in Tennessee and Kentucky during the last three years, and notably this year.

"The present drift in many quarters is toward religious intolerance and the revival of civil law in matters religious. Under all these circumstances, with the tide of no-Sabbathism and no conscience undermining us, with all forms of opposition to the Sabbath increasing for the sake of strengthening Sunday, we must stand firm, enlarging our scope of vision and strengthening the grasp of our faith or we shall be swept away by the floods of error and ungodliness."

(To be continued.)

THE world is full of persons who are faithful to their duty, and the sense of duty was never stronger, we believe, on the part of the great majority of our country's population. A position of responsibility, however humble it be, a work to do, however tiresome the routine, is an anchor which not only keeps the individual life from drifting but it holds together humanity in all its parts. The world's workers need only to be inspired in their tasks by the spirit of Christ and to look upon their daily efforts as contributing to the general weal in order to make this earth like God's heaven.

## MISSIONS.

### MINUTES OF THE FIFTIETH ANNUAL SESSION.

The Fiftieth Annual Session of the Seventh-day Baptist Missionary Society was held in connection with the Seventh-day Baptist General Conference at Nortonville, Kansas, August 25, 1892, commencing at 10.15 A. M., George B. Carpenter in the chair.

After singing, "We're on the way," by the Students' Quartet, the session was called to order by the chairman.

Then after the singing of an anthem by the choir, reading of scripture from Acts 8: 3-5, 8, Matt. 28: 16-20, and Isa. 10: 28-31, by the Rev. J. Allison Platts, prayer was offered by the Rev. S. H. Babcock.

Thereupon, after further singing by the Students' Quartet, the Rev. Arthur E. Main, Corresponding Secretary, on behalf of the Board of Managers, presented their Fiftieth Annual Report.

Upon a motion to adopt the report remarks were made by the Rev. S. R. Wheeler, concerning the proposed Thank-offering and the indebtedness of the Society.

The Rev. O. U. Whitford remarked that the success of the raising of the money for this purpose depended upon the work of the pastors themselves, and urged this duty upon them. The Rev. Joshua Clarke also spoke upon this part of the work.

The Rev. T. R. Williams remarked that the great need of our people was a spiritual consecration to the work of missions. The Rev. George W. Lewis added to what was said by giving an illustration of this consecration upon his field.

The hour for adjournment having arrived the report was made a special order for the opening of the afternoon session.

Upon motion the chairman appointed the Committee on Nominations: Joshua Wheeler, J. F. Shaw, L. D. Collins, J. A. Platts, J. L. Huffman, Benjamin Kenyon, and W. H. Ingham.

After singing, "Draw me Nearer," and prayer by the Rev. L. F. Skaggs, the Society adjourned.

### AFTERNOON SESSION.

After singing by the choir, "Oh, Praise the Lord with Heart and Voice," prayer was offered by the Rev. Niles Kinne, of Barry, Ill.

The discussion of the Report of the Board of Managers was then resumed, and remarks were made by the Rev. N. Wardner and others inquiring concerning certain statements in the report. Their questions were answered by the Corresponding Secretary, elucidating the reasons which led to the return of the Rev. and Mrs. G. H. F. Randolph to America. Further inquiries were made and answered.

After additional remarks by the Rev. Niles Kinne, the Rev. Joshua Clarke, the Rev. S. R. Wheeler, George H. Babcock, and the Rev. L. A. Platts, who spoke most eloquently of the progress in missionary opportunity and missionary interest during the last fifty years, the report was adopted.

It was voted that the matter of printing in detail the report of the Treasurer be left to the discretion of the Board of Managers.

A paper was read by Prof. Edwin Shaw upon the theme: "What can our young people do for Missions?"

After singing, brief addresses were made by home missionaries.

The Rev. J. F. Shaw, of Fouke, Ark., spoke

of the influence of the work of Seventh-day Baptists in the South-west during the last eight years, the increased interest in the observance of the Sabbath, the disadvantages in the way of the work of the Society there, and the present condition of the work, with its needs.

The Rev. L. F. Skaggs, of Billings, Mo., spoke of his joy in the work of preaching the gospel in his State, of the willingness of the people to hear, and of the peculiar obstacles in the way of his work there.

The Rev. George W. Lewis, of Hammond, La., spoke of the physical, intellectual and spiritual condition of his field. He referred to the high social position of the Seventh-day Baptists there and gave a pleasing picture of his work.

After singing by the Students' Quartet, these student evangelists spoke briefly of their work. Mr. George B. Shaw, referring to the needs of the field, mentioned the lack of laborers, the need of more of the spirit of the gospel, the want of more union in Christian work. Mr. L. C. Randolph, in describing their methods of work, said that they went to a town and first gave a literary entertainment, announcing their object. They then held meetings with short sermons and an after-meeting, and visited the whole town doing personal work. The two special features of their work are the singing and the personal work. Mr. D. B. Coon, referring to the results of the work, said that the glory must all be given to God. Three thousand personal visits were made; 16,000 pages of tracts were distributed; 150 have expressed a determination to live Christian lives, of whom 50 have joined churches; 11 have joined Seventh-day Baptist churches, while others are waiting for a Seventh-day Baptist minister to baptize them. Mr. F. E. Peterson, in speaking of the effect of the Sabbath truth upon the people, stated that they preached the gospel first, and did not introduce the Sabbath question except upon general request, and that they always left a favorable impression. Mr. T. J. VanHorn, in referring to the especial experiences of the evangelists, said that they succeeded in working together, that although persecuted in some ways, they had the great joy of working for Christ. Mr. W. D. Burdick, spoke of the value of this students' movement in showing that Seventh-day Baptists are a broad people, and of the benefits to the young men themselves from their labors, as well as to the denomination at large.

Miss Rosa Palmberg, of Chicago, who has offered herself to go as assistant to Dr. Swinney in the medical mission, told her experience in consecrating herself to this work, and stated her willingness to go to China when the time shall come and she can be sent.

The Rev. Niles Kinne said a few earnest words in regard to the labors of the students, especially in Barry, Ill.

After singing by the Students' Quartet, "Along the River of Time we Glide," and the benediction by the Rev. L. E. Livermore, the Society adjourned.

### EVENING SESSION.

After singing by the choir, "In the Shadow of His Wings," prayer was offered by the Rev. Madison Harry.

After further singing by the Students' Quartet, the report of the Nominating Committee was presented and adopted as follows;

Your Committee to nominate officers for the ensuing year would report as follows:

*President*—William L. Clarke.

*Recording Secretary*—William C. Daland.

*Corresponding Secretary*—Arthur E. Main.

*Treasurer*—Albert L. Chester.

*Board of Managers*—George B. Carpenter, Ira L. Cot-

trell, Jonathan Maxson, Sanford P. Stillman, Ira B. Crandall, Joseph H. Potter, Lewis A. Platts, George J. Crandall, George H. Greenman, Oliver D. Sherman, Gideon T. Collins, Albert S. Babcock, George T. Collins, George H. Utter, Theodore L. Gardiner, Nathan Wardner, Benjamin P. Langworthy 2d, Lewis T. Clawson, Oscar U. Whitford, Irving A. Crandall, Lewis F. Randolph, Charles H. Stanton, Charles Potter, Judson G. Burdick, Preston F. Randolph, Alexander McLearn, George B. Utter, Paul M. Barber.

Respectfully submitted,

JOSHUA WHEELER,  
J. F. SHAW,  
J. A. PLATTS,  
J. L. HUFFMAN,  
W. H. INGHAM,  
BENJAMIN KENYON, } *Com.*

After devotional exercises, consisting of the reading of Scriptures from Isa. 11, by the Rev. S. R. Wheeler, prayer by the Rev. Stephen Burdick, and singing, "Jesus shall reign, where'er the sun," the Rev. S. R. Wheeler preached an earnest and hopeful sermon from Gen. 3: 15, "It shall bruise thy head." Theme, The Progress of the Christian Religion.

It was voted that when we adjourn we adjourn to meet at 10 A. M., on the fifth day of the week in connection with the General Conference in 1893.

It was voted that the minutes of this session be referred to the Board of Managers for correction.

After singing by the Students' Quartet, "Thy Light is Come," and the benediction by the Rev. William C. Daland, the Society adjourned to meet in connection with the General Conference in 1893, on the fifth day of the week, at 10 A. M.

GEORGE B. CARPENTER, *Chairman.*

WILLIAM C. DALAND, *Rec. Sec.*

### CHINA AND THE CHINESE.

BY REV. CHARLES MCM. ALFORD.

In ancient times the people of China called their country Sin, or Chin, and the people of foreign lands called it Sinim or China. The prophet Isaiah in the twelfth verse of the forty-ninth chapter speaks of their salvation, "Behold these shall come from far; . . . and these from the land of Sinim," or China.

Perhaps the study of no other country would give us so much enjoyment as that of the Walled Kingdom. This great empire spreads itself over territory a third larger than the continent of Europe, one and one-half times the size of the United States, and one-tenth the area of our globe. Every kind and variety of animal, vegetable and mineral production necessary for the sustenance of its 400,000,000 inhabitants, its territory produces.

No other country can produce such extensive artificial water ways. The Grand Canal, which is 650 miles long, is only the largest of 400 such highways of travel and irrigation.

China is proud of her antiquity. She has a history which runs back over a period of 4,600 years to the age of fable. When Egypt, Babylon and Nineveh were in their glory, China was one of the great nations. While these mighty empires have passed away, and nothing but rubbish mark the scenes of their former grandeur, China is still one of the great nations of the world whose influence on the future history of the world no one can forecast. The great historic characters of China were contemporaries of Moses in Egypt and Socrates in Greece, while the Hebrew Scriptures is the only book which can claim a greater antiquity than "Shu-King," their national records beginning 2,300 B. C.

Chinese civilization was old when that of Carthage, Greece, and Rome were in their infancy, and ten centuries ago China was the most highly civilized of all nations. This empire, controlling so many millions of people, with its power to remain youthful, to outlive all other nations, to remain in the race when all its early antagonists have dropped out, is a wonderful phenomenon.

The people are even more wonderful than the country or the government. They are called the "Oriental Yankees." They are ingenious, industrious, frugal, and polite. They are intellectual and capable of a high civilization. True, they are pagan and carry with them pagan vices, yet opium does not play any greater havoc among the yellow race than does liquor among the whites.

Woman's condition in China is degraded and



deplorable. Their general belief is that the fair sex have no soul. The birth of a daughter in a Chinese family is looked upon as a disgrace and calamity, and about two-fifths of all the girls are destroyed in infancy. All the great inventions of modern times, with the exception of steam and electricity, have been used in China for centuries.

These people have unlimited conceit, due largely to their national isolation. They think their emperor is "the Son of Heaven;" he sits on a dragon throne and signs decrees with a vermilion pencil. He calls his people the "celestials." The Chinese geography gives nine-tenths of the globe to their country, a square inch to Great Britain, and does not even mention America.

While religions are numerous in China ancestral worship takes the lead, and this religion alone costs the people \$180,000,000 annually. One writer has said it is "easier to find a god than a man in China," yet the Chinese are a nation of atheists.

Chinese slavery was first publicly recognized in 1844, when the British colony of Guinea made provision for the encouragement of Chinese emigration. The ambassadors from Guiana, Peru, and Cuba, appeared in Chinese ports, where they collected and sent away ship-loads of coolies. The trade grew to be an extensive one, and the coolie slaves endured the greatest hardships. The people of South America are not the only ones who tried to induce the Chinese to emigrate. The government of the United States, practically, in 1844, coaxed them to emigrate to our country. In 1867 we sent an ambassador, Mr. Burlingame, to China, and through him plead with them to come to our free land. They finally, after receiving flattering offers, came to our shores, and have been coming ever since.

Our late Chinese Exclusion Bill, which was largely a political measure here, is contrary to our former history. We laugh at China for building an immense wall of masonry 1,500 miles long on her northern boundary to keep out her enemies, while we are building a wall the full extent of our Pacific coast to keep out the Chinese, a sober and industrious people. Prohibited class immigration is not true Americanism, but a restricted immigration on all nationalities is what we need. Let us treat all people the same way; free immigration to the good and upright of every land, and prohibit the criminal and pauper class of every land. We are not suffering so much to-day from trans-Pacific immigration as from trans-Atlantic. Where do our Anarchy and Socialism come from? Europe; not China. Where does the liquor power come from? Europe; not China. From what source do tramps and vagrants receive their recruits? Europe; not China. Where do Mormonism and Romanism look for their supplies? Europe; not China. Where do such murderous secret societies as the Clanna-Gael, Molly Maguires, Mafia, and Jesuits, come from? Europe; not China. To reject the people of China for fear of their evil influence, and with open arms accept the hordes from Europe, is straining "at a gnat and swallowing a camel." If Uncle Sam must put up the bars to keep out discordant elements, let them be put up as well on the Atlantic seaboard, and keep out the evils of Europe.

The papers have been full of insurrections in China, of riots and massacres in the central district. There has been a general feeling of animosity in Central China against foreigners. But how can Americans expect good treatment in China after the way we have treated them in this country. Our nation interfered in the internal affairs of China by assisting Russia in an intrigue to get possession of Corea. This ought never to have been made our affair. And while the Korean incident is little known in the United States, yet it is one of the causes of Chinese grievance. Our treatment of China has been very strange in the last score of years, and while in Grant's time our flag held the highest place in their government, yet it is now lowering, and the English and German are ascending. The alleged cause of the first outbreak was the charge of witchcraft brought against two native women, Romanists, at Wuhu, above Nankin, on the Yang-tse-Kiang River, where the mob

utterly demolished the Roman Catholic Mission. This seemed to be the signal for a general movement against the Romanists throughout the district, and riots followed at many points against all foreigners. A series of Chinese cartoons, ridiculing and lampooning foreigners, and especially missionaries, have been published and scattered throughout the empire. These cartoons are vindictive in the extreme, almost inconceivably malignant. Christians are represented as guilty of the most horrible and revolting crimes. These pictures will, undoubtedly, inflame the Chinese hatred of foreigners and Christians, and delay the cause of Christ and civilization in the empire. These attacks on mission stations are merely one phase of a mighty revolution which may break out at any moment. The present Tartar dynasty which was set up two hundred and fifty years ago, is foreign, and very odious to the Chinese; and, as the government seems to favor foreigners, the masses are opposed to everything that is foreign. Revolution in China is a far different thing from revolution in America or France; it means that one-fourth of the human race would be at war; it would be similar to all Europe being in revolution.

The nineteenth century civilization has struck China with the mighty momentum of Christianity, and has startled the inhabitants out of the mental, moral, and spiritual lethargy they have been in for centuries. They have resisted every advance of our age, struggling against foreign invasion, but in the contest have lost ground every year. The pressure of foreign influence has been brought to bear on them in three lines—political, commercial, and missionary, and now they are making a desperate effort to drive out everything that is not distinctively Chinese.

The cause of missions in the empire has been very successful of late years, and while the frequent upheavals will disturb the workers and retard their progress, in the end the revolutions will shatter the false religions and clear the way for a greater acceptance of the truth. The missionary finds it difficult to Christianize a man whose chief stock in religion is the worship of his ancestors. He will most likely ask the missionary where his ancestors were two thousand years ago. The missionary will be compelled to acknowledge that they were painted savages on the shores of the Baltic Sea. He will then ask, "Why have you come to China to civilize me?" The only way the missionary can meet that question is to show that if Christianity can lift our race from savagery to its present high state of civilization it could lift to a much higher plane the present highly civilized Chinese.—*The Treasury.*

## WOMAN'S WORK.

### REPORT OF WOMAN'S BOARD.

With gratitude, sincere and spontaneous, is the state of heart in which we come to you. Anniversaries are as harvest days. We use them as such, bringing to you our ingathering, not a great one, nor unmixed with tares. These cannot be always clearly separated from the grain, but this is true, a field rightly cultivated yields but scattering tares. For grain we are thankful, for tares we have no use. For gains and growth we are grateful, for hindrances of whatever kind they may have been, they shall not work our spiritual damage, for we will ignore their effort to hurt us. Our position—organization in behalf of church work—is a blessed commingling of duty with privilege. Seeking to give expression, meantime, to our gratitude for this precious bond, duty and privilege, we bring to you another report of work done for the Master.

The Secretary for the Eastern Association reports hopefully for the work there. She expresses a regret that her report cannot be more accurate in every respect, yet speaks encour-

agingly of the growth in the matter of systematic business methods, which thing of itself gives promise of better things in days to come. The Eastern Association women deserve praise for the way in which they engage in denominational work. It is true that they could give more than they do. She hopes that another year will see a great increase in their gifts, but wishes to emphasize this, that what they have given has been cheerfully and heartily given, and in many cases even eagerly. She says: "It is a little disappointment to those in charge of our work that our women are so slow to allow their money to pass through the hands of the Board Treasurer, but I am quite sure that in the Eastern Association there will be an improvement in this respect next year. Willingness to do always comes with a full knowledge of the duties to be performed."

The South-Eastern Secretary gives rightful praise to Him who has watched over and blessed their efforts, though these were feeble. Some societies there have been weakened and somewhat discouraged by the removal of some of their most active workers. In other places the work has been taken up with greater interest than has ever before been manifest. While regretting that interest and enthusiasm does not extend to each individual sister in the bounds of this Association, there has really been Christian growth, and commendable zeal. Many of the churches, being small, and the demands of the home work great, not so much it seems can be done for interests outside. She holds the belief that as knowledge of needs increase, that interest, zeal, and efficiency will also increase.

In the Central Association work has been conducted on the part of many women with intelligent interest, with the legitimate following of growth to all such persons, and an advancement somewhere along the lines.

The Secretary for the Western Association feels that possibly because of her newness of relationship to the women and their work she may do them injustice. But she says that she has for the most part found them wide awake to evangelical work, and ready and willing to do their part in forwarding all means to that end. Some of their feebler churches have given her special satisfaction, by their zeal and willingness to do for the Master. She says, "I have received communications from sisters in every church in the Association, and while a few of them are not doing anything as an organization, outside of the usual church work, they expressed a determination to make an effort in that direction, and I have faith to believe that the year to come will see more and better work done than ever before." She earnestly desires that the time may not be distant when we shall unite as one, in the cause of the Master.

Judging by the ready response of the women of the North-Western Association to the plans of work suggested by the Board and their many words of sympathy, their Secretary feels that she has a right to report an increasing interest there for organized work for women. Two societies have become extinct, because of removals of so many to other places. She received a prompt and full report from all but two of the remaining societies. She says, "We may not have raised so much money this year as last, for then there was a general rally to the Dispensary Fund." She believes it to be self-evident that much more can be accomplished for some specific object than for something indefinite. She also believes that our women are quite ready to take upon themselves additional responsibilities as they may be able to carry them.



# THE SABBATH RECORDER.

A PLATTS, D. D., EDITOR.

L. C. RANDOLPH, Morgan Park, Ill. CONTRIBUTING EDITOR.

## CORRESPONDING EDITORS.

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

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

REV. W. C. DALAND, Westerly, R. I., Young People's Work.

REV. H. D. CLARKE, Independence, N. Y., Sabbath-school.

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

There's a wideness in God's mercy  
Like the wideness of the sea;  
There's a kindness in His justice  
Which is more than liberty.

PERSONS desiring copies of the history of the Salem, W. Va., Church, can get them of the Rev. Theo. L. Gardiner, of that place, for ten cents a single copy, or three copies for twenty-five cents.

WE give large space this week to reports from the Conference. Besides the notes of the Editor, the Western Contributing Editor, and the Editor of the Young People's Page, we give a part of the report of the Woman's Board, the proceedings of the Missionary Society, and a portion of the report of the Board of the Tract Society. These reports will be continued in future numbers until completed.

NO ACCOUNT of the Conference would be complete which should not make hearty mention of the ample provisions made by the Nortonville people for its entertainment. Nothing which could contribute in any way to the comfort of the delegates, or make the work of the Conference easy and satisfactory was forgotten or overlooked by these entertainers of the Conference. We trust great blessings will come to this church, at the geographical center, as the result of this gathering.

IT is also in place to speak of the uniform courtesy of the railroad officials and employes, and of their untiring efforts to do their part towards making the Conference a success. On the morning of the departure of the Alfred party, a special agent of the Erie was present to aid in "fixing" tickets, checking baggage, etc. From Chicago, the Santa Fe people gave a special Pullman car, a chair car and a day coach, for the use of our party, which were run direct to Nortonville without change. On our return special cars were sent to Nortonville for us, and the whole party was taken by way of Topeka and Kansas City with sufficient time at each place to see the sights and take refreshments. While speaking of railroad conveniences and accommodations, it is simple justice to say that unbounded thanks are due to Bro. I. J. Ordway, Railroad Committee of the Conference, for his untiring efforts to get the best that could be had.

AMONG the pleasant things of the Conference arrangements, was the abundant opportunity afforded at the noon recess for informal meetings, conferences, etc., upon various interests. Groups of old friends met and renewed old acquaintances, committees counseled together on matters entrusted to them, special sessions of Boards were called for consultation and business, informal conferences were held upon ways and means of work that will bear fruit in days to come. One of these informal gatherings was a conference of lone Sabbath-keepers, held

on several days in which experiences were compared, to the refreshment and encouragement of many a weary and lone one. We have some hope that out of this will come some system of consultation between lone Sabbath-keepers in the SABBATH RECORDER.

## THE GENERAL CONFERENCE.

### MISSIONARY DAY.

In the absence of the President the meeting was called to order by Mr. Geo. B. Carpenter, first member of the Board of Managers, and after Scripture reading, prayer, and singing, the Annual Report of the Board of Managers was presented through the Corresponding Secretary.

Dr. Main prefaced the regular report by a brief sketch of the organization and progress of the Society during the years of its existence.

Just fifty years ago, during the Conference at Berlin, N. Y., it was considered that the existing organizations were not adequate to the great opportunities lying at the feet of the denomination, and as the result of their deliberations a Society was organized, which has virtually existed to the present day, and through various stages of development has reached its present form of organization and work. The voice of these fifty years calls upon us for thankfulness that we have had such fathers in Israel, to rejoice in the blessings of the present, and gaining the lessons of the past, widen our future operations to meet the growing demands. The field of our work to-day was surveyed in brief summaries, showing patient, pains-taking effort on the part of our workers all over the world with gratifying results. The denominational support of our missionaries has been such as to swell the aggregate of contributions to the highest point in the history of the Society. Nevertheless, in the opinion of the Board, as they view the demands of to-day, these must be still further increased or a large number of our opportunities must go unimproved.

As one means to this end the thank-offering proposition is still before the people for their practical approval. With the Society free from the incubus of debt, and the income increased and all available for use on the field, a brighter day will have dawned upon our missionary operations.

The great question before the Board is not simply the expenditure of funds paid into its treasury, for benevolent purposes, but the development and maintenance of a missionary spirit in closer conformity to Him who came to seek and to save that which was lost. This spirit must be the key-note of our success as a people, both intensively and extensively.

The report was received with words of encouragement and exhortation by a number of brethren. The thank-offering plan was commended, and urged, especially upon the pastors as leaders of the people in missionary, as in all spiritual work. The encouraging results of the past, and the imperative demands of the present, should serve as an inspiration to redoubled efforts in the future.

Prof. Edwin Shaw, of Milton College, presented an admirable paper on the subject, "What can our Young People do for Missions." In a single sentence, they can do just what they have been doing, only more so.

What, then, have they been doing? 1. They have been praying for missions. 2. They have been consecrating their lives to Christ. 3. They have been giving money. 4. They have been doing organized, systematic work. All of these they may continue to do, "only more so." It is a mistake to direct all our efforts along any

single line,—we should work with both our Societies at home, and with our Missionary Society in China. Then followed a series of short addresses by various home missionaries present.

J. F. Shaw, of Fouke, said the work in the South-west has been so far largely making known to the people the existence and doctrines of the Seventh-day Baptist denomination; hence the small apparent results. But the truth is taking root and we are overcoming the great obstacles that were before us there.

L. F. Skaggs, of Billings, Mo., stated his delight at being able to preach to the world the whole truth of God's law, and his desire to devote his entire time and ability to its preaching. The great need on this field is earnest, intelligent men, who can command the respect of all, and convince them of the truth.

Geo. W. Lewis, of Hammond, La., gave an encouraging account of his field and work, physically, intellectually, and spiritually. Their hope is to be able to grow with their widening opportunities, and maintain their present position in the forefront of all that is good and true there.

Each of the student evangelists spoke upon some phase of the summer's work. Mr. Shaw spoke of the needs of the field, as being more laborers, with the spirit of Him who came not to be ministered unto but to minister. Mr. Randolph spoke of the methods employed, it was an experiment, and experience and the exigences of the time had developed the method. By the generous use of their talents in singing as well as preaching the gospel and a persistent application to personal work they had largely achieved their success. Mr. Coon cited some of the results of their work. They have made 3,000 visits, distributed 16,000 pages of tracts, 150 have professed Christ, 50 have been baptized, and \$218 have been collected on the field. In addition to this a broader Christian and brotherly spirit has been enthused into the churches they have visited. Mr. Peterson spoke of the relation of evangelistic work to the cause of Sabbath Reform. They have held up Christ as the Saviour first and above all, and the Sabbath as his day of worship incidentally. They have found that the gospel soil is the best adapted for the implanting and nurture of the Sabbath doctrine. Mr. VanHorn related some of their experiences. These are largely the same as are always experienced by evangelists. Bitter opposition has been met, but over against this is the blessed assurance that God has saved souls through their instrumentality. Mr. Burdick indicated something of the reflex influence of this work. It has done good to the denomination in promoting the spirit of benevolence, and in presenting the life and tenets of the people favorably to the world. Its influence upon them has been salutary in giving them new and practical insight into the great work of saving souls; and encouraging them to labor on contentedly and hopefully in the face of difficulty and discouragement.

Miss Rosa Palmberg was then introduced and related her experiences which led to her offering herself as a missionary to China. She was willing to follow Christ *anywhere*, if he called her to China she was glad to go. She wished there were twelve young ladies who would offer themselves that there might be an opportunity to choose between them and get the best. If they desire to send her she is willing to go when her medical studies are completed. If they do not she will stay and labor for Christ in some other way.

In the evening the Rev. S. R. Wheeler preached an able sermon from Genesis 3: 15,



"It shall bruise thy head." Theme, "The Progress of Christianity." The surety of Christ's triumphs was shown from the Word of God, and its progress thus far shown in the unfolding of human history. Thus closed a most profitable and enjoyable session of the Society.

EDUCATION SOCIETY.

The Seventh-day Baptist Education Society held its Thirty-seventh Session on Friday, occupying the forenoon and afternoon. Besides the usual routine business, an interesting and inspiring programme was presented, making the day one of the most enjoyable and profitable in the history of the Society.

In opening the session, the president, L. A. Platts, said that our educational work is at the foundation of all our other work. The vigorous and fruit-bearing work reported by the Missionary Society yesterday, and that of the Tract Society which will be reported at the Anniversary of that Society next Sunday, and the efficient work of pastors and others who have labored for the salvation of souls and the up-building of the cause of Christ, are possible only because our institutions of learning have laid the foundations for such work in the culture of head and heart which they have given these workers. Other denominations are rapidly deciding that the denomination which does not educate its own ministers and other leaders is doomed to disintegration and death. They are accordingly increasing their facilities for such education. It is clearly, therefore, our imperative duty to strengthen and support our schools if we would see our work prosper all along the lines. But not only do we need an educated leadership, but we need an educated constituency as well. Thus, and thus only, shall we go forward with all our work, conquering for Christ and the Church.

The report of the Executive Board, consisting of the official reports of the schools reporting to the Society, was followed by an address by the Corresponding Secretary, President W. C. Whitford, of Milton. As this is to be published with the minutes, we do not attempt to outline it here.

Brother J. F. Shaw, of Fouke, Ark., spoke briefly of the educational interests of the South-west. He said that one of the principal objects of the colonization scheme at Fouke was that they might secure and control better educational facilities. They had, in the furtherance of this object, formed an Education Society which, in honor of him who had so nobly sacrificed and suffered for the Seventh-day Baptist cause, they had named the "Bampfield Education Society." They have erected a temporary building in which one term of school has been held; and they expect to open a second term in a few weeks. The little society is full of faith, and hopes in the not distant future to make a better report of work done as well as of larger plans for future work.

Brother Boothe C. Davis made some remarks on the advantages of our own institutions of learning compared with the greater institutions of the country. He mentioned three such advantages. 1st. They are denominational, they are our own. We are very largely affected by our surroundings; especially do the associations of our school life shape and strengthen our character. 2d. The association of the teachers with the pupils. The fact that our schools are not large tends to bring the students nearer the teachers as it cannot be in larger institutions where there are 300 or 400 students in one class and the instruction is largely by means of lectures. Face to face influence strengthens

the students where the life of the teacher is poured out into that of the scholar. 3d. Student fellowship with each other which is not possible in large universities so that we can never know them familiarly.

This was followed by remarks by S. R. Wheeler, on the help and strength of student fellowship with each other, and that to our institutions our children can better be sent, where they can be trained in the faith and practice of our people as well as in the rudiments of an education.

A well written paper by Prof. L. C. Rogers, of Alfred University, on "The Bible in Higher Education," in the absence of the writer, was read by J. A. Platts. It will shortly appear in full in these columns.

Dr. A. H. Lewis made the closing address of the day on "The Value of Historic Studies." History is not a string of events and dates, but the philosophy of events. It shows what causes produce certain results in the lives of men, movements, or nations, and what conditions antedate or accompany great revolutions. We cannot but feel that we are in the midst of agitations, influences, and movements concerning the Sabbath question such as the world has not before seen. What is our relation to, and what our duty concerning, these movements and grave questions? The light which history throws upon them is of the utmost importance to us, and to the cause of truth which we love.

Near the close of the session the following report, made by a committee appointed at an earlier stage of the meeting to consider what might be done to strengthen the teaching force of the Theological Department of Alfred University, was received and unanimously approved by a popular vote, amid enthusiastic demonstrations of pleasure:

Your committee appointed to consider and report upon the question of increasing the teaching force in our Theological Department at Alfred would respectfully report the following:

1. The value, to our ministers, of studying together and in schools of our own is self-evident.
2. Three resident professors would meet very well the present demands for instruction in Systematic Theology, Homiletics and Pastoral Theology, Church History and Biblical Language and Literature.
3. The present income of the Department, from various endowment funds, is about \$900 a year.
4. To support three resident professors, according to salaries now paid in the University, would require \$2,400 a year, or \$1,500 a year more than the present income.
5. To obtain this sum for immediate use, before needed endowments may be raised, we recommend that the Trustees of Alfred University endeavor to find a person or persons who will guarantee for six years the required \$1,500 a year, and thus give the undertaking a fair trial.
6. It is believed that good and efficient men can be found for the three Professorships; and, already, upon certain conditions \$300 of the needed \$1,500 are guaranteed.

Fraternally submitted,

- A. E. MAIN,
  - C. D. POTTER,
  - T. R. WILLIAMS,
  - O. U. WHITFORD,
  - T. L. GARDINER,
  - J. F. SHAW,
- } Com.

Pledges were quickly volunteered, to the full amount, for carrying out the plan of the report.

Should the Trustees of Alfred University succeed in speedily reorganizing the department according to the above plan, as we have no doubt they will, it will give a new impetus to our whole educational work which will be most wholesome and helpful.

THE GENERAL CONFERENCE.

A brief session of the General Conference was held at the close of the Education Society's programme on Friday afternoon, at which a

number of annual reports were read and approved. We quote the following from the Sabbath School Board:

Reports have been received from only 51 of the schools, and we estimate that there should be about 100; from those received we have arranged statistical tables.

The membership of the schools reported is 4,234, of which number 638 are officers and teachers. There have been 146 baptisms during the year. The schools holding teacher's meetings are comparatively few; all but five schools hold through the year. Several have been discontinued.

The general interest as compared with former years seems about the same, though some schools report an increased interest.

Less than one-half the schools report any money raised for benevolent purposes. It would seem that greater attention should be given to educating our children to benevolence.

The Sabbath School Board, at the last Conference, recommended an effort to increase the subscriptions to *Our Sabbath Visitor*, but they have really decreased about one hundred copies.

The Lesson Helps for primary classes as prepared for the *Visitor* have been used in some of the schools and it is reported as being an excellent help. We are of the opinion that every school should subscribe for *Our Sabbath Visitor* and use it as a help in primary classes.

The report of the Committee to correspond with parties interested in the Sabbath question was read and adopted as follows:

Your Committee to correspond with persons interested in the Sabbath question would respectfully report that he has had fewer correspondents this year than during former years, due, as he thinks, to the fact that the tract work has been done from the office in New York instead of at Alfred, which fact indicates that the Committee should be located at the New York office.

Thirty two letters in all have been written, of which twenty-two were to Sabbath-keepers, not members of our churches, three to persons who have expressed a desire to investigate the Sabbath, and the remaining seven to ministers and others with reference to some of these.

At our last Conference correspondence with Rev. A. J. Allands, Indianola, Indiana, was reported, and President W. C. Whitford was appointed to visit the brother, note his spirit and work, and report the same. In its appropriate place this work will be reported.

Through this Committee correspondence was opened with one N. W. Blalock, of Ft. Paine, Ala., a Sabbath-keeper, possessing some views on other subjects not altogether in harmony with those of Seventh-day Baptists, but an earnest and efficient advocate of the Sabbath. He has since written some for the *Sabbath Outpost*.

At Spartansburg, Pa., a company of five Sabbath keeping Baptists, not Adventists, and some Adventists were found by the Committee, and through correspondence Dr. T. R. Williams visited them, and found them faithful representatives of the truth. Near these, but across the line in New York, at Findley's Lake, is a Hollander who has embraced the Sabbath, with a Swedish brother, both members of the Baptist Church until excluded, without trial. These brothers at both places should be visited and otherwise encouraged.

In Boston, Mass., a Sabbath keeping physician was put into communication with brethren who were spending some time in the city, to the mutual edification of both parties; and at the suggestion of Bro. A. B. Burdick some correspondence with the Sabbath-keepers in Providence, R. I., by way of expressing fellowship and sympathy, was held.

Correspondence with the Rev. A. T. DeLeary, an Episcopal clergyman at Bellevue, Ohio, resulted in a visit of the brother to Alfred and to the session of the Eastern Association at the First Hopkinton Church. The brother is an immersionist in faith and practice and a consistent, devoted Sabbath-keeper. We ought to find a place for work for this man among us.

Another interesting case found by the Committee is that of W. T. Helms, also an Episcopal clergyman, of Nashville, Tenn. He is editor and proprietor of the *Cottage Pulpit*, a monthly, independent paper by means of which he wields a strong hand in the defense of the Sabbath. These are the principal points of interest developed by the correspondence.

On Friday evening the usual prayer and conference meeting was held, conducted by Bro. J. L. Huffman, during which over two hundred

(Continued on page 572.)

## YOUNG PEOPLE'S WORK.

AND Jesus himself began to be about thirty years of age.—*St. Luke.*

It is fitting that work for Christ be undertaken by young people; for our Saviour was himself a young man. And in this age of the world especially are we beginning to recognize this fact.

THE divine Being became incarnate as one who did his work in early life. His disciples were, so far as we know, also young men. Jesus' spiritual teachings were such as sanguine youth could with enthusiasm accept. Salvation is a work best accomplished in the spring-time of life. To make possible that salvation a young man hung upon the cross. And those who went forth to tell his story and spread his gospel were aided by the vigor and hopes of young manhood, and were fired by its zeal as well as by the Holy Spirit of God.

It was then a perversion of the divine way and an unnatural distortion of religion whereby it came to have no especial interest for youth, and the young people came to bear no part therein. We rejoice to-day that a change has come upon the church in this respect. We are glad that there is prevalent a type of Christianity which is not unattractive for the young. And yet in all this we must be careful. There is danger that the religion of young people may degenerate into a superficial thing, and when its novelty wears away there is a possibility of its not having enough vitality to stand the test to which God will surely bring it. The great religious movement of to-day among the young is but in its infancy. It has yet its great work to do. While there are thousands upon thousands of young people won for Christ by the zeal, enthusiasm, and methods of the Endeavor Society, there are millions more to be won. Of these there are classes and important classes whom the hitherto successful methods of the Society have not reached. Such are those whom poverty keeps from the ordinary society for social reasons, those whom wealth and high social position hold aloof from the opposite reason, the very thoughtful and reasoning who care nothing for badges, pledges, and offices, and who are not moved by stirring hymns and enthusiastic gatherings. Young people's work must ere long grapple with some of these questions and solve them; for if they are ever solved they must be solved by the young followers of Jesus, the young man of Nazareth.

THIS must be done by preserving the real in religion, not by holding fast to something external to the loss of what the form is given to hold and keep for us. Against this danger we must guard. Some of those principles of young people's work which are vital, and which we must be sure to cherish, but yet which are in danger of being lost in our zeal for their mere semblance, may be here noted. The first is the fact that religion is a *life*. Not a creed, not a form, but a Christ-like life is the reality which, if it grow in the world, will win the world for heaven. Hence the Christian Endeavor promise is to "lead a Christian life." But this life must be understood as something deeper than prayer-meeting attendance and the use of a certain religious vocabulary. These things may be easily acquired and even when

adopted in sincerity may be retained after the inner life and the life of the person in question in the world have drifted far away from the Master. But nevertheless this principle of religion as a life is the true one for the world and appropriate to the thoughts and feelings of youth. With it truly maintained, the young Christians of to-day and to-morrow can surely win. Another principle is that of *consecration*. The consecration of young life to the Master is the most hopeful feature of young people's work. And youth is the time when life can most easily be devoted to a high and noble ideal. But consecration does not simply mean a pledge to read the Bible every day, to attend every meeting and to take some part therein. It means a true devotion of one's self to his faithful Saviour, Jesus Christ. With this pervading all parts of their life and affecting really all their relations in life, young Christians can prove to the world the power of the gospel as can in no other way so well be done. Another fundamental principle is *Christian unity*. Wonderfully shown in the working of united young Christians of all denominations, a true bond of fellowship between them is already an accomplished fact. But this must be more than a unity of lips in praise and in benediction, or than a unity in obtaining low railway fares. It must be a true unity with Christ and in him. A union with him in his holy life, in his devotion to his Father's will, and in his sacrifice of himself for the sins of the world.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar:  
Who follows in His train?"

Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,  
He follows in His train.

The martyr first, whose eagle eye  
Could pierce beyond the grave,  
Who saw his Master in the sky,  
And called on Him to save;

Like Him, with pardon on His tongue,  
In midst of mortal pain,  
He prayed for them that did the wrong;  
Who follows in his train?"

A glorious band, the chosen few  
On whom the Spirit came,  
Twelve valiant saints, their hope they knew,  
And mocked the cross and flame.

They climbed the steep ascent of heaven  
Through peril, toil, and pain;  
O God, to us may grace be given  
To follow in their train."

### JUST AN IMPRESSION.

Our Corresponding Editor has suggested that the young people give their impressions of the answers which the words and lives of the older members of our denomination are giving to us concerning our existence as a separate people.

It has sometimes seemed to me as if some Seventh-day Baptists think there is no particular reason why we should observe the Sabbath and thus separate ourselves in our worship from the rest of the Christian world. They apparently have a sort of regard for the Sabbath because they were taught by their parents that it is the right day to observe; but their regard for it is at best but half-hearted, and they say by their actions, if not by their words, that they wish their parents had not been Sabbath-keepers, and then they would not have felt obliged to give up the many advantages that might have been theirs if they had not been so different from the rest of the world. If this class of Seventh-day Baptists continue in the outward observance of the law, the unwillingness with which they do so is very apt to lead their children to forsake the Sabbath entirely, and with this one wrong step there too often comes

an entire drifting away into worldliness. And what else can be expected when parents openly bemoan their hard lot in being born Seventh-day Baptists? If they give their children the impression that it involves too much of a sacrifice to obey one of God's commandments, why will not the young people think that others may be disregarded as well?

But it is cheering to reflect that all Seventh-day Baptists are not of this class, and indeed I do not think they are in the majority. It has been my good fortune to know many who are not only not ashamed of their faith but are proud of it, because they believe they are in the right and are willing to stand for their convictions at whatever cost. This is the kind of Seventh-day Baptists whom we young people like to have for our friends. And their influence goes farther with us than they may know or think. The patient and beautiful life of one who has made sacrifices for the sake of observing the Sabbath, and yet never hints by word or action that such is the case, is in itself an inspiration to the young people to be faithful in this respect.

Let us as young people learn from the lives of these Christians that it is better, as one of them has said, to live on a small salary with the clear conscience that comes from obeying God than to have all the wealth of the world without it.

URBANA.

### YOUNG PEOPLE'S HOUR AT CONFERENCE.

The Young People's hour of the General Conference was held Monday afternoon, Aug. 29th, at 2 o'clock. After singing "Hallelujah for the Cross," the Rev. William C. Daland read, as the Scripture lesson, Mark 2: 1-12, and Mr. E. B. Saunders offered an earnest, fervent prayer.

The President of the Young People's Permanent Committee, the Rev. J. Allison Platts, then delivered an address upon the theme, "Nobility of Character Essential to Power in Christian Work," urging the need of a spiritual life as the sure foundation of a noble Christian character, laying stress upon Christian character as the solution of all the troublesome questions of to-day, social, religious, and political, as well as of those questions which are presented to us as young Christians and young Seventh-day Baptists.

In the absence of the Secretary, Miss Agnes Babcock, her report was read by Miss Eola Hamilton, of Alfred. The report was, on the whole, very encouraging and hopeful, and was heard with close attention.

The report of the Treasurer, the Rev. William C. Whitford, was, in his absence, read by the President, who added some words in explanation of the reports.

Mr. Alfred Williams then sang with much expression, "The Lord is my Shepherd," by Carl Bohm.

Mr. L. C. Randolph, of Chicago, delivered a very suggestive and thoughtful address upon "Christian Unity," which he defined as a union of spirit and of work, rather than organic unity, which, he said, is yet far in the future. He urged fairness, courtesy, charity, and sweetness, in all our intercourse with those who differ from us. This spirit of Christian love, he said, we need within our denomination as well as between those of different communions. Mr. Randolph concluded with an eloquent tribute to the position of Seventh-day Baptists in regard to Christian unity and an appeal to them to be leaders.

Prof. Edwin Shaw, of Milton College, next spoke upon "Unity of Action between the



Young People of the East and of the West." By clear and convincing illustrations he showed that to efficient work there must be in our work not only harmony but unity of action. That there is harmony between all our young people the speaker maintained, but that there might be a lack of unity of action he feared. There is no East nor West, but we need more loyalty to our leaders, to our pastors, but above all, to Christ.

Mr. Arthur L. Titsworth next gave a very inspiring and vivid account of the great Christian Endeavor convention in New York. The lessons he drew therefrom were valuable and practical.

The hour closed with singing by the Morgan Park students, "What will your Record be By and By?" We hope soon to present in these columns all, or nearly all, of these papers and addresses.

SELFISHNESS.

Of all Christian denominations it seems to me that we Seventh-day Baptists have the least right to be selfish. We are willing to accept Christ as a personal Saviour, but are we willing to devote our time and talents to the saving of others? Over here on the right sits a young lady who says: "Oh, it is so little that I can do!" Because she has but one talent, is that a sufficient excuse for her not using that for the benefit of her fellow creatures? Because she cannot do much, should she sit with folded hands and not do what little she can? We should remember that it is the little deeds which count. "Oh, the good we all may do," not the good we each may do. It is our united efforts which amount to much good.

On the left we hear the objection made by a young man: "But it is the minister's place to look after those that are lost." To be sure it is; but is it only his place? Is not the hard-working minister overtaxed with his various duties already? Do we not find need of more earnest workers in every community? Do we not, many of us, depend too much upon our pastor, while we sit idly by and criticise, or blame him for not doing more? If we find that we cannot accomplish much, should we despond and grow sick at heart? No, indeed. We should study all the harder in order to find whereby our cause may be advanced. We should do our very best,—"Be a hero in the strife."

EVANGELINE.

OUR MIRROR.

THE Seventh-day Baptist students of the Wisconsin Summer School at Madison met July 9th and organized a Sabbath-school. There were present seven persons—five adults and two children. Officers were elected, and although the Sabbath-school was not in need of funds to run it during its short existence it was decided to give the office of Treasurer to the six year old boy, in order that he might have something to do. (The members of this school lay no claim to originality in thus creating an office.) The question then arose as to what disposition should be made of the money collected. One member having had his RECORDER follow him to Madison told us of the "New Mizpah Mission," and it was unanimously decided that our collections should be for that purpose. The four weeks during which our school was in session was rich in birthdays, and offerings were made of the following sums: five, thirty-one, thirty-six, and twenty-nine cents. The total collections were two dollars and eighteen cents,

which has been forwarded to Mrs. Burdick for the Seamen's Mission.

During the assembly at Lakeside our Sabbath-school held its session on the grounds, and our numbers were so increased by visitors that we had an adult and an infant class. Our school adjourned July 30th with the understanding that we would meet again next year, should we be there.  
HATTIE E. WEST, Sec.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

THIRD QUARTER.

July 2. The Ascension of Christ.....	Acts 1: 1-12.
July 9. The Descent of the Spirit.....	Acts 2: 1-12.
July 16. The First Christian Church.....	Acts 2: 37-47.
July 24. The Lame Man Healed.....	Acts 3: 1-16.
July 30. Peter and John Before the Council.....	Acts 4: 1-18.
Aug. 6. The Apostle's Confidence in God.....	Acts 4: 19-31.
Aug. 13. Ananias and Sapphira.....	Acts 5: 1-11.
Aug. 20. The Apostles Persecuted.....	Acts 5: 25-41.
Aug. 27. The First Christian Martyr.....	Acts 7: 54-60, 8: 1-4.
Sept. 3. Philip Preaching at Samaria.....	Acts 8: 5-25.
Sept. 10. Philip and the Ethiopian.....	Acts 8: 26-40.
Sept. 17. Review.....	
Sept. 24. The Lord's Supper Profaned.....	1 Cor. 11: 20-34.

LESSON XII.—REVIEW.

For Sabbath-day, Sept. 17, 1892.

GOLDEN TEXT.—Upon this rock I will build my church; and the gates of hell shall not prevail against it.—Matt. 16: 18.

INTRODUCTION.—1. Singing. 2. Reading Psa. 48 (except v. 5-8). 3. Prayer. 4. Singing. 5. Questions by Supt.—Acts: By whom written? Date? Place? Lessons of quarter cover what years? General subject of lessons?

REVIEW FOR CLASSES.

LESSON I.—Title? (A. of C.) Golden Text? (When he had spoken.) Subject matter? Time between resurrection and ascension? What proofs of the resurrection? By what promise did Christ comfort them? v. 8. What promise left when he ascended? Are both yet fulfilled?

LESSON II.—Title? (D. of S.) Golden Text? (When he the Spirit.) Time? Occasion? Place? Spirit of the assembled disciples? Way of Spirit's manifestation? Is it always the same? Effects then? Effects of Spirit now? Conditions for obtaining now?

LESSON III.—Title? (F. C. C.) Golden Text? (The Lord added.) Effects of the preaching? Their question? Conditions of their pardon and spirit baptism? How many added that day? What new feature resulted? Their daily conduct and life? Does Christ's teaching favor communism?

LESSON IV.—Title? (L. M. H.) Golden Text? (And his name.) What happened? Place? Time? Persons? What law of attraction seen in the friendship of Peter and John? Define a miracle? By whose power performed? What is the best thing in the world? Do we seek money too much? How does gratitude show itself?

LESSON V.—Title? (P. and J. before C.) Golden Text? (There is none other.) Outline? Why were the rulers grieved? What trait did Peter show in this address? Can truth and right be extinguished? If crushed to earth what becomes of it? Leading Thought?

LESSON VI.—Title? (A's C. in G.) Golden Text? (They spake the.) Age of the man healed? Evidences that the miracle was performed? To whom reported? With what result? What Psalm and author quoted? Fulfilled in whom? They pray for what? How was the prayer answered? Is true prayer ever unanswered? What new custom referred to in last verses?

LESSON VII.—Title? (A. and S.) Golden Text? (Be not deceived.) What first real trouble inside the church? What commandments of the Decalogue broken? How punishable under Old Testament laws? Is death the penalty of sin in the New Testament? How explain so severe a penalty here? Why was the sin great? What lesson is to be learned from this? Leading Thought?

LESSON VIII.—Title? (A. P.) Golden Text? (We ought to obey.) What two authorities put in contrast here? Which is supreme? What promise to the persecuted? What noted man counseled moderation? What his argument? What the result? What effect did their treatment have on the apostles?

LESSON IX.—Title? (F. C. M.) Golden Text? (He kneeled down) Lesson contents? What office held by Stephen? How many appointed? Why? Their duties? What caused their rage? Did Stephen die legally or by the mob? What spirit did he show? His last words? Nothing truer than in this case that the blood of martyrs is the seed of the church.

LESSON X.—Title? (P. P. at S.) Golden Text? (And there was great.) How did events of last lesson and other persecutions affect events in this? Who was Philip? Went where? Did what? Results? What false disciple? Result of apostles' visit? Simon's sin? Ever forgiven? What is the warning for all professors here? How did Christ and the apostles favor missionary work?

LESSON XI.—Title? (P. and the E.) Golden Text? (He that believeth.) Outline? Time? Place? Persons? What voices should we heed? What act of the eunuch was the occasion of God's favoring him? What lesson should we derive from that? What Scripture did he read? Could he understand it himself? What teaching here concerning the importance of public teachers of the Word? In what ought we to imitate the eunuch? 1. In Bible study. 2. In using all helps we can get. 3. In obeying truth when found. Imitate Philip in following behests of angels and the Spirit, searching out souls and instructing and leading to Christ.

CLOSING EXERCISES.

1. Blackboard outline, map, giving localities mentioned in the quarter's lessons.
2. Brief biographical sketch of the leading characters of the lessons.
3. An illustrated blackboard exercise might be given. As the Bible represents twelve kinds of precious stones in the foundation of the New Jerusalem (these with their different colors make a beautiful study), so we may take the twelve lessons of the quarter, with their teachings and lessons, for the stones in this spiritual building—the church which has been going up in this quarter's work. 1. Christ's Departure. 2. Spirit's Descent. 3. The First (?) Organized Church. 4. Disease Cured. 5. Witnessing Before Rulers. 6. Trust in God and Power Through his Spirit. 7. Purified of Sin. 8. Enduring Persecution for Christ's Sake. 9. Dying for Christ. 10. Home Mission Work. 11. Foreign Work. 12. (13th Lesson.) Keeping the Ordinances.
4. Closing Song.
5. Prayer by Superintendent for church and kingdom on earth, closing in concert with Lord's prayer.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Sept. 11th.)

HOW TO HELP THE CHURCH AND PASTOR.—John 15: 16, Rom. 12: 11.

The church with its pastor is Christ's appointed means of winning souls to him, of establishing them in the faith, and developing the graces. All this and very much more. If one "abide in Christ," he will use well these means of grace and help as far as God gives him ability. Religious life needs culture. It must be nourished by hearing and studying the word, by prayer and the performance of Christian duty. It is a duty to attend upon the ministry chosen, to connect one's self actively with the various departments of church work, to consecrate some definite proportion of one's earnings for their support, to keep the Sabbath holy and attend special worship on that day, to let the light shine in business and recreations, etc.

As to some special duties to the pastor we note:

1. Give him a cordial welcome and full confidence.
2. Give him an attentive and reverent hearing. Jesus said to them, "He that heareth you, heareth me, and he that despiseth you, despiseth me."
3. Give him ample and regular installments of material support. This is based on the emphatic requirements of the Scriptures and the clearest principle of justice.
4. Give him constant moral support. Do not save your fulsome praise for the evangelist who preaches so well and your cynical criticism for your pastor who sometimes has a dull sermon. The evangelist preaches the same good sermon over scores of times, while your pastor must have a new one every Sabbath for a life time.
5. Recognize and sustain what authority the Word of God gives the pastor and the church. Rom 6: 17; 16: 19, Gal. 3: 1, 1 Tim. 4: 11, 12.
6. Jealously guard his honor and share any misfortune that may befall him, and when he is dismissed to another field, do it honorably and kindly. He has stood by

you in your sorrows and bereavements. Has tried to help you when sick. His solicitude has been great for your spiritual welfare. In his study he has prayed for you and had weepings and heartaches over your waywardness. He has patiently borne the harsh and uncalled-for criticisms of the enemies of truth. He has been faithful to the truth when he knew it would lessen his salary and bring opposition. He has had more mental pain than you will ever know of or experience yourself. Now do not in ingratitude, or treachery, withdraw your sympathy and helpfulness when he has grown old and gray in serving you, or when the worldly-minded clamour for a change.

## SCRIPTURE REFERENCES.

1. Send for ministers when wanted. Acts 9:38; 10:5; 13:7.
2. Receive them as God's messengers. Phil. 2:29, 3 John 8.
3. Rewards for it. Matt. 10:40-42, John 13:20.
4. Affectionate hearers. 2 Cor. 1:14; 7:6, 7, Gal. 4:15.
5. Avoid great partialities. 1 Cor. 3:3-5.
6. Communion of saints. Eph. 1:15, 16; 2:19, Phil. 5:6.
7. Mutual edifying. Rom. 14:13-19; 15:1, 2, Gal. 6:1, 2.

—WE have heard of Sabbath-school nut cracking. Will somebody crack these nuts?

—IS THERE any reason why children should not be trained in practical benevolence, or in giving to defray the expenses of the school instead of using their pennies to buy pictures for the class?

—CAN there be right giving without right motive; or a genuine liberality where there is no appreciation of the needs for which money is sought?

—DOES a Christian do his duty when he says "I have done my part; let the rest do theirs if they want the school to prosper"; or, "There are \$50 to raise for expenses the coming year. I am one out of a hundred members and will give fifty cents, no more"?

—IS IT a fair way to elect teachers or officers in a school when one jumps up hastily to nominate a favorite without regard to qualifications, and out of modesty the rest simply acquiesce?

—WHO should decide as to the needs of the school, and how can officers and teachers be appointed so as to give best satisfaction, or best serve the interests of the school?

—How many Sabbath-school secretaries or superintendents care enough for other schools and for the interests of this department to drop us a postal card answering any one or two of these questions, especially the last two?

#### TRIBUTE TO THE MEMORY OF MRS. MOLLIE L. KENYON, FROM THE WESTERLY W. C. T. U.

Our heavenly Father has, in his love and mercy, taken unto himself our dear sister, Mrs. Mollie Langworthy Kenyon, and while we mourn the loss of her counsel and aid, and miss her quick and loving sympathy, we yet render thanks for the faithful, devoted service which made of her a fit exemplifier of our motto, "Whatsoever they hand findeth to do, do it with thy might." We shall always lovingly cherish the memory, influence and example of her life, as of one who was ready and willing to work, to suffer and to die as her Lord should require. To her bereaved ones we extend our most sincere and heartfelt sympathy, praying that they may realize our dear Father's wish that they should abide in such near and dear relation to himself, that the sense of separation from their loved one may be almost obliterated. "Whether we wake or sleep, we should live together with him." 1 Thess. 5:10.

In behalf of the union,

M. J. MOORE,  
E. J. FARNSWORTH, } Com.  
M. J. B. CLARKE,

WESTERLY, Aug. 23, 1892.

WHEREAS, In the providence of our heavenly Father, our beloved sister, Mrs. Mollie L. Kenyon, has laid down her life work, and has entered into rest;

Resolved, That we express our heartfelt sorrow at the loss of one who formerly labored with us so zealously and earnestly.

Resolved, That while we cherish her memory, the remembrance of her faithfulness shall ever be to us an inspiration to greater efforts for 'God and home and native land.'

S. J. BERRY,  
M. L. W. ENNIS,

Committee of the Ashaway and Potter Hill W. C. T. U.

#### THE GENERAL CONFERENCE.

(Continued from page 569.)

persons took part. It was truly a season of refreshing.

On Sabbath morning the Rev. L. E. Livermore preached from the text, 2 Cor. 8:9, showing the marvelous grace of Christ in giving himself for sinful men. The sermon emphasized the divinity of Christ and the vicarious character of his atonement. In the afternoon the Rev. W. C. Daland preached from the words of Jesus, "Father, forgive them, for they know not what they do." The sermon was a forcible illustration of the true martyr spirit which consists of perfect submission to the will of God, complete obedience to his requirements, and perfect love. This was followed with an exposition of the Sabbath-school lesson, in which was brought out the true cross and crown of Christian discipleship. In the evening the Rev. J. A. Platts preached from the words in the story of Sennacherib's besieging Jerusalem, "And when they awoke in the morning they were all dead corpses." The sermon illustrated the folly of trusting in human devices and agencies for salvation, and emphasized the truth that in the Lord and his ways alone are the successes of life. This was followed by a "gospel service,"—song, prayer, and testimony,—led by the student evangelists of Morgan Park. Thus closed a full day of spiritual good things.

#### THE AMERICAN SABBATH TRACT SOCIETY.

The annual meeting of this Society was held on Sunday morning, afternoon and evening. The annual report of the Board included reports of the various publications of the Society, the publishing house, and the tract depository in New York. Speaking of the SABBATH RECORDER, the report again shows a small net loss in the cost of its publication, and a heavy net arrearage in its subscription, notwithstanding the effort to reduce the latter. The report recommends the cash-in-advance plan of subscriptions, with a sufficient margin for notices of arrearages in case of persons now in arrears. The Society, by its adoption of the report, has approved this plan, and we hope that if the Board goes forward with it it will meet the cordial approval and co-operation of all our subscribers. The plan is not intended to crowd any one in the matter of payments, but to relieve the paper of embarrassment in its finances, and to enable its managers to furnish a still better paper.

The *Outlook*, as our readers know, has been changed during the year from a quarterly to a monthly, and its name is now *The Sabbath Outlook*. This name expresses exactly the purpose of the publication, which is to give a full survey, month by month, of the whole field of Sabbath discussion, the editors aiming, as far as possible, to direct that discussion into right lines. The edition averages nearly 48,000 copies monthly, and reaches the most thoughtful reading men of the country. More and more it is winning for itself and the people whom it represents the respectful recognition of the people to whom it goes.

The *Helping Hand*, the *Peculiar People*, and the *Evangelii Budbarare*, have each been maintained during the year, and each has done well the work for which it was designed.

A new movement on the part of the Board is the issuing of tracts, old and new, in the form of a monthly, under the name of the *Sabbath Reform Library*. This has now reached an edition of 15,000 copies monthly, and its distribution is largely in the hands of Rev. J. G. Burdick, who is in charge of the Society's Tract

Depository at Room 100, Bible House, New York. Bro. Burdick has secured the co-operation of young people, and lone Sabbath-keepers in this work, to a gratifying extent, with much more still to be done. The depository rooms are used, not only for this work, but also as editorial rooms for the *Outlook*, *Reform Library*, and other Sabbath literature. Its proximity to the Astor Library and other repositories of the literary work of the ages, makes it of very great advantage to those upon whom such editorial work falls.

The report also makes mention of the new book by Dr. Lewis, entitled "Paganism Surviving in Christianity," and published by G. P. Putnam's Sons, of New York. Its object is to show that the pure and simple Christianity of the New Testament period was rapidly corrupted and deeply perverted when it came into contact with pagan thought outside of Palestine.

The report of the Treasurer showed receipts from all sources, \$8,704 70. The amount of the debt by loans at the beginning of the year was \$2,225, of which the sum of \$225 has been paid, leaving an even \$2,000 indebtedness, by loans, at the close of the year.

On motion to adopt the report remarks were made by L. A. Platts, urging loyalty to our own work, and especially remarking upon the policy of the RECORDER. He was followed by S. R. Wheeler, J. W. Morton, Joshua Clarke, T. R. Williams, and others, who emphasized various points in the report, after which it was unanimously adopted.

At 3 o'clock in the afternoon Dr. A. H. Lewis preached the Annual Sermon from the text, "Watchman, what of the night?" The sermon was a masterly review of the history of the Sabbath question, not as a separate and single issue, but in its relation to the larger questions of pure biblical authority and religious liberty. The whole question of Sabbath observance is a question of obedience to God's word, and this again involves the question of the rightful authority of that word. So the question of Sabbath (or Sunday) legislation is not a question as between sects, or about days, but a question as to whether men in free America have the right to worship God according to their own consciences enlightened by the Word of God, or whether the State shall control them in such matters, setting up standards of conscience for them. The answer of the watchman upon the walls to the question, "What of the night?" must be one of two things. Out of the conflicts now waging Protestantism must drift back to the Church of Rome and a State religion, or it must, in a fuller and larger sense than has yet been realized, come back to the Protestant standard of the Bible and the Bible alone, the rule of faith and practice. Whatever the outcome may be, it is clearly our duty, as Seventh-day Baptists, to labor, pray, and wait for the day of larger religious freedom and of a pure, simple obedience to the plain teachings of God's holy Word.

#### CONCLUSION.

The closing day of the Conference was ushered in by a heavy rain fall. The rain ceased, however, in time to get nearly the usual attendance at a little after ten o'clock in the morning. This session was occupied with routine business, hearing reports of committees, etc. The Obituary Committee presented the largest list of deaths of official members (ministers and deacons), ever presented at our Annual Conference; the Committee on the State of Religion took a hopeful view of the condition of the churches many of which had enjoyed revivals



during the year; the Committee on Petitions reported one new church (that in California) for membership, but having no petitions for next-Conference, recommended that the choice for place of meeting for 1893 be referred to the Executive Committee, which was approved. The adoption of the report of the Committee on Nominations makes David E. Titsworth, of Plainfield, N. J., the President of the Conference for next year, and changes the location of the Young People's Permanent Committee from the Central to the North-Western Association, and the Woman's Board from the North-Western to the Central. The Committee on Resolutions reported the following, which were adopted:

1. WHEREAS, We believe that the work of Sabbath Reform is to be regarded as the distinctive work of our denomination, and, in association with general evangelism, should have the hearty support of every Seventh-day Baptist, and

WHEREAS, We believe that loose views and practices which lead to the falling away of many of our young people from the observance of the Sabbath is a serious drawback to the effectiveness of our efforts in Sabbath Reform; therefore

*Resolved*, That, in addition to right instruction in the Scriptures, the best and only sure means of checking the growing evil of apostasy from the Sabbath, is the cultivation in children of a sensitive conscience, both by precept and example, to exercise a careful discrimination between the right and the wrong, not only as to Sabbath-observance, but also in all matters of thought and action.

2. WHEREAS, All or nearly all of the Associations have recommended that the General Conference at this session appoint a special committee, or committees, to prepare addresses on the doctrine of the Sabbath (Seventh-day) as of divine obligation upon every man, to be presented before the annual and general conventions and conferences, etc., of all Christian bodies, in order that the keeping of the seventh-day of the week (Saturday) be made a bond of union between the different Christian denominations, leading eventually to the organic union of the church of Christ upon the earth, and

WHEREAS, The Baptist denominations on the one hand, and the Protestant Episcopal denomination on the other hand, sustain a relation to the Sabbath question, at least so far as their authorized standards of faith are concerned, somewhat different from other denominations; therefore be it

*Resolved*, That the General Conference appoint a committee of five clergymen to prepare such addresses; and be it further

*Resolved*, That it be left to the discretion of this committee how far the address to each denomination be modified so as to commend itself to the Christian consciousness of the members thereof; save that the addresses shall set forth the same main principles in every case, and that they shall not contain anything contrary to our own Expose of Faith and Practice; and be it further

*Resolved*, That we recommend the preparation of special addresses in, at least, the two cases mentioned in the foregoing, and that the committee have power to send the address to the General Convention of the Protestant Episcopal Church, to convene in October next, and to other conventions and conferences which may hold their session prior to our next annual meeting; but be it further

*Resolved*, That in every such case a copy of the address be sent to every Seventh-day Baptist clergyman at least two weeks before the address is sent to the convention or body in question.

3. Since it is eminently true that "the field is ripe unto the harvest," and also true that the missionary spirit and work are essential to the very life and purity of the Christian religion, it therefore behooves us who contend for a New Testament Christianity to give our missionary enterprises the most hearty support by the renewed consecration of our lives to the work of the conversion of all men to Jesus Christ.

4. *Resolved*, That this General Conference desires to re-affirm its utter abhorrence of the use of all forms of alcoholic beverages, and the traffic in the same, and that we have no sympathy whatever in its maintenance by any form of license, high or low.

The report which, more than any other, gives a view of the condition and work of the churches is that of the Corresponding Secretary, which we give below:

Because of the tardiness of our churches in sending in their reports, and the failure of some of them to report at all, the report of your Corresponding Secretary cannot be as full and accurate as would be desired.

The whole number of churches reporting this year, is seventy-three. These churches report sixty-six pastors and thirty-nine other ordained ministers.

A number of the pastors reported are missionary pastors, devoting the whole or a part of their time to the churches which they serve, and receiving a part of their salary from the Missionary Board.

Many of the churches thus aided by the Missionary Board express their gratitude for the timely help and their appreciation of the great benefit it is to them.

A large proportion of the churches report outside preaching places supplied by their pastors, and speak encouragingly of the fields and opportunities that are thus opened to us as a people.

Several churches report revival work resulting in increased spiritual interest and additions to the membership, and great gratitude is expressed by some of these for the work done among them by the Missionary Evangelist, the Rev. J. L. Huffman. Many other churches report a steady growth in spiritual life and Christian work, though with few or no additions.

Some of our churches have suffered great loss by death and removal, and a few have lost by apostasy and necessary excommunication.

The increase for the year by baptism has been two hundred and eighty-seven. The increase by letter one hundred and forty-four, by testimony twenty-seven, the total increase this year being four hundred and fifty-eight. The decrease this year by death has been one hundred and forty, by letter one hundred and nine, by excommunication, one hundred and six. The total decrease being three hundred and fifty-five, thus leaving a net gain for the year of one hundred and three. We are glad to note also that since these reports were made out at least two of our churches have enjoyed great gatherings, and could the net increase be given up to date, it would swell the number greatly. Two new Seventh-day Baptist churches have been organized this year which do not enter into the statistics of this report, and three young men in the denomination have been ordained to the gospel ministry.

A significant fact in the condition of our churches is the enormous per cent of non-resident members. This fact has been brought to the notice of the Conference by the Corresponding Secretary in previous years, and we hope some improvement has been realized. Nevertheless, the sad fact still remains that out of the 8,234 members reported, 1,845 are reported non-resident. Many of these non-resident members are living in the vicinities of churches to which they do not belong. Great good would result from the correction of this error.

It is of interest to note that the average contribution of our people for the past year, as reported, is three dollars and eighty-one cents per member. This of course only approximates the real contributions, for without doubt we have failed to find reports of all the money that has been contributed by our churches.

On the whole the outlook is encouraging. The growth, though not so large as might be desired, is nevertheless a real and positive growth. Not only in numbers is this growth realized but also in spiritual life and consecrated work.

Is this growth all that it ought to have been? is a question worthy of our thought. That one hundred and six of our members have been lost to us during the year by excommunication is an evidence of failure somewhere. At least one church has become extinct during the year, a half dozen other small churches report a struggling existence, a hard fight with opposing forces, which must result in defeat unless in the providence of God speedy help shall be brought to them. What have we to offer to these struggling bands of faithful ones? We have discussed the problems of our missionary interests and enterprises.

Our educational day was one in which advance steps were taken in the matter of education, and yesterday we considered the various phases of the Tract work; but have we given the thought to how we may better organize and strengthen the feeble churches that the subject really demands? This subject has been repeatedly emphasized by the Editor of the RECORDER during the past year, and yet one who has carefully studied the letters of the many feeble churches can but feel that this Conference should seek to encourage the work of placing good and efficient missionary pastors in all these needy fields.

The report of the Young People's Committee and the accompanying programme occupied the afternoon session. The abstract of these exercises appears on the Young People's page this

week, and the papers will soon appear in full on that page. We therefore omit further mention of them here.

The evening session was occupied largely with business incident to the closing of the meetings which would not be specially interesting to report in this connection.

The work of the closing day was saddened, especially for those who have been familiar with the work of the Conference for the past 25 or 30 years, by the announcement that our brother, Geo. B. Utter, of Westerly, R. I., died at his home on the evening previous; and the Conference passed resolutions expressive of its appreciation of his long and faithful services in the cause we all love so well.

#### WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Sept. 2, 1892.

The scourge, the ancient plague, the black death which for centuries has devastated the nations, is on its westward march. Its nests and brooding places are those oriental shrines—centers of filth and fanaticism where myriads of ignorant and superstitious believers swarm and rot in their own nastiness, at Mecca, Benares, Calcutta, Jessore and now at Meshed the Holy. Foul water, neglect of the Mosaic precautions in respect to excrements and dead bodies, gross ignorance of things which even brutes teach men—these are the breeders of cholera in the far East. From thence it travels with the camel train to Cairo, Alexandria, Constantinople and to Southern Russia, and then by swifter ships to Marseilles, Havre, Hamburg, Southampton and other ports, and soon to Montreal, New York, Baltimore and New Orleans. From these centers it follows the line of travel to the remotest parts of the land. Before the days of railroads the interior was poisoned by the way of the rivers. Such streams as the Arkansas carried it to the remotest West.

National and State officers are preparing to quarantine and disinfect around the entire coast, though it is charged by leading New Orleans physicians that Northern seaboard cities are poorly defended. Says Dr. Joseph Holt, President of the New Orleans Board of Health: "As for New York and other ports along the Atlantic seaboard, excepting Charleston, S. C., their methods and equipments are woefully inadequate to the necessities. They are in fact, as revealed by this emergency, mere political office rewarding stations, whose methods are a perfunctory make-believe to hoodwink the public with a show of importance, while, in fact, they lack every essential of scientific requirement and trustworthiness."

Canada threatens also to leave open doors because of her antiquated and insufficient means of protection. More than once has the cholera ascended the St. Lawrence and thence invaded the United States. On this account extra precaution should be taken along our whole Northern border. The cholera is ten times as fatal as the yellow fever. A cholera plague such as we have before seen would destroy thousands of lives, interfere with commerce, derange business, blight the World's Fair and seriously check our present prosperity. Let the curse be avoided by watchfulness at every port and cleanliness in every city and in every house of the land.

More insidious and dangerous foes than cholera have free access to our land. The blind rage of nihilism and anarchy—the cancerous virus begotten of Old World oppression, bigotry and ignorance, is brought over in swift ships and injected into the veins of national life. And our quarantine is insufficient and there are not wanting make-believe patriots who are disposed to indirectly foster this plague for political ends. Eternal vigilance is the price of national health.

CAPITAL.



## POPULAR SCIENCE.

**OZONINE.**—A new product, called ozonine, appears to be destined to render services in the bleaching industries. In the proportion of 15 grains to a quart of water, the product acts energetically upon fibers, wood, straw, cork, and paper, as well as upon solutions of gum and upon soaps; and the effect of the bleaching is identical in acid and alkaline solutions. The product is obtained in the following manner: 125 parts of resin are dissolved in 200 parts of oil of turpentine, and to this is added a solution of 25 parts of the hydrate of potassa in 40 parts of water and 90 parts peroxide of hydrogen. The jelly obtained, on exposure to the light, changes in two or three days into a clear fluid, to which the name of ozonine has been given. This transformation can be obtained also in the dark, but in that case it requires several weeks for its completion.—*Le Genie Civil.*

**THE EARTH'S CRUST.**—A curious work is that which we read in the daily papers the government geological survey has undertaken—it is digging the deepest hole in the ground which has ever been attempted by man. This extraordinary aperture is located in the neighborhood of Wheeling, West Virginia. It is eight inches in diameter and has now reached a depth of 4,100 feet, or nearly one mile. No difficulties in boring have yet been encountered, and the work will be continued so long as human skill can devise means of going deeper. Interesting geological discoveries will doubtless be made, but the principal object of the survey is, if possible, to reach a depth that will throw some light on the question of the proximity of interior fires to the surface of the earth. Whatever may be the final results, the progress of their work thus far is rather reassuring. If no signs of fire can be discovered at the depth of a mile we should be willing to take the chances against an early terrestrial combustion.

**PHOTOGRAPHING COLORS.**—M. Lippmann, Paris, recently admitted to the Academie some photographs of colored objects which are a decided improvement on the earlier ones. The films he employs are of albumenobromide of silver rendered orthochromatic by azalin and cyanin. With these he has obtained brilliant photographs of the solar spectrum after an exposure of 5 to 30 seconds. On two of these plates the colors when seen by light coming through the plate are complementary to those given by light reflected from the plate. Theory indicates that compound colors should be photographed as well as simple ones by his method, and one of his plates is a view of a stained glass window of four colors—red, green, blue, yellow; others show a group of flags, a party-colored parrot, and a plate of oranges, with a poppy lying on the top. The shades of the objects as well as their colors are faithfully reproduced. The flags and bird were taken in five to ten minutes by means of electric or sunlight, the others only after many hours of exposure to diffused light. The green leaves and the gray tints of a stone building are also given on another plate; but the blue of the sky comes out an indigo hue. M. Lippmann is now engaged in perfecting the orthochromatism of the plate.

**DRIED BANANAS.**—A new industry is reported to be gaining headway in the tropics. Drying bananas for shipment has been tested in Trinidad, West Indies, with marked success. A report received by the Bureau of American Republics sets forth that the cost of producing a bunch of bananas weighing fifty-two pounds, including the purchase of land, clearing, draining, planting, weeding, cutting, drying, fuel, boxes and packing for market would average only 53 cents. The fruit in drying loses one-third of its weight. When dried it sells readily at 16 cents a pound. Allowing for the loss of weight this would yield \$2 72 a bunch—a clear profit for the grower of \$2 19. An order for several hundred pounds of the dried fruit, at 12 cents a pound, for the London market has been received at Trinidad. An actual sale of nearly a hundred boxes of the dried fruit has recently been made in Canada at 20 cents a pound. Over one hundred thousand plants have been distributed in Trinidad and Tobago within the last two years. The purchasers were principally large planters, and there is every indication that the industry will be pursued on an extensive scale and that dried bananas will soon be an important item in the commerce of the West Indies. The dried fruit can be conveyed to market from remote districts over bad roads without injury, and the risks of handling and of the sea voyage are reduced to a minimum. This is an entirely new and valuable industry. The banana is the most productive of all fruits. Once planted it perpetuates itself, and the trouble is often to get rid of it. Its productiveness is said to be 42 times greater than that of the potato and 131 times greater than wheat. The dried product is not only palatable as a fruit, but is a nutritious article of food. There is practically no limit to the amount that can be produced.

## TEMPERANCE.

—It is announced that Mrs. Governor Brown, of Kentucky, will have no wines or liquors served in the gubernatorial mansion during her regime.

—THE prohibition party of Sweden held its first national convention recently. This organization was founded a year ago. In the recent general parliamentary elections six of its candidates were successful. It has a very admirable constitution and by-laws. The object is to gain control of the government by obtaining a majority in the parliament. The party intends, however, to take part in every burrough and municipal election. Its progress has already been very gratifying, and its leaders have strong hopes. The temperance cause in Sweden has for many years enjoyed official recognition and encouragement. The parliament regularly appropriates a considerable sum to promote it. Last year the appropriation was 25,000 crowns, and it was decided to apply a certain amount of this sum for prizes for the best essays on the various phases of the temperance question, and to use the remainder for printing and circulating the essays.

—A THING that is not generally known and appreciated is the agency of railroads promoting temperance. By the various companies in this country are employed in round numbers 690,000 persons, not counting those who mine coal and iron, make rails and locomotives, or build the cars and carriages used by the roads. The freight and passenger traffic of the country is practically controlled by six hundred of these corporations, and of these 600 no less than 375 prohibit the use of intoxicating liquors by their employes, among the number being most of the largest companies. The Brotherhood of Locomotive Engineers uses its influence in the same direction. "Whenever a member of the order is known to be dissipated," says Mr. Arthur, long the head of the organization, "we not only suspend or expel him, but notify his employers," and during the last year eight hundred and seventy-five members were expelled for this cause. Thus men are kept sober for purely business considerations, for the consequences of intoxication in such capacity would not only imply terrible disaster and loss of life, but great pecuniary losses to the transit companies. In many other businesses preference is given to the workingman who is not addicted to the drinking habit, and business considerations promise to work a reformation which other influences have vainly attempted.

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## SPECIAL NOTICES.

ELDER A. W. COON desires his correspondents to address him, until Oct. 1st, at Lincklaen, N. Y.

THE Yearly Meeting of the Seventh-day Baptist churches of Southern Illinois will be held with the church at Stone Fort, commencing Friday, October 14, 1892, at 11 A. M. We have arranged to commence a series of meetings a week previous to the above date, and we cordially invite all who can come to do so and assist us in the work for the Master. We earnestly request the prayers of all, that a glorious revival may be

experienced at Stone Fort, and the cause of Christ be strengthened where it is so much needed.

HOWELL LEWIS, *Church Clerk.*

THE Quarterly Meeting of the Shingle House, Hebron and Hebron Centre churches will meet at Hebron Centre, Sept. 9-11, 1892. Preaching on Sabbath morning by J. Kenyon, and Sabbath afternoon by G. W. Burdick. There will also be preaching on the evening after the Sabbath and on Sunday.

CLERK.

SABBATH-DAY, Sept. 10th, will be the time for the next covenant and communion season of the Albion Seventh-day Baptist Church. At that time there will be a roll call of the church. It is desired that all the membership shall be heard from, either by letter or personal testimony. Let all who cannot be present, send some written word that we may be cheered in the Lord.

E. A. WITTER, *Pastor.*

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

BIBLE STUDY will be held at the "New Mizpah" Seaman's Reading Room, 509 Hudson St., each Sabbath at 11 o'clock. Prayer-meeting, Sixth-day evening, at 8 o'clock. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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

A GREAT OPPORTUNITY.—For 10 subscribers to the *Reform Library* accompanied with the cash, \$2 50, we will send the following booklets by Prof. Drummond. This offer is good for 30 days: "The Greatest Thing in the World," "Pax Vobiscum," "First," "Baxter's Second Innings," "The Changed Life." With a little effort these excellent books can be obtained. Also, for 5 subscriptions, with cash, we offer: "The Greatest Thing in the World," "A Talk with Boys." These books have been so widely known because of their intrinsic worth it will not be necessary to say anything further about them, only that we wish to put them into the hands of our young people, and we take this honorable method to do it. Now it only rests upon a little exertion on the part of our young people, and the books are theirs.

J. G. B.

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

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.

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

J. T. DAVIS, *Pastor.*

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



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MARRIED.

SAWYER—CRANDALL.—In Alfred Centre, N. Y., Aug. 31, 1892, at the residence of the bride's mother, by the Rev. M. B. Kelly, Jr., Mr. Robert D. Sawyer, of Battle Creek, Mich., and Miss Effa Maude Crandall.

CRITTENDEN—CLARKE.—In Independence, N. Y., August 30, 1892, by Eld. J. Kenyon, at the home of the bride's parents, Herbert M. and Elveretta Clarke, Aaron G. Crittenden and Miss Mary E. Clarke, all of Independence

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.

BURDICK.—In Buffalo, N. Y., Aug. 22, 1892, of Cholera Morbus, after a short illness, Wm. R. Burdick, in the 68th year of his age.

Mr. Burdick was a native of Hopkinton, R. I., and was born Jan. 15, 1824. He came with his parents, Jeremiah and Susan B. Tift Burdick, the same year that he was born, to this country, where he lived until his decease. In 1854 he was married to Ellen N. Saterlee, now deceased, by whom he had two children. He was an important factor in the church, and in the town of Alfred and in the county of Allegany, where he held many places of public trust. He was baptized by Rev. A. H. Lewis in 1878, thus being a member with us fourteen years, living and dying a worthy member. His funeral at the Second Alfred Church, Aug. 25th, was largely attended, and his remains were deposited in the beautiful Alfred Cemetery. Services by the writer. J. S.

"Put Money in Thy Purse."

Our lady readers will be deeply interested in the advertisement of Glasgo Lace Thread Co., which appears on our last page.

HARVEST EXCURSION—HALF RATES.

August 30th to Sept 27th.

The Burlington Route will sell round trip tickets at half rates, good 20 days to the cities and farming regions of the West, North-west and South-west. Eastern Ticket Agents will sell through tickets on the same plan. See that they read over the Burlington Route, the best line from Chicago, Peoria, Quincy and St. Louis. For further information write P. S. Eustis, General Passenger Agent, Chicago.

Farm for Sale.

The undersigned offers for sale his farm, situate at the head of Elm Valley, in the south-western part of the town of Alfred, Allegany Co., N. Y., and three miles from Alfred Centre, containing 123 acres, with good buildings, and well watered from living springs. The farm is in a good state of cultivation, and has timber sufficient for all ordinary uses. The stock will be sold with the farm, if desired. Terms easy. For further particulars call on or address Charles Stillman, Alfred Centre, N. Y., or the owner, Dr. H. A. Place, Ceres, N. Y.

**A NEW Twilled Lace Thread** For CROCHETING. **BEST in the world!**

**Crocheting Book No. 3** 50 Illustrated Patterns. **TEN CENTS.** Send 10c. for sample spool.

Series of 24 Beautiful Illus. Tidy and Bed Spread Patterns from London and Paris. 5 cents each, or 60 cents a dozen including copy of above Book—No. 3.

GLASGO LACE THREAD CO., Glasgo, Conn.

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

# Royal Baking Powder

ABSOLUTELY PURE

REV Dr. Edward Beecher, the oldest surviving member of the Beecher family, entered upon his 90th year Aug. 27. He is one of six sons, and a brother of Henry Ward Beecher. He is spending a serene old age in Brooklyn after fifty years of active life.

J. M. STILLMAN, Mus. Doc., Principal of the School of Music, Alfred University. Instruction given in Piano-Forte and Organ. Playing, Voice Culture and Solo Singing. Harmony, Counterpoint, Canon and Fugue, and Vocal Music. Terms Reasonable.



None Such CONDENSED Mince Meat

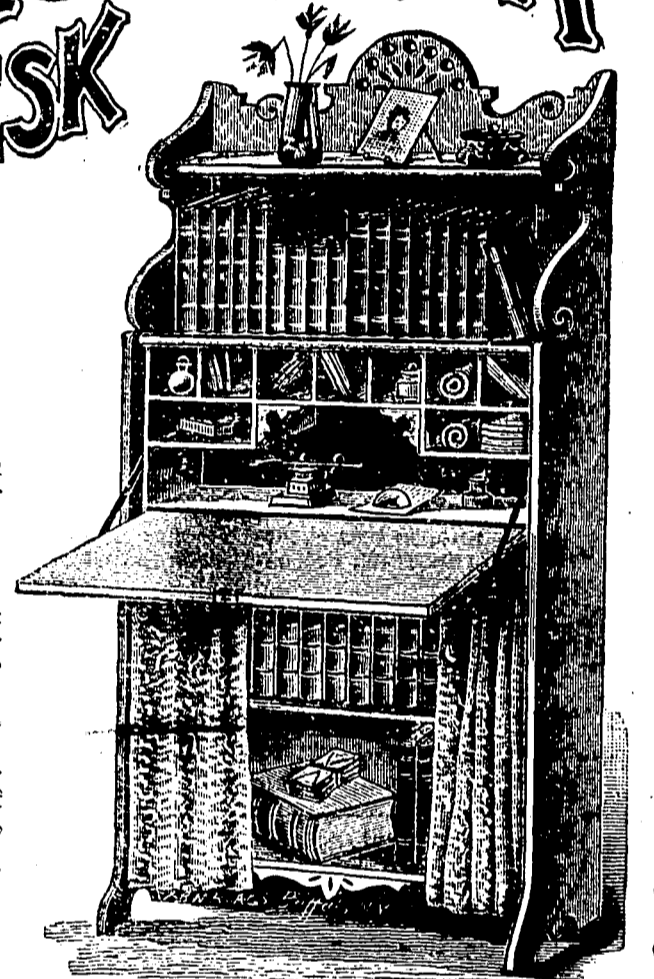
Contains No Alcoholic Liquors. Makes an every-day convenience of an old-time luxury. PURE and wholesome. Prepared with scrupulous care. Highest award at all Pure Food Expositions. Each package makes two large pies. Avoid imitations—always insist on having the NONE SUCH brand.

If your grocer does not keep it, send 20c. (or stamps) for full size package by mail, prepaid.

MERRELL & SOULE, Syracuse, N. Y.

# WE GIVE THIS FREE

# CHAUTAUQUA DESK



If you will buy one of our Combination Boxes of "Sweet Home" Soap and Toilet Articles.

**YOU MUST HAVE SOAP**—It is an absolute necessity—the only question is where you shall buy it; we make it a decided object for you to buy of us—direct from factory to consumer, and save all middlemen's and dealers' profits.

**REMEMBER, "Sweet Home" Family Soap** is an extra fine pure Soap, made from refined tallow and vegetable oils. On account of its firmness and purity each cake will do double the work of common cheap soaps.

**OUR COMBINATION BOX** contains a large supply of the best Soaps and finest Toilet Articles made, and will give satisfaction to the most fastidious person. We have been manufacturing Soaps for over 17 years, and operate one of the largest and best equipped plants in this country, having a capacity of fifteen million pounds a year.

The "Chautauqua Desk"

is a "thing of beauty" and will be "a joy forever" to all who possess one. It is artistically designed, complete in appointments, a model piece of furniture, and affords what nine out of ten homes lack—a suitable and convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.

It is made of **SOLID OAK**, varnished and hand-rubbed antique finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep. It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for bric-a-brac, seven pigeon holes for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

## ORDER YOU RUN NO RISK. TO-DAY

and if after 30 days' trial you are not convinced that the goods are all we claim, will refund your money without comment, simply on receipt of your request, and no charge will be made for what you have used and we will take the Box and Desk away at our own expense.

HOW CAN WE DO MORE?

Remit \$10.00 by check or any way that is most convenient and we will ship at once the great Box and the beautiful Desk. The desk is carefully crated so it will not rub or chafe and we guarantee the goods to arrive in perfect condition. We have storage warehouses in the large cities, and your order will be filled from the warehouse nearest you, so delivery will be prompt. We do not pay freights and cannot possibly afford to, giving such an immense bargain as we do, but as each order goes from the nearest warehouse, we find the average freight on Box and Desk our customers pay is less than one dollar. Send all orders direct to BUFFALO, N. Y.

READ THESE!

HEADQUARTERS OF THE SALVATION ARMY IN AMERICA, 111 Rensselaer Street, New York.

Larkin Soap Manufacturing Company, June 1st, 1892. Gentlemen—You may ship me another Combination Box of Sweet Home Soap at once. This is my fifth order so you may safely assume I am pleased with the liberal way you have always treated me. You can make such use of my testimonial, as to the excellency of your goods, as you desire.

MRS. (GENERAL) BALLINGTON BOUTH, 150 FIFTH AVE., NEW YORK, June 9th.

Larkin Soap Mfg. Co., Buffalo, N. Y. Gentlemen:—I take pleasure in stating that during the past three years we have used in my household three of your Sweet Home "Combination Boxes" with the various extras, etc., which you give; during this time we have not had to buy any other soap for laundry, household or toilet use. The goods are very pleasing to my family; we have found the extras all that you have promised, and I consider the entire outfit a most excellent investment. You are at liberty to use this letter as you think best.

(Signed) JESSE L. HURLBUT, Sunday School Sec'y and Principal of the C. L. S. C. PHILADELPHIA, Dec. 23.

My Dear Mr. Larkin: I have thoroughly tested your various toilet articles and am delighted with their exquisite quality. The handkerchief perfume is especially pleasing and I intend to adopt it exclusively.

Sincerely yours, HELENE MODJESKA, (Countess Bozenta.)

We can refer you to thousands of people who have used Sweet Home Soap for many years and still order at regular intervals, also Bank of Buffalo, Bank of Commerce, Buffalo; Henry Clews & Co., Bankers, New York; Metropolitan National Bank, Chicago, or any other Banker in the United States. Also R. G. Dun & Co. and the Bradstreet Co.

EACH BOX CONTAINS ONE HUNDRED CAKES, (full size).. \$6.00

"SWEET HOME" Family Soap, enough to last an average family one year. Has no superior. 1.10

11 BOXES BORAXINE, a New and Wonderful Discovery! How to Wash Clothes Without Boiling or Rubbing, Cannot Possibly Injure the Fabric. Simple—Easy—Efficient. In each package is a coupon for 10c. payable in goods—worth in all..... 1.10

One Box (1-4 Doz.) Modjeska Complexion Soap. An exquisite beautifier. Imparting a velvety softness to the skin, which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. Especially adapted for the nursery or children's use. .60

One Bottle Modjeska Perfume, a DELICATE, refined, delicious perfume. Most popular and lasting made. .30

One Box (1-4 Doz.) Ocean Bath Toilet Soap..... .30

One Box (1-4 Doz.) Creme Oatmeal Toilet Soap. .25

One Box (1-4 Doz.) Elite Toilet Soap..... .30

One English Jar Modjeska Cold Cream, Delightfully Pleasant, Soothing, Healing. Cures Chapped Hands and Lips. .25

One Bottle Modjeska Tooth Powder..... .25

Preserves the teeth, hardens the gums, sweetens the breath.

One Packet Clove Pink Sachet Powder, Refined, Lasting. .25

One Stick Napoleon Shaving Soap..... .30

Price of Articles if Bought Separately... \$11.00

DESK if Bought of Dealer..... 10.00

All for \$10.00 { YOU GET THE DESK GRATIS. } \$21.00

ESTABLISHED 1875. INCORPORATED 1892.

CAPITAL, \$500,000.00. Over Ten Thousand persons who have used "SWEET HOME" Soap for several years have become Stockholders in our Company.

**Larkin Soap Mfg. Co.** FACTORIES: Seneca, Heacock, and Carroll Sts. **BUFFALO, N. Y.**